

BOSTON THEOSOPHICAL SOCIETY

VOICE: ...dreamlike. Can it be made use of? [INAUDIBLE]? Or is it mostly nonsense?

GURURAJ: Any more? I could handle half a dozen questions at the same time.

VOICE: Sometimes when I meditate I hear a high pitched sound, which varies. It's not a steady tone. Occasionally I meet someone else that says that they do that too. But it doesn't seem like the sound of [Oh lee om?]. It may be more irritating. Sometimes I hear it just sitting around. So, I don't know if it's a function of my ears, or if it's there for everyone but they don't notice it.

GURURAJ: Anyone else? It can be philosophical, metaphysical...

VOICE: When I wish assistance, sometimes I will sit quietly and ask my inner self, and it's as if I hear a voice, but it's not quite like a spoken voice. Or sometimes I get images. Sometimes it's very clear and direct, like to do this, this and this. Almost like someone is telling me something right by my shoulder. Sometimes it's a little bit more like an allegory, or I need to work at it awhile, or it's not quite clear to me. But especially in the case of an image. Most of the time it's useful, and I can't always tell truth. Sometimes when it happens I feel I am overcome with emotion. Or I feel emotion sometimes.

GURURAJ: Good. [INAUDIBLE].

VOICE: I'm concerned with the state of human consciousness in terms of its arriving at some point of resolving the issue of good and evil. The opposites, the polarization that takes place on this plane every day. What are the things that need to go into forming a consciousness that begins to resolve those issues?

GURURAJ: Beautiful. Beautiful. Beautiful. Now, first we have to define what is mind. There is only one mind, but for the purposes of explanation we have to categorize mind. Now, what is known to modern psychologists is the conscious mind and the subconscious mind; yet they have failed to define what the subconscious mind is. They've even failed to define what the conscious mind is. They are hovering on the brink of telling you of the analytical part of the conscious mind, the

rationalistic part, the left hemisphere. And they've just briefly touched on the right hemisphere of the brain in which is the intuitional part.

Now, how valid is the conscious mind? For example, in certain processes that we have today like [cynetics?], for example they dwell entirely, and mostly, on the reasoning faculty. We will go into problems and try and solve problems, and yet those very solvers of problems have not solved themselves. What is the validity? Have they found the secret of reaching a certain area of the universal mind, and to be able to tap and draw from it, so that at the conscious level some interpretation could take place? And if the interpretation takes place, is it only on the verbal sphere or the symbolic sphere? And if interpretation takes places in symbols, how qualified are they to interpret those symbols? For two people could have similar symbols, and yet they could mean something entirely different, because each person is a unique person. The symbol of, say, water would mean something totally different for one person, and something else for another person. That is where Jung failed in his archetypal interpretations and generalizations.

Now, man has to be led from the conscious mind, through the various layers of the conscious, to that which I term the superconscious mind. The superconscious mind is the universal sphere of the mind. So, what we are actually trying to do in our spiritual practices as taught by us is how to tap the resources of the universal mind, which we term to be the superconscious mind.

Many people tell me that, "I go into meditation and I tap the resources of the superconscious mind." And in my mind I laugh, because they don't know the superconscious mind. They're talking rubbish. The superconscious mind is such a vast sphere that it encompasses the entire happenings that has happened in the universe since the Big Bang, when the cycle of the present universe was created. And this universe is not creation as people term it to be, it is just but a manifestation of the Manifestor. So, those claims that "I tap the superconscious mind" are merely having mental chatter and think that it comes from somewhere else. And this is where all mediumship and things are based upon. We don't go into occultism, because I don't believe in them. Fine.

Now, the idea is this, to put it down in practical terms, how do you lead your conscious mind to that superconscious level, that reservoir of all energy, that reservoir of all knowledge? Where anyone can ask you any question and you draw from that level, bypassing the conscious mind and only using it as an instrument. There are ways to do this: by spiritual practices, a scientific process whereby the mind, the conscious mind, could be led to that area of superconsciousness, and allowing that superconscious area to filter back through the layers of the subconscious to the conscious level, and that which would arise as thought could be interpreted as action. For thought and action are non apart. Thought itself is an action, in intangible terms but to be made tangible. So, as the Upanishads would say that, "What is there by knowing

which all else is known?" And that is the area one has to tap. Good. And this can be done by, to repeat again, a systematic process of meditation.

Many people say they meditate. They do not meditate, because they have not gone beyond the conscious and the superconscious mind...ah, the conscious and the subconscious mind. What they do indulge in is contemplation. And yet, their contemplations are not perfect either, because true contemplation is like pouring oil from one vessel into another in an unbroken stream. How many has that strength of mind to take a thought without any interruption to its logical conclusion?

