

## RAPID FIRE

Instead of having just one question and doing an hour or more on one question, let's have a rapid fire session where everyone can sort of join in with whatever they want to ask, because I do know one thing, many times a person has such a beautiful question in mind but feels self conscious in asking it thinking that it's not profound enough. Now, never feel self conscious. Every question, anything, everything is profound. So, to have a rapid fire session once on a course, I think it's a good idea. So ask whatever you like. Yes?

Q: I'm glad you said that because I've already felt this was really silly. But I've always wondered, all of these ancient, ancient arts, there's astrology, numerology, and all of that, who gave the old sage the information originally? How did they decide what meanings were to be assigned to all of the different symbols and how did they pull it all together so that it summed up to a universal totality?

GR: Firstly, they knew nothing of universal totality, for if they knew of universal totality they would not devise systems. Therefore, our movement, or organization, whatever you want to call it, is total because it has no do's or don'ts. It is not dogmatic but filled with freedom. Now, ancient sages conceived of certain ideas; studying stars, for example, which led to astronomy. And the mystics got hold of the astronomical calculations and formed astrology from it. Now, this is not to deny astrology, but astrology must be viewed only in the light of the astrologer. For astrology could only be as good as the astrologer. Right. Now, for example, if I want to do a life study of you, I do not need to study planets. I just need to look into your eyes and see your totality there, and do an entire life chart, what life holds for you. You see. So. These methods were devised as certain guidelines. But then the guidelines were taken too literally, instead of figuratively. Because, as far as astrology goes or numerology, or phrenology or any "ology" goes, it is the intuitional insight of the person concerned that would have an understanding of what underlies the currents that underlies the subject on whom a chart is drawn. Nevertheless, who says you have a chart in life? Aren't you day by day formulating your own chart? Yes, I do admit to one thing: that every human being since birth is born with certain tendencies which extend back to previous samskaras and karmas and previous doings. So they're born with certain tendencies, but that does not mean that those tendencies must be followed to the "T". Tendencies can be changed. For example, this person whose father was an alcoholic and he believed that because my father was an alcoholic, I have the tendencies to be an alcoholic. Which is not scientifically correct, actually, but there is a tendency. But then the son does not need to become an alcoholic. You see. So, though the tendencies might be there, you can formulate by yourself what you want to take unto yourself. So

therefore, every day, every moment, is a new moment all the time in which you are forever formulating the next moment. This moment formulates the next moment, the next moment formulates the third moment, and the third formulates the fourth, and like that it goes on. And that is why we say man is a master of his own destiny. You see.

Now, I might have told you this story before where the man that started the T.M. movement in South Africa, David Fisk is his name. He was in Johannesburg, and of course I'm in Cape Town which is a thousand miles away. So he phones me, he says, "Guruji, I've got a problem and I want to fly down to talk to you about something. It is very important to my life." So I turned up my diary and I say, "Look, come down such and such a day." So he came down. We sat down. Then the first thing after chatting a bit he pulled out a horoscope, a life chart done by one of the most famous astrologers in South Africa. In that was written that if you do get married, your marriage will only last for two years and it will be the most unhappiest days of your life. Good. Sat down, I closed my eyes, and started meditating. And immediately after that I took that 8,9,10 pages the more pages, the more you can change, eh and if you double space it becomes less, but if you triple space, it becomes more. So I tore it to bits! I threw it in my waste basket. I say, "You fly back to Ingrid, propose to her, and get married." They're married several years now, talking about 10 years ago, they've got two kids now and they're very very happy.

So, astrologers can do a lot of harm to people because that thought will be working on their minds all the time. And when a thought works on your mind all the time, you can materialize the thought. You see, be it good or bad. Because, after all, you are a product of conditioning, conditioning of your mind. Therefore, I always say, call yourself, "I'm weak, I'm weak, I'm weak" and you'll get weaker. But say, "I'm strong, strong, strong," and you'll get stronger.

So, now that's from the astrologers point of view. Let us take the point of view of the person that goes to an astrologer. Why does the person go to an astrologer or a numerologist or blah, blah, blah, blah, blah? Why? You know the basic factors are only these: a sense of unsafeness, a sense of self confidence, no self confidence, a sense of insecurity, inadequacy. You're so afraid of yourself. We made once a survey. Look, I've been through various studies of all kinds because life to me has been so full. Do you know that some newspapers are sold the circulation is increased by that horoscope chart that's there. There are thousands of people, when they buy a newspaper, the first page they open is the horoscope page. And it's not surprising to hear this, some few that don't know.... I mean, look, I've been into statistics and studies of all kinds as I said before. So, they look at that, and their whole day is governed by what the morning paper says what is going to happen to them that day.

