

## ANDERSON RAPID FIRE

GURURAJ: Mercy is an inner quality of the heart which is expressed in a certain form of action. Good. Now, what constitutes mercy? How to be merciful? That is the question. What does one do with oneself to be merciful? The basic ingredient of mercy is love. Because without love you cannot be merciful. So when the heart expands through spiritual practices, love begins to grow. When the heart unfolds, it has to find expression, and one of the expressions of the unfolded heart is mercy. Now, mercy as I said before, always has to be expressed in action. Now, by being merciful to someone else, what are the benefits to you and to the other person? By being merciful a greater expansion occurs of the heart. So when that expansion occurs of the heart, you emanate a certain quality. A force will be emanating from you, that will affect the person to whom you are being merciful. So the benefit becomes two sided. So, actually you that are merciful will benefit more than the other person because your heart is being more opened, and what else does one require in life but openness of heart.

Now mercy can never stand on its own. It has so many brothers: mercy's first brother is sympathy; second brother is empathy; and the third brother is compassion. You see how all these virtues in life and forgiveness, ok how all these virtues in life are interrelated to each other. In other words, if we develop one virtue then be sure to know that the other virtues follow suit. They have to exist because in mercy, in love, in compassion, in sympathy, there is one common denominator and that common denominator is, to repeat again, the unfoldment of the heart. You see?

So now, can one cultivate mercy? No. If you try and cultivate mercy would be a facade, a mask you are putting on. But, the unfolded heart would act so spontaneously in being merciful that you would not even bring to mind that I am merciful. For as soon as you bring that to mind that I am forgiving and I am merciful, automatically your ego will start expanding.

Now, when the ego expands, the quality or the extent of the heart diminishes. You see? So by the diminishing of the heart those virtues will go away, and man retrogresses instead of progresses. So all these various qualities which we call virtuous qualities must come from us spontaneously. Like the old saying goes which is often quoted, "that you don't water the leaves or the branches of the tree, you water the roots." And the roots is that which is within yourself, the heart. Do you see how it all works together? So, when the heart is expanded, a greater purity in us comes about. And it is that very purity that expresses itself in the qualities we have mentioned. Good. Next.

VOICE: About forgiveness?

GURURAJ: That is included in the bundle. [blows nose] And you'd be surprised how like the old story of the bundle of sticks. The one stick can be broken easily, but if you have the bundle then you can't break it. So, you become stronger and stronger inside you, and when you are stronger and stronger inside you, your expression will be far more total. Now by having that, by having that, if, say for example, I have a girlfriend and that girlfriend is unfaithful to me, now if I am strong enough myself I will not take her unfaithfulness to heart. You see? There will be some effect, but it won't break you like one stick. So, inner strength is the basis. Say for example, ah, ah, ah, um, a man or a woman and the woman or the man is carrying on elsewhere or is in some circumstances which is hurtful to one. Hm? How does one take it? You can forgive, but to be able to forgive you have to be strong. You see? And with that forgiveness and mercy we also develop the ability of acceptance.

Non acceptance is turmoil creating, while acceptance of any situation is pacifying. If such and such a thing occurs, ok. I accept it, so what! Now there are only two kinds of people who can say "so what." The one that is totally irresponsible and the one that is responsible. Only those two kinds of people can say "so what let it happen." For, for, if a man sins against me or does me harm by his actions, he is going to be returned that very action ten fold. If I am, merciful to someone or kind or compassionate, I can be very sure that it will be returned to me ten fold, too. So it works both ways. Creating harm is returned to you ten fold; doing good is returned to you ten fold. That is how you unfold more and more. You become more accepting of life. And then I'm sure all of you know the serenity prayer. How does it go again? Give me the [pause listens to someone in audience] God grant me the strength... the serenity [pause and listens to someone in audience]

AUDIENCE: "To accept the things that cannot be changed and the wisdom to know the difference."

GURURAJ: The difference. Right. Now say for example you are placed in certain circumstances, right. Now if you cannot change it you can only accept it. So here is a question of making or breaking. I rather prefer to make and not to break.