There was a young man went to his guru, and he wanted to develop some psychic power. And this young man was very persistent. And the guru said, "No, you're not ready. You're not ready. You're not ready." But one day the guru thought that, "How must I get rid of this young man, he is becoming a pest?" So he says, "Look, I'll give you a practice whereby you can develop this ability. But there is one thing. When you sit down to do this practice do not think of a monkey." And every time he sat down to do his practice, the first thought that would arise would be monkey, monkey, monkey. That is how...that is how the human mind works.

Now, as far as the brain is concerned, we have twelve billion cells in this three pound little organ. And out of the twelve billions cells, we are using only one millionth part of it. That goes to show how aware we are. Even Einstein only used about eight to ten percent of his brain. The rest is lying dormant. So, through spiritual practices we awaken more and more cells in the brain, so that more and more of the universal mind could flow through it. And as more and more of the universal mind flows, the more and more you become aware. Now, this awareness should not only be limited to the brain, or the thinking power. But what happens here is that very spontaneously, through the practices given, the heart unfolds.

Most people go through life with hearts pinched. The heart is the core of your personality, and it is veiled. What is required through spiritual practices is the unveiling of the heart, and that heart we could term the spirit. What is necessary is a total integration between body, mind, and spirit. People live, as I said at a talk last night, they live fragmentedly: one thought is pulling this way, and another thought is pulling that way. And because of that, all kinds of nebulous ideas occur in the mind which cannot be reached and neither fulfilled, because they have no foundation of integration. So, through spiritual practices, the body, mind, and spirit function in totality. They function holistically in a wholeness so that the every thought and the every action contains force and power and efficiency.

The reason for non efficiency, the reason for unhappiness and misery, is fragmentation. So, when man becomes integrated, he assumes a totally different quality of life. His attitude towards life changes. I have a very favorite saying which I've said a million times over and over, and it is this, that "Two men behind prison bars, one saw mud, the other saw stars." Why? Both are in the same circumstances, behind the same prison bars, but one could see glory and the other

sees only gloom. Why is this? It's a matter of attitude. And once one develops the proper attitude, then all that around you will assume a different shape and form. You see these flowers now, but if you are an integrated person, you would see these flowers to be far more beautiful than you see them now.

So, what does this integration do for you? It brings greater harmony within yourself. And is that not what you need, harmony within yourself? You learn to love yourself. How many people really love themselves? Ninety nine point nine, nine percent of people hate themselves, because they are dissatisfied with themselves and the environment. But they blame the environment, they don't blame themselves. They blame their wives, they blame their husbands, they blame their friends, their children, and they blame everyone. They blame their guru. And when they can't blame anyone anymore, then they blame God. You see the irony of it all? And yet the injunctions we have in all theologies is this, "Man know thyself." Yes, you want to know all others without knowing yourself. How can you know all others if you do not know yourself? And it is only the integrated man that could know himself.

So, these spiritual practices as are given by The American Meditation Society, brings about that integration whereby you can know yourself. And you are the only person that could answer the greatest question on Earth: Who am I? Who am I, in reality? Am I this body? Am I this little brain? Or is there something further beyond? Yes, I am this body, I am this brain; but behind it all there's a bigger I, the real I. For this body and mind is so transitory, forever changing, changing, changing. But the real I within me is never changing. And once you realize the non changing quality that is within you, then you become the observer of all that changes. At the depths of the ocean it is so calm. The turbulence of the waves are only on the surface. And yet, that turbulence and calmness are inseparable. Relativity, relativeness, and absoluteness are non separable. So, that is the secret of life, and that is dwelling in that pure consciousness, which I call superconsciousness. At the finest level of relativity that resides. It is unblemished, unstained.

Now, how do you bring that superconsciousness into daily life? That is the question. It can only be done by spiritual practices. You try to change the world, you cannot do it. You study history and there's always been these conflicts and striving. Always been there. For that is the nature of this universe. The nature of the universe is always expansion and contraction. There's always this polarity. It's always like a see saw: up and down, and up and down, and up and down. So, what do we have to do is not be at either end, but to reach the center. And that center is within yourself. And when you reach the center you stand still, although the see saw is forever moving up and down. There has to be this polarity for this universe to exist. We exist, the universe exists in the law of opposites. And you cannot destroy the law of opposites, but you can rise above the law of opposites.

While flying here to Boston, when the plane took off the sky was so overcast with clouds and it seemed so dull and dark. But once the plane flew above the clouds, it was sunshine. It was sunshine. The sun was shining bright. So, it depends

from what angle you view things. You view it from down here, or from up there. And you can get into your own plane and be up there and enjoy the sunshine.

