

## RAPID FIRE

Gururaj: To put you through certain spiritual practices immediately after lunch, ahm, is not right, because your energies are centered at the moment in your stomach, digesting the food. I was meditating on you and I have done your practices which will be taught over to you. Right? And there is someone else here as well, I think. I don't know who. Now, I think we should... in every session, a person asks me a question and I will talk an hour, an hour and a half on it, and other people don't get a chance to put their questions across. So rapid fire means you ask a question and I answer it and whoever wants to ask about anything you are most welcome to do it. And, it could be anything at all, how to bake a cake, or how to make, mmm yellow [ ?? ], or [????] [?????] whatever. Good. Vidya, would you guide? Hm? Who asks first and who doesn't. Sit here, love.

Chela: Ahm, this is going to sound a really silly question.

Gururaj: Nothing is silly.

Chela: O.K. I have always been afraid of being an organ donor. To give my an organ donor, that's what, that's something where people in the United States...

Gururaj: They donate their organs, like their eyes or their hearts, like that.

Chela: I have always been afraid to do that because it seems as if my eyes were given to me and I shouldn't give them away. That it's kind of like saying I don't, you know, I don't care about this any more or something, and that I was, was always afraid that if, that I would have to pay, you know, some kind of debt later on for having given it up.

Gururaj: No, you are not paying any debt at all. Actually, you would be indebted to by donating an organ of your body to someone that might need it. In my will at the [????] Hospital in Cape Town which is very famous you must have all have heard of the name, where Chris Barnard who is a very personal friend of mine, where he performed the first heart transplant, and through the hospital I have donated every organ of myself to others, but they have one reservation, I don't know if I should tell you about, where one certain part of my organs to be placed in a museum! [Laughter and background voices]

Chela: [In background] The Art Museum in San Francisco? Is that the one that they want you to donate to?

Gururaj: Well, around the world you know. But they, but they could make plaster casts. [Laughter]

Chela: Gururaj, we know you are talking about your heart! [Laughter]

Gururaj: I know. [Laughter] Next question.

Chela: Laura was mentioning something to me, having had...asked you a question that some of the visions that they have of things that came up for them in mediation were incidents from past lives and some of them were just projections. But you told is it important for a person to know to distinguish the two, or where do the two come from?

Gururaj: Yes. The visions you have in your meditations come from the sub conscious mind. The subconscious mind, as I might have said in some talk, is nothing else but a memory box in which all memories are contained of this life, childhood, past lives, whatever. Right. And bringing your conscious attention to the subconscious, you'd find these visions cropping up. Now, they would assume a certain amount of significance because those visions are none different than dreaming or daydreaming. Now, Jung would tell you in his own interpretations that these visions reflect something, but where Jung missed up was on one main factor. He only talked about the experiences of this lifetime. Meanwhile, the memory box that you have in the Sanskrit is called chitta. That contains all the impressions that you have gained over so many, many lifetimes. Now, you have trigger situations. For example, if you smoke a cigarette, right, your trigger situation would be after the cup of tea or after a meal. So, likewise, in so many different aspects of one's life there are trigger situations; and something during the day would trigger off a memory that might have happened a thousand years ago. Now, the way this memory works would be a like a kaleidoscope: one part there, one part there, one part there they merge together. Right. So visions, dreams, and day dreaming can be beautifully studied.

I think I have given a talk there are tapes available on the meaning of dreams and how one can really interpret a dream. To put it very shortly, get a tape, borrow one from any of our chaps here. The way to know that daydream or the dream in sleep is to recount to yourself in your waking state that entire dream. And from there you just allow thoughts to flow. Do not analyze the thoughts, just let them flow and it will come to its completion by filling in the parts that were left out in the dream. And no one can analyze your dream for you or your vision for you. No one can. Only you can. But you have to

allow that thought. Recollect the vision or the dream and just let the mind flow and it will reach its natural conclusion. And by reaching its natural conclusion, you will know what a dream meant and what it would signify to you. That's the way to do it. I've made a few tapes, I think, on dream analysis, and try and look up one of the catalogs, hm? You will get it.

Baldev: Beloved Guruji, In England it was in a conversation you suggested that a good question, I don't know if this would be better for a longer question, but I was interested from your response. Could you, you were talking about prevalence of homosexuality in the West. And I wondered if you could comment on that because you didn't go into it at that time.

Gururaj: Mm hm.

Chela: And also you might talk about, if it's not a subject for a short answer, but if it is...

Gururaj: Hm, I understand. I understand. Firstly, I disagree with the word "West." There is no West, there is no East, there is no South and there is no North. It is one world and all these various countries that we have, Germany, England, Ireland, Spain, Denmark, are manmade barriers. So, everywhere you go humanity remains the same.