Now let us look at it from another angle. Someone is being unmerciful to me, perhaps I need it. Yes. What am I learning from it? Let me look at the situation from that angle. What am I going from it? What lesson am I learning from it? And who knows that it is not my karma which has caused it. Who knows?

CHELA: I think you said last Friday that [inaudible]

GURURAJ: You do?

CHELA: You said that there didn't have to be pain to have [???] Now your saying that you can learn from it.

GURURAJ: You can learn from the pain and when you learn from the pain that pain diminishes and yet growth takes place.

CHELA: What about fighting back. Let's say someone does you an injustice. Should you say well, I accept it, or should you say I'm going to go to court and ah defend my rights. You're not saying we should we should accept everything are you? And in the uh relative uh....

GURURAJ: I would accept things that I cannot change.

CHELA: Ok, so if you can change it then you...

GURURAJ: Naturally you would.

CHELA: Ah ok.

GURURAJ: But always to be remembered that the change should be for the better. You see? For both has equal value. When you change it must be for the better, and when you accept it is also for the better.

So man is gaining all the time. You are losing nothing. You are losing nothing. You are gaining all the time through opportunity or through adversity.

Let's talk of uh, this morning, when we sat down in a circle holding hands and meditating and I was sending spiritual energies through around to all. Would anybody like to discuss any experience they had in that?

CHELA: At first I felt a [???] like a strobe light coming at me and I felt as though my face was going to burn off. I felt like I wanted to let go and put my head through that [inaudible]

GURURAJ: Why was it a strange feeling? Because I'll tell you why it was a strange feeling. Ah, a lot of the dirt and dross within ourselves was removed at that moment. A lot of the impact of your karma was lifted away at that moment. Now while we were eating at the table, ah, Vidya had an experience a bit difference to yours. Tell us yours.

VIDYA: Both my hands got intensely hot and also at the area of the heart [inaudible].

GURURAJ: Do you see? So now here your hands felt extremely hot, and her hands felt extremely cold. Why the difference? Why the difference? The difference is this, because each one is at a different stage of evolution. And what is required by one might not be required by another, and that is why individual practices individually prescribed are so necessary. Do you see? Like I've said before, there are many systems that would have one mantra which they dish out to everyone. One kind of practice dished out to everyone. It has no value, there's no value. If I have a stomach ache it's no sense in me taking a pill for a headache. Right. If I have a stomach ache I take a pill for a stomach ache. You see? Individual according to the person's need. And that is what I fight with these guys about. Yes. Tell them what are you doing? You might be doing so, so much harm. Like Muktananda, I told him that in his office when we sat together for a few hours chatting. I said, "Look, you give out mantras to people what do you do? You have little printed cards with the mantra on it and you just dish out." I said no. Of course he couldn't answer back.

CHELA: Does he do that for convenience sake or because he doesn't the ability to prescribe individual practices?

GURURAJ: I wouldn't like to talk of a person's abilities because, uh, I'll be saying something which is, uh, not supportive. Like, for example, T.M. people. They have their list of 16 bija mantras which they dish out on age basis, and some of you have done T.M. so you know. You see. Now when a mantra is given out, when I conceive of the mantra at that superconscious finest relative level, I make contact with you. And you are initiated at that moment the contact is made. Then after our teachers teach over to you what has been prescribed. Now when from that fine level you are shooting forth that mantra, it carries the total spiritual force of that superconscious level. And that is why it is so beneficial.

Turn the light up a little [Laughter] [Guru laughs] I'll start you off. [He laughs] [Laughter] You see I knew, I knew, Pat fell for a smoke. [Laughter ok] Now.

PRIYA: When you were doing the circle thing it really felt like my heart was being broken. I mean I just felt like stuff was being ripped.

GURURAJ: Ripped.

PRIYA: Yeh.

GURURAJ: Beautiful experience, very good, very good. What it actually means is this, that some veils are being peeled off.

PRIYA: Mary Beth told me that you had told her somewhere that there actually are physical walls around the heart, and that the meditation process does help those to...

GURURAJ: Oh, yes, oh definitely yes, they remove.

PRIYA: Would it be possible to say...

GURURAJ: And the walls the walls that one builds around one's heart are of samskaras, the impressions, because of all kinds of experiences that we have gone through over the ages. That we rip away. The onion keeps peeling off, keep peeling off. Yes. [Laughter in audience] Till there's nothing. That's what I spoke about this morning. Huh! That is what I spoke about this morning.

CHELA: So regardless of the chakras, the mantra or the individualized techniques, for the individual person, where or when you feel like meditating, it's okay to move and change and alternate and interrelate because eventually the heart is the center of the meditation. Does that sound right or what?

GURURAJ: Yes.

SAME VOICE: [inaudible]

GURURAJ: When a mantra is given to you, it is taken at that very fine level and brought to a broader level so that you can speak it and hear it. So as you carry on with your meditations you will find your mantra changing by itself. changing by itself means that it will become finer and finer and finer until not even the mantra is left. And when the mantra is not left any more, then you, the ego, is not left. You see.

VOICE: Is that what happens when you experience silence in meditation?

GURURAJ: Yes. Yes. More experiences from this morning?

PRASEELA: How about experiencing a lot of squirming around and not being able to get comfortable and things like that. Could you block the vibrations and not actually have the experience by squirming around?

GURURAJ: You cannot block the vibrations. You have been touched at the superconscious level and you could never blot it out. I always say that physical links can be broken, mental links can be broken, but the spiritual link is never broken. It remains life after life after life with you. Yes. And those that are true meditators, that are sincere meditators, will meet me again in the next life in some form.

PRASEELA: But the experiences we have in a practice like that are a function of our perception only and have nothing to do with the actual amount of energy going through or whatever?

GURURAJ: No, it has a lot to do with the energy and therefore your perception of it. You see. If I touch you with electric wire, the electricity is going through you and therefore you're perceiving it.

PRASEELA: Well, wouldn't it indicate then that if you're not perceiving it it's not going through?

GURURAJ: No, not necessarily. It's not always that everything can come to the conscious level. Things can operate on the subconscious level also, which is not brought to consciousness. But the subconscious level will have to express itself sooner or later in some form. Then realization just occurs in a flash. Oh yes. Wait a minute. So it is not necessary for something to be cognizable there and then. It could have a delayed reaction. Any more experiences?

VOICE: I will share this with you.

GURURAJ: You sure?

SAME VOICE: I think so. I had first of all a very pleasurable feeling of [???] bright red velvet image with gold grillwork [GURURAJ: Ahh] And then [???] interspersing [???] shape of the hand and [???] the head of a serpent [GURURAJ: Ah, um, um]

GURURAJ: Beautiful, beautiful. Now the head of the serpent emerged from the heart. In other words, in your own way, according to your state of evolution, a cleanliness has taken place which has been symbolized by the serpent. Because the serpent is always associated with poison. That's what it means. You see, a guru is there not only to teach but also to explain when people have experiences so they could be conscious of it.

VOICE: Well, mine began by my breath being taken away [????] and it was like I was being pulled out [???] and then a burst of joy. My face was like [????]

GURURAJ: Ecstasy.

SAME VOICE: Right. And there was a knife pierced into my heart about three times. And then there was a bright pink [???] petal opened and then your head was in the center of it.

GURURAJ: Ah, ah, ah, beautiful. It is the opening of the heart, and you symbolized it as a lotus. Very good, very good. Very good. It's not always that everything can come to the conscious level. It can operate in the subconscious level. Good, Beautiful.

Anyone else. [Pause] We're like a family together aren't we?

CHELA: Electrical charge. Shaking, vibrating.

GURURAJ: Well I was vibrating.

CHELA: You were?

GURURAJ: I was vibrating going like [laugh]. Because what happens, you're drawing, I am drawing in other words, that universal force, and it is so powerful that I vibrate. Who was it sitting next to me? Priya? Did you feel the vibration?

CHELA: [????] did, she felt it.

GURURAJ: You see, and we only meditated for ten minutes. From that you can imagine how powerful the spiritual force is. And when a person is ready then illumination comes in a flesh.  
It's like open electrical wires you don't need to hold it for two hours to get a shock. Huh? You just touch it and you got it. Have you started meditating? Have you started meditating?

CHELA: In TM for eleven years.