So, instead of getting out of conditioning, they're conditioning themselves more. You'll meet a girl with red hair this afternoon and avoid her or take her to tea. Does the man really meet the girl with the red hair? He doesn't. How can you divide up 4,000 million people into 12 zodiacal signs? 4,000 million people. Do you mean 4000 million people only fall

into 12 categories? When each one of the 4,000 million people is a category unto himself or herself? So these things must not be relied upon.

Many of these horoscope writers I was offered a job, actually, to write a horoscope for a certain paper, a daily thing. I said, "No, forget it! I'll never do anything which I don't personally believe in. Or else I'll be dishonest to myself." I was offered a top government job and I refused it. Because I didn't agree with that particular government's policies.

Discrimination policies. And that job would have netted me at least \$100,000 a year. With all the perks that go with it. I would rather travel around with my begging bowl. And provide for my wife and kids. I shall never ever do anything that I don't personally believe in! As I said in some talk this week or last week, whenever, you come with nothing and go with nothing. In between is a gift and use the gift to the best of your ability!

So, stop looking at horoscopes! One day the horoscope will say, ah, it's going to be a fine day for you, you're going to meet people, little bit of loving, this, that, that, that, that. So it makes you feel good. And many of them are aimed at that. Depending upon the mood of the astrologer. If the astrologer is in a vile mood and you study all those, you'll find each one containing... Sagittarius will have something negative, the Virgo, the Pisces, the Leo, the Shitass [laughter]. Sorry, what's the other name? I forgot. I said that first. I never forget, through my memory only lasts a moment. Right. Right. It depends on the mood. He might be in a damn vile mood or had a whole big, damn boozing night the previous evening and he can't even think straight and all those will be filled with negativities. Pick up any newspaper for one week and just study, just look through. And the days when that guy's in a good mood or the woman, whoever writes those horoscopes, you'll find every message, the Virgo, and the Sagittarians, and blah, blah, blahs, you'll always find them encouraging. But when the astrologer's in a bad mood you'll find each and every one discouraging. Try it out. Study the papers for a week and you'll see how it falls in line.

So what's the sense of it? No sense. Rather wake up every morning and say to yourself that I am divinity itself. I'm a product of divinity itself. I'm a product of divinity; divinity shines through me; and I am that divinity. So a simple little prayer in the heart. Thank you, the powers that be, that I've seen a new day. And let this day be good. Help me to make it a good day. Best. You see. So all these thousands of books published on astrology and all this... you talk of junk foods in this country. Junk foods. I call these junk sciences. Not necessary. Because you are formulating your life every moment of the day. Therefore you are the master of your destiny and not some two bit astrologer. If he can know his own future, he wouldn't be writing astrologies. Next? Sorry, whoever. OK.

Q: I've got a riddle.

Guruji: Um hum? Tell us.

Sujay: I am that which causes awareness. To flow from the lower mind to the undifferentiated bliss of the superconscious. What am I?

Guruji: Can we leave that question for this evening? Cause I'll need at least an hour to go into that. Write it down. It's so beautiful. So beautiful. Therein lies the secret of life, for we can go through all the various facets of what awareness is, who is aware, and what you become aware of. Write it down and ask me tonight, Suj, ok. It's a lovely topic. Something that I could bite into, you know. Nice. Next. Mataji.

Tamaji: You said you broke karmic ties with your parents at your birth. I was thinking about my karmic ties with my children and should I break it so I could love them unattached way? If so, how can I do that?