Now, the question of homosexuality. Why does it happen in a person? There is only one answer which none of your psychologists or psychiatrists have ever been able to answer it. It goes back to a past life, where, because of the evaluation you form in your subtle body.... You know, we have the physical body, a subtle body, and a spiritual self. Now, the evaluations are in the subtle body, and that when you leave your physical body you are in your subtle body, empowered by the spiritual energy. Right, because, the subtle body, neither the physical body could ever exist without that spiritual force or energy. Now, during the evaluation there is a conflict that is created between the two parts of yourself. Now, in every man there is a bit of a woman and in every woman there is a bit of a man. So if the man side of you is dominant, you are born as a total man. If the woman side of you is dominant, you are born as a woman. But sometimes what happens in some cases is the conflict is so equal, so that you, when you are born, and which is necessary to resolve that conflict when the conflict is equal, then you become a homosexual. In other words, you contain half man in you and half woman in you. There is never ever any case of total homosexuality. There is heterosexuality, rather. Hm. Homo means human, man. Hm? So in that evaluation state in the subtle body, you are evaluating yourself what kind of birth to take to find the solution or the resolution, hm, within yourself. And the man who is homosexual or the woman who is a lesbian will never ever be that in another life that might have to come to live out certain experiences. So this is a passing phase. This is what the psychiatrists can't understand.

Many people come to me with these various problems and they are normally referred to me by psychiatrists and psychologists and physicians, and what have you, and going deeply, every one is an individual case, unique, and we go deeply into their mind levels, and not only the mind level, but into that subconscious level, the memory box, and we draw out the conflict that is contained in that memory box. And many homos have become totally normal people after that. There is a source which has to be tapped, and by tapping into that source, the conflict automatically, spontaneously, and without trying resolves itself. And, of course, the same applies to lesbians.

There are factors to be considered here when you, you know, analyze a person individually. There could be fear; there could be anxieties; there might have been happenings where a woman might have been raped by a man and she'd start hating men. She would rather resort to form a deep alliance with another woman. Hm? And the other way around too. Did you know that men get raped and not only women? Men rape women forcefully, brutally. Women rape men in a more subtle way. Women make the man feel as if the man is making advances. Actually she's making the advances, which man does not understand, because he feels the man macho. That's how it works.

So, homosexuality is a very, very complex problem. I have only given you a general outline of it, but it has to be treated on an individual basis. And I've had people seeing me and after four, five, six consultations probing into their minds, giving them practices, practices, they have been cured of their tendencies. In other words, the tendencies have been reformed. Deformed tendencies have been reformed. Because that very attitude, it's a disease, actually, it's a mental disease, and when you remove the causes of the mental disease, you become normal. It's a reformation from deformation. Seems so very simple, huh? You should remind me to write a book on the subject. Make a mint!

Chela: Guruji, how can we know when we are not responsible for a difficulty that we might be having with another. For instance, like I said, I drive my husband crazy. Like he would be upset with me if I say I'm going some place at ten o'clock and I don't leave till one, for whatever reason. Like I might for instance, go out and while I'm out decide to get my baby a pair of shoes and then I leave at one instead of ten. That he calls it indecision or my forgetfulness or my lack of organization, just makes him explode. So...

Gururaj: Lack of discipline.

Chela: O.K. Lack of discipline.

Gururaj: Right. Every person in life can discipline themselves. My second name is punctuality. Quite punctual guru. [LAUGHTER] My second name is punctuality. If I have an appointment with you at ten o'clock I'll be arriving at your doorstep at one minute to ten. Your mind is preoccupied with other things, and because of the preoccupation, you tend to forget. Hm? For get. So why don't you get on with it and leave the foreplay aside? Punctuality is a discipline. If you would, to start off, make a list: nine o'clock this, ten o'clock that, eleven o'clock that, twelve o'clock that. And just a bit of discipline is required to keep up your times, and after that it becomes totally natural to you. And not only natural, if you have an appointment with your tailor, or your dressmaker, hm, at ten o'clock, from half past nine you would be thinking in your mind what kind of a dress or a skirt you want to have cut. Right. So your appointment was for ten o'clock but your mental appointment starts at half past nine. Do you see? Now, combining these factors leads a person to discipline and you discipline yourself. That requires some effort in the beginning, but later on it becomes totally natural. I was supposed to be down here at three, and you can ask Roopa, where is she? Ya. I was ready, had my shawl and beads and ready, waiting, waiting, because my appointment with you was to meet at three. But, of course, our dear Vidya had to make her announcements, so O.K., but my mind was on three o'clock. That is called discipline. That is all you need.

Chela: Can I ask a question?

Gururaj: Yes, sure, sure.

Chela: You have spoken about the necessity for structure and planning. Yet, on another occasion you've indicated that we should let it flow and to not plan because we break the flow if we over plan, over schedule the structure. Could you talk a little bit about learning how to balance those two?

