

UPS AND DOWNS/  
DRUGS

VOICE: Beloved Guruji, for many of us life's ups and downs are extremely variable. One day we're happy, the next day we're suffering intensely, and so forth. Why do we experience this variabilities of living?"

GURURAJ: Beautiful. We've only got one day left now, that's tomorrow, Monday. So if there are any more questions, I could cover quite a few at the same time.

JAMMU: Beloved Gururaj, in his books Carlos Castaneda tells of his teacher Don Juan hitting him between the shoulder blades and inducing a state he calls left handed consciousness, in which he could simultaneously focus his awareness on each and every object in his field of vision. Please tell us how we, in turn, may expand our awarenesses to be able to simultaneously know all of every object around us.

GURURAJ: Oh, that's very easy. Go to Don Juan! [LAUGHTER] You know, I'm always playing the fool with my son there.

It was a state induced because of drugs. Now, I have not read Carlos Castaneda's books, but I know a bit about it. Fine. Most of these books don't really give you true knowledge at all. Nevertheless, in that state, in that drugged state taking all those mescaline and mushrooms and what have you, you can be hit and go into a semi kind of coma. Now, that is not awareness. Why left consciousness or right consciousness? You must be in the center consciousness. And until the person is not centered within himself, he will always have these ups and downs in life! If the conflicts in the mind are not cleared, then the ups and downs will always occur. And that is what we are trying to do, is to center ourself so that we do not suffer the ups and downs. At the present moment, we are like on a seesaw: if you stand on this end you go down, you stand on the other end, pain, pleasure, you go down. But if you move to the center, the seesaw will stand still. Now, these states induced by drugs are very damaging. They take you on a trip and it could be a very bad trip, or it could be a good trip depending upon your frame of mind at that time. Drugs draw out in you certain samskaras which plays with you, but you are not getting rid of the samskaras. While in true meditation and spiritual practices, you want to annihilate or throw off the samskaras. Drugs actually stimulate the samskaras to a certain extent that they become more and more embedded within you!

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Look at the youth of today, hm, with all the drug taking, the LSDs and marijuana, all these things. And that is one of the reasons why there's such a high crime rate. I read in the paper the other day, an American paper, where a young boy in a state of being drugged killed his mother, stabbed her to pieces. You see the harm drugs can do?

Now, with drug taking, according to Carlos Castaneda, you might feel a high, but when you come out of it, you'll feel very low. While in true spiritual practices you will always feel the high, you will always feel the joy. When you take drugs you would see all kinds of things. This is what I was told. You'll see various pictures and colors and you'll be lifted up to heaven or sink down into hell; ups and downs all the time. And that is not evolutionary and neither is it beneficial. If drug could lead you to that total peace where there are no ups and downs, then the entire world would be peaceful. Yes.

So drug taking is something totally terrible. It started off in the East where in China, for example, you have opium dens, and in India you have some of the sadhus using something called [bhang?], which is also a drug. And they feel that high momentarily! But it has no benefit on you at all! For example, drugs like LSD would stay in your system for years, and I have treated a lot of drug cases, hundreds of them. They stay in your system for years. They are not chucked off. If you take a tot or two of scotch, for example, with your meals or before meals, that's fine; uhm, that's fine, because that you get rid of quickly. But not these drugs.

There is a theory at the moment that marijuana it is not harmful, and I disagree with that. It causes great harm, because all drugs, any form of drug has an effect on the synaptic control of your brain. With drugs what happens is this, that it acts only upon the left hemisphere of your brain, and blocking off those electrical charges from the right hemisphere of the brain. Now, the right hemisphere of the brain is the intuitive side of oneself, which is connected to your inner self.

So in our form of meditation, the vibrations are heightened in the brain where the connection, the synapses, the electric charges, the neurons, work at a faster speed, making you more alert, more aware of what you are. Now, when we find this greater alertness and awareness, then life will not have this ups and downs. Do you see. But as we stand at this present stage of evolution, you will definitely experience ups and downs. If one week you are up, the next week be sure to know you will be down. Do you see.

So now, at our present stage of evolution, what could be the solution? The solution is to rise above the ups and downs and observe them as the matter of fact. It is there, unavoidable. If I cut my finger, it will bleed. It's unavoidable. I can't cut my finger without not allowing it to bleed. So with ups it is also the same. I do something good and I will get rewarded for it in some way or the other. But when, through your spiritual practices, you become centered, then ups and downs diminish in your life because you get filled with joy. And when joy is there, then there is no pain and no pleasure. You are in a state of neutrality. Joy is something far greater than happiness, because happiness is changing all the time. This morning you're happy, this evening hubby says a little cruel word and you become unhappy. Do you see. And yet the

whole day you had a very nice day at the office and you're happy, and the people working with you are very congenial, very nice to you, you're happy. Just one word, a little cruel word or some sarcastic remark from hubby will set off the entire day's happiness into unhappiness. And you might even lose your sleep for the night, you see. So to be like water on the duck's back where all these things just run off. So become a duck! [LAUGHTER] Yes.