Guruji: Do not. You cannot, in the first place, break anything which is unbreakable. If you are tied, then you are tied. But you can definitely, as anyone can, develop a sense of non attachment. Now, in this sense of non attachment, the most important quality is lack of concern or worry. The less you feel concerned about the children or the less you feel worried, the less would you become attached. Because, the reason is simple, you are not responsible for your offspring. You are responsible in a very mundane level of providing them good education and good way of life or whatever is required to make them grow up into decent human beings, something like that. But that is as far as your dharma goes. Your dharma requires nothing more of you. I, when I spoke of myself, now this is very difficult for me to say, but just say, look, I'm a different kind of person. I'm a different entity altogether. As someone said, perhaps I don't belong to this planet, OK. Perhaps I belong to this planet [laughter]. But, if we could truly do our best for our children according to our capacity, there our dharma ends because each one is a separate entity finding their own evolutionary path by themselves and for themselves. So the parent, though very caring, must not care too much so that it would lead to an obsession which would be harmful to the parent and also to the child.

Now this does not mean lack of discipline. Because the very basis of discipline is caring. You wouldn't want to discipline your child if you did not care. Right. But that is as far as it goes. And if they are beyond your loving caringness, God bless them and you offer your prayers for their welfare. But let it not disturb your life.

There's one set of parents that I know. They're very, very close and dear to me. They are a bit worried about their little child, because sometimes the child seems to be disobedient, sometimes the child seems to be brash, and many times so very loving. And there are lot of other qualities in between all that. Now, of course, what advice could I give those parents? The only thing one can really do is to do our best in good guidance, some discipline, oh yes, I believe in the strap. Wherever necessary. Yes. And lots of love. And also to explain the child that, look, my son or my daughter, whatever it is, you've got a long life ahead of you and if you don't start looking after it now, no one else is going to look after it. Do you know the formative years of a child is from the age one to about age four. And whatever you can instill in the child during those years will last a lifetime. I see around me so many unhappy people and their unhappiness stems from childhood. Because they were treated in certain way by their parents. Say the father abuses a daughter or some whatever it leaves a scar. Now, the person with spiritual strength will overcome the scar and not perpetuate it and run from man to man perpetuating the abuse that was inflicted upon them. They wouldn't do that. It requires some spiritual strength, and meditation and spiritual practices will help that. You see, from childhood, without the child knowing, a need was created. Right. That very act of rape, for example, in this instance, created a need and the child in his or her, especially her, in this case now, felt a need fulfilled. Although the circumstances were such that it was violence. But even violence has a need. You see. So, not having proper understanding, that need is perpetuated. The child feels the shock of the initial assault, but it could also work and it does, in 99% of cases, it works in the opposite way of itself, because a human being from birth is a sexual being. Even a little infant expresses itself sexually. Right. You have oral sex suckling the mother's breast. You have, oh, it takes many forms. So, although the act of the child being raped is abhorrent to the conscious mind, but it creates a need in the subconscious mind because the child has found a subconscious gratification. Am I making myself clear? The child has found a subconscious gratification, and they always land up mostly so, not always, that's too hard, the word is too hard to use. They develop the tendencies of finding that gratification from man to man to man to man.

Sometimes you find a young woman falling in love with an older man. Why? Instead of her own age group? Why? Because of a fixation. A father fixation. That the father was overly kind and overly loving, so they, in their later lives, would like to find that father figure who would be more loving to them. And yet, it could just be a dirty old man. But they don't recognize that. Although I'm not a practicing psychiatrist or psychologist, I think I know more of the human mind than a few hundred psychiatrists and psychologists put together. Yes. And this is not an idle boast.

So. Things have to be done in its proper measure. When a child has to be spanked, spank the child. Don't "darling" it around all the time. Because you are doing a disfavor to the child. Because if you "darling" the child around all the time, what will happen and the child will expect to be darligned around when he or she grows up. And one slight little word from

the opposite spouse in marriage will become so hurtful because they've become used to, "Oh, my pet, oh my pet, oh, my darling. Ok...." Rubbish! So you develop in them an immunity not be hurt. That is the great duty of a parent. If I want to tell my child something who has done something which is not right, I will make it very clear and open to the child. I would not go around saying, "Don't you think that this was wrong? Don't you think?" Why put the onus on the child? Why not this way? "Look, Biren, this is wrong. Right. And if you feel that I am wrong in telling you this, convince me now why am I wrong." Two things happen. You are commanding. You are disciplining. And at the same time you're making the child think. Do you see?

I've seen many, many doting parents. "Oh lovey this, oh, lovey that." Not a bloody damn. "It is ten to eight now and you are going to bed at eight o'clock and I don't want a pip out of you! That's your bedtime!" Just do it for a week and becomes spontaneous and automatic. And during the day while you're playing, you explain why it is important for the child to go to bed at a certain particular time. So the child not only obeys but understands what the child has to obey. You see. That's the basis of discipline. A child must never feel that he or she has been imposed upon tyrannically. That's wrong. But, if discipline is given, and, after the child obeys the discipline and mulls over it for a few days, "Why did mommy tell me to go to bed at eight? Why, why, why, why, why?" Let the child think! Give the freedom to the child to think. And then on the third, fourth day you start introducing the idea, then you start "Darlinging" a bit and say, "You know why it is beneficial for you to go to bed at eight? You're a young, growing body. And your body needs more energy so that you can grow strong and healthy because tomorrow morning at seven you've got to get up, and by missing sleep you're going to feel weak and your studies are going to suffer. When your studies suffer, your future life will suffer. You won't be able to have the understanding to tackle a good job or a good marriage or this or that or whatever." Give them these understandings bit by bit. Teaspoon at a time. Perhaps a little sugar over it, too. Makes the medicine go down. That is how.

But, it is always best to be straightforward and honest to our children. You command and they obey. If not, you pick up the strap. And then you give them the understanding also why. I've seen and hear some children going to their parents, "Oh, Mommy, oh, Daddy, give me a dollar. Give me 35 cents. Give me 65 cents." Oh sure, take it. Without asking why. Why? What are doing to that child? Do you know what you're doing to that child? You're making the child demanding so when the child grows up, if it's a girl, she'll start demanding from the husband and if the husband is in such circumstances it will destroy the love between the husband and the wife because he can't meet up with her demands. Or the wife will not be able to meet up with the husband's demands. Nothing wrong in asking, "What do you want 65 cents for?" And if its reasonable, give, of course. If it's unreasonable, say, sorry, you want to go buy ice cream for 65 cents? Look, we'll get ice cream in the fridge. Come, let me give you. So these are little, practical things that one has to practice sensibly and

we are the reflection that will effect the child so that they, too, when they grow up, only see reflections and not realities. They must learn to face realities. They must learn to face realities. I should have been a school teacher, you know. I might have done well, I don't know. [laughter]

I remember, I lived in South Africa for three years from the age 8 to 11, I think. Something like that, because my father had been there and I had to get my domicile rights to enter South Africa whenever I wanted to. And it did help me a lot because I was forced to leave for another country, right, that's besides the point. And during those years when I was at school, we had a school master and, fortunately for me, that all those three years I spent at school it was the same school master that went from standard this to that to that so he was with me for three years. School ends at three. I think it was three those years, I can't remember now, but at half past two, he put down all the books. He used to sit on his desk with his feet on one of the children's desks in front or whatever, and we used to just sit and discuss. All kinds of topics which is beyond our level, but it stimulated my mind so much that every day I used to look forward to that half an hour when out of the blue we used to start talking about this and that and that and that and that and that. It whetted my appetite. Wanting to know more and more and more of everything. So that the school educational syllabus was nothing in comparison to that half an hour just used to talk. And, of course, many of us, a few of us, mostly, used to question him and ask him, "Sir you said this, but now, explain. I can't understand this side of it, so could you explain that." Like that. He was one of my gurus [laughter]. Good.

Next.

Merrill: Talking about the influence of parents on children, what about adults who have troubles, who have problems, get in some self defeating pattern. How useful is it to have them recall their childhood or should they just develop their practices and override them?

GR: Yes. The latter is better because with all these psychotherapies, what we're doing is just digging up old mud, really. And the attention goes on the old mud instead of overriding them. Like the usual old analogy, "If it's dark, don't analyze the darkness. Switch on the light!" But then again, one has to take it on particular merits, and a lot depends upon the psychologist. I've met many, many psychologists, psychotherapists, psychiatrists that are totally in the wrong profession. They should rather be street sweepers. They'll be serving a better purpose. Because how could you try and analyze another person's mind when you don't even know your own mind! And, Vidya was telling me the other day that the highest rate of suicides is among psychiatrists. So in whose hands are you putting yourself into? Do you see? Now, if the psychiatrist was of a balanced mind, then why should the rate of suicides be so high among psychiatrists? That is why

gurus are so much needed. True gurus I'm not talking of the shams that could give these understandings, these insights to people of themselves backed up by practical issues, by theory and practice, and bring them to a realization by themselves, with guidance to do the proper channeling of the energies that are latent within them. To unfold them to greater and greater heights. [END SIDE ONE]

That is important. Do you see.