Gururaj: Flow is not a flow which is done consciously. Flow must be spontaneous, and a spontaneous flow will have built within itself the disciplines that you require. Because if you are in the flow of things, you do not need to order the mind, the mind in the flow is already orderly. So there is no effort required. So order and flow works together, because flowing is orderly. Have you seen water flowing up a hill? No. It flows down the hill. It is orderly, it is disciplined to function in a certain way. So you flow with the currents of nature. You do not flow against the currents of nature because there you would create conflicts and all the orderliness is lost when you flow or when you try to swim against the current. Swim with the current, because all currents, whichever they are, in whichever form, go in a certain way. Even the currents in your cake adds a certain flavor, a certain touch. Ok, cookies.

You know, this airplane had four engines and after a little while the pilot came over the intercom saying, "One of our engines have failed and we will be five minutes late to reach Dallas Airport." Dallas? Dallas? Dallas Airport. After a while another flash came from the intercom, "The second engine has failed so we will be half an hour late." A little while later another announcement came saying, "The third engine has conked in so we'll be one hour late at Dallas Airport." So here Guruji was sitting there telling the people, "I say, so you are one hour late. What does it matter? Hm. But I only hope that the fourth engine does not fail or else we are up there all the time." [Laughter] Next question.

Baloo: [Coughing] Guruji, mine kind of goes back to...

Gururaj: [Coughing] Yes, Balooji, sorry.

Baloo: My question kind of goes back to Gina's a little bit. I used to be very demanding of my wife, and uh, she was maybe involved in other things, like Gina was involved in her business, and just not keeping up with the time. I used to get very angry. Ah, one person doesn't have a right to control another person's life like that, do they, part of the trouble being that a husband can't accept the fact that she is out or is the blame to go to both people, or?

Gururaj: Well, I control my wife's life.

Baloo: I tried to. [Laughing] It didn't work.

Gururaj: And if she doesn't listen, I kick her backside.

Baloo: Ah, that's what I should have done. [Laughs]

Gururaj: No, that's not true. I'm joking. No. Have you ever heard of the expression "None controlled control"? There is the secret. You control by non controlling. You can control in so many ways which will not make the other person feel that she or he is controlled. Hm. You want to take a drive in the car, and your wife says, "No, rather let's take a walk, have some fresh air." So you say, "Yes, come on. Let's take a walk, have some fresh air, but you know, my feet are tired, really, and if we open the car windows we can still have the fresh air." You are by the action of non control you are controlling. She has the fresh air and your legs are tired, so you take a drive in the car. Huh, and both things are done.

Your legs do not need to become more tired, and your wife can have the fresh air she wanted. Hm? And then, of course, if things heat up a bit too much it can always go to the ice cream parlor. [Laughs] To control with non control, that is the secret.

When consciousness is added to control, then it is not non control. It has to be a spontaneous flow. In controlling that would at first be seemingly uncontrollable, and that word uncontrollable is not in my dictionary. They made a mistake some error somewhere and added on the prefix "un." These guys that wrote those dictionaries, absolutely stupid idiots. Look at the words you have in your dictionaries: "if" and "not," "impossible," where there could be an apostrophe saying "I'm possible." Huh? Look at the mistakes they've made. Hm? So what is language worth? One day I'd like to be together with you. I would just sit here without saying a single word, and all your questions would be answered. Buddha did that in the later years of his life. Just sitting in silence, and his pupils, chelas, would sit around and the questions are just answered and they leave uplifted. Beautiful. Next question.

Lorieta: Sometimes when I do the mandala, when I close my eyes I often see concentric circles, and when I open my eyes, sometimes nature will suddenly form itself into a circle. [??] I just wondered what that was.

Gururaj: Ah, when you do a mandala, do you find any movement in the mandala?

Lorieta: Yes.

Gururaj: Right. Do you find movement in the chakra which has been prescribed to you as going to the mandala and flowing back to you?

Lorieta: Yes.

Gururaj: Good. Fine, ah, do you, ah, see any colors?

Lorieta: Yes, I see, ah,

Gururaj: Ya, silverish blue?

Lorieta: Yellow to orange.

Gururaj: Yellow to orange, and sometimes silvery blue?

Lorieta: Yeh.

