

## OPEN MEETING: RAPID FIRE

AMRIT: ...this philosophy is universal philosophy, not restricted or limited to any one religion or any one philosophical system. Unfortunately, again we don't have our emblem, the emblem of the society here which more than anything else speaks for... [GLITCH] The emblem is a circular thing about so large and [SOMEONE IS FOOLING WITH THE MICROPHONE AND MOST IS INAUDIBLE] Now, this flame represents the inner spirit...oh, yes, here is a photograph. In the center of the emblem is a large flame. This represents what we might call the inner spirit of man, man's deepest inner self. This is an area which we describe as unbounded or unlimited resource of a certain kind of intelligence which we call intuitive intelligence as opposed to the kind which involves the active conscious thinking of the surface mind. So it's a deep, intuitive spiritual intelligence. And secondly, what we might call a certain kind of love, a universal love which in the East is known as ananda, and in the West is known as agape. This is the kind of love which is not a result of any specific interaction with any specific individual. But it is the kind of love which is self luminous, which comes simply because of the fullness within the individual which lies implicitly in all human beings, it's there, it's simply a question of us learning to contact and begin to experience that fullness [in ?????], that universal love. And of course it is the kind of love that all spiritual teachers since the beginning of time have described. And it's also an unlimited source of energy, a very special kind of energy, what we might call a spiritual energy which brings with it a different quality of consciousness, a different [????] or quality of consciousness. This kind of energy is not the kind of energy that one gets from drinking lots of coffee, that is a speed type of energy that keeps the metabolism high and causes a person to burn himself out before they've even begun. This type of energy is a subtle, refined energy and as we begin to structure into our conscious mind through the use of meditation practices we begin to experience the kind of energy that is a combination of a high degree of awareness and awareness combined with a high degree of relaxation. So the inner spirit represented by this symbol is an unlimited source of universal love of a deep kind of intuitive intelligence and at the same time this very special kind of energy. This trinity, you might say, of qualities exist in all human beings.

Now this is the same in all human beings wherever they come from, but each of the symbols, starting from here, around the symbol, each little disk, they represent one of the world's major religions. Taoism, Buddhism, Christianity, the Vedic tradition, Judaism, Zoroastrianism, Confucianism, Islam, and then finally what's called the eternal circle, which represents all those religions or spiritual philosophies which are not typically mentioned in the other symbols and also includes very personal religions and philosophies. That is, not everyone belongs to an orthodox tradition so this includes those with no personal [???]. The total, the nine, which is the number of infinity, and then finally each of these things is strung together by a golden cord which has...I should say not able...five golden cords. These are the five golden cords of harmony and mean basically that if all religion is understood, that deep within the core of the individual, that within all individuals, this

same basic spiritual core exists and that the basis is the same in all spiritual traditions, whatever religions they are. If this was understood then each of the religions would exist in harmony with all the others. Each of these spiritual philosophies would be consistent and exist in harmony with all the others. So the symbol then as a whole represents the philosophy of, you might say, IFSU and our movement as a whole.

Now, Gururaj has come to us from South Africa where presently the international headquarters is. He's been with us here now for about a week, and this evening he's going to be addressing...I shouldn't say addressing you, but entering into a special kind of communication with the group as a whole. This is called a satsang. Now, a satsang means communion for the purpose of achieving truth. And this works not through someone simply giving a lecture but rather through people in the audience bringing up what's in their minds and their hearts, asking questions, and then from their questions Gururaj will begin at that point and speak to the questions. So in other words this will be a communication process between Gururaj and the group here as a whole. A satsang. Okay?

Now, finally Gururaj's name. Some of you who are not acquainted with, say a little bit of Sanskrit and may not realize what the name means the word "guru" is a word which stands for spiritual teacher. It means spiritual teacher. "Raj" means king or royalty, something like that. So Gururaj is a teacher you might say. And then finally, secondly, the word "ananda" which means universal love. We talked about that a few minutes ago. And finally, "yogi." Now, yogi, the word "yoga" which yogi is related to is cognate with the English word "yoke," which means a linking together, a bringing into union. And a yogi is one who has achieved union between the conscious mind and its deeper universal spiritual source which exists within all of us. So it's a realized being. Someone who has achieved union with that [???] divine. And so the words taken together, Gururaj, a spiritual teacher; Ananda, whose nature is universal love; and yogi, one who has achieved union with his deepest innermost nature. Okay.

Having said that I would like now to turn over the meeting to Gururaj and to the group as a whole here. If you'd like to start with your questions this would be the time to do it. Gururaj suggested we might have a few minutes meditation together and if you don't already meditate, just close your eyes and sit here and enjoy the vibrations. Okay? [LONG PAUSE]

GURURAJ: So without much further ado perhaps we could start off with a question. Can you hear me at the back there? Who'll ask the first question?

AMRIT: Don't everyone raise their hands at once. [LAUGHTER]

CHELA: Gururaj, I have some real close people that I like very much that have been taking drugs: marijuana, hashish, these kind of things, and I was wondering if you could, if you know anything about them. What they do to the nervous system.

GURURAJ: I know nothing at all.

CHELA: You don't know anything about them?

GURURAJ: I know nothing at all. Carry on with the question.

CHELA: I just wondered how it affected them spiritually.

GURURAJ: That's fine. Yes. Now, this has been a question that has caused a lot of turmoil in many countries. This usage of drugs has caused a lot of rifts in various communities and in various homes. It is a disease. Now, a disease means to be at dis ease. In other words, the drug user is a person who is not at ease. The drug user is a person who has certain gaps in his life which he tries to fulfill by artificial means. He has so much turbulence within his mind and soul that when all logic fails, when all experience fails, when his heart is shut up, totally blocked off and cannot experience a flow within himself and with those around him with his environment, then such a person resorts to drugs. In drug taking he is seeking for a release. Now, drug takers must not be condemned. There could be some drug takers who are highly evolved persons, persons of a very high intellectual stature, and some of them of a very high spiritual stature. But there is some little block which they find so hard to overcome. And as a last resort, having brought themselves to a solid wall, they don't know what to do so they take drugs. And taking the drugs means they are knocking their heads against a wall with the hope of penetrating the wall. But now, as you would know what would happen when you knock your head against a wall, you do not penetrate the wall, you only hurt your head. So drug taking is definitely harmful. It is definitely harmful. It might give a person a sense of relief momentarily. It might give a person some experience, some ecstatic experience. Good. Which is a false experience because it is chemically induced and yet that experience is not guaranteed. The trip could be a bad trip. These are the words and terminology I hear. Good. It could be a bad trip. So by taking the drugs you are not guaranteed if you are going vertical, up, down or where no one knows. Now, this could increase mental turmoil when the trip is a bad one. Now, you would think the chemical reaction you have would be physiological only. But, please do remember this, that the body is not apart from the spirit within. People

normally, for the purpose of explanation, divide up the human into three aspects: the physical body, the subtle body, and then the spiritual body. But if we look at it very closely you will find that it is a continuum. The physical, the gross body is at a grosser level, while the subtle body is at a subtler level, and the spiritual body is subtler still and beyond definition.

Now, when a person takes drugs he definitely injures his nervous system, that is the physical nervous system and the nervous system which the neurologists would talk about. I would like to tell you of a different nervous system that is within man, within the subtle body of man. Within the subtle body of man there exists many nerve complexes. In Sanskrit we would call them chakras. Chakras means wheels, complexes that are swirling there, and it is because of the subtle body that the energies of the spiritual body could be brought out into the physical body. The energies of the spiritual body are so subtle and fine that it needs a medium so that by degree and by stages, by going through the filter of the subtle body, it comes to the grosser level of the physical body, and that is why you can walk and sleep and lift your hand and do whatever you are doing. So the physical body itself can never, is never self propelling or self perpetuating. The physical body is supported by the subtle body and the subtle body in turn is supported by the spiritual self or the real essence in man which is the universal self. Good.

Now, as we take drugs and harm the physiological nervous system and the biological self that is connected to the physiology of man, it creates a block. Now, that block has a reflection upon the subtle system of man. Now, when it reaches the subtler nervous system that is in man it prevents a harmonious flow of the spiritual energy in the subtle body. So when that is done, when the harmony in the subtle body is disrupted by these chemical elements...for example, in homeopathy you have medicine for the physical body, but those medicines are taken from a very subtle essence. In other words, the gross essence of those remedies are brought down to the very subtle level. Fine. Now, this is just analogy, it's not that I'm advocating homeopathy or not advocating it. Fine. So, now by partaking of drugs, one deadens and dulls the physiological system. In other words, the physiological nervous system is put to a state of false sleep. Now, when the physiological system is put to a state of false sleep, then the subtle nervous system in man is activated. And the degree of activation depends upon its purity, how pure it is. Now with drugs, with the effect of drugs, if the subtle system, the chakric system of man is also blocked, then the machinery there goes haywire. That's an Americanism, isn't it? [LAUGHTER] I don't know what wire has to do with hay. [LAUGHTER]

AMRIT: It's what they bale hay with. It's for baling hay.

GURURAJ: It's for baling hay so they really get balled up. [LAUGHTER]

AMRIT: The wire's twisted around, wrap around...

GURURAJ: No wonder they get twisted. So here these energies are blocked and the natural flow in the subtle body is stopped. Now, when the natural flowing of the subtle energies goes through this haywire process, then it has an effect upon the mind.

Now, the mind is not the brain. The brain is just an organ. The brain is just an organ and being a very fine organ it is capable of giving off what the mind can give forth. It acts as a medium for the mind. Now, that mind of man is contained in the

subtle body of man. That mind in the subtle body, that subtle body contains all the experiences of your entire lifetime. And not only the entire lifetime but of all previous lifetimes, if you believe in reincarnation. All the memories contained in that mind is so vast that from the primal creation of this cycle when you became individualized as that little subatomic particle and the process that little subatomic particle went through, through millions of years in its various stages of evolution, all those experiences are contained in this mind, this memory box. And this memory box is within the subtle body of man.

So, when you take drugs and you have a good trip you have caused a certain connection. A certain connection that has led you to a past blissful experience, and that is why you have a good trip. But in the evolution of man, man had to pass through minerals, plants, animals. So there is a greater chance of you having a bad trip. That is why it has been statistically proved...proven that there are more bad experiences than good experiences in using drugs. Now, when these experiences come, when subtle memories of thousands of years ago perhaps, of past lifetimes, when they are activated, then they must definitely find expression. And the vehicle man has to express the activation of those subtle energies or impressions would be the physical body. Now, when it in turn, the physical chemical substance taken in, effects the subtle body and in turn...and when it effects the subtle body and causes these various experiences, it in turn has to express itself because those activated experiences cannot just be subdued. It has to find expression; and then the process would be for it to come through again, rebound through the conscious mind.

So, now we know we use only ten percent of the mind, ten percent of the entire mind is the conscious mind, ninety percent of the mind is the dormant mind wherein the subtle body partially resides. Fine. Now, when it rebounds and bounds us back like a ball thrown against the wall, it has to come through the conscious mind. When it comes through the conscious mind, the effects of those past samskaras, the effects of those past experiences has an effect on the conscious mind because the conscious mind is the mind that gives you cognition of the experience.

Now, you will find that the experience you have gained in drug taking is not immediately cognized. There is always a little lapse of time. It might be infinitesimal, but there is a lapse of time so that the mechanism of the conscious mind could pick up the vibrations the subtle body is sending forth. Now, because the subtle energies are artificially activated and activated without control, forces are released that damage the conscious mind. It causes damage to the conscious mind. And we have plenty of cases on record where drug takers have become insane or that have...live in the world in such a way where they feel totally alienated or separated, or the American expression is "spacey." [LAUGHTER] They become spaced out. Good. So, look at the damage because I've explained to you the mechanism. Now this you won't find in your books of psychology or psychiatry. They've only touched the fringe of the oceans. Long, big, big oceans yet to swim. Now, when this damage is caused to the conscious mind it translates itself in so many different ways. It can translate itself into many psychosomatic diseases. Fine. And, of course as we know, the conscious mind is a mind that is a creature of habit, and being a creature of habit, it becomes habituated to that chemical. And by being habituated to the chemical, you become dependent on it.

What is man striving for, really striving for? He is striving for freedom. He's striving for independence. He wants to be emotionally independent. He wants to be financially independent. He wants to feel secure. But by having these damages to the conscious mind, instead of becoming secure, he becomes more insecure. More and more insecure by the day. Now, the vicious circle starts. The more he becomes insecure the more drugs he needs, then the more drugs he takes, the more insecure and feelings of inadequacies start until he reaches the stage that he feels so inadequate that he cannot even look at himself in the mirror. He feels inadequate even to look at himself, far from facing the world. Every little molehill becomes a mountain to him. Every little problem becomes unsurpassable or insolvable. Look at the damage it has caused. And some of our younger people, the younger generation, not that they need drugs, they come from good families and secure homes, wonderful, responsible parents. We know that. But the society now is so structured their company becomes such that if you don't do what we do you're a square. That's another Americanism. I'm learning the language. [LAUGHTER] You have all these expressions, like the other day I surprised my hostess by saying "Wow, what a lovely dinner!"

[LAUGHTER] So, that is how the damage increases and increases and increases and keeps on increasing until the person reaches a stage where he cannot face life anymore and there have been more suicides by drug taking than because of anything else. Good.

Now, firstly I started off by telling you that people takes drugs to fill a gap which they feel in themselves. If a man is very hungry and there's no food he'll take two glasses of water...he's forced to fill the gap. Now, that is an area...filling the gap is an area where meditation becomes of great assistance. It helps because through meditational practices, and especially

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when they're personally programmed, personally prescribed to a person's unique individual needs, then meditation makes a person more integrated. To have this gap within ourselves is living a life of fragmentation, not integration.

Now, we come back to the three aspects of man again: the physical body man has, the subtle body, and the spiritual self. Now through meditational and spiritual practices these three aspects of man function in harmony. As they become more and more established in the practice, the more harmonious they become. And as they become more and more harmonious, no gaps are there. There is fulfillment because harmony is fulfillment. Now, harmony within naturally creates harmony without. I always use the analogy that the nature of a flower is to grow beautiful. But that's not the only thing it does. It also enhances the beauty of the garden. So we start with ourselves in creating this harmony. This harmony brings about fulfillment. It brings about joy. We experience bliss. We close all the gaps and the loopholes and drugs then are not needed. Any drug taker will tell you, or if he hasn't got the courage he will admit to himself that he might have a high experience, but when he comes out of the drug experience he feels terribly low. He feels terribly low. He becomes a pathetic case. He becomes a pathological case and that is an area that society has to combat. It all started because a person wants to assert his independence, perhaps in a form of rebellion, rebellion against the established way of life. There are many reasons, this could be one of them. And if people, young or old, are on the drug habit and they would start meditating, I would guarantee you, write down today's date and time, that within three months your need for drugs will not be there and you would feel absolutely the reverse. Absolutely a different person. Absolutely different, absolute. You are touching the absolute that is within you, and when you touch the absolute that is within you, where is there any place for all these [????] gaps? Man's essentially divine. He is divine by nature. But what we do is suppress that nature, and by drug taking we are suppressing that nature more and more. Look at the harm. It is so contrary to evolution. It is so much going against the flow of nature by using these artificial means when there are natural means of self fulfillment.

Now, self fulfillment would be attained by natural means and the American Meditation Society and all the other societies we have throughout the world, many countries, in Spain, in Denmark, in Germany, in South Africa, Rhodesia, Australia, everywhere where they are functioning, they do not charge for any of these services, for the tuition of meditation is a priceless gift and you cannot charge a fee for it. Now, this is available. And those friends of yours, as you mentioned, and I know who your friends are. Please tell them this is there for the taking. Why stand at the riverside and die of thirst? Foolish. Stupid. Yes. See the harms that are there? Good. And we do not need to be harmed. We can find fulfillment and experience the joy because all scriptures say this, and I repeat this over and over again, I never get tired of repeating it, that the Kingdom of Heaven is within. Seek ye first the Kingdom of Heaven within and all else will be added unto thee. And drug taking is not the way but meditation is. Okay. Fine. Next question.

CHELA: I received the personal meditation from you. Thank you. We have not met and as I try to relate myself to you about the dialogue with you, I found that I was probably only manipulating expectations within myself. [And I've had a wonder of the way in which?] you were able to, in some way, relate to me or on what level you were able to relate to me. Where you were able to come up with a personal meditation or personal gesture [???].

GURURAJ: Beautiful question. I don't need to relate myself to you, I'm related to you already. [LAUGHTER] Good. You see, you are seeking...you are now approaching the matter at hand in a totally dualistic way. In other words, you are finding yourself separate from me. Right. And because of the sense of dualism, because of the sense of separation, the mind starts wondering, "How is this possible?" It is natural, it is natural for the mind to think. Yet, yet, there is such an interrelatedness, an interconnection, in all existence where nothing is separate. Nothing is separate. Separation is only found when the mind measures things in terms of time and space. Las Vegas is three thousand miles away from New York and it takes six hours to fly there. Now, the mind is doing the measuring, and the mind is doing the calculation. Fine. Now, those calculations are valid because the mind, the instrument you are using, is a relative instrument. And within the boundaries of relativity, within the boundaries of space and time and causation, it is valid and it is existence that within relativity time and space exists. And within relativity the cognizer of the cognition also exists. Now, by that we mean that what cognizes space and time? The mind. The mind is the cognizer of space and time, but is the mind really the cognizer? That is the question. What cognizes? What really cognizes? Where does the mind get the impetus or the energy for this cognition? Now, your idea of space and time could be totally different from the idea of the person sitting next to you. Just look at the person next to you. Shake hands. Right. Good. Your idea of space and time might be completely different from the person sitting next to you. And this is a vague experience of everyone of us. If you have to walk a mile alone, that mile might drag. But if you have a friend, a good friend with you and you are chatting along and being absorbed in some subject that interests you, that mile will seem like a quarter mile. Yet it is still a mile. Now, where is the cognition of the mind? And how truthful is the cognition of the mind?

[END SIDE ONE]

GURURAJ: So where is the time? Where is the time factor now? You've passed so quickly because you were absorbed...even at work we find this. The day when the day's easy and lazy, the time just drags. And five o'clock never



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seems to come. Good. But if you have a busy, interesting day, the day just ends. Ask the housewife when you ask her to make tea and she stands watching the kettle. The conception of time is of the mind. The conception of space is of the mind, too, and the mind can delude you. That's it. Fine.

So, the separation which the mind feels can be diffusing, yet for practical purposes we have to accept duality because we live in the relative. Now, there is a way which a true guru has achieved or attained where he goes beyond duality, where he goes beyond opposites and he finds this piece of iron or that piece of wood is non separate from himself. The very molecular structure of this piece of iron and of this piece of wood is the same as the molecular structure of this body. So, by understanding the underlying unity of not only man to man or country to country or planet to planet, but understanding the unity and experiencing the unity of the entire universe, you can be ten thousand miles away, but when I'm in meditation you are here and now. No separation. The level of functioning is from a totally different level. The level of functioning is not the functioning of duality which the mind conceives, but it is a level where the true yogi can go beyond the limitations of the mind and enter a realm where all is here and now and the entire eternity is experienced in a moment. So, in that moment of experience, when you send in your forms with your photograph...the photograph is necessary to use as a focal point. And using that as a focal point and then going into a deep state of samadhi, you are gone from this world, gone from the relative world, from the relative world of the mind and the body. And the guru becomes totally oblivious of the conscious mind and the body and enters a state where there is no separation and no division and I have spoken to you, discussed your psychic make up with you as I'm discussing this with you now physically. So that in that fine state, subtle state, the communication was there, and dear brother, you have told him a lot of things that your mind won't even want to recognize. [LAUGHTER] Yes. Right. At that level, the mind, the subtler aspects of the mind, empowered with the power of the absolute, is evaluated, is cognized. The level of evolution is seen clearly, and the gap, the disharmony, between the physical, the subtle, and spiritual, too, is clearly seen. And when that is clearly seen then that becomes the guru's stethoscope. And then the problem is diagnosed.

AMRIT: Diagnosed.

GURURAJ: Diagnosed. [LAUGHTER] Where are the English? The puzzle is diagnosed. And the best program is worked out for the particular individual whereby the mind, body and spirit could become integrated, could function in harmony and thereby bring out the true essence of the so called relative individuality.

And so in the relative individualness of a person, the absoluteness of the very person can be experienced. And that is what all scriptures have been teaching throughout the ages. And all these teachings have all been taught throughout the

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ages...and the only difference from what I teach and what they taught is this, that I'm putting it in modern terms, putting it in modern terms so that modern man can relate to it, can understand it in its practical day to day value. That is the difference where no difference exists. Okay. Fine. Next?

AMRIT: You had a question? And then we'll get yours after that.

CHELA: Gururaj, could you explain how when you are talking with someone who's ill, how you can go back in their past lifetime and explain karmic things that they can get rid of to get rid of their disease?

GURURAJ: How do I ...how can I go into past lifetimes on a person and how I would prescribe so that the person could get rid of their ill, be it physical or mental? That question is very difficult to answer because one does not use the mind in these things whatsoever. And it is only the mind that is capable of definition. Now, the mind being finite, how could it capture the infinity of this knowingness, this intuition? I always say, take sugar and you can explain sugar in its chemical components; but you can't explain its sweetness. Now, the way to verify, the way to verify this is by eating the pudding. The test of the pudding lies in the eating. Now, when the prescription is given, or the way of life that has to be followed is given and the benefits accrue, then it would be the right path. But, one could never bring down this intuitive knowledge into mechanical knowledge. Now, if this was possible then everyone could set themselves up. They don't need to go and do any other kind of work and everyone become gurus. It would be a good thing, though. So this is a knowledge that is born with a person and that is acquired, not through attending the university for eight or nine years, it is acquired through many, many lifetimes of striving, endeavoring, searching to find the unity with Divinity. And once that is achieved, nothing remains hidden.

That is why the Upanishads, which are some ancient Eastern scriptures, they start with the question that what is there by knowing which all else can be known? And of course the answer is to achieve unity with Divinity. In other words, to go beyond diversity, and within the diversity find the unity so that you can view a person's lifetime not in its narrow context...what is these four score and ten years? It's not a flicker of an eyelid. It's eternal time. It is a vast continuum and we attach so much importance to this little existence, this flicker of an eyelid. So, therefore, if you, with the intuitive sense, and the intuitive sense lies beyond the region of mental analysis, when you reach that sense, and you can through meditational practices. Everyone has the potential to do that if they're ready to do that, if the yearning is strong enough, if the search is sincere enough, then that unity can be reached by all, by all. Oh, yes, by everyone [????] as well. Everyone can reach that unity state. Good. So when one reaches the unity state, your view, your vision, becomes vast.

Then you stop looking at that little fractional three score years and ten. You can see either side of the vast continuum. When we are at the bottom of a mountain, our view is limited to just the surroundings. But when we climb the mountain and stand on top of the mountain, we have a big panoramic view with built in binoculars.

So that is how it is cognized. There is a great difference between intuitive cognition and ordinary conscious recognition. The cognition starts first and we only, in recognition, get a glimpse of the total cognition. Good. Now, operating on these limited levels, we have to reach the stage of knowingness. We have to reach the stage whereby the whole panoramic view is seen. I used an analogy at the course last week we held at Lake Havasu where, say there's a six story building and a person is standing on a corner of this building, on the corner were two roads going this way. Now there are two cars approaching and the driver on this road is not aware of the car on this road. Now they're proceeding at a speed and in a way that would be seen by the man standing on top, and he could see that these two cars are heading for a collision. So, as we enter the deeper levels of the mind, the subtler and subtler to the subtlest in the mind, our awareness expands and we can still go beyond awareness where awareness itself exists as awareness. And then you just know. No rhyme, no reason. You just know, and because of that knowingness, just a touch of your hand brings about the desired results to those that are deserving. And this law is infallible. This law is inexplicable but infallible, and this law could very well be equated with the law of grace. So when we are ready and made ready by the law of grace, then we become grace itself. It is like love. We start loving and we end up by becoming love. That is the end and the goal of all existence. So, this intuitive knowingness is an inherent quality, an inherent power within each and every man; and it requires not developing, it requires unfolding. Therefore we call our foundation the International Foundation for Spiritual Unfoldment. It is forever developed. Okay. Fine. There are certain things that the mind, the intellect, cannot explain. But it can be experienced and the validity is more not on analysis but on experience as we, in the question before, explained how the mind can be deluded while the true experience, the genuine experience, is never deluding.

Now, the mind can know and can be acquired knowledge, can go through universities and this course and that course and you can load the brain. You can load the intellect with all kinds of knowledge. Ah, but that is not what we want. It's good. You need knowledge and most people gather knowledge to make a living. A doctor becomes a doctor perhaps and gains the knowledge of medicine but [??] he takes the oath of hypocrisy [LAUGHTER AND CLAPPING]

AMRIT: Hippocrates.

GURURAJ: Hippocrates, and he will serve mankind with his knowledge. But when the dollars and cents starts jingling, then Hippocrates becomes hypocrisy. See how deluded one can be. And, that is acquisition of mental knowledge of the

conscious mind. What we are striving for is not acquired knowledge, which any donkey can do, oh yes. A donkey always makes a living. True. But what we are after is inner wisdom. And inner wisdom comes from experience and experiencing that Divinity.

So there is a definite difference between acquired knowledge and inner wisdom. Inner wisdom sprouts itself like the flower when the ground is properly watered, fertilized, the plant just shoots up on its own accord. You don't need to do anything else. You don't need to do anything to make that seed explode in the ground. You plant the seed and it explodes by itself, and because of the explosion that occurred, the beautiful flower grows. And that is the inner wisdom which we have in all of us. But we have to nurture, water the ground, fertilize and care for it. And we do it by meditational and spiritual practices. That's the difference.

AMRIT: Someone else had a question right here? Yes.

CHELA: I've never been to any of these before, meditation things, I'm just sort of curious why there's such a move in America where a lot of people are becoming more aware of meditation and Eastern philosophy, and going from the traditional Catholic, Protestant and Jewish type religion [????]?

GURURAJ: Ah, lovely. I don't understand your Americanese [????].

AMRIT: He's just saying that he's impressed by the fact that all over the country, as well as in Europe, that a lot of people are becoming interested in Eastern philosophies and meditation and things like this. And that whereas, on the other hand, often many of the traditional churches are losing members and [????] but there is in these experiential meditational [????]. Is this accurate?

CHELA: Yes.

GURURAJ: Thank you for that English interpretation. With Americanese I'm [????] with words, I'm not used to it. I beg your pardon, sir. There is no Eastern philosophy and there's no Western philosophy. There is no Eastern philosophy, there's no Western philosophy. If philosophy is an inquiry into truth, what has East or West to do with it? They use these terms as a sales gimmick. Yes, that's all. Truth is truth, and truth is universal. And this is East and this is West and this

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is America and that's Germany and that's China. Who made it? Did God make that? No. These boundaries are man made. And being man made all these wars and hot wars and cold wars and lukewarm wars are made by man. There is no Eastern philosophy, there's no Western philosophy. I would like to one day give you a lecture on comparative religion and bring down religion to its very essence. And you will find that there is no difference in the Bible, the essential teachings of the Bible, from those teachings of Vedanta. And like that, there's no difference in Judaism from Vedanta or Christianity. We get lost on the way. Interpretations where even religions get edited. Can you imagine that? The interpretation of God gets edited by man. [LAUGHTER] And we know this. This council they had...the Council of Constantine or something, 1432, where they even edited the Bible.

AMRIT: Quite a number of councils did that.

GURURAJ: Quite a number of councils between the East and the West. Yes. And a lot of things for the sake of organization have been grossly misinterpreted. The biggest business in the world today, the richest land owners in the world are religious organizations. And like that I could quote you many examples. There is nothing in the world that has done more harm than religion, and there's nothing in the world that has done more good. Rivers of blood have flowed in the name of religion. Study the history of Islam or the Crusades or even in ancient Hinduism the sacrifices and all kinds of things. It was a mockery, real mockery. But the essence of all these religions is the same. And they are even not only the same in essence, but if they are interpreted in the proper way, then literally, too, they are the same. Good. Christianity and Vedantism would teach you of dualism, and, at the same time, they would teach you of the unitive factor, the unity consciousness. To the common masses Christ said, "Pray to thy Father in Heaven." Yes, dualism. Thy Father, you and He. To his closest he said, "I and my Father are one." Like that from dualism developed qualified non dualism until they reached a stage of monism of that unity where the entire universe was recognized and realized and cognized as one entity and one truth. And yet people like Ramakrishna would say religions are like rivers coming from different directions which ultimately become one and the same ocean.

And that is what our foundation is striving to do, is to bring forth the essence of all these teachings and make people realize that I'm not a Jew and you're a Gentile, I'm a Hindu and you're a Moslem. Look at all these wars that happened in India and Pakistan between Hindu and Moslem and all that. Look at all these other wars with bloodshed, rivers of blood flowed because of the [grand concept?]. What we are striving to do is to show people that essentially there is no separation and that truth is one, and that same truth is contained in everything. So therefore, as Amrit has pointed out to you...our emblem which portrays all these religions. And when a person really understands his own religion he becomes

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more respectful of other religions. When he understands the truth of his religion, then he understands the truth of all other religions. And that is how the world can become a more closer world. That is how humanity can function in a oneness. It could. An ideal, a dream, more, but to quote Ramakrishna again, "If I could lead one person to self realization this life would be worthwhile."

So there is no difference between any of the religions. Traditions might differ. One has this tradition and traditions has a long background. Background of the society, of climate, of various factors that came into being and that made that tradition. Where Hindus don't eat beef and that they incorporated into their religion that they are not to eat beef. Right. And they say the religion says you cannot eat the cow. Now the reason how that started was a very practical one. Because essentially now, and more so in those times, it was an agricultural country and it needed all the cattle possible, all the oxen to pull the plows. It was needed. The milk was needed for food because there was a scarcity of cattle. So they proclaimed, the rulers of those times, that cattle is not to be slaughtered. So now to convince the illiterate masses of this idea, they had to bring it down into a semi pseudo religious form until it became a tradition. So like that, traditions start and that is only where religions differ because of different traditions. Right. In the Mohammedan faith the eating of pork is disallowed. That's what the Mohammedan faith say. But if we study the history we will find that at the time when Mohammed lived, a plague brought...was...there was a plague and these animals were infected. And by eating them the people got sick, so it was forbidden. So there were practical reasons for all these things. Of course I don't advocate meat eating, I'm a vegetarian. But I'm only using these examples and these analogies to point out to you how traditions can get formed. And it is the formation of these traditions that cause all these various diversities. But essentially the message of all these theologies is one, and that one is truth. That is what we are seeking for in our inquiry of philosophy. That is why we have the satsang. To discuss it.

AMRIT: One last little question.

CHELA: Why is there an upsurge in meditation?

GURURAJ: Why is there an upsurge in meditation? If we study all religions, there are certain forms of meditation. Even in Christian churches they advocate certain forms of meditation. And all forms of meditation is good. Not a single form of meditation is ever to be thrown aside. But, if it is something individualized and supervised by a qualified guru it becomes more effective. So man had always searched externally. He searched externally to find happiness. Now his search has been so much that he went deeper and deeper and deeper into materialism. And when in all these vast areas of

technology and materialism, when he could not find happiness he was forced to turn inward. And he felt that seeing that I could not find happiness externally, let me now try internally. And that is why there has been a great interest in meditation today. And which is good. It is very good. And those that are meditators do experience that happiness that has taken them inside themselves. And yet a very happy marriage could be arranged between materialism and the spiritual self of man where both can function harmoniously. Nothing must be one sided. There should be no extremes where you become mad, totally mad in spiritualism, spirituality, or totally mad in the extremes of materiality. A very happy balance can be found. Some of the Eastern philosophies, since you mentioned the word Eastern, could be very, very useful to the Western peoples. And the technology of the West could be very, very useful to Eastern people. So I disagree with Mark Twain where east is east and west is west and never the twain will meet...that is...

AMRIT: That's Kipling. [MUCH LAUGHTER]

GURURAJ: It was Kipling, wasn't it? I think it's quarter past nine. Shall we call it a day?

AMRIT: An evening.

GURURAJ: It's fun being here with you. A lot of fun. I leave tomorrow morning to go to Washington, and I must thank you very, very much for having me here with you. And I'm especially obliged to my host and hostess, Este and Herbert Stone, that have made my stay so, so pleasant. And all our friends and meditators whose hearts have flowed and flowed in love and...I return that to you as much as I can in every way. Thank you.

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