So, the law of opposites will forever remain since the time of this present manifestation of the universe. But in your individual capacity you can rise above it all. And rising above it all means tapping the resources of the superconscious mind. Carl Jung talks of the unconscious mind. There's no such thing as the unconscious mind, for everything existent is consciousness. Nothing can exist without consciousness. Even a stone has consciousness, though still to be developed. The entire molecular structure of a stone proves that, proves life. For everything is life, everything is living, right from the mineral to the plant to the animal to man. But when you reach the stage of man, that is where the trouble begins. Up to the stage of the animal kingdom you are within the flow of nature, and nature pushes you along. But when you reach the stage of man, this cunning animal which we call the mind takes over, and that brings about all the troubles, all the problems.

Now the mind, the individualized mind, encapsuled in its own individuality, contains a memory box of all the experiences you have gone through since you were that subatomic particle. All those experiences are there in the form of impressions, which in Sanskrit we call samskaras. And it is these samskaras that interpret themselves during sleep in the form of dreams. For a man to dream is a great gift from God. Yes, a great gift. For if all those happenings that happen in a dream had to happen in the waking state, you will land up in a lunatic asylum. So, it is a release valve for you to dream. I conducted a workshop on dreams at the university of Cape Town about two years ago, and I showed them how you unfold your dreams by letting, in the waking state, by picking up the dream where it ended and just let it go on and on and on in your waking state, without the analytical mind interfering and come to its conclusion. There you can find some answer. But then the dream you had last night is not necessarily of this lifetime. It could be experiences of previous lifetimes that requires expression or resolving. And all those little pieces, like a jigsaw puzzle, just form together as a story.

What do you want to learn from dreams? Or what should you learn from dreams? Nothing. Don't waste your time. Don't try and interpret them. Let them be. It's something you have discarded, you have lived out in the dreaming state. Sleeping, waking, dreaming, those are the three states that you know about. But how about approaching the fourth state? The turiya state, as the say in Sanskrit. And that is the superconscious. Reach that. If the room is dark, why analyze the darkness? Switch on the light.

So, we tend to waste our time analyzing, analyzing, analyzing, and not doing anything about it. Because analysis gets you nowhere, it is all on the surface level. The surface level of the conscious mind. It is just something to placate, to please: "Oh, I've found an answer." You have found nothing! Absolutely nothing!

People today are so immersed in the material values of life that if I start a business venture and I put in so much capital, and I plan my business in such a way so the million I've invested should within a period of five years bring me five million. That is where you end. But how much joy and happiness has it brought you? How much has it brought you of the vital things of life, the real forces of life? You drive a small, little car today and you desire to have a Cadillac. So, you work and you get the Cadillac, thinking it will bring you greater happiness. But you drive that Cadillac for three or four weeks, and the novelty will wear off. It just becomes another motorcar. So, are you happier? Oh, no, no, no, no. You bluff yourself into happiness. Yes, John, Jack and Jill or Jean will say, "Ah, Mary has a Cadillac." What are you doing? Ego building. And that is the very wall that you build around you from knowing yourself, where real joy and happiness resides. And it is all there within you to find that joy and happiness.

You know, there was this one man who used to go to a restaurant every day, and he used to order a Coca Cola. And, of course, he was served the Coca Cola. And he immediately pulled out you know the cans you get he used to pull out a can opener from his pocket, and open the can and drink the Coca Cola. So, the shopkeeper was a bit intrigued, because the Coca Cola cans have this little thingamajig that you open the can with. What do you call it?

VOICES: Cap. Pop top. Cap. Flip top. Tab.

GURURAJ: Tab. Tab. Tab, right. And so the shopkeeper was a bit intrigued that why does this man used a can opener when there is this thing there that opens the can? So, one day he went to ask this customer. This customer has been coming here for weeks every morning for his coke. So, he says, "Sir, excuse me, but why do you use a can opener when this little thing is there, the thingamabobs there, why do you use that?" He says, "No, that thingybob is there for people that don't have a can opener."

[LAUGHTER]

You have the can opener within yourself not the can opener, but the thingybob within yourself to reach the deeper levels of yourself. And you don't use it.

You go into all kinds of meditation, so called meditation and spiritual practices, which might not be valid for you. What people need is individualized practices, prescribed by one that's traveled the path and knows. It's no sense picking up something from a book, but please do. At least you are doing something. At least your attention is diverted into something which you think would be better for you. And then you have practices...

But one practice for everyone, one bottle of medicine for every disease, that does not work. Therefore in Sanskrit it is said, "[SPEAKS IN SANSKRIT]," "Without the spiritual force of the guru imparted to you, you can never progress." For the guru is the guide. He shows you the way, that's all. The guru is but an instrument. Like a flute, the guru is a hollow piece of wood, and Divinity blows His music through it for the world to enjoy.

A true guru is more ordinary than ordinary, and that is what he teaches people to become ordinary. For if you can become more ordinary than ordinary, you become extraordinary. Teachers tell you, "Become like Christ; become like Krishna; become like Buddha. I say, "Nonsense. Be yourself!" For if you become like Christ or Buddha or Krishna, you'll become a second grade Buddha and a second grade Christ. But why not become first grade John or Jack or Jill? Then only can you know yourself.