Gururaj: Yeah, you've reached that. Not important. Not important at all. Hm. Yellowish orange is a very high spiritual color. And what is happening, ah, your chakra, ahm, whichever, we don't like to discuss other people's chakras with others. But just let us assume the heart chakra. Hm? That heart is flowing to that mandala and the mandala is drawing your heart if it is to the mandala. The mandala is very highly energized with that ring there and imparts a great amount of energy to make that, the heart chakra, in this instance, to vibrate at a certain level, so that it would coordinate itself with the other vortexes they call it chakras with the other vortexes of energy that is within you. The coordination brings about a harmony within yourself. Harmony brings about the peace in the mind; the peace in the mind gives the physical self, physiologically, biologically, it gives you a sense of well being. And not only that, and in your case especially, with your mandala practices... Now the mandala is a combination of Pranayama, it's combination of mantra, it's a combination of tratak, and combination of prayer. Right. All these factors put together makes you more creative than what you have been before you had started your mandala. Right? That's what we want. Hm.

Oh, before I forget, tomorrow is going to be a very important day. Where many of you might have not attended the communion practice.... Now the communion practice is something that I go into mediation. You do nothing, you just sit around. Hm? Sit around and listen to me. Just focus your attention to me and the communion practice means I merge away, away from this physical body into Divinity. And a tremendous amount of energy is radiated in this room, this hall, whatever you want to call it. Hm? And people go through all various kinds of experiences. Some that are more.... We have five senses: hearing, seeing, touching, smelling, mmmmm? Blah, blah, blah. Now, some people are more endowed with a certain sense, say, like vision, and they'd have visionary experiences. Some are more auditory, so they would have auditory experiences. But the energy becomes so powerful in the room that each and every one without exception would feel the force and the power. And we have people here that are highly qualified people. There is an attorney, there is a biochemist, a professor, here is a psychologist, there is another psychologist, there. There is another, a lawyer there, a J.D. What does that stand for?

Jagriti: "Juris Doctor"



Gururaj: Huh?

Jagriti: "Juris Doctor". Doctor of Jurisprudence.

Gururaj: O o h [Laughter]

[END SIDE ONE]

[Continued laughter voices]

Gururaj: Now, I thought it was a Doctor of Jews, or something. [Laughter and talking in background] An illustrator artist, of [ ??? ] had a chance to look at her work. It's so, so beautiful. And do not forget, while we are just chatting around now, to send that little illustration of that mouse with the little mice sitting there and saying: "What shall we speak about tonight?" [Laughter] It's so funny, do it in black ink, India, Indian ink. Yes. Send it to Vidya so she can have it in the next newsletter. Really beautiful, hm? There is a designer, an artist, and we have people that are normally fairly bright, I think. [Laughs] So when these bright people experience these things in the communion practice, that's the greatest gift I can ever, ever, give you, and make you experience. To make you experience Divinity. So, those of you, if you can't afford to pay expenses, whatever, don't mind, we'll get you a sponsor. OK? But do come. Yes, it's an experience, a rare experience. Hm, so all of you turn up tomorrow morning.

Chela: I have a question about that, Guruji. Have you made any kind of progress in the past if you didn't perceive anything with a particular sense, and then you have started to perceive something with a particular sense.

Gururaj: Hm, yes, yes, yes. It means progress on the mental facet of one's self. The mind contains many layers and what we are doing by making, as you call progress, is entering different layers, subtler and subtler layers of the mind. For that you must not attach so much importance to that, because some of the greatest men, like Ramakrishna, great sage that lived to the turn of the century, he never had any experiences at all. And yet, he was he was God on earth, hm? So it's nice to have these little experiences, whoever has them. It forms, as they say, a stimulus, encouragement, hm. If you are walking out from your front door to the garden gate, and you've a garden, lovely lawn and flowers growing, hum, you

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don't get stuck there with the flowers. Your aim is to reach the gate because you've got to go. But on your way down the garden path you admire the flowers, the beauty that is around you. But don't get stuck there. And when you are stuck within the mind, you cannot reach the level of the spirit. You get glued down: super glue!

Jagriti: Guruji, just to follow up to Delores', question about the mandala, what does it mean if your chakra... I can't seem to get my chakra to be [?????] of it being pulled into the mandala, and you know, pulsating.

Gururaj: [?????]

Jagriti: Ya, does that mean I'm doing something wrong, or there's something that's not happening?

Gururaj: It will happen in time. Whichever chakra you've been prescribed, we'll do a quick opening there. You've got a sharp knife here, haven't you? [Laughter]

You know, this jockey was involved in a car crash and he died. So they called the trainer to the mortuary morgue? Mortuary? [Voice: either] Either, right. So they call the trainer to the morgue to identify the body, so of course in a morgue there are slabs, I believe, and the trainer picked up a corner of one sheet and he says, "No, not him." Picked up the

corner of the second sheet, second slab, "No, not him." The third one he picked up, he says, "No", and then he went to the fourth slab and he picked up and he said, "Yes, that's Joe. Like in life, same as in death. He never, ever came in the first three." [Laughter] Questions?

Chela: Gururaj.

Gururaj: Hm.

Chela: Gurus are very, very paradoxical. Sometