

## RAPID FIRE

GURURAJ:... So Jean says, "Why did you lie to me?" She had just come back from a shopping expedition at the supermarkets. She says, "I met Mr. Wilson that you were out with last night, and you told me that you were at the Grand Hotel. But Mr. Wilson told me that you were not at the Grand Hotel, but you were at the Trocadero." So John replies, "Well, in the condition I was in, I couldn't say the word "Trocadero." [LAUGHTER] Good. Now, in every course we have a night, as Doug must have told you already, rapid fire questions and answers. So any question you like, and short answers covering the point.

VOICE: Gururji, through my experience with teaching, I've noticed that, especially with the prep check, people tend to doze off after they've... when they listen to you, because of the mellowness of your voice. I'm wondering if they're receiving that or on a different level while they're dozing or sleeping. You know, if it's being registered in some way.

GURURAJ: Um hm. Yes. Dozing off is because of physical fatigue. But once the vibration has been started it carries on. For it is only the conscious mind that goes to sleep and not the deeper layers of the mind known as the subconscious or the superconscious. So there are many practices given to people, I mean, apart from the prep technique where certain things are done throughout the day. As a matter of fact, if, say, five practices are given to a person, it does not mean they've got to sit down for five hours to do meditation. They have so many other things to do. So it's only half an hour in the morning and half an hour in the evening. And the other practices are designed that they could do them while they are working or doing whatever else. Now, the purpose of this that they are continuing with the vibrations that are set off in them throughout the whole day. And when that is done throughout the whole day, naturally, it becomes more and more firmly implanted in the mind, so even during sleep those practices continue. So it is not half an hour in the morning and half an hour in the evening that is important, but the twenty three hours in between. And because those vibrational values continuing, there is a great difference in the waking or the sleeping state of life apart from the meditational state.

In meditation it is like winding the clock, which will automatically run right through. So if a person dozes off during the prep technique, it is nothing to worry about. It is physical fatigue that is taking over. But one thing that one must really do that after they wake up, tell them to do their practice for another five minutes and then get up.

VOICE: This is when they are listening to your voice on a tape. I'm wondering if that's registering...

GURURAJ: Oh, yes, definitely. Definitely. For the conscious mind is only a filter to the subconscious.

VOICE: So it's alright to let them go ahead and...

GURURAJ: Let them go ahead and sleep, yes. Don't pinch them awake. It's not necessary. It's fine. If they are too tired they can always come back again. As long as they have the idea they can start practicing themselves, or we could give them a check. Check them if they are doing it properly.

VOICE: You wrote on my progress report, "Never meditate when you are feeling anxious." Is this true for all meditators, or just for certain individuals? And is this because we draw the negative emotions and feelings into an even deeper level of ourselves? And can we do gurushakti when we are anxious?

GURURAJ: Um hm. You can do gurushakti when you are anxious, by all means. It helps a lot. But it is always best to sit down to meditate in a nice cool frame of mind.

Meditation is rather a prevention than a cure. It is more of a prevention than a cure. So instead of curing someone of some illness, rather prevent it. Now, there might be an illness that is already established. And you do not sit down to meditate when you have those sharp pains, you know, going through your chest or whatever the case might be. You meditate beforehand to prevent those sharp pains from coming. You lower the metabolic rate. You, you know, regulate the blood pressure so that these pains don't come.

So meditation is to be used more effectively when you are in a calmer frame of mind. It is no sense rushing from somewhere and you're still breathless, and then you sit down and you're saying, "Apple, apple, apple, apple, apple, apple, orange, orange, orange." So it is always best and most conducive. Although, even if you are in a rush state, that will help to calm you down more quicker than trying to be calmed ordinarily. But the best time to meditate is when you are in a cool, calm state of mind.

Now, for example, let's take the example of Hindus. When they sit down to their prayers there's a whole ceremony involved before they do their prayers. They have to take their bath. Right. Get into clean clothes. Right. Then they get their flowers, and the flowers must be put onto the altar in a certain way. The little ghee lamps are to be lit in a certain way and placed in a certain way. And before that the puja set has to be so well cleaned up and polished. Now, there's a psychology behind this. Because even if the puja set is dirty or not, and if your prayers are sincere enough, you know, it

would have some effect. But this is to bring you into a calm mind, into a mood whereby prayers could become more effective. But the only fault there as against our meditational practices is that they fail to shift away from the mood. And they get into mood making. You see.

So in meditation you don't go into mood making. You just be yourself. Meditation is also experimentation. Sometimes you are tired and unrelaxed and you like a certain particular kind of music. It would be nothing wrong for you to sit down, relax and listen to your favorite piece of music, and then go into your meditation room, or wherever you sit to meditate, and start meditating. So you adapt yourself to the circumstances which you are in, without sticking to any rigid schedule of time or place or scene. Some people love meditation if they light an incense stick. Nothing wrong with that. But the thing to remember is not to do mood making. But mood making can be used as a step to go beyond the mood. You see. And then the real quality of meditation is experienced and felt. So with meditation there is experimentation and you do according... meditate according to your temperament. And find the best means, as long as the original formula is adhered to.

Alright. Next.

PRASEELA: Gururaj, you put on my form, "Do more gurushakti." You see I thought I was doing it all the time. I'm wondering if there is a variation in the effectiveness of doing it. I'm wondering whether just repeating... if I'm getting to the point where I'm just repeating Gururaj, Gururaj Ananda in my mind and it isn't meaning anything to me anymore or something.

GURURAJ: That's not gurushakti then. That's mumbling.

PRASEELA: Okay. So there is a difference between...

GURURAJ: Yeah, it's just that feeling that, you know, being close. You know, being in communication. So it is not Gururaj that you are communicating with, but that which he represents that you are in communication with. And that communication is always answered, for it is universal. It knows of no time or place. The sound waves of the radio transmitters are there all the time. Thousands of broadcasts are now here in this very room. It's for us to tune in the radio. So tune it in continuously, constantly to that beautiful music and you feel fine.  
Next.

BALOO: Guruji, I was told when I first started meditating to never meditate in the room with a cat in the room with you. And since there are four in my house, then I usually have to go on a hunt before each time, is this true? Should we be sure there isn't an animal in the room?

GURURAJ: Would you interpret his Americanese for me into English?

DOUG: He's wondering about meditating with a cat in the room. Since he has four cats in the house, he can spend more time just searching for the cats than in the act of meditating. [INAUDIBLE] to be sure they're all out.

GURURAJ: Yeah, yeah. There is... while meditating there is a lot of energy generated. Because when you reach the calmer levels of the mind, there is always greater force at the subtler levels than at the grosser level. Now, these forces you must retain within yourself. Therefore, I always insist that when people sit to meditate they must, you know, hold their hands together in any form they like to preserve the circuit. Now, there are certain kinds of animals, like cats, for example, dogs, too, that they are like sponges. And they sort of draw those energies from you to them while you need it more. You need it most. So it's always best to meditate without any animals being in the room. They can be outside. Nothing wrong. And the other thing is, they could be distracting, also. It is, of course, secondary. Because once you are in deep meditation even the atom bomb can explode and you should not be distracted.

VOICE: What's it do to the cat?

GURURAJ: Hm?

VOICE: What's it do to the cat?

GURURAJ: Show him some mouse somewhere. [LAUGHTER] Yeah, and he'll go away automatically.

VOICE: They love to be around meditating people.

GURURAJ: I know.

VOICE: Yes, they do.

GURURAJ: They do.

VOICE: They reflect it back.

GURURAJ: They do.

VOICE: And they [????].

GURURAJ: They do love that because they are very, very sensitive beings. Cats and dogs are very sensitive to those subtle forces. If you want to judge a good person, right, you invite someone to your home and just watch your animals. And by watching your animals you will know the kind of person that is. You'll always find a cat or a dog going to a good, sincere, innocent person. Always you'll find that. They sense that. There are certain people that they would just shy away from. They are very, very sensitive. But at the same time they are sponges, too. You see. Sponge, you know, s p o n g e. They soak up.

RAMU: Guruji, is there a reciprocating kind of love and energy that we get from those animals?

GURURAJ: Yes, there is. There is a reciprocating love you do get. Oh, but definitely so. And you get the love of animals in a total unselfish manner. They are not conscious of the reward they are going to receive. You can train them to do certain tricks, you know, for which they would be rewarded, but it is an automatic thing. It is not something that breed of thought or consciousness... (that chair's going to break, Peter.) It is... They are not conscious of that. For example, rats are trained, you know, that if they do a certain thing they'll get food. It becomes an automatic process, whereby their little, so called, minds are conditioned, you know, to react in a certain manner. But when it comes to love, their love is very spontaneous, that seeks no return or reward. Yes.

It's nice to love animals. Right. It is lovely to love animals, because you do not seek any reward from an animal. That is if you love the animals in the proper way. But then you could also love animals in a wrong way, because they don't answer back. You see. So, you're entitled to do what you like. You know, you kick the dog when you're angry type of thing, and they don't, you know, respond back in that way. So, animals could be used as an escape, as well! Hm? For example, a childless couple, you know, would shower so much attention to the animal. So it is a replacement of the love,

which also serves a purpose. So, but, all in all it is good to have that beautiful communication with the animal. And you can really communicate. Have you ever sat staring into a cat's eyes? You can do that. You don't need to use a candle. Yes.

VOICE: I wanted to ask, while we're on the subject of cats. A lot of people, myself included, seem to, with my animals, seem to see certain human emotions in the cat. And I wonder how much I'm putting in there. Like sometimes you feel he looks like he's hurt. Sometimes his feelings are hurt. Or sometimes he looks like he's sulking or he's depressed or...

GURURAJ: Yes, that is very true. That is very true. You are not seeing that in the animals, but intuitively you are feeling what the animal is feeling. And that is a definite possibility, I know. It is definitely true. And that is part and parcel of the communication we have been talking about. Yes.

VOICE: Then they do have emotions similar to humans?

GURURAJ: Oh, yes. They have emotions. They have emotions, yes. Therefore, you find a dog crying, howling, or wagging its tail. What causes that? It's an instinctive emotion not guided by the thinking process. The dog just is, at his level. A dog just is at his level on the spiral. And he has reached the level of his spiral, until he evolves to the stage of man where he develops a thinking ability. Then you enter into a different spiral and you evolve from there. These are all stages. And the beauty is this, that one has to come back to the primal innocence of those animals. Hm? To their primal innocence one has to reach back there. But although apparently so much the same, but you are functioning on different wavelengths. Like sound, at a certain low pitch you can't hear it, and at a high pitch you can't hear it either. But look at the vast range in between. You see. The same thing between a primitive man and an enlightened man. Both could portray to you the same kind of innocence and qualities and sincerity, but operating at two different levels altogether.

NIRMALA: Gururaj, on the subject, about this energy that the animal is supposed to be a sponge for. Is there a limited quantity of energy? It seemed to me that this energy is God is infinite, and the more that's drawn forth the more will come through.

GURURAJ: Right. Now, it all depends how much of that energy you draw. Now, if you need two pounds, for example, two pounds of energy and your meditation only produces a pound and a half, and if that is drained away from you it would

not benefit you and neither the cat. But if your requirement is two pounds of energy and you can draw forth three pounds, then that extra bit can be passed on. And if that one pound of extra energy is too much for the cat, that cat in turn will pass it on to something else. You see. It all depends how much we can draw.

NIRMALA: Oh. The energy [???] just draw a certain amount?

GURURAJ: It is just all there. It depends upon the level of our mind how much it can filter through. Because the energy, it's infinite. You can't put it in terms of quantity. It is all quantity. So it depends upon us. It depends upon us. Therefore, true yogis they could sit in forests and meditate and be surrounded by animals and trees and all that and there's so much flowing through them that they become a clear channel for the energies to replenish them and still keep on flowing and flowing and flowing all the time.

VOICE: Jack, do you have a question?

JACK: I heard when an animal wants to incarnate as a human that they become pets as the step before they become humans. Have you ever heard that?

GURURAJ: Yeah. Now, it's not when an animal wants to become a human. The animal does not want. The animal goes through the natural processes of evolution. And that is how it happens. The animal does not want. It is only when man starts developing the power of thought and thinking and analysis that it finds needs, and needs creates wants. For both are synonymous. And it is also true, it is also true that animals become pets to gain some intuitive and instinctive knowledge of humans. But I think they would be very disappointed. [LAUGHTER]

VOICE: Sujay, did you have a question?

SUJAY: Yeah. I had a particular experience in meditation, which is quite out of the ordinary, for me at least. Because most of my meditations, ninety nine point nine nine nine percent...

GURURAJ: Nine, nine, nine, nine, nine....

SUJAY: ...nine, nine, nine are just boring [?????]. They are just... But what is going on, let's say within the human mind when, let's say if you're sitting there in meditation, then all of a sudden it's like the mind is totally clear. I mean there is absolutely nothing there, but yet you are aware that you still are. I mean your ego is still there, but you're not aware of any outside, nor inside, nor any other frame of reference. But just, "Oh, I'm here, isn't this nice," only as a faint impulse. Now...

GURURAJ: Very good.

SUJAY: ...the words, but just a very, very faint impulse.

GURURAJ: Very good. Very good.

SUJAY: What is that? [LAUGHTER]

GURURAJ: Right. If you don't know it, how do you expect me to know it what's happening to you?

SUJAY: You're my guru.

GURURAJ: Yeah. [LAUGHTER] Good. That faint impulse when a person starts say with mantra meditation, you'll find that after a period of time in regular practice, you'd find your mantra automatically changing. It will reach subtler and subtler levels. The same mantra will change in subtlety. Not in kind, but in subtlety. Until it remains just as an impulse. And then when it remains, when it becomes permanent as the impulse, then you and the mantra become one, for you are the mantra, you are the vibration of that mantra. And that mantra is the real you, the real self that is you. And when you are firmly established in meditation, then that carries on in the waking state of life, where you perform all kinds of actions and yet are totally aware of that impulse within you. And that theologians call remembrance. But then remembrance is a conscious act from which one can start. But to be just aware of the impulse without mental consciousness and yet perform everything, all acts in life, that would mean to be in the world, yet not of the world.

Many times we hear people saying that they sit down to meditate and they get bored. There are many reasons for this. For any form of meditation, and it's not every day that you can reach the same depths. Some time you go more deeper than other days. A lot depends upon your physical self for that day. Your chemistry within yourself also adds a lot to that.



One day you might have eaten very gross food, and that could affect your meditations, too. Or you might have had a night out with the boys the day before. That could affect your meditations, too. So therefore the physical chemistry not being the same you might have a bad cold the physical chemistry not being the same every day one cannot expect to reach that depth all the time.

So every time you sit and meditate you can be reassured that something does happen. Your conscious mind is bored because it is preoccupied with something else. In your conscious mind before you sit down to meditate, you have had thoughts of something more exciting, perhaps. Like the movie tonight that you want to go and see: Superman II. Hm? You see. Now this would, although at that time you're sitting down to meditate you have forgotten Superman II, but because of that thought there in your subconscious that you want to go to the party or to the movies or to the play, that could cause that boredom: reason number one. Reason number two: impatience and restlessness. That you just refuse to be quiet unto yourself. Right. That could also create boredom. Fine. But if you feel bored or not, and this is an exceptional case, it doesn't happen to everyone, it doesn't happen to everyone. And if that happens, feel bored and enjoy the boredom. Yes. How about mixing that boredom with your mantra. And then the mantra starts boring in you. Hm? Bores deep holes through your subconscious to the base of yourself.

So the more you worry and the more you sit and think there, "Oh, I'm feeling bored, I'm feeling bored," the less effect would your meditation have. It has to be a natural process without forcing it. You just sit there and you be. Today the meditation is shallow, fine. Tomorrow it's deep, fine. Until all the ups and downs of shallowness and depth, and all of them pass away gradually. And the other fault people make is this that they try and fight their thoughts.