Then knowing yourself, you learn to live in the present. People don't live in the present. Are you really here now? Where are you at this moment? Where are you? People either live in the past. This very moment is totally occupied by the past. You are thinking what aunt Matilda said to you two weeks ago, and it's going through your mind all the time. You are thinking what happened this morning in the office is going through your mind. You are thinking of this, that and the other. And if not that, you are projecting the past into the future, but not living now. And if you do not live now, in the present, then do you really exist? Past is gone, the future might never come. So the secret is to find existence in the non existence that you are encompassing. Theologies have their own values, but they've lost their meaning through the ages.

It reminds me of a story. There was this mullah Nastrodin and he had a knock on his door. And someone brought him a whole lot of vegetables. So, this mullah thought, "What shall I do with these vegetables? Let me make a nice big pot of soup." So, he made a big pot of soup, and he had a goodly portion of it. A little while latter another knock comes on the door, and he says, "I'm the friend of the person who brought you the vegetables." So, mullah said, "Ah, do come in." And he offered him a bit of soup. A little while later another knock comes on the door, and he says, "I'm the friend of a friend of a friend who brought you the vegetables." "Please, come in." That's an Eastern custom. Someone comes to your home, you offer him something. But you find people in this world that travels thirty thousand miles to and...back and forth, and they don't even invite you to a meal. Right. But that's an Eastern custom. You invite him to stay, or entertain. You look after him. Fine. So, a little while later another knock comes on the door. This person says, "I'm the friend of a friend of a friend of a friend who brought you the vegetables. Mullah Nastrodin says, "Come in," and offered him a bowl of soup. Meanwhile, the soup was getting less and less. So, the mullah added water. He added more water to the soup. Right. so, the fifth, and the sixth and the seventh knock came, and everyone was invited in. And then the eighth person, "I'm the friend of the friend of the friend of the friend of the friend of the friend who brought you the vegetables. Fine. The ninth

knock came. And of course the mullah had to keep on putting water into the soup. The ninth knock came and this person said, "I'm the friend of the friend of the friend of the friend of the friend of the friend of the friend who brought you the vegetables." "Please, do come in." And the mullah served him some soup. This chap says, "This is not soup, mullahji, this is water. I tried it, it's so watered down." So, mullah replies, "Seeing that you are the friend of the friend of the friend of the friend of the friend of the friend of the friend, this is the soup of the soup of the soup of the soup of the soup of the soup... [LAUGHTER]

And that is how truth has been watered down. Where truth has become non existent. People are out to make a fast buck on the pretense of bringing truth to the world. I'm a very poor person. I'm a poor guru. I'm not like these other gurus you have coming to your country making millions. Do you see. So, no man has the right to teach truth if he has not experienced it himself! No man has the right to talk of peace if he has no peace within himself. It's a big bluff. And they talk of love. Oh.

How many people really now of love? What is love? I asked someone the other day. People say, "I love you." That is a total fallacy, a misnomer. Because there's the I, and there's the you, with love in between that separates the I and the you total duality. While love is a oneness. The I and you must merge into each other, and not have love as the separating factor between I and you causing duality. It's better saying, "I love me, for you are me." There's no separation, there's oneness. And that is reached when we can tap the superconscious level of the mind through spiritual practices.

I hope I'm not taxing your brain too much. I've got a couple of jokes here.

This fellow went to...there's was a great man and he had the habit of going to church every Sunday. And he was passing this little town and he dropped into a church. So, the pastor heard about it that we have a great man in the church today. So, after the service he went up to the man and said, "Sir,...

[END SIDE ONE]

GURURAJ: ...peace and mercy." So, this pastor, this small town pastor, was very flattered. He said, "Sir, did you think so? Can you tell me what you really mean by that?" He says, "It was like peace that passeth all my understanding. And it was like mercy of the Almighty that goes on forever and ever." [HE LAUGHS]

Yes, dreams. They come to a fragmented mind. A self realized person never dreams, because he is beyond all samskaras and impressions. Dreams, as I said before, are pieces of the jigsaw puzzle coming from experiences not only of this life, but of many, many lifetimes.

And some little happening in the waking state of life could trigger off a dream. Yet, you would think there is no connection at all between the dream and that which triggered it off. Yet, there is the greatest connection, because the very happening that happened during the waking state might have happened before in another lifetime. And that is the reason why that dream was triggered off.

There are various levels of dreams. Dreams could be of the waking state of the day, and not being resolved during the waking state would tend to resolve itself in the dream state. And yet, resolution does not necessarily mean an answer. You can go to the races, horse races, and think of horses all the day. Don't think that during your dream you will be told who the winner is going to be. It doesn't work that way. Because if the mind is filled with desire for material achievement, and your entire patterning of the mind is not ready to fulfill that desire, your answer will not come in the dream, because your inner self, the core of your personality, is forever seeking that divine joy for you are made of Divinity, you are made of that joy. And it is only the conscious mind that thinks that "I will find joy by material gains," while your inner self that is made of joy is non material, it is spiritually oriented. But if you become more and more integrated and your desires become more spiritually inclined, then you would find the answer even in your dream how to achieve that joy and happiness. Do you see.

But, to repeat again, the real secret lies in rising above this world, this material world which is composed of the three gunas: sattva, rajas and tamas. Sattva, light; tamas, darkness, inertia; and rajas remains the activating force between the two. So, through right thinking and right action and spiritual practices which gives us strength to right thinking and right action, you find that you will reach a stage of equilibrium and between the three gunas where they function in a smooth, equilibrated manner. And that is how peace within oneself is achieved; otherwise, you are still in the land of the law of polarities: up now, down tomorrow; down today, up tomorrow. For remember one thing, that pain and pleasure are blood brothers. You can never have pleasure without pain, it is the opposite end of the stick. You have pleasure today, and be sure to know, pain will come tomorrow. You have pain today, be sure to know, you will have pleasure tomorrow.

So, there the secret would be to rise above pain and pleasure into that land of bliss which is beyond the law of opposites. And this is the basis of the teachings of The American Meditation Society. How to rise above the law of opposites and find that equilibrium, find that peace which passeth all understanding. And once you find that, you spontaneously know the secret of the great injunction, "Love thy neighbor as thyself." For when you become integrated, you will be loving yourself. You will be living that wholeness, experiencing that bliss and that joy that automatically transmits itself to others. When you are in the company of a holy man what he emanates automatically surrounds you, and you feel that calm. You feel calm and peace within yourself.

I was saying last night, and everyone has had this experience. You go to some home where the vibrations are such that you feel like running away from there immediately. You're just not happy. I was taken to a home in Boston recently, outside Boston, and I couldn't stay there for five minutes, because the vibrations were such that I'd rather go to a hotel room. And then there are other homes you can go to and you wouldn't feel like leaving. You will sit and relax, feel relaxed, because the atmosphere, the vibrations are good. There is happiness there.

So, the entire universe is composed of nothing but impressions. Everything is nothing but vibrations. This chair, this table, everything. And when they are solidified, congealed, they become tangible. Yet, the entire universe is nothing but vibration. And therefore the validity of the theological injunction "First was the word and the word was with God, and the word is God." What is the word? The word is nothing but sound, and sound is vibration. And we have...the point I am trying to make is that we have the ability through spiritual practices to master the vibrations, yes, within yourself. Once you master those vibrations, you are at peace, you feel joy. Then you can sit in the middle of your main thoroughfare here in Boston and still be able to meditate. Nothing disturbs you. So simple.

Let's get on a lighter note. You know the government of America is so concerned about money because of the economic recession that last week the first lady, Mrs. Reagan, gave three parties. Two were dinner parties, and one was a Tupperware party. [HE LAUGHS]

I was staying with some friends and they have such lovely plastic garbage bags. It reminded me of the movies. They do really make garbage look very attractive. [HE CHUCKLES] Good.

So, superconscious level. That is the highest level man in embodied state can reach. And that superconscious level, by reaching there you allow the light to shine through, the light of the Absolute. Because at the highest level of superconsciousness you reach the personal god. So, through spiritual practices what we are doing is cleansing the subconscious mind, the dream world mind, the mind filled with all the impressions, you are cleansing that and allowing the light of the Absolute to filter through the superconsciousness to the subconscious and to the conscious, which can be interpreted in thought, symbol, and action. You see. So, it is a process of cleansing. You are essentially divine. And no one can deny you your birthright. You are divine. I and my Father are one: Brahmasmi.

Jesus taught at different levels. To the peasants he said, "Believe in thy Father in Heaven," because they could understand no better. To others that had a better understanding he said, that you are a part of God as branches are of the tree. But those that really understood him, he said, "I and my Father are one." And he was not only referring to himself, but he was referring to man as a whole. That you and your Father are one. The Atman and the Brahman is one. Brahmasmi: I am Brahma. So, the same teaching underlies all the theologies of the world. But people fail to recognize the real import; for they take these teachings very, very literally and fail to unfathom the depths that is there.

That's more than an hour. That's fine. Now, what we do is rapid fire questions and answers. Talk about anything you like, how to make chopatis, or whatever. [LAUGHTER]

Yes. Big glasses, hm. [LAUGHTER] Can I have another tot? [LAUGHTER]

You know, today...

VIDYA: Very full inside.

GURURAJ: Doesn't matter, thank you.

Today, you know, people have become such faddists. All those macrobiotic food and health foods and health food stores and things like that. Joe met Jack and Joe asks, "How are you, friend? How are you doing? I haven't seen you for a long time." Things like that. So, Jack replies, "I'm not feeling too well. I've got heart trouble. I've got high blood pressure. I've got arthritis. I've got ulcers. I've got gout." All kinds of his problems he told Joe. So, he says, "Oh, that's terrible. I'm sorry to hear that. Tell me what do you do for a living?" So, Jack says, "Oh, the same old thing, I'm selling health foods." Questions.

VOICE: In your spiritual practice, what do you have to say about sexual energy?

GURURAJ: What do I have to say about?

VOICE: Sexual energy.

GURURAJ: Sexual energy. Beautiful. Beautiful. Beautiful. Yes. It's a very strong energy. And there again, people don't know how to make love. They make love either...just with the body, stimulated by the mind; but not in wholeness, not in totality. If people learn, if people become more integrated, and if they make love with mind, body, and spirit as a totality, then the woman is not there anymore, the man is not there anymore. Only this vast orgasm remains.

From the East people come around and talk of celibacy brahmacharya. Totally misinterpreted. If you have to abstain from sex, then why did Divinity give you sexual organs? This is a wrong teaching. Brahmacharya means...Brahma means Divinity, achar means "in the path of." It means "walk in the path of God." And it does not mean celibacy.

Enforced celibacy can do one thing, it can damage you. It can damage your mind. It would create repressions in you. It would create inhibitions in you, which is not healthy for you. All the organs that you have, use them wisely and

moderately. There's no such thing as sublimation of that energy. Some of the Sanskritists or Eastern theologians say that you can convert that energy into a spiritual force, which they call "orjas" in Sanskrit. There is no such thing as sublimation of that physical, sexual energy. What has to be discarded must be discarded. Of course, sex is nothing else but a biological function, like going to the toilet. That's all there is to it. The real regeneration of man lies in how close he has combined body, mind, and spirit. How much he has become more and more integrated.

Some while ago a couple came to me in great distress. They met some swami who told them that if you want to progress faster spiritually, you must not indulge in sex. So, they took this venerable swami at his word and they abstained from sex, although it was their natural inclination. They said, "Swamiji said this, so it must be right." Fine. They became nervous wrecks. So, they heard of me and came to my offices, and said, "Gururaj, this is the position, what shall we do?" I say, "You do nothing. Go to bed together tonight!" Some weeks later they came to see me again, and they were their own normal selves again.

Isn't it logical that if you are given the organs male and female that there's a purpose for it? Why should it be there? Yeah. So, this sublimation of sexual energies into orjas, into spiritual power and forces, damn nonsense. You can create that spiritual power and force within you by doing spiritual practices. There's no sense in tying a bag of ice to your genitals. It's rubbish.

VOICE: It's cold.

GURURAJ: You will just get you... It's cold, yah. You will just get your pants wet. [LAUGHTER]
You know, what surprises me that the American public is so gullible, that all these so called gurus come and give all these so called teachings, which are...which make no sense at all. And yet, the Americans are so technologically developed, intellectually developed, the greatest physicists come from America, the greatest technologists come from America, the greatest this, that, the other; and yet they are a whole lot of damn fools when it comes to spiritual matters.
Next question.

VOICE: How important is the use of sound or mantras in aligning upper and lower vehicles.

GURURAJ: What do you mean by upper and lower vehicles?

VOICE: Higher self and lower self. Personality. Soul.

GURURAJ: Um hm. There's no higher self and no lower self at all. There's only one Self. But for the purpose of definition we call it the small I and the big I.

Sound is very important because, as I said before, everything is nothing else but vibration and vibration is sound. So, the proper use of mantra would bring an alignment to where the small I merges into the big I. The ego self merges into the big Self. But the little ego that we have... These Eastern teachers again, they tell you it must be annihilated. You can never annihilate the ego. Even the most highly evolved personage in this world today would still have to have a trace of ego, or else he won't be able to eat, he won't be able to go to the bathroom, he won't be able to do nothing. Right. What we do by spiritual practices is as if we have a piece of rubber. Like this, it is opaque and you cannot see through it. But through spiritual practices it is stretched so it becomes transparent and you see through. And when you see through that transparent piece of rubber, meaning the ego, then you become closer to the light that is within you. If we put a very bright light on the other side of this pane of glass, you will see the light and seemingly the pane of glass would have disappeared. Yet, it is still there. And that is the way the ego self functions. There is no annihilation.

There is nothing in this universe that is destructible. Even when you discard this body, it goes back to its original elements. Nothing could ever be destroyed. Everything, the smallest particle of subatomic matter, is forever mortal and eternal; for if Divinity is omnipresent, present in everything, and if that omnipresence, or Divinity, is immortal and eternal, then where is there place for destruction? There are changes that take place. Changes of name and form, but nothing else. You take a lump of gold and you can make a necklace, you can make a bracelet, or you can make earrings; but what do you say? "Ah, that's a bracelet." "That's a necklace." "Those are earrings." But what is it essentially? gold. You can melt it down and make a ring, it's still gold. The essence remains the same. Differentiation only lies in name and form. That's all.

VOICE: Is the particular sound or mantras that are used for specific individuals, are they characteristic of something unique in the individual's vibratory pattern?

GURURAJ: Yes. In our system we do this, throughout America, throughout the world, I have teachers. I've got organizations in England, Denmark, Spain, Germany, all over. Right. A person that wants to learn to meditate normally approaches one of our teachers and they get given a preparatory practice, which is a general practice, and they fill in a form with details: name, address, age, date of birth, things like that. A few other questions. And they attach a photograph to the form. And those forms, in duplicate, are sent to me wherever I am. Mostly to South Africa, of course.

And I go into meditation on the photograph, using the photograph as a focal point. And using that as a focal point I go into deep samadhi to that superconscious level. And at that superconscious level there is no time nor space. I am with you there. And I evaluate your emotional state, your physical state, your evolutionary status where you are at and I would hear your particular vibration. And the mantra given to you would be based on that vibration. It is picked up on a very subtle level, and then I have to bring it to a grosser level where it becomes speakable and audible.

Now, as you practice with your mantra, which is one of the practices, if a mantra is required, and as you keep on practicing your mantra which is taught to you...those forms, by the way, are sent back by me to my teachers who are taught how to teach. In other words, I am the physician and they are the pharmacists that dispense. They are taught how to teach. And they teach the prospective meditator how to use it. There are methods, there are techniques, on how to use the mantra. And then as you keep on meditating, you will reach the...your mantra will become finer and finer and finer and finer, until it reaches that level where it has been picked up and you become integrated. Then you have reached the superconscious stage. It's not sitting down for two minutes and letting thoughts pass through the mind, then and say, "Ah, I've touched my superconscious level." It's not that. That's the chattering of the mind. When a person can really tap the resources of the superconscious mind, then he becomes a very integrated person.
Next question.

VOICE: Is that a "all or none" process? Or is it a gradual development?

GURURAJ: It's not instantaneous.

VOICE: Um hm, I know.

GURURAJ: It's not instantaneous. People today in the West are geared to the idea of instant coffee, instant pudding, instant enlightenment. It's not possible. It requires time. It requires time. It also helps you to look at yourself squarely in the mirror. So, spiritual practices, self help, and the force, the power from the guru who is just but a channel, universal force flowing through the guru to the initiate. Those three factors are involved.

VOICE: Can it happen spontaneously?

GURURAJ: Yes, if you have been born in a very evolved state and just about to reach that state, then it would. Perhaps you might, in a previous life, reached a very high level, and you just required one more experience of the process of birth, or a few more experiences, and then it would become spontaneous. But that is very rare. And perhaps one in hundreds and hundreds and thousands of million people someone might just be there.

VOICE: There is a book out right now called Stalking The Wild Pendulum. It's quite popular. And in the book there is reference made to the idea of the spontaneous awakening of kundalini, which can be quite dangerous; but that there are physical situations in the physical plane, vibrations, vibratory states that one can encounter without being aware of it and have a spontaneous burst of kundalini. What are your views on that? Is that possible?

GURURAJ: Who is the author?

VOICE: [Isaac Bentoff?].

GURURAJ: [Isaac Bentoff?]?

VOICE: Yeah.

GURURAJ: Is he a self realized person? Does he know God? Has he become one with God?

VOICE: Probably very much so. I would say. He is deceased.

GURURAJ: Ah, well. So, he must have been eons further [???] planet. People...you find a lot of books on bookshelves that talk of enlightenment and superconsciousness and all those things written by them...written by people who have not reached that stage. They have not realized it. You can write a book tomorrow. You read a dozen books on superconsciousness, and from the knowledge gained from those twelve books you can write the thirteenth one. What we want is this, the knowledge from a man who has experienced that superconscious state, who has experienced Divinity, who is one with Divinity. And you don't require great intellectuals for that. Although if you have that [into?] you, you can be an intellectual genius and also an intellectual giant. If you take, for example, great teachers. Jesus wasn't a very educated man. Buddha wasn't. And even at the turn of the century Ramakrishna, who I believe has a center right

opposite here, he wasn't...he could hardly read or write. You see. It's a different dimension altogether where we talk of spirituality and superconsciousness. So, many of these people that write these books write from acquired knowledge. Now, there's a difference between acquired knowledge and wisdom. Acquired knowledge can be had from books. Wisdom is that which wells up from inside because of experiences, not only in this life but perhaps so many, many lifetimes before.

VOICE: Forgive me for asking a question, but how would I be able to tell that you have reached that level of superconsciousness?

GURURAJ: That depends upon your consciousness. I am not to tell you.