GURURAJ: Uh huh! But you're not.... You haven't started our system yet. But I think I've answered some of the questions that are in your mind. I think I've answered some of the questions that were in your mind.

CHELA: Yes. I have some more.

GURURAJ: Ask! Ask!

CHELA: Ok. Well, one of the things that bothers me when other people have those beautiful experiences and I don't have them. [Chelas answers laughter]

GURURAJ: Join the club [laughter]. Beautiful! [Laughter]

SAME CHELA: And, you know, I feel something, you know, but I've felt it before and I like the group meditations. I like them. I get a more of a feeling when I do group meditations. I also get well, they call it "unstressing" some pain in the eye region. [???] But I get nothing as great as some of these....

GURURAJ: Well look these people are meditators most of them.



Most of them are meditators. So, most of them are my meditators. So therefore, there is a greater readiness in them to gain this experience. You must learn! That's an order. [Laughter]

CHELA: [Inaudible]  
[Group chatters and laughs]

PRIYA: I thought nothing would ever happen to me. But this summer everything started happening. I think once I let go, once I said ok, it's alright if nothing happens, then everything started happening.  
[Group chatter and laughter]

SUJAY: I was meditating on these practices for what, for years and ah I haven't had any really flashy experiences. I enjoyed them, I felt good, my life improved. But as far as any... but what was that you said the other night. Ah, that it's not necessary to see all the stars and whatnot as a sign of your spiritual evolution because then a blow on the head with a mallet [Group chatter and laughter] will do the same. So don't worry about the flashy experiences or the lack thereof.  
[Laughter and chatter]

SAME CHELA: Well another question. What does one have to do to be as you are. In other words, to evolve to the level as you are. I feel that just meditating per say isn't going to do what you need. You need additional types of practices.

GURURAJ: Well, the type of meditations that you are doing at the moment for the past eleven years is going to get you nowhere. It is a generalized thing which might not be helping in anyway. But if it is a specially prescribed thing for you, then you tell me the difference. Do you see? Then you tell me the difference.

CHELA: Will that get me all the way or just part of the way?

GURURAJ: It depends, it depends at what stage you were born. Hm? At what stage of evolution you were born.

SAME CHELA: Oh, I see. I get it. Does it also depend on some of the illnesses you've had or some traumatic experiences or some damage you've suffered physically or neurologically. Does that affect it.

GURURAJ: That does not affect it at all. Because, although the body, mind, and spirit is a continuum, always remember that the mental and physical experiences does not affect the purity of the spirit. What we are trying to do in meditation and spiritual practices is to undo the impressions that are contained within the mind so that the reality of the spirit is felt.

SAME VOICE: A severely retarded child I teach...

GURURAJ: Oh yes. I have taught many retarded children, many many retarded children. There has been distinct improvement in them. As a matter of fact, one of our meditators was going to bring a few retarded children to me.

PRASEELA: I think she's working on it. I don't know, it's kind of late.

PRASEELA: She called their parents.

GURURAJ: I know, it's kind of late because I'm leaving in a few days.

VOICE: So what then is a spiritual thrill seeker?

GURURAJ: He's a fool. [Laughter] Why look for thrills.

VOICE: They're fun.

VOICE: Yea, right. [Voices & laughter]

VOICE: I have a question that's different, a little heavier. So then why would a father who loves the son send him to be murdered so that he can continue to suffer, and why does the suffering usually occur in a victim? And are you taking part of our suffering [yourself?]

GURURAJ: Taking them and throwing them away. Firstly, there's no father that sent his son to be murdered. Because the Son is the Father, and the Father is the Son. Do you see. And that is what an avatara, or an incarnation, is. The totality of the universe is contained in him, in this frail little body. The greatest suffering that the avatara or incarnation suffers is to come from that vastness into this little frame of a body. That is suffering. Because he's got to go through that

entire process of the expanded universe and come down, come down, come down into that littleness which you would call the body. That is the suffering.

VOICE: What's the difference in the avatara and you and I?

GURURAJ: The avatara is a totally realized man who takes birth from time to time, from age to age, when there is a great imbalance in the world. So he brings his force to bring about a balance.

VOICE: Is he born realized?

GURURAJ: Yes. And he takes birth by choice, while you take birth because you have to evolve. You have no choice. The avatara has a choice.

VOICE: So he doesn't have to go through growth in a lifetime?

GURURAJ: No. He's fully grown. Or otherwise he would not be an avatara.

VOICE: Well, why is there oftentimes a victim associated with the avatars? [Inaudible]

GURURAJ: I don't understand your question too well.

SUJAY: Maybe I can rephrase it a bit. It seems that in the past, every time that an incarnation has taken form, he has met with an untimely demise, not of his own making. But somebody does him in. [Laughter]

GURURAJ: Does him in [he laughs]. Because of his compassion, because of his love, for he will just want to carry on and on and on. Therefore Jesus was crucified. Therefore Krishna was shot with an arrow. Buddha was poisoned. Yea.

VOICE: [Inaudible] Christ knew that's what he was supposed to do. It says in the Bible. The only history we have. [Inaudible]

GURURAJ: But there's a long story to that. There's a long story to that. Did Jesus die on the cross? No. He only went into a coma. And his father I don't think this should be recorded.

[END SIDE ONE]

GURURAJ: .... helping your evolution. It becomes a blockage.

CHELA: You mean like seances, and....

GURURAJ: Hum! It becomes a blockage. Our message is straight and simple. To reach the Kingdom of Heaven within and benefit in this lifetime by the force drawn from within to enjoy and enhance life. You see. Ok, sometimes you go through problematic patches. Because of our past samskaras and you ridding them. There's no such thing as unstressing, there is no such thing as unstressing. That's a fallacy. That word was invented by T.M. for one purpose: when they cannot answer a question they tell you oh, you're unstressing.

CHELA: Unstressing? Unstressing?

GURURAJ: Yah, that is a very favorite word

VOICE: [inaudible] I've never been into T.M. I gather it must be [???

GURURAJ: Vidya was a teacher for how many years, ten years for T.M. Ask her, she'll tell you.

VIDYA: If anyone ever had any trouble they would be told they were unstressing. If they had a pain in the head or... [Inaudible] you're dissolving the dirt in your system and it coming out and what comes out you'll feel it physically and that's not always what's happening. [??????]

VOICE: [inaudible]

GURURAJ: Look, all spiritual practices should be aimed at one thing. You dissolve those samskaras. You dissolve them. So as you dissolve them life becomes more and more pleasurable, enjoyable. There is no such thing as unstressing, to be repeat again. Because if you ask them a question, what is happening to me this, that, and the other, they say oh, you're unstressing, because they can't answer it.

CHELA: You're talking about [inaudible] I have some favorable experiences in relaxation now, it has made my migraine headaches go away completely. From the yoga exercises they teach, is that....

GURURAJ: Valid? Many times on the forms I send back to people with their whole program of practices for some I would say do asanas. Do yoga. If it is needed by them.

CHELA: I would like to ask what your source is for what you know about Jesus. [Inaudible] How is this known today? What is your source?

GURURAJ: What is my source? Because I [???] That is what Akashic Record is. Akashic Record. [tape has clicked off and on. This is not be answer to the stated question]

CHELA: Is what?

GURURAJ: That is the term used by occultist, which actually means really the real meaning of it is, well, the occultist don't mean it in the way I mean it. Yeah, the occultist maintain that there is a big book up there. Yes. Yea and uh ya and then you go and check up [Chelas laugh] in the big book. [Inaudible] Because you will find one day that there is no past and no present and no future. That is when you go beyond time and space.

CHELA: Can I.... I would be fascinated if I could learn to do what you can do such as travel in...

GURURAJ: Start meditating and all these things will come, damn it.

PRIYA (Pat): By the time they come you won't care any way. [Gururaj and audience laugh]

GURURAJ: [Laughing] We've got some good brains around us here you know it. [Laughter]

[AUDIENCE CHATTER]

[Rest of tape is recorded backwards or something weird. He seems to be saying eeeee blurbe waaam goch uuum fopppglug. Perhaps this should be preserved for later years when more advanced technology and far better brains than our can decipher!]

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