Many teachings are such that they tell you you must have no thoughts when you meditate, and that is a fallacy. For thought itself is part of meditation. You do not need unconsciousness. Your mind must not be devoid of thought. That you can do by being conked on the head with a club where you become unconscious. You must be aware. So if thoughts come and go be aware of them, but become an observer of the thoughts, as if you are in the cinema watching the film on the screen. And you know you are not that which is happening on the screen. You are the observer. You are watching the screen. And when you have that attitude of observing the thoughts that passes through your mind, you will find your mantra, your sound, leading you to greater and greater and greater depths. And then boredom disappears. You see. So it is not necessary, it's a misconception that the mind must be totally empty of thought. When your mind is totally empty of thought, then you won't exist. It's impossible to exist without motion. And the mind must have motion. The mind cannot remain a vacuum. The idea is to bypass the thoughts by observing them, so that the thoughts do not effect you, do not master you, but you are the observer of the thought and therefore you are the master of the thought. That's how it works. Next.

VOICE: Okay, let's go back here.

GURURAJ: Would you guide the...

VOICE: Guruji, I feel a great attraction to the ocean. When I go to the beach I feel even if I don't consciously try to meditate, if I'm sitting at the beach I feel that I'm in a unconscious meditative state. Is there something that goes on between large bodies of water like that, and am I weird or do other people...

[LAUGHTER]

GURURAJ: No. No, it is very, very natural. It is very natural. Now, next time you go to the beach and listen to the waves and then repeat that mantra to yourself. And because you have such great attraction, you will find a great similarity between the sound of your mantra and the sound of the waves. Try that and you'll find it same. Or else you would not have the attraction for the sound of the ocean. There would be a certain sameness.

VOICE: Praseela.

PRASEELA: Guruji, I've found that certain of my students and of my friends have... first of all I have a kind of instant attraction to them and then it seems as though we've come together to work out particular relationships. And I'm wondering whether we might have been in a kind of relationship before. For instance, a student, a student and I might be seeming to work out a mother son relationship. Or some of my students I feel like a brother to them. Is it likely that we were in that kind of relationship once before? Or is that the way I'm feeling about them now?

GURURAJ: Um hm. The answer to both is yes. Now, if there has been a deep spiritual bond in whichever form in a previous life, that bond will always continue. Now, I've said this many, many times that a physical bond can be broken, a mental bond can be broken, but a spiritual bond is never broken. It is eternal, for there is a mergence of the so called individualized two spirits which are but the one spirit. Then... that is true. Then of course you would meet a person that you have never known before, or in another time, another place, but that person is at a certain vibratory level, which is so

conducive to your vibratory level, so that automatically a bond forms. You start liking each other or loving each other if you are vibrating on the same wave length. So both are true.

PRASEELA: So you don't really know if whether it's an old bond or a new one?

GURURAJ: Why do you want to know?

PRASEELA: Good Question.

GURURAJ: Why do you want to know? That is curiosity. Right. Yes. It killed the cat. [LAUGHTER]

PRASEELA: [INAUDIBLE]

GURURAJ: Hm?

PRASEELA: Are the bonds specific in a type of relationship? Like, would a mother son group have that kind of thing going through, or would you just pick anybody from the past to work out anything with?

GURURAJ: You just don't pick out anybody. There's no accident. And who are you to pick? You pick no one. You are both are picked in the pattern to be together. Do you see. So you just don't pick. And there are cycles within cycles within cycles. Now, there could be a little mental attraction between people that could bring them together in this lifetime. And later on that passes away, because that is not really deep enough. Tastes change, minds change, and then people find that they are mentally incompatible. Same thing applies to the body. But when it comes to the spirit and there's a spiritual compatibility, that could never, ever be broken. Never broken. So all the people we meet, all the acquaintances we meet, is very, very dependent up on their vibratory state and yours. You might like someone instantly, and some person you just wouldn't want to be near. And we find this even entering homes. There are certain vibrations and you'd like to stay in one home for hours and feel so relaxed, or with a person you feel so relaxed; while in some homes you wish you could just about get away. Yeah. And this is a common experience to everyone. One thing I've experienced with holy people that you just can't help loving them, never mind how you try. You just can't help loving them. And even that love can be expressed in the form of hatred. The essence is still love. Like Sujay and I

were discussing the story of Rama and Ravana the other night, that Ravana hated Rama so much that Rama was so constantly in the thought of Ravana that having Ravana present constantly in his thoughts, in his remembrances, that he reached enlightenment. So in the company of the holy that love of the holy person is so powerful that you just can't but respond except with love. These are my personal experiences which I've found. So a person can himself attract or repel depending upon your state of awareness, your understanding and your spiritual unfoldment.

VOICE: I'm a little bit confused. You see, I've been told for a few years that all actions that happen to me I create, and now I'm aware a little bit, or beginning to get aware this course, that there is more to the divine plan. And perhaps you could help me to make it a little bit clearer.

GURURAJ: There is little more to the divine plan? Or is the divine plan that little more? Huh? Do you see the difference? Man is responsible for his actions. And you will find that by attending courses regularly, I teach from step to step. At certain times I will tell you of certain things, and when I feel, when I get the feeling that you are now ready to understand the next step, I would go on to that step. And in all cases all opposites are true, always. There could never be any contradiction. If all opposites are true, then where is the question of contradiction? So you are responsible for your actions, which falls within the framework of free will. And free will, in turn, falls upon, falls within the framework of the divine will. So, divine will is the extension of your little free will in its greater value. So one is interconnected with the other.

VOICE: I've read that all of us have a twin, and I was wondering if that's true? And what does that mean? It's like a twin self? Is that true?

GURURAJ: Yes, all these occultists they come out with all kinds of theories: you have a twin soul.

VOICE: I'm [ready, willing?] to discard it. I just wanted to...

GURURAJ: Yeah, I know. I know. You don't have a twin soul. You'll have a classmate, yes. But not a twin soul. There's another word for it: soul mate. You don't have a soul mate, you have a classmate, you know. He or she that you have been with in the same class in the past, and have learned the same lessons. Perhaps even from the same teacher. But not a soul mate. And then after all, the soul is but composed of the mind. The mind is the soul, the body is the soul.

There's no separation. Your ego is the soul, so that forms a certain entity superimposed upon the reality of yourself which is the spirit. And the spirit is one and has no twin.

So all these little bubbles on the pond, as I usually say, are but classmates. And that is why they are drawn very, very frequently together. There is no accident. People drawn together in this room, for example, have some affinity to be in the same class again. You see. Yeah. There is always this law of attraction operating. Like attracts like, all the time. So there is some affinity between all that are gathered here, definitely.

Next.

VOICE: [Okay, Tom?].

[TOM?]: You said the other night about the time [on?] level doesn't exist. And as I understand our present relative understanding of physics is that time is... the law of physics says that time can go either forward, backward, or stay the same, and the particles and energy can do the same. So I was wondering what is... can we influence the past or the future, and therefore affect the present?

GURURAJ: Um hm.

[PETER?]: How does past, present and future interact?

GURURAJ: Now, that definitely depends upon which angle you are talking of. And physics talk of only the physical field, the physical field or relativity. And in relativity there is this time and space factor. And not only time and space, but there's also causation which influences time and space. While from the Absolute angle time and space does not exist. In the relative way of life, or in relativity, we measure linearly from A to B to C. But in the Absolute we measure vertically, where the entire span is contained in that oneness. Each and everything is superimposed upon each other. And differentiation only occurs when we bring the Absolute down to the level of relativity. When you bring the Absolute to the relative, then only differentiation occurs. Then only individualization occurs. Now, when individualization occurs, it too could never remain static and wants to go back to the Absolute where individuality is lost and universality is gained. See.

Now, man can move, man can observe the relative from the Absolute angle and realize what the linear measurements are. Where he can look into the future and into the past and bring them to the present where all is cognized. But that is not done in terms of the Absolute I speak of. But it is done by the reflection of the Absolute, which recognizes the past

and the future into the present. And that reflection of the Absolute is at the subtlest level of the relative mind, which we call the superconscious mind.

[END SIDE ONE]

GURURAJ: So this means that the relative will function in the relative. And yet it is empowered and energized by the Absolute without which it cannot exist. So relativity knows only of change, and time and space is subjected always to change. And that very subjection to change is called causation. Therefore in relativity these three aspects remain: time, space and causation. While the Absolute is beyond this realm, and yet so part of it, energized by it. The electricity does not care if you have a red or a blue or a green bulb in these lights, electricity is still there.  
Next.

VOICE: [??????].

VOICE: Gururaj, you've spoken of other worlds and other dimensions. Are these worlds and dimensions only available in other lifetimes, or do people travel between worlds and dimensions?

GURURAJ: It depends on what stage you have reached in the subtlety of your mind. Now, they all exist. The entire universe exists, and it exists in your mind because the mind from which you function is universal. And the individuality is only perceived when it has to function through a limited brain, through the physiology of the brain, a limited brain, which is only working at one millionth of its potential. And because it is working at only one millionth of its potential, you would seemingly find an individual mind. In reality there is only one mind, so all these existences in the universe are contained in this one mind. And you being the mind have the ability to go through all the existences, past and present and future. And space just becomes one. Where just with a thought, faster than light with a thought, you could reach at a point in space, anywhere in the galaxy, anywhere where your thought can take you. And your thought is dependent or strengthened, rather, by the awareness you have developed, the awareness of that one universal mind. For awareness although it is there, the unfoldment is limited by the individual, which in turn has a lot to do with his past experiences.

[TAPE PAUSES MOMENTARILY, THEN CONTINUES]

VOICE: Guruji, sometimes you talk of our body, for example, when we drop it, disintegrating into...

GURURAJ: [INTERRUPTING] Its original elements.

VOICE: Yes. And what's the correlation between the original elements, the five original elements that you speak of, and what we tend to think of in terms physics and the element table and electrons and some of...

GURURAJ: Um hm. They are all composed the same. The ancient seers formed these five categories of earth, air, water, ether and fire. And science today has proved that all these primal elements are contained in these atoms and electrons, without which the atoms and electrons and the molecular systems would be nonexistent. So this was the theory of the ancient seers, who discovered these material elements as the primal elements. And people talk of atoms today, but there have books written thousands of years ago where the [anu?] is described. And [anu?] means atom. You see. So within a single atom all these elements are contained. For that forms the basis and structure of the material universe.

VOICE: You want some more questions?

GURURAJ: Yes. I don't mind.

VOICE: Okay [???].

VOICE: When you speak of at the deepest level of our mind we have contained all of space, all time and all future, or all past and all future, would this explain why some people have ESP experiences? Why they might know that something is going to happen to someone...?