So we come back to drug taking and how it affects one's life in its ups and downs. These hallucinogenic drugs intensify the ups, hm, and so naturally it intensifies the downs as well. But there's no balance. It's an imbalanced state of life, an imbalanced state of mind through which you're governed. And of course these drugs they work mostly on the lower mind, the conscious mind, the manas we had on the board yesterday, or was it the day before yesterday, I can't remember? And then from there it has a severe impact upon the subconscious mind and create the impressions that I have been talking about. And here, a great conflict begins. The conflict is this, that the intellect is telling you not to take those drugs, and you are taking them because the conscious mind is now in conflict with the intellect. And in this conflict, the individual self, or the I, or the ahankara goes into a dormant state. While through meditation it becomes more aware of oneself, where you say, where you can really ask, "Who am I," and as you go deeper and deeper into the question of who am I, then that I becomes bigger and bigger and bigger until it becomes the totality of all existence. Now, drug taking precludes you, stops you, from reaching that stage. So it is sometimes dangerous to read such books. I knew a young man, he was about 25, 26 and he came to see me about some problems. So I says, " Tell me what kind of books do you read?" So he told me he likes reading medical books that describes the various symptoms of various diseases. And he got so impressed by his reading that he started developing these various diseases. Yeah. He became hypochondriac. Where there was no disease, he found disease in him. You see. So it is not advisable to read books that would affect you. And of course, writers would write in such a way so that it becomes attractive to people, because he wants to make money and the publisher wants to make money. So therefore it is presented.

For example, here in America on every street corner in the larger cities you find book stalls filled with pornography. Just to observe, I was standing in front of one of those book stalls, and I saw what kind of books people were buying. There are magazines published in San Francisco which is preteen porn, where grown ups are having a relationship with little children. What perverted minds! Where is this world leading up to when you have this perversion? Drug taking is also a perversion. So is reading bad literature also a perversion. It is best to enjoy the company of holy men, it is best to enjoy the writings of knowledgeable people that talk of the higher self, instead of the pornographic books that talk of the animal self. And yet, animals have more sense than human beings. And in these porn books, I've seen one or two of them, just for the sake of knowing what's happening, where a grown up man copulating with a child of 5 or 6. Animals don't do that. They are becoming worse than animals.

Now man has within himself everything since he was created as a primal atom. You have plant life in you, you have mineral life in you, you have animal life in you, and you have the human side of you. So what are we going to concentrate on? Are we going to concentrate on that crude animalism? And even animals copulate just during the proper season. And do you see, they do that instinctively which is formed of a certain type of consciousness, because everything has consciousness.

So what part of us are we using? Now that the good part that we're using, the human part that we're using, in Sanskrit is called sattva, purity; and the bad part, the animal side, the dark side, which is inertia, is called tamas. And in between we have rajas which is the activating force between tamas and sattva.

Now, how do we move that activating force of rajas to sattva, the good? And that can only be done through the spiritual practices. It can only be done also with spiritual practices and proper understanding of life; looking at life from different perspectives. And that is why I hold these courses around the world, and we encourage people to come to the courses because they would gain a different kind of understanding of life for their own betterment, apart from this spiritual force that is imparted to them. Now, out of all these hundreds and hundreds and hundreds of courses I have done, no one has left a course not feeling a better person. Even if you take a little away from you, it is a step forward depending upon your receptivity. Do you see.

So here these ups and downs can... you can rise above them by having proper understanding and doing the proper spiritual practices. But when a down comes, don't look it to be down. After all, what is the difference between up and down? No difference at all. This we call the West, and Japan and China we call the East. But when east is in that direction, west is in this direction, and when the world turns on his axis, the west becomes the east, and the east becomes the west, doesn't it? That is why you have daylight and nighttime. So you're changing places all the time. So if you take it in that respect, that look, I'm here today, I'll be there tomorrow, so what, and I'm returning back again here. Do you see. Now, that would be a positive attitude toward life, and that positive attitude can be created or brought upon us by developing that kindness, that compassion, that love. Oh, yes.

If a person swears at me or says a nasty word to me, I would say, "God bless you, and thank you." You know, there is a story where in an Indian village a sage lived on the outskirts of the village. And every day to buy his little eatables he used to take a walk through the village, and he used to wear a turban. And this turban... he didn't care about himself, and so this turban was never well knotted, and there were always bumps in it, and it was not so very beautifully straight. Always bumps in it. And when he used to pass this village street, there you have the one horse towns or villages where there's only one street. Fine. And as he passed people used to say to criticize him. They say, "Oh, this supposed to be a holy man and he's this and he's that. And all kinds of criticisms were thrown upon him, because they couldn't understand

him or what he was doing. . Right. And when he used to reach the other end of the road, the other end of the village, all those bumps and wrinkles in his turban would straighten out. You are taking away the karma from another onto yourself by being judgmental and critical without understanding. You see. So therefore, I said if a person swears at me or says he is a umph... what have you, what do you call it, I say, "Thank you, it is very nice of you." Of that two percent, you might take a little more away from it. Do you see.

So if we view life in that manner, then you'd find the downs are beneficial, the downs are beneficial. It will uplift you, you'll learn if you view it correctly, you will learn the benefits it gives you. Because everything in life is something to learn from. Someone smacks me, for example, I've never been smacked ever in my life, I must try it one day, have someone do it. Someone smacks me, fine, so my cheek will tingle. But in that tingling I will feel a force, and that force will make me think "Why was I smacked? What did I do wrong to be slapped?" Makes me think. And I say I must have done something wrong. And if I had not done something wrong, I would think of the person that slapped me. I'd think, "What could be wrong with that person?" Her or his action must have been because of some imbalance there. Must have been in a temper due to some misunderstanding in his or her mind, hm? Must be something there. So please God, take away that temper or that anger or that violence away from that person. Do you see. So then, when I think that way the hurt is gone. And this means rising above it. Do you see.

Anything good happens you think the same way, uhm, you think the same way. For example, the scriptural story that the widow's... Jesus treasured the widow's mite more than someone that gave let's say fifty thousand bucks. (That time they used to have dinars, was it? Something like that. Whatever it was.) Because that widow's mite was the only thing that widow had, and she gave it all to whom she regarded to be a lord.

So you see how much good we can do to ourselves, and these ups and downs can very easily be balanced. (How is mahi mahi(?) doing, Patty?) [LAUGHTER]

Any down can be balanced of by going something right. Any wrong can be balanced off by doing something good. I always give the example that, if you kill ten people, don't think that you're going to suffer, you are going to get killed ten times. To avoid being killed ten times, to avoid pain for the wrong that was done, save eleven people's lives and you have one in the credit balance. And that karma of killing the ten people is gone, wiped off. Karma within oneself works like a balance sheet; it has to balance. So when we leave this body, let us does not leave it with a debit balance, but with a credit balance. Don't be in the red because you'll scorch over there in the red. Do you see. So, sometimes, even inadvertently, if you do something wrong, try and do something right. Show some kindness or anything, what you can do it to balance off that karma. And then you'll find the ups and downs lessening, because you are creating a balance within you.

And when you create a balance within you, you reach the center of yourself. And reaching the center, know for sure that you have found yourself. And what would you really have found yourself? (Thank you, dear.) What you have really have found yourself, within yourself, is that "I am divine." I'm not only a product of Divinity, but I am Divinity itself. And then the search has ended. I was speaking to someone earlier today who told me that... As a matter of fact, before he even started to tell me, I told him about himself. He was feeling a bit befuddled, confused, this, that, the other. But I also told him that you have that yearning and that search, that seeking, you have in you. And that will lead you on to take you away from the complexities that you think you're going through. All the complexities, all the ups and downs is only our thoughts.

Here is a little trick you can try out any time you like. Say you feel in a negative mood, in a bad mood. Do any one of your practices, chant if you want to, or do pranayama, or do your mantra. Right. And then introduce a positive thought, because by doing your mantra or chanting or pranayama or whatever practices I've given to you you're neutralizing the mind and then instilling the mind with something positive. And chanting helps as I explained, I think, on this course. It helps a lot. It heightens the vibrations of the house, the room, and it heightens your vibrations too. And when your vibrations are heightened and brought to a finer level, you'll feel happy. You'll feel joyous.

Talking about chanting, I don't know if I told you this story, the room is full of new people, they might have not heard it. I was put up at someone's home and my room was upstairs. And here in the morning I heard this lady of the house chanting, aim hrim krim chamunda ye ve che che, aim hrim krim chamunda ye ve che che, aim hrim krim chamunda ye ve che che. So when I came downstairs I says, "This is very beautiful, this starting off the day in such a good way. Very beautiful. So she says, she tells me, "Guruji, I can't lie to you. I can't tell you a lie. What I was doing is this, that I do one round of chant for a soft boiled egg, and three rounds for a hard boiled egg." [LAUGHTER]

Then, Michael sent me a story. Yes, Michael sent me a story. It says this man without arms... what the punch line is I don't remember. If I forget, you tell me. Right. This man without arms went to the church. He saw an ad in the paper, and they wanted a bell ringer. And this man had no arms. So he goes to the priest in charge and says, "Can I have this job as a bell ringer." So the priest thought to himself and told him, "Look, a man without arms, how can he ring the bells?" So this fellow without arms, he says, "Look it, I'll prove it to you." So he was taken up to the belfry on the third floor, and this fellow without arms rushed to the biggest bell and banged it with his face. So he was so astounded, the priest was, and this man without arms goes to the priest and he asked, "Do I get the job?" The priest was befuddled. He didn't know what to tell the guy. So he says, "Look, I'll do it again." And so this guy without arms he did it again. And he ran to the biggest bell, but missed it and fell out of the window three floors down. And a crowd gathered. He died. So a policeman

came to the scene, and of course the priest also went downstairs, and the policeman asked the priest, "Do you know this man?" So the priest replies... punch line. [Voice from audience:] "I don't know him, but his face rings a bell."  
[LAUGHTER] I don't know him, but his face rings a bell. [LAUGHTER] Good.  
Now, what we are going to do tonight is have fifteen, fifteen minutes or... tea break for fifteen minutes, then we all gather here and then we will have the golden thread ceremony. Well, I'll explain you before that what it is all about. Okay.

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