VOICE: No, because of one text that I've read, it states quite clearly, it's called The Voice Of Silence, "Seek not [?????] guru on the claim of illusion. On the physical plane. In other words, unless you have reached that level to be able to tell it, then to seek a physical guru would be problematical. You wouldn't be able to tell...

GURURAJ: Those that do not want to hear will not hear. Those that do not want to see will not see. So, it depends entirely upon you. You know, if Christ should walk down the road tomorrow, he will be arrested for vagrancy. You might be sitting in front of the reincarnation of Christ and yet not know it. Whose fault is it? Is it the fault of Christ or yours?

VOICE: That's not [INAUDIBLE].

GURURAJ: Yeah. When the disciple is ready, the master appears. The master is there, but the recognition comes from you.

VOICE: You mean within?

GURURAJ: Hm?

VOICE: The master within?

GURURAJ: The master?

VOICE: Within.

GURURAJ: Within. Yeah, it could be within. Yeah. But you still need the external guru. Like you send a child to school, and the teacher has to teach the child abc and word formation. And after that the child can read on its own. That's how it works. Right. So..I've been saying this over and over again that the external guru is there to awaken the internal guru within you. And when the internal guru within you is awakened, you can discard the external guru, you don't need him.

VOICE: Another question. I've done a lot of work in Buddhism within, [INAUDIBLE]. [????????????] was a great Tibetan guru [INAUDIBLE], which the Tibetan [????????????] as a path, that there are many levels of samadhi. And that someone could enter into a stage of the superconsciousness, and that is only the first level in other levels of superconsciousness...

GURURAJ: There is only one level. There are two kinds of samadhi: sirvikalpa samadhi, which is samadhi with form; and the highest form of samadhi is nirvikalpa samadhi, samadhi without form. But you have to start at the level of sirvikalpa, with form, and from there you rise to the samadhi without form.

VOICE: That's not clear. Could you say more about that?

GURURAJ: Yes. You first start using a form. The form of your guru, for example whatever he advises.

VOICE: Um hm.

GURURAJ: You go into meditation, samadhi meditation. We'll call it meditation.

VOICE: Okay.

GURURAJ: You start off with form, until you reach the stage where you can go into deep meditation in totally abstract existence.

VOICE: Okay, now when I have done that sometimes I have experienced incredible pleasure, and could feel my face lighting up and smiling. And...

GURURAJ: That happens to all our meditators, all the time.

VOICE: Okay. When I opened my eyes everything was shimmering, and seemed like it was very alive and everyone else's eyes that I saw were like jewels shining. But that state did not last very long.

GURURAJ: It's a glimpse you had.

VOICE: That's a glimpse.

GURURAJ: But with further practice, and through proper guidance, and through gurushakti the power of grace that flows through the guru because no human can exist without the human impulse. A human cannot conceive of that which is abstract. Right. So, when you become more and more established, this very experience you described the glimpse you had will become permanent. Oh, yeah. And that is what you have to aim for, the permanency.

VOICE: That might not be desirable to have that a permanent state.

GURURAJ: Oh, to live in ecstasy, what more can you desire? What more? And yet be functional. As the Bible would say, "To be in the world, and yet not of the world."

VOICE: If...oh, excuse me.

GURURAJ: Yeah, carry on.

VOICE: If you are headquartered in South Africa, is it?

GURURAJ: Yes.

VOICE: If you are there most of the time, how can...

GURURAJ: I travel eight months of the year.

VOICE: Okay. If you're anywhere except where I am, how do I partake of your guruship, if that's the proper word?

GURURAJ: Oh, yes. That's very easy. Because at the level where I exist, you are not apart from me. There's no separation. You are me, and I am you. That's all. And you are given practices which you practice, and you too will slowly realize the non separation. And for added knowledge, I think I've given over two thousands lectures, they are all taped. Right around the world they are all taped, and you can always get from our library here. We have libraries all around the world. You can always get tapes and listen to them. Add to the knowledge the guru has imparted.

VOICE: But that's external, sir. Getting to, kind of, what Carl was saying, any meaningful experience for me has to be that which I experience myself.

GURURAJ: Right.

VOICE: And that's true knowledge.

GURURAJ: That is true knowledge.

VOICE: So, that...I mean...following along on what he was saying is how do I obtain that knowledge about...

GURURAJ: By spiritual practices, where you are lead gradually to the area of just knowingness. That is the ideal state to reach, the state of knowingness. Okay.
Questions.

VOICE: Most of the ancient Greek texts, and Vedic texts and other texts that I've read, they have the idea that when you become a great teacher that you are one with other great teachers. That you become part of a hierarchy, or a group of mahatmas or whatever. Are you in contact with other teachers on that same...

GURURAJ: I'm in contact with the universe. I am the universe. Hm? Okay. And there's no such thing as hierarchy. I identify myself with the meanest worm that crawls on the floor.

**** END ****