You go to a psychiatrist, what does he do? He says, "Lay down on the couch," or whatever. Nowadays, they sit on chairs. Whereas couches were very convenient in other times, perhaps. But, with so much suing going on in America, I'm glad they did away with couches. They make you talk, talk, talk, talk, talk. How much is the psychiatrist picking up from what you are saying? He uses a basic word pattern sometimes. He picks up on a certain thought, but how do you know that that is a thought that he should really pick up upon? And reformulate it for you to give you a better understanding of yourself. What surety have you? No surety, as you have no surety with anything, really. Doctor gives you a bottle of medicine. It might kill you. Who knows? What surety have you? Might be a total wrong prescription and many people have died because of wrong diagnosis, that I know very, very well. I have been fortunate enough, through the grace of God, to prevent a lot, a lot, a lot of operations that were not necessary at all. You see. So, the point is this: that these fellows, although they go to university for 5, 6, 7, 8 years, or whatever, are still in a very experimental stage. The only person that is beyond the experimental stage is the totally integrated, self realized person, and there are very few of them around. So, we've got to use the best we can. And these psychiatrists when they can't understand anything, they inject your brain with so many different kinds of drugs. I've got a whole list of them. Or else they give you shock therapy, which is even more damaging. And yet, the problem could be so, so simple, like just lancing a blister and the pain is gone. The pain the mind is gone. Could be so, so simple. And today, the medical profession, in its various facets, has become such a racket. In such an affluent country like America, a racket. Where you charge a client 80 bucks for a consultation you don't even see the client for two minutes and get a therapist to look after the client. And you pocket the \$80 and pay \$10 to the therapist. Rackets.

What about all the medicinal rackets? Do you go to a doctor? Well, this happens a lot in South Africa. I don't know how it works here. Where a firm, pill manufacturers, pharmaceutical firm, would go to a doctor, the rep would go to a doctor and say, we are discontinuing this line and it's still valid for three more months so take a lot and we will give it to you at quarter the price. So the doctor buys a lot. Meanwhile, the expiring date is gone and the doctor's still dishing out those pills and charging you a fortune. You develop a terrible cough and you go to a doctor. Do you know, the bottle is more expensive than the contents of the bottle. Contents is worth 2 cents mixed with a lot of water or something else. But the bottle itself is more expensive than that and he charges you 10 bucks for it. Rackets. So many people have been cut to pieces which



they did not really need to. There's no necessity but money. Now, when I was in England a few months ago, the newspapers were splashed up with articles where dentists, you go and have one tooth filled so he puts you under anesthetic it could have been a local one but, no, you've got to give the anesthetist, because kickback. And then, this one dentist was found to fill 8 teeth, drilled and filled 8 teeth which were totally unnecessary, but he could send his bill in to National Health for quite a few hundred pounds. Rackets! Why, why, why.... Gurus run rackets, doctors run rackets, psychiatrists run rackets. Whole bloody world is a racket! And that is what we are faced of it. It hurts those guys that are really, really genuine. Next.

Roopa: I know that in Canada you celebrated [Gurupurima?] and I'm wondering if you could tell us what that is?

Guruji: Oh yes, yeah. [Gurupurima?] fell this year on the 30th day of July, and what happens is this, that, of course, this is since ancient times, where there were many gurus and each guru had this following and his ashram and [Purima?] is the day of the full moon. It does not fall on the same day every year as Christmas would fall on the 25th of December every year. No, they work it out astrologically. Astrology comes in again. Because every day should be [Gurupurima?] Nevertheless. So this one particular day is celebrated where the whole day, lots of chanting, lots of meditations, lots of talks and feasting in respect of the guru. It's a mark of respect in the sense that you have, throughout the year, given us so much, or whatever the case might be, and we pay our obeisance, our love, and our devotion to you. It's like a celebration of a birthday or an anniversary. Something very similar to that. But it is a day which marks devotion and love. And then, of course, the feasting goes on. And the chanting, and the prayers and meditations and talks. It's very beautiful. Because my personal guru did not want an ashram.... In those days I was very, very wealthy. Very, very, very, very wealthy. I asked him, I says, "Let me build you an ashram." He says, "No, I don't want a following. I came for one purpose. And I am fulfilling that purpose." I said, "What purpose?" You, he tells me. "That's all I've come for and once the purpose is fulfilled, I'll go." So, on [Gurupurima Day?] I have to do one thing: I used to go round and all the sweetmeat shops I used to buy the best of the best of the best and all the fruits I could gather. I would never leave a penny in my pocket. Spend it all. Right! Fine. Now, then I used to get hold of children and I used to sit there on the fields and all the children and I used to sit and sing Bajans and give out, give little talk and Swamiji would say a few words. And we used to, he and I used to feed the children. And that's how we celebrated. On many occasions. So beautiful, it was.