GURURAJ: Yes. Absolutely so. Absolutely so. Although one could term it a psychic development. I would rather call it a greater openness to one's subtle self. But it's a dangerous path. The occult path, psychic paths, a lot of people meddle in it, but they are dangerous. Dangerous in the sense that it could lead your mind to imbalance. To imbalance state, and not that only but it would block you on the spiritual path without any benefit to you. I practiced siddhis, which I know and can do, but I found that every time, even in experimentation, to prove to myself this I've done in India now when I spent

three and a half months there that it stopped the spiritual flow that was within me. It created a block, a wall, because you are dabbling only on deeper and deeper layers of the mind which has nothing to do with the spirit. It blocks the energy from coming through. So therefore the real spiritual person always tells you over and over again, every true master, every true teacher, right from Ramakrishna to [Ramtiltha?] to Vivekananda, they say do not indulge in these psychic, you know, processes that gives you a kick. They don't help you any whatsoever. And I have met psychics and psychics and psychics and I found them to be very imbalanced. I found them to be very imbalanced. It is just a matter of shifting of energies. So they shift certain energies through thought force, that's all how it is done. I could give you all the theories on how to accomplish anything you want to. What happens you just shift certain energies to a certain area, whereby that area is awakened at the expense of this area from where the energy has been shifted. So there's an imbalance. That could be very harmful and hurtful. Many practices, psychic practices has led many people to insanity. And they're are no good... many people feel ill all the time. And that could have been produced through certain forms of psychic practices which are not good for them. And if for certain reasons psychic practices are to be done, they must be prescribed and guided by the person who knows. If I myself had to go to India for a certain health condition, but I had to have someone, a nurse, that knows of the condition and that could oversee... oversee the practice that I was going to do. So it is very important in these fields to be in the company, or to be overseen or be nursed by one that knows his job.

So many people read all various kinds of books on psychic practices, on clairvoyance and on this and on that and on psychometry. But it could be very dangerous. It could be very, very dangerous if it is not properly guided. And in any case, what does one want to gain these powers for? What? It becomes a spiritual block because to gain these powers the first thing that you would say that, "I want to fly." Right. Or, "I want to have a few million dollars transferred from this bank into my bedroom." I. You see. [LAUGHTER] Or, "I want this woman to fall in love with me." And to use those kinds of forces. So here the I is involved. And the I is nothing but the ego. And the more ego there is, the spiritual forces don't flow through you. Instead of becoming closer to Divinity, you are becoming more separated in your cognition of Divinity. You see. So it's a useless pursuit. I could start up a school tomorrow teaching all these various kinds of practices. And not only teaching them by theory, but actually demonstrating them and say, "Here, I can do this. And I can teach you how to do this too." But I'll be doing the world a great, great disservice. And people today do these things to make money. And they use the name of the Divine to achieve that purpose. If they want to make money why not go and do some kind of business? There are millions of businesses existent that you can go into, you know, and achieve the wealth if that is what you're after. Why in the name of the Divine? Why in the name of misleading people that leads you to greater integration? Disintegration, yes. Yeah.



And then for most it doesn't work out. And when it doesn't work out and they ask the question, "This has not worked," he says, "Perhaps you're not ready for it." But as long as I got your three thousand dollars it's okay. You see how these things happen? Now, I don't say this as a criticism to anyone. I don't criticize, I don't condemn, and neither do I condone. I don't do that. But I'm just passing on an observation that must be, hopefully, heeded, so many people might not fall in these traps, perhaps. In that way I might be doing a favor. Not as a criticism or condemnation. Hm? Alright? Any more?

[RAMU]: At the end of Karma Yoga, Vivekananda says that there are very great sages who spend their lives basically alone. I think that he says they live in the Himalayas. And they devote their lives to thinking, One True Thought. And they think this thought with such force that it permeates the universe. Can you comment on that? [INAUDIBLE]

GURURAJ: Yes. That is very true. That's what I will do. When I feel that I am through with my teachings, that I have given all that I could give, possibly give, or that the world could possibly understand at this particular stage, and take into consideration another few thousand years hence, then I will retire and just enjoy the oneness that I do experience. And that alone sets off a vibration. As most of you that have attended communion practice, which is just but a little sample of that energy generates. So being in that state constantly does generate an energy that is felt all around.

And it does counteract a lot of the imbalances that are occurring, but not totally. Not totally. If it could, then why is there so much sin and vice in India today, for example? It was supposed to be the mother of civilization. And I always say the cradle of civilization. I always say, "Civilization is gone. Only the cradle is left." For even from the rickshaw boy right up, they try and make a buck out of you illegally, thievishly. That's not spirituality. That's not karma. That's not karma yoga. No. There's greater karma yoga practiced in America than there. I could tell you this from experience. You see. And then how can you answer for the question, how can anyone really answer the question, that those yogis sitting in the Himalayas and with their meditations why doesn't it help India first? With all its great calamities there, all the worst famines in the world, the worst floods in the world have taken place in these past few recent years. All the great... India's been dominated and run by other nations all the time. The Mogul invasion. The British, you know, invasion, you can call it if you wish to. It's only now they've gained independence. And so much strife and turmoil. So much caste riots. And rioting where thousands and thousands of people are killed in the name of religion: Muslim and Hindu and all this. So what's happened to all those yogis that are meditating there? Why don't they benefit those that are nearest to them? Because the nearer you are to the fire, the more heat you feel. And then those are the nearest. But what happens here is this, that those heightened vibrations that are set off by the great masters goes to where there are a similar kind of

vibration. You see. That is the reason. So a yogi meditating in South Africa or in the Himalayas can affect you here thousands of miles away and not affect his next door neighbor because the next door neighbor is not open enough or receptive enough for those energies. That is what happens. And then this is really not understood. And I think it's the first time such a question has been asked of me so that I could express this thought. So the finer energy and the finer vibrations that are created will reach there where it is needed, where there is a likeness — birds of a feather gather together — or where it is most conducive. If you have a yearning mind for knowledge and you attune your mind to a fine higher state and if it's a musical mind, you draw unto you all the musical compositions there are floating around there in this universe. If you're a poet, your poem floats; you don't create it. All those thoughts on that particular field are floating around, and according to your perception you draw on that and a poem is written. And that is inspiration. So likewise with spiritual forces. You can't draw blood out of stone. That's how it works.

VOICE: Is there any more?

VOICE: I have [INAUDIBLE].

VOICE: Okay, Guruji...

VOICE: I don't know if I can express this. When you... the other night when you talked about health, you said that there were a lot of yogis, gurus, that had physical diseases. Now, if you're in harmony (supposedly) with all the parts of you, the spirit, the mind, the physical body, then I thought you were supposed to be at ease and not at dis ease. So it was hard for me to understand, then why this is true.

GURURAJ: Yes, but the thing is this that although the body having gone through so many strifes and turmoils, and having contracted the dis ease or disease, is not felt by that yogi. He does not suffer from it. And if there is a little pain, immediately he observes the pain and lets it pass. That's the body. For whichever is born has to decay and has to die. That is the law of nature which any god cannot disobey or disregard. He's subjected to that. Every birth knows its death. Every birth must go through the process to reach the culmination which we call death, although that is also a beginning for another life. So they are not affected at all.

And many of them work so hard that they destroy their physical bodies. You take Ram [Tiertha?] he would rather being very poor.... At the age of twenty two he was appointed a professor of applied mathematics. At the age of twenty two.

What a brain he was. He would rather spend the money buying oil for his lamp so he could study, rather than buy food for his stomach. Look at that determination. You see. So they don't care of the physical body, because they are not afraid of death. Who cares most for the physical body is those that fear death. They want to preserve it. To these yogis, so this body drops away, so what? Like Ram [Tiertha?] again, whose book we've been discussing with Sujay, when he has felt that he has done what he had to do he has given his message and his mission is fulfilled. So he walked into the river and sat down meditating and gave off his body. In normal terms it would appear suicide, but to them it is called mahasamadhi. To merge away in the eternal. It's a great difference. So these people never care. Even Jesus was not a very strong person. A sickly person, he was. And all of them, they are like that. These gurus and yogis, they're madmen, you know. Yeah. They're funny people, because the emphasis is on the eternal and not the transient.

Yes, Nirmala.

NIRMALA: I've read, is this true, that we do not create our thoughts? The thoughts are just there, they go floating around, and you can just sit and look at them, and [??] the sky and thoughts are like clouds and that we do not create and produce them.

GURURAJ: That is very, very true.

NIRMALA: It is. [INAUDIBLE]

GURURAJ: Yeah. You do not create thoughts, but what you do is create the capacity or the conduciveness for those thoughts to enter. You do not create them, but you synthesize them. If the mind is made... brought to a certain state, then it will be made conducive to draw certain kinds of thoughts to itself. And then the ego bluffs itself by saying, "I thought this." In other words, as I always say, "He thinks that he thinks." Really, he is not thinking. You see.

VOICE: Guruji, you did a whole tape where you talk about that from a very deep depth last fall. Maybe I could send that to you. Or send the number to you, Nirmala.

GURURAJ: Lovely.

NIRMALA: [INAUDIBLE]

VIDYA: [INAUDIBLE]

GURURAJ: Quite a few. I've done quite a series of them, yes. But I think Betty has prepared a new catalog or something. Perhaps...

BETTY: Betty is embarrassed to say, but I left the new pages in California. I do have the new pages, and I'll send them out in the next newsletter.

GURURAJ: Ah, dear. Ah, beautiful. That would be lovely. Yes. Thank you, Betty. Thank you. Don't be embarrassed and neither harassed. Just flow. Beautiful.

VOICE: Guruji, if thoughts are, I guess, transferred or just pass through us, is that perhaps why when we create art or have an inspiration? A lot of times I'll look at a painting and feel disconnected with it. Or write a poem and wonder, you know, I can identify with the feelings that were going on, but I'm really disconnected with the experience of creating it. And it seems like it doesn't...

GURURAJ: Yeah, because you haven't created in the first place. You have just been an instrument of that painting to come through you, or the melody to come through you. You're just the instrument. And that would be the right process. For if you feel that you have created it, then you would form an attachment to it. So the play you compose or the picture you paint and if it does not turn out to be successful, it might be too advanced for the audience you are dealing with. It might be a play or a painting which today's man cannot understand. And if you feel you have created it, and if you have formed the attachment to it, then you would feel hurt by it. But if you feel you are an instrument, then what has poured through you has poured through you, finished. You do not expect the results thereof. Come what it may. Then no expectation, no disappointment. You see. That's how it works.

VOICE: So is imagination then a form of this inspiration, this... because like Jules Verne and Buck Rogers, the way that they would see into the future with their creations? Or even art or music.

GURURAJ: Not their creations.

VOICE: Well, with...

GURURAJ: Yeah, right. Not their creations. For Jules Verne only wrote about a hundred years ago, was it? Something like that. And yet flying machines and the atom bomb and nuclear energy is described in the Ramayana written nine thousand years ago. Huh? Atomic warfare so clearly described in those ancient scriptures. You see. So what Jules Verne and H.G. Wells and those people did is tune their minds to that level where these things were perceived by their minds. What we call... and that perception we call imagination. They made an image of their perception. In other words, their perception was concretized in image form, therefore imagination. That's all that happens. And science fiction writers are not wrong either. No. Why call it fiction? Why call a novel fiction, for example? It is not fiction. It is a combination of certain situations that are real and put together in a different form. That is a novel that you call fiction. It is not fiction. It is portrayal of real life. All these things have happened in some time or in some space in time. So it is all true. Whatever the mind is capable of receiving or thinking, as you might put it, is true. You might make the mistake of applying that which you imagine in its wrong context to the wrong person, perhaps. So you feel jealous of your boyfriend, and he might be innocent you know. All boyfriends are really innocent. [LAUGHTER] Yeah, they are. Yeah, they are innocent. Right. Now, the very incident that you are imagining or image making is true. But you have projected on your boyfriend because of your possessiveness of your boyfriend. It's not that the thought is wrong, but the placement of the thought is wrong. You've placed it at the wrong place. Because your boyfriend is fine, he's okay. He's not doing the things that are going through your mind. You see, like that. Like that. So there is no fiction. Everything is fact. Everything the mind is capable of thinking is true in its relative value. Remember that. In its relative value. Yeah. Come along. Come along. Come along.

VOICE: Oh, Guruji... [LAUGHTER] Ah, well, it's probably time for a joke. But, in any case, the world now contains, say, about five billion plus people. And my question is has the world contained this many people at one or more points in the past? And if so what is the peak of this cycle in terms of numbers?

GURURAJ: That you cannot really calculate. That you can't calculate. Because if the world becomes overburdened with numbers you will have catastrophes occurring, either man made wars or acts of God. It is only capable of carrying a certain weight, so to put it. Only capable of that. But then remember that this world of ours, this little Earth, is not unique. There are thousands and thousands and thousands of planets that are exactly similar to this world. It is duplicated and replicated thousands and thousands of times over. So your twin soul might be on one of those planets. [HE LAUGHS] Yeah. There are people there just like us. You actually can go and meet them. Yes. Reaching the deep level of mind

where you find that oneness with everything, go and meet all your cousins up there, yeah, that have reached [MUCH LAUGHTER] All your relatives, uncles and aunties. Yeah. And you don't need to go there with your luggage either. [LAUGHTER] You go there with mind.

This one guy went to a hotel to book in. So the manager says, "Look, sir, I'm very sorry but you'll have to pay in advance." So he says, "But why?" So he says, "Your luggage looks very emotional easily moved." [HE LAUGHS]

VOICE: [Laurie?], you had one?

[LAURIE?]: Yeah. Guruji, we have some new babies in the family. And I...

GURURAJ: New? Sorry.

[LAURIE?]: Babies in the family.

GURURAJ: Babies in the family.

[LAURIE?]: And I've been fascinated watching them sitting there processing all this sensory input that's coming in. But I can no longer conceive a thought without some kind of language or symbols attached to it. What is thought like for them having no language or judgment yet to put all [?????]?

GURURAJ: They have no thought to interpret it into language or symbols as, you know, the sophisticated mind does. But it has a mechanism, an intuitive mechanism, or an instinctive mechanism, whereby it senses certain things. It does not think that my mother loves me, it feels that my mother loves me. It could feel an impending danger better than what we would. Like animals, for example, that the master could still be four blocks away from home and here the dog would run to the gate. It feels, it has that instinct to know that my master is returning. So you see the connection between everything? Between animal and man, between man and mineral, between man and plant. Everything is so interrelated, interconnected. They feel instinctively. And what has created that instinct in that animal, in that dog? What has stimulated it is the love that the master has shown for the dog, the communication. And that stimulates the instinct in the animal: master is coming home in a few minutes.

VOICE: I sometimes wonder if we don't do them a disservice teaching them language, which makes everything go in very well defined directions. As opposed to just sitting there and [taking it all in?].

GURURAJ: That is very true. That is very true. But that little soul although it is not totally conscious, you know, of itself, it has to go through this grueling process to reach its primal state of consciousness. So the child, although having consciousness, is still dormant. But in that dormancy innocence shines through. You see. So it has to go through this grueling process to become conscious of consciousness. See.

[SUJAY?]: I've noticed some similarities between a lot of the activities or scenes in the Ramayana, comparing it with some of the scenes that are said to be portrayed in let's say the city of Atlantis? Is there any relationship between those two in time or...

GURURAJ: There is. There is. For example, well, this is, I've spoken about this, about the explosion that occurred. In the time of Atlantis they had created this crystal. You know, like they have created this nuclear energy now, but far, far more powerful. And because of man's greed and warring with each other, you know, this explosion took place which sunk Atlantis. But this explosion was so powerful that it reshaped the entire world. The continents which you find at certain places were not there. Land shifted up. For example, India was right at the side of Southern Africa. And with this vast explosion it shot up, pushed up, so much at such a great force that it even pushed up that section of land there which we call the Himalayas. Yah. So part of Atlantis is under the Himalayas. Yah. Parts of those crystals are still around on this earth plane. And particularly at nine points on this planet. Cape Town is one point. So is alongside the Andes. So is at Stonehenge. So is alongside the Yangtze river. At the Himalayas, nine points, where fractions of these crystals exist. And if you are sensitive enough you'll feel its magnetic force still existing. So many of the happenings you find described in the Ramayana have been at a period of the last explosion that occurred in the Atlantis. For in reality all those people were Atlantians. And we are of the Atlantian race. When all this trouble began in Atlantis, people started moving away. Some migrated into Africa and some to America and some all over the place. But originally we are from there. And all the scientific and technological knowledge gained during the time of Atlantis is but just rediscovered today not created, not invented. And Atlantis in turn rediscovered the knowledge that was even before them in a different civilization. You see. So there is nothing new under the sun. And neither nothing new above the sun. Add that onto the saying. Hm?

Half past nine, shall we call it a day?

\*\*\*\* END \*\*\*\*