

## COMMUNION AND RAPID FIRE

[Tape poorly recorded. Comments often inaudible.]

CHELA: ... when you can't quite decide which way to go or is there any real guidance or any time you're wondering which way to go is there really a choice?

GURURAJ: There is a choice. But I would prefer the choiceless choice. Choice involves thinking. Choice involves decision making. You come to a fork on the road, and if your mind is in that state of quietude, very spontaneously you will just take the right road. Hmm? And that is "Thy will be done" which is put into action. You will just take the right road without thinking, without thought, without analysis because that could lead you astray. So what if you make a mistake? Perhaps you walk that extra mile up the wrong road. Could be good exercise. These things happen to me all the time. Vidya and Sujay will bear me out. Just the right decisions are made, just the right turns, the right thoughts. To think of a thing; it happens. Think of a person. Send healing thoughts, and the person becomes well. So these laws are there functioning all the time. There are no miracles; it's nothing fantastic a person does. It's just subtler laws of nature which we don't understand yet, which the world at large does not understand yet. It is like the story of the telephone or the airplane or the submarine. If you discussed these things a hundred years ago, someone would say you are mad. How could a two thousand ton piece of machinery fly through the air? Hmm? Or how can you just pick up the phone and speak to someone that is ten, twelve thousand miles away within a few seconds?

But man will develop further to the stage where he will master greater and greater technologies; he will become versed in greater and more finer and finer technologies. There is a great danger to that though. A great danger. If, with the development of the mind or the brain, the heart is not also at par or simultaneously developed, the mind could use those very technologies for destructive purposes instead of constructive purposes. Look at the new invention, the neutron bomb. Because of its radiation, it could kill people but yet the buildings would be preserved.

Then of course when you speak to the government... I was invited for lunch at the Pentagon last year. August was it? Hmm? Yes. You know I had a chat with some of the fellows there, one from the Navy and one from the Army. And what can they tell you? It is for defense purposes. Is that really true? How are you defending?

Reminds me of a story. President Reagan has, uhh, a trip switch in his office. And five hundred missiles are pointed toward Soviet Russia. One day by mistake he tripped the switch and five hundred missiles went soaring through the air

toward the Soviet Union. So Reagan got worried. He phoned the Kremlin and asked the person that answered the phone, "Who could I speak to in the Kremlin to whom I could say sorry?"

So these technologies and inventions will come. Finer and finer ones. Hmm? Not so long ago I was discussing with Suj that the computer which you can get in a small little box like that some years ago would have required a room four times this size to do the same work. Great advances are made and will be made. And there are many weapons, destructive weapons, that many governments have, but they do not publicize it at all. State secrets. They are afraid of the people going into a panic. There are many other inventions. For example, germ warfare. They have refined it to such a level that just by throwing a few pellets into the reservoir could kill off the entire town. This is what we are trying to prevent by teaching more and more people meditation so that their hearts could open up and these things would not be used for destructive purposes.

CHELA: [Very indistinct] [Question regarding differences in ego between males and females.]

GURURAJ: There is no difference between the male and the female ego at all! It is of the same substance. It is all mind. Although the male and the female outwardly exhibit different qualities... Like a woman is more patient and more tolerant and more compassionate, and she needs those qualities to become a child bearing mother. She needs those qualities. A man is the aggressor, the go getter, the bread winner so called. Hmm? So the differences would only appear outside, but as far as the ego is concerned it is both the same. If you study history since primitive man going into anthropological studies, you will find that being the aggressor, being the hunter, the bread home bringer, he will always want to dominate. And this domination is not necessary. That is how man is. He wants to be the boss, the king of his castle. He wants to wear the pants. A friend of mine tells me that, "I buy my own pants..." Trousers. Pants. "But, my wife chooses the color." So this would be there.

But two people who are genuinely fond of each other can make amends. There is such a thing as compromise. "Come I promise." Compromise. It must be structured. If my wife doesn't like something I do, I will see that I don't do it. A form of compromise with her in such a way that she would not find it to be obnoxious. The same thing would apply to the women. The Hindus have a very beautiful saying in India that where woman are worshiped, the gods are well pleased. You see the importance of womanhood. A woman is to me, a woman is God's finest creation because she has the reproductive ability, etc. By nature they are more gentle, more kind, more devotional than men. You'll find in any spiritual organization throughout the world, you will find seventy percent are women and thirty percent are men. That's because of the devotional aspect of themselves.

So there in the East the woman would say, ["Pati e parme ishwara."?] It means that my husband is my god. And the husband says the same about his wife; she is my goddess. So when a god and goddess meet, there could be no friction. But our western society is so constituted that friction comes about. This women's lib that has started here was because of the circumstances women were placed in. It's a kind of rebellion against that unnecessary domination by men although, of course, some take it too far in women's lib. But nevertheless it is caused by this rebellious attitude that why should we always be pushed around! Why must we always be dominated!

Then there is another side of the story that the woman can make the husband feel that he's doing the decisions, meanwhile it is her decision. That's the art, the plan to make him feel, "You decided. You're the boss." Like that. Like the manager of a company. He makes the decision on how the company is to be run, but these decisions are based upon the policies done by the board of directors. It's easy really if one is cooperative, kind. And a lot of things can be done, can be achieved more by kindness than by anything else. If you want to kill, kill, but kill by kindness.

Next.

You know, talking of men and women, there are three things: Stop, look and listen. A girl passes by. So the young man stops. Then he looks, and after they are married, he listens for the rest of his life. But do they?

Yes, this dominance problem. In the beginning two people will walk with four feet. But once their hearts are brought into that togetherness... Call it holy matrimony or whatever because these are just pieces of paper called a license but only as legal protection, nothing else! Real marriage is inside from the heart. And when they are together then they should cease to walk with four feet. They walk with three feet throughout life. Hmm? You know I always say that love is not two people looking into each other's eyes, but it is the four eyes looking in the same direction. Hmm?

CHELA: [Inaudible]

GURURAJ: She was just following her peer group and being an adolescent.

CHELA: [Inaudible]

GURURAJ: Possibly. But not all. Not all people of all countries. For example I have found that the Eastern women are very, very submissive. So there are certain national characteristics, culture, upbringing. And the trouble begins when both parties try to become obstinate and dominant, and this is how it begins. The culture is such especially in the Western countries where these things come about. Look at the educational system today in America. It is far from

something to be desired. I've read the newspaper reports in South Africa where a group of children, adolescents eleven, twelve, thirteen years of age beating up their teacher. The children of that age taking a car and just shooting wildly in the streets to hit people. Why? Why? Because society is such.

Every American child is subjected to thirteen thousand murders a year on television. Now, what do you expect of the child? Violence. There are different schools of thought among psychiatrists who had a debate on this at a psychiatric conference where some maintained that by showing the violence to the children you get rid of the violence in them. And this has not proved true. The more the violence you are showing them, the more would they become violent. Hmm? And this is definitely proven by the increase in juvenile delinquency we are having today. All the dope smoking and violence and all these different kinds. For example, in San Francisco it was brought to my notice about a year ago they had magazines in open book stalls: pre teen porn. Can you imagine? Fully illustrated with actual photographs! Can you imagine what's happening in the film industry, I mean including television? Nothing else but violence and sex. And yet the people are subjected to it all the time, all the time and that is why there is a far greater interest today than say fifty years ago for spirituality, the diving deep within. So they've reached a state where there is nowhere else to go now, they've got to dive deep within. And thank God for that. To find that peace. They've tried to find it in all kinds of outward things without success, so now they are starting gradually to seek it inside which is good.

I was asked if I wouldn't like to live in America. I said yes I would, I could do a lot of work here. But I wouldn't let my children come here.

CHELA: [Inaudible]

GURURAJ: It's a difficult problem. It's a difficult time. There are so many changes going through the adolescent, hormonal changes and what have you, biological and psychological and the works. If they are encouraged to do some form of spiritual practice, it would be helping them. They become delinquents; they become dope addicts, for example, to fill some gap, some lack within them. So if this lack were filled with something else, they won't need that. Do you see?

CHELA: [Inaudible]

GURURAJ: Something different. Yes, but meditation is something so private and personal that their peers don't even need to know. As they, the adolescents, become more stabilized, they could exert a great influence amongst their friends. So they would not only be helping themselves, but also their friends around them.

CHELA: [Inaudible]

GURURAJ: Generation gap...

CHELA: [Inaudible]

GURURAJ: I wish I knew. I would change the whole face of America if I knew. It is something that is rooted so deeply that it takes time to get it out.

CHELA: [Inaudible]

GURURAJ: Yes. Oh yes. You know this Maharishi Mahesh Yogi you might have heard the name, TM invited me to Spain, uhh, in '74, I think. He had the idea of me running this movement for him. Of course, I refused because I disagreed with his principles. Too commercial, and the teachers... Firstly anyone could become a teacher who had the money to go to a course in Italy or Spain or whatever. And the practices they give they're very arbitrarily given. They're not individualized so therefore not really working. Perhaps somebody benefitted, you know the hit and run thing. And they were beginning then with the M.I.U., Maharishi International University, thing. I told him. I said to him, Why start that? Because the grown up man or woman that's going to university, their minds are formulated already. They are in a set pattern. If you want to start something like that and you have the resources, start it [when they're?] small so that in a group, in their classes these things are taught, understandings are given. Then they would not, adolescents would not be different from the peer group. So that is the level where things should start.

CHELA: [Inaudible]

GURURAJ: Three years is a bit too young. But gurushakti is fine. Tell her to make up a song: Ananda. You know that, don't you, the child's technique? While you are all meditating, she could do that song silently in her mind. It will also develop her creative ability because every day it would be a different tune. Don't stick to the same tune. It becomes relaxing. The mind will not be centered on itself, the little self. It will be outgoing. And of course, the gurushakti practice will be good, will do good.

CHELA: I have a question on meditation. Before I started Phyllis' classes, I meditated by clearing my mind of all thought so I would have a one pointed mind. I could be aware of myself and watch all kinds of interesting visualizations going through my mind. I enjoyed that. But I find it very hard to meditate with the mantra. It somehow puts things into things.

GURURAJ: The mantra does not feel...?

CHELA: Uhh, I haven't got very far into it. I don't choose my time too much to meditate because when I clear my mind interesting things happen. But somehow with the mantra... It's not as interesting.

GURURAJ: You will have to start applying yourself and you will start loving it. It's like caviar. The first time you eat it, you wouldn't like the taste until you acquire the taste. Perseverance. And I do not totally agree with you that you clear your mind. Impossible. No.

CHELA: I try to. I try to stop thoughts, and then ...

GURURAJ: Stop thoughts? They are still happening. Observe the thoughts.

CHELA: That's what happens. There are all kinds of things happening.

GURURAJ: Good.

CHELA: But the mantra doesn't... Somehow there's nothing happening. I'm just stuck on the mantra.

GURURAJ: Let me get on with this, then after we finish this spend two minutes with me, and I'll go over your mantra with you. [INAUDIBLE]

CHELA: [Inaudible: Something about anger and hypocrisy.]

GURURAJ: No. But you do not need to physically express it. If you feel like swearing your husband, don't! Swear him in your mind. And intensify it. And still keep a smile on your face. [LAUGHTER] It's a practice you're doing. After all, life itself, is it not a hypocrisy?

If everyone in this world had to express openly to the object of his subjective anger and hatred, this life in this world would become unbearable. Hmm? Many times we just swallow things. But then by just swallowing things does not help because it will just rear its head again. So intensify it within your mind, and you will feel the intensity of it disappearing.

CHELA: [Inaudible]

GURURAJ: Everything is and is not. The very moment I think that I am Gururaj, I am a hypocrite. The very moment a person thinks I am John or Jane, whatever, you superimpose hypocrisy because you are none of that. Your real essence is divinity. And when you come to the realization of how divine you are, then John or Jane or June disappears. It will function, but the attention is not on that. The importance is not attached to the small self, but to the Big self and so attaching undue importance to the small, transitory self is as much hypocrisy... Nevertheless, we must not be hypercritical of hypocrisy. I love words!

We were talking of marriages just now. This husband and wife were having a quarrel. So the husband says, "So, you say you had several proposals for marriage." She says, "Yes. That's true." "Then why did you not marry the first idiot that proposed to you?" So, she replies, "I did."

Our principles are the three "L's": Life, Love and Laughter.

CHELA: [Inaudible] [Something to do with people making one angry.]

GURURAJ: Yes. So what do you do? You go to the bathroom. And you look into the mirror. Hmm? Why did you laugh just now? Oh. Oh, yes. I see. You call it bathroom here. You go to the bathroom and look at yourself in the mirror and say, "You are a bloody fool!" So you are angry. Come on. Be more angry.! And show me what your face looks like when you are terribly angry and you look in the mirror.

[Chela comments followed by general laughter including Gururaj.]

Yes. Yes. You see, all of these things can be done inside oneself. And these are just little aids. Hmm? I said it last night. If you want to say some nasty word to someone, like the Chinese saying, "Roll your tongue nine times in your mouth before you say it." So, by the time you finish rolling it nine times in your mouth, you would forget what you wanted to tell this person.

CHELA: If you do gurushakti, would that help?

GURURAJ: Oh, yes. That's right.

You know, this man was lying on his death bed, and the minister, the church minister comes along and says, "Pat, you are now, you know, your life is ending. Are you afraid to meet God?" So Pat, the old man who is dying, says, "I'm not afraid to meet God. But I am afraid to meet the other gent."

Oh, how time flies, doesn't it? Would it matter if we stay a half an hour or so longer? Do you think so. Until half past six? How do you all feel about it? Would you like to stay a bit longer? OK. We'll just have a little break. So if some of you ladies would want to go and powder your noses or whatever in the bathroom. [LAUGHTER] Yes. Yes. Good and we will meet again in fifteen minutes?

PRASEELA: There's a wedding here at seven, and I don't know what the arrangements are to come and start setting up, but I think they will start turning us out in a few minutes.

GURURAJ: Because I would like to, yes, you know, do the communion for your benefit. Hmm? But I think we could get away by perhaps a quarter to six. OK. Fine.

[Microphone removed and then re attached, presumably after some time has elapsed. Gururaj continues in a very soft tone of voice.]

GURURAJ: You will see the beauty of creation. You go beyond the solar system and through the myriads of solar systems and galaxies. You become so one with the universe that you are the universe. Everything is so bright and scintillating, luminous and you are filled with awe at that which you know as creation. I wish I could take you with me. You might not even feel like coming back. So when you come back you look at people's faces, you see that the inner turmoils and sufferings, and wonder why this must be so. Yet just beyond in the deeper layers of the mind you perceive



the entirety of the universe and find it all so beautiful and radiant and filled with joy that you could cry and cry with the ecstasy you experience. Then you even go beyond the entirety of the universe into timelessness and spacelessness and merged into being. And yet you are totally conscious of the universe that you are perceiving on two different levels. You are the universe and yet you are not the universe. And you come back and your heart is filled with that ecstasy, that joy. You could embrace a leper...becoming one with being, a great amount of energy is brought into the room. Many might have experienced something. Would anyone like to briefly discuss it? I'd be glad to explain.  
Louder?

CHELA: [Inaudible]

GURURAJ: It is a paradox where your inner self dwells in a stillness and yet the outer body is still functioning because the outer body with the conscious mind that feels the excitement yet your inner self...

[A SERIES OF INAUDIBLE EXPERIENCES AND RESPONSES FOLLOW]

(What time is it? )

CHELA: Ten past five.

GURURAJ: Ten past five. Well, I'm sorry for the shortness of time with the wedding and everything. We spent a bit more time at lunch than what we expected to. That cut us back.

CHELA: [Inaudible]

GURURAJ: It's the force of the energy that's radiating. As a matter of fact each and every one of you here, your heart has been touched by divine force. You can never be the same again. Yes, so what can I tell you of divinity? Well, it's been so nice. Could you get me a glass of water? Rinse that glass, it's alright. [INAUDIBLE] How many of you heard a sound? What did it sound like? Om. Something like that? The universal sound. Is there anyone who did not experience anything? Everyone is not audial or visual or what have you. But everyone has felt that peace and warmth inside. These experiences are not so important really.

[End of side one.]

CHELA: [INAUDIBLE. LOUD HUM FROM MIKE FOR LONG TIME]

GURURAJ: ... under proper supervision with a proper master, then only would these things be of value. Otherwise choosing things by reading books does not really help you. Because sometimes you might find a certain practice or something in a book and you'd like it and you start doing it. But meanwhile that might not be a practice for you in spite of you liking it. All medicines a doctor gives are not necessarily sweet. Some of it is very bitter, but that is what you might need. Hmm? In some of your medical sciences the [iurvedic?] science where you remove a thorn with a thorn. You were walking with your bare feet and you remove a thorn you got in your foot with another thorn. And then you throw both away. That is the secret.

Another famous story of mine is of the Tibetan yogi, Milarepa. In his young days he used to say, "When I was ignorant, I did black deeds. And when I got some knowledge, I started doing white deeds. Now I do neither." For the goal of man is to go beyond the opposites, and we are forever holding, hovering between opposites and wherever there are opposites, there will be misery. So opposites can not be annihilated because that is the very basis on which this whole universe operates. Hmm? Expansion, contraction, and expansion, contraction. So, opposites are necessary, but one could rise above them. Hmm? To gain the experience of [satori?] it's a very good experience, yes. It would take time. Of course they do those koans... Koans? How do you pronounce it. K. O. A. N. Koans. Questions like the very popular one, what is the sound of one hand clapping. So you try and think on it and mull on it and mull on it until you find no answer. And at that moment when you say there is no answer, satori is supposed to dawn upon you. Hmm? There is something very similar in Sanskrit in the Vedanta where you say, "Neti. Neti. Neti." Not this. Not this. Not this. You negate everything until you arrive at Thou art That, I am That, All is That. Those are the basic differences. Do you see? Next.

CHELA: [Inaudible] ...not my will, but thy will be done.

GURURAJ: Yes. Now that of course would imply complete surrender. Now basically man has four temperaments, four kinds of temperaments which are put in broad categories. You find the inquiring mind. And he would of course follow jnana yoga, the yoga of analysis. Hmm? Then you would have the karma yogi who would concentrate all his attention on right action and right thought. Then you have the bhakti yogi who would concentrate all his energies on total devotion.

The I and Thou concept because in devotion there is always the I and Thou concept. It reminds me of a beautiful song of Mira, who was a beautiful poetess who lived four hundred years ago. In this particular song she wrote that, "Lord, I do not want nirvana or self realization, but let me be born again and again so that I could worship at your feet." A love, a deep love where in that love you do not even want the oneness and [are] happy in that separation so you have a chance of worshiping all the time. That was bhakta yogi. Hmm? And then you have the raja yogi who through spiritual practices gains enlightenment.

But as you proceed on the path from whatever temperament you have, when you proceed from whichever direction, you will find that as you progress all these paths merge into one, into raja yoga, the royal "raja" means royal into the royal path. That forms quite a bit of our teachings where you become a bhakta, a devotional person where you say Thy will be done and not mine. A total surrender. Hmm? But yet even to have that total surrender you need to practice a bit of jnana yoga which gives you the understanding why that surrender is necessary. Then, of course, when the surrender is there with a bit of understanding, then automatically you are also a karma yogi. Right action and right thought. So where ever you are, you can just surrender yourself completely.

Now it has a great psychological effect. Hmm? Where you have this belief of divinity, even if it's a conceptual divinity, you surrender yourself to that divinity completely. Not to escape into that divinity because then you are running away from yourself. But your entirety is so [immersed?] in that devotion that although the separation is there a oneness exists, for in the end the guru and the chela are but one. There is no separation there. That is what the goal of life is, to find one's higher self, the more refined self, the subtler self. Hmm? Then one finds that, you realize that the guru is one, my brother is one, my wife is one, my sister is one. My God is one, one without second because there is no place for the second to exist if divinity is omnipresent.

[Someone arrives.]

GURURAJ: You missed this morning's talk. You were not here. No. We are just having a rapid fire question and answer session, so you are most welcome to join in of course.

CHELA: [Inaudible]

GURURAJ: Right. In the first place you found meditation beautiful and you got quite deep within yourself. Then after major surgery, you found a change coming in that. Now, remember, major surgery has a psychological effect upon you.

For one, through the drugs that are given, you have a certain chemical change in you. And the surgery itself has those physical changes, things are cut out, removed. A different pattern is set into your entirety, your entire system. So, this is quite a natural phenomenon that after major surgery one finds differences in those things. Some people find the differences to be adverse, and some find it filled with opportunity. So that is not the criteria. And as your system settles down, after the major surgery, after all the changes have taken place, you will reach the old state of meditation again. And when in meditation all the thoughts of the surgery come up in the mind, go with it. Regard that to be a part of your meditation.

Swami Vivekananda was a great sage. He said something very beautiful. If you are sitting and meditating and the door bell rings, get up, go and answer the door, then come back and then you sit down again. But meanwhile, getting up and answering the doorbell, hearing the doorbell, must become part and parcel of the meditation. So that too is converted. For example, this morning while we were meditating for a few moments, Phyllis' little baby was whimpering a bit. Did everyone hear that? Hmm? And if you did hear it, what should be done? You make that part of the meditation. It's beautiful. Then that very little cry assumes a totally new perspective because having reached a certain state of quietude, nothing can disturb you. Once you get more and more established in meditation, then you can sit in the middle of your main street in Chicago with all its traffic and yet meditate.... Do not think that it can come overnight to all people. Perhaps you were ready for it, therefore, you had those beautiful experiences almost immediately. But for some people it takes time and continued application before they would find that experience because their system is clogged up. Hmm? They have to be cleared. It's like a person suffering constipation. You take a laxative and it's not going to work immediately. It takes some hours to work before your constipation can be cleared. [Inaudible] All the basic principles remain the same. So in your case there is nothing to worry about. You will come to it again and even go far more deeper.

And during meditation another thing also happens. If there is a twelve story building, you would never find the staircase, the stairway and bolt right up the twelve stories. No. You climb a dozen steps and then you'd find a landing. Then you would climb another dozen steps to the second floor, a landing, another dozen steps to the third floor, another landing. And this is necessary. You can call it a plateau that you reach. And this is very necessary for your nervous system to catch up with it. Because through meditation you are contacting the subtle nervous system that is within you in the subtle body, and the subtle body is the exact subtle counterpart of the physical body. So that requires to catch up because of the cleansing that is taking place. So for a little while in your meditations you might find nothing and then all of a sudden you start climbing the stairs again until you have rest periods...until you reach the twelfth floor. Do you see? Are you going to have a coffee break? Later? Yes, I think before the communion practice it would be good. It would be refreshing for people.

Talking of coffee breaks coffee this one American officer was posted to Nigeria. Even President Kennedy went down there to make a deal for some Nigerian oil or something. So this American officer was posted to Nigeria. And he became very renowned for the lovely coffee he served at these parties. So his staff always used to wonder, because in Nigeria they don't get the very fine coffee like you get it here. They get it in a more granular form and that has to be strained. What is the other word? The American word for strain? Filtered. Yes. You have it filtered. So they called the African cook, the Nigerian cook, and asked him, "How do you make the coffee?" He said, "Boss, it is very easy. I take the coffee. I take water and I take the milk. And I boil it." So the one person asks, one of the guests asks, "How do you filter it?" Because there are lumps of coffee you get there. "How do you filter it?" So he says, "Oh, I use my boss' silk socks." Oh the boss is angry. He says, "What! You use my best socks to filter the coffee!" So the poor servant was terrified and he said, "No, Boss. I never use the clean ones." [LAUGHTER]  
Good. Next question.

CHELA: What do little babies think about?

GURURAJ: Now, the question should be first: Do babies dream? Yes. Babies do dream because they are born with all the samskaras of the past and those samskaras play around in the mind. And therefore, the baby dreams, but not having the conscious mind well developed, the baby does not remember them. It is only at a later stage when the conscious mind starts thinking that it could start remembering his dreams. Hmm? And at that stage the dreams a baby has are always of pleasurable things. Hmm? And the association of those dreams is the oral and anal satisfaction the baby first experiences. So therefore, the anal and oral experiences the baby enjoys the dreams would be connected to something pleasurable until it starts thinking. Then of course all the samskaras come to the fore.

Freud was wrong, or partly right, in saying that dreams are but the expression of suppressed desire. That is not wholly true. A particular dream can be a mixture of incidents in one's so many, many lifetimes. They form a pattern like as if in a story.

I've always said this before that there's only one kind of person who never dreams. And that is the enlightened man because he has no samskaras left. He lives in freedom of all samskaras. And any act that he performs in the world does not plant seeds into his subconscious. He is beyond them. So the ancient sanskrit saying means that you fry the seeds. When you fry seeds, they never grow if you plant them.

Good. So babies have a nice time dreaming. It would dream of the pleasurable experiences it has with its mother, the closeness to the mother if feeding, etc. It is good. Everyone dreams.

At the Cape Town University about a year, a year and a half ago, I held a dream workshop. People asked me a lot about the analysis of dreams. And the best way to do it is to sit down quietly after meditation would be better when the mind is in a quieter frame, and then think of the dream. What happened in the dream. And in your waking state you let the mind build on the dream. You don't force it. You don't add thoughts to it. Just allow it to continue on its own and see where it lands up. By allowing the dream to continue on its own in your waking state you are taking your mind further back to where the dream terminated. You find those thoughts floating and [they] create a more complete pattern. Then you yourself will understand what that dream has signified to you. So dreams are keys to your psychic self, to your evolutionary state. You just float with the dream in your waking state, and you will be surprised at the answers you can come up with.

I was saying the other day you get books that tell you if you dream of a ship, you'll go on a holiday. If you dream of fire, it means that you're doing this. If you dream of that... That is not true. That is not true at all! But people being so curious about dreams and the publishers being businessmen, they reap in the harvest. Hmm? OK.

Of course the baby has not got the ability yet. Sometimes when a baby is sleeping you see the baby smiling. It's caused by that. [Inaudible] Sometimes it is just a physiological reaction because of the pleasurableness it finds in suckling.

CHELA: [Inaudible]

GURURAJ: Dreams have real meaning? Oh, yes. But the interpretation of dreams, that is difficult. For example, if you dream you are going to fall down a building, it does not mean that you are going to fall down the building. Even the reverse might be true. So the interpretation is very important. And as I said in the dream workshop, I make people live out their dreams by allowing them to build on it by themselves. Then all the little pieces of the jigsaw puzzle fall into place. It could be quite opposite to what you normally would think it might mean. And, I said just now it is quite a mirror to your psychic self, to the samskaras that are fairly dominant in your subconscious mind. And you can work on them. So they are important.

Sometimes people can't do it by themselves. They would go to a therapist [INAUDIBLE] It is quite a technical subject, and it has remained a mystery to many, many psychologists and psychiatrists. It's remained a mystery. But it is not a mystery at all. It is just the art of allowing the mind to be quiet and allowing the dream just to proceed while you're still in the waking state.

CHELA: [Inaudible]

GURURAJ: Well, first you must remember the dream.

CHELA: Well, I remember the dream.

GURURAJ: Then you must sit quietly and allow it to be built upon by your own mind. And then a qualified person could help you build on it in a very subtle way. Not to allow your mind to wonder away. But encouraging your mind to build yourself on that truth.

CHELA: [Question about babies having recollections about former lifetimes.]

GURURAJ: Because it cannot bring it, it is subconsciously conscious. But not having developed the thinking ability, it can not bring it to the fore.

CHELA: Does the baby feel frustrations at that time?

GURURAJ: For example, say a retarded child will not feel the same intensity of pain that a normal child will. Because the mind is retarded.

And the mother plays a very important part in the formation of the baby. I was telling this story somewhere where among the Hindus, for example, when a mother is seven months pregnant, they perform a religious ceremony, a prayer ceremony. After the prayer ceremony if it's a first child, the woman goes to her mother's home and not to her mother in law's home. Because the system they have there the son gets married and brings his wife home as you send your daughter to the home of her husband. Good. So they have this system and they have a matriarchal system there where the mother is the boss of the house and she would order all the daughters in law around. Of course they Indians have large families.

There are so many advantages to this. No woman can look after a young woman better than her own mother. Your mother in law won't be able to do such a good job. In rare cases, yes, but your own mother is your own mother. Good. The woman is told to relax, so then the mother, her own mother, takes over the household chores while the mother in law would not. The mother in law would expect so many things to be done in the home. The other thing they are told is that, Read as many holy books as possible. Scriptures. If you read stories, read stories with a good meaning, good morals. Prayers. Listen to holy men. Because from that time on in the mind of the child these thoughts of the mother get

impressed. And it is very important on the formation of the child after it is born. So the child goes through a certain conditioning by the mother's good thoughts even while the child is still in the womb.

CHELA: [Inaudible]

GURURAJ: Oh, yes. I'm convinced of it. I've experienced it. And I know it. As you know I only talk from experience. Because I could go back to that state while I was in my mother's womb. I know in reflection what was there. It is definitely true.

Then when she was about seven months pregnant, the ceremony is... From that time she should not that they all do but she should spend her mind, keep her mind filled with good thoughts all the time.

Well, this is very little understood in the West. Those few that understand it... It has not become a popular concept yet. And people just don't seem to care. But those are very, very important months. As we would say in modern psychology, in the first three to five years the child's entire personality is formed. It just does not start after birth. Starts before birth.

(You can find a joke while people are thinking.)

This major had written a letter. This firm wrote to this major in the army to give a reference for Joe Blow. So the major wrote back to the firm saying that Joe's father was a colonel in the army, his grandfather was a brigadier, his uncle is an admiral. Right. And his great grandfather was a duke. And he is connected to aristocracy. So the firm receives the letter and replies back, "We want to employ to Joe Blow in a clerical position and not for breeding purposes."

CHELA: I have a question about guidance. I know guidance can sometimes come in the way of God. How do you know it is really divine guidance or our own subconscious mind...fear or desire? Is there a way of really knowing?

GURURAJ: Yes. It's how your conscience feels about them. And when a thought comes from a deeper level within oneself you automatically feel that it is right. It is not just something conjured up by the thinking mind. You've heard the story about the little voice that whispers inside. That is very true. You will recognize it immediately. You can not define it from what area it comes, but it comes from the superconscious level of the mind. And acted upon it would be beneficial. It comes from the right hemisphere of the brain, the intuitive level of the brain. And it is very easy to recognize, which you of course have to do yourself.

Everything is there. Everything is there. Every thought that has ever been thought in this universe from its beginning through its present cycle of all existence, through all existence. If a person takes his mind to a finer level, you would pick



up finer thoughts, subtler thoughts which are more powerful. And being subtle they would always, at all times, be good thoughts. Hmm? Then again a lot depends how you filter it through your conscious mind. So if the conscious mind is accustomed as we spoke this morning to right thinking and right action, then the thoughts that you get from inside, inspirations, or whatever... Revelations, all these were revealed. That means that all these thoughts were there all the time; that the sage has tuned his mind to that level where he could pick up those thoughts. I think I said this last night that the musician, or a poet, the composer, one who writes poetry, an artist, hmm, he's not creating anything new. He's just synthesizing. In other words he takes his mind to a deeper level and from that level he picks up what we call an inspiration. It's revealed to him. That's how poetry is written. Great music is composed. Like Mozart. He could see the whole symphony and all its parts at the same time.

So trust that inner feeling. And if something goes wrong in that inner feeling, still trust it too, it might be just the thing you need.

CHELA: [Inaudible]

GURURAJ: [Repeating louder] Trust that inner feeling. And if something goes wrong that is not very conducive to you or your wishes rather, it is still good for you because that might be just what you need. So there we come back again to acceptance.

We all have the hopes of having life very, very smooth. But then what is smooth and what is rough? Interpretation.

Interpretation. Like the old saying: A man cried because he had no shoes until he saw a man who had no feet.

Interpretation. How we accept things. And the other famous one of mine:

Two men behind prison bars.

One saw mud; the other saw stars.

Like our spiritual practices. Bringing your mind to a state where it would always be optimistic and see things in a better perspective. That is why people of a very high standard of evolution never condemn anyone, even love the rapist, the murderer, whoever it is, he loves. Because he knows these are surface happenings but inside himself he is divine. So the man of divinity, the man of God, will only see divinity around him and therefore he does not condemn. It is only others that cannot see divinity that would condemn. Hmm?

Although, of course the laws of the land are necessary for stability and society. But the essence in everyone is pure.

CHELA: [Inaudible]

CHELA: [Inaudible] [Something to do with tapping into the body of knowledge of a master]

GURURAJ: That is of course bringing in a bit of occultism, isn't it? Although of course it can be done where you could bring your mind to the level of that man's mind. That's how great inventions came about. If you study Bell or Edison or any of these people, their greatest inventions just came in a flash. But they were prepared to receive that flash. So if the mind is brought to that level then you can tune in. Right. You tune into the superconscious state of that man which is never destroyed. You look at a picture of say Abraham Lincoln, and if your mind dwells in the stillness of meditation, you can capture all of Lincoln's deepest, highest thoughts. You can do that with Emerson, Thoreau, anyone. That is why we have that practice called gurushakti where you tune into the superconscious level using the guru just as a focal point. Very beautiful. What a lovely experience it is. Next.

[End of the tape]

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