Q: One quick question?

GR: Tiag, what does that mean? T I A G?

Q: It's just the name of a friend and she spelled it backwards. Gail.

Gail.

GR: Oh, that's an "L", oh, I see. Haven't you got your sweater inside out perhaps?

Q: In teaching mediation to someone who's handicapped, how would you do that?

GR: Bring the person to me. I'll show you. Or ask one of our teachers. They'd know how to handle such a person. And one day, when you are ready, we shall make you a teacher. Which would be good because you have that verve, you have that energy. You could also be a wonderful healer. But I want you to carry on with meditating for a little while and you must become a teacher and a healer. Let's hope very soon. Depends how much effort you put into it. I experimented teaching a dog to meditate. [laughter] We had a little dog, a white little thing. So beautiful. Name was Cherri. And I used to sit with Cherri and just look into its eyes. I'm mentioning this that even a handicapped child could be taught to meditate if an animal can be taught. That's why I'm giving you this example. Right. And just sit and I used to look into Cherri's beautiful brown eyes so softly and became softer and softer and softer as time went by. I used to look into Cherri's eyes and she used to melt and then she would close the eyes and then open that, and I used to say a word to her and every time I said it she'd go "Woof, woof; woof, woof; woof, woof." [laughter] So beautiful. It was so beautiful. Yeah. Woof, woof. Yeah. Fine. And then, without teaching her anything else, you can ask Charles and Linda, you know the Shaws from England. You've met them, they've been on many of our courses here. And they visited me in South Africa and when they went out into the back garden, back yard, rather, this Cherri would stand up on her back paws and namaste, namaste [laughter] You know! It's so lovely, so lovely. So. If an animal can be taught of higher things within themselves, why not a child? Or a retarded child, for that matter. Of course it can be!

Q: The reason I ask is that there's a little girl that I've worked with or been friends with for about a year and a half who's deaf and who's been in the room with me when I've meditated and taken care of her, and I can't explain it, but she

becomes that much more calmer when, I don't know if she's meditating with me or whatever. But she's said that she very much enjoyed it and I'm really glad, too.

GR: Good! Lovely! Lovely! Let Phyllis or Gail, or whoever's closest or nearest to you, put her on a child's practice, and, what age is she?

Q: She's either 8 or 9 now.

GR: Um hum.

Praseela: Guruji, how do you give a mantra to someone who can't hear?

Q: Good question.

GR: Can she read?

Q: Barely.

Praseela: She wouldn't know the sounds. If she read it phonetically it wouldn't...

GR: Doesn't matter.

Q: Couldn't she go by vibration?

GR: Doesn't matter if she can't pronounce it perfectly because I've told you before, the vibration is 25% and 75% is the force, the spiritual force that goes with the sound. So she'll still benefit. Because, I've explained this many times before, that the mantra, if wherever necessary is picked up on the superconscious level and bringing that down from the superconscious level to the gross level, you've got to make it utterable and hearable, um? But, coming from the superconscious level, it contains the spiritual force. So even if she can't pronounce it properly, she will still benefit. And, of course, you can be deaf and you can be dumb, but a mantra's not to be said aloud in any case. It's in the mind. You repeat it in the mind. And any deaf or dumb person can repeat anything in the mind.

Praseela: Ready for the next question?

GR: Yeah. Oh, yeah. I'm always ready. Ever Ready Batteries.

Praseela: When a baby is nursing, where is he?

GR: When a baby is nursing, where is he? Good! He's in the stomach. In other words, the focus of the baby is, the attention of the baby is focused to the stomach. That is a very small infant, but as the child grows bigger, that one pointed focus or attention gets divided up between the stomach and the mother. And those are the most important months. That is when the mother must show more love, attention, care, caresses to the child. Do you know why some people are so food orientated? Is because of the mother's feeding. That's why they become only thing they think of is food, food, food. I never ever get hungry. I only eat because I know the body needs substance you know, sustenance, otherwise I never feel hungry. I eat because I know without eating this body won't be sustained. Many a person whose mind is orientated to food is always the person that has been breast fed improperly. How many times don't you crave for eating fish or eating pork chops or having beef steak or having this or having that or having that. Why do you crave? Because you have been orientated. Otherwise there would be no craving. You see. You can have a little complaint if things are just not right or just that, but a little complaint is something far far different from craving, you know. I must have my chicken barbecue tonight. Must have this or must have that. Not necessary. In other words, your mind is thinking instead of, uh, your stomach is thinking instead of your mind.

Praseela: You said that the problem is that you're saying that your stomach orientation doesn't switch right from the stomach to the....

GR: Your what?

Praseela: I don't get the connection between craving and the early feeding.

GR: The connection is this, that slowly as the child grows more, firstly it is stomach orientated, but because of the lack of the mother, as a child grows older, the lack of the mother in showing the child love, for in feeling love for the child and the

child is very, very, very, sensitive. So, the attention gets divided between filling the stomach and the love of the mother. But when this is blocked and the mother does not show the necessary love, then the child would be fixated in stomach fulfillment. See. That's how craving begins. Ok. Look, then, Mary Beth? Right. Yes.

Gail: Just a real quick question. When you were checking the mantras, when you had said that the last syllable had to be extended and before the mantra was taking on an impulse, and now, in extending it I'm feeling the mantra at the very surface level of the mind.

GR: Good! Very good. Very good. It will sink in deeper. You got to get used to it. You'll get used to it. Because it's something. Now, you've been doing it in a different way and you've been shown a different way to do it, whatever. Right. So, naturally, if you get thrown a cold bucket of water, the first time you'll feel the shock. But it gets thrown on you every day, you don't any more feel shock. So, you'll sink into it and it will have far deeper effects. So, it's perfect. Nothing to bother yourself about. Mary Beth?

Mary Beth: When I look into my beloved's eyes, for that moment I melt away into him. But when he is away from me, I remember him temporarily, and the moments of melting are forgotten. Why?

GR: Keep on looking at me. [laughter] Yes, that's a very beautiful question. That's not for rapid fire that, it, you see, we've got to go into the mechanics of experience there. We've got to go into the mechanics of what memory consists of. We've got to go into the mechanics of the depth of feeling that is there in the presence of the beloved, how superficial it is or is not. Is it real feeling? Or is it imaginary? Now, there's so many aspects to this question. How many satsangs have we got left? Because Sujay has we've got two left right. These two would be nice questions to deal on. One tonight and one tomorrow. Yes. OK. Fine. Because this is a deep subject. If I love my beloved so much, why don't I love him just as much when he's not there? Or she's not there? Why? What is the psychology of it? What is the anatomy of the mind that causes this psychological see saw?

Roopa: I have a question that I think could be in a rapid fire and maybe more of it will be answered also when Mary Beth asks that question again. But, my question is, if we don't have a situation where we have a focal point like that, would you recommend using, I mean, what seems obvious to me is that then you'll use the guru as the focal point.

GR: Understandable.

Q: What? Is that enough? Is that just fine. I mean....

GR: Totally enough.

Q: Good. I thought it was a good rapid fire question. I thought it could be a quick one.

GR: Totally enough, because your focal point is not the exterior guru, but the interior guru which is really you.

Roopa: Yeah. You made that long talk in California and we were talking about that focal point and you were using as an example....

GR: For the fragmented mind to become concentrated, you need to focus. And I prefer, personally, a living focus than a dead one. Dead one can't reply back to me. Live one can. Even if not in person, I can pick up his or her thoughts and she answers me.

Roopa: Well, I'm wondering if you should try to just make a focal point of whatever you have around you physically all the time as well as what you have within you spiritually, all the time.

GR: Not necessary. You see, a focal point is always best and more workable if it is concrete rather than abstract because the concreteness will lead you to the abstract. But you just can't start with the abstract. See. Hey! Twenty five past twelve. Is it? Shall we call it a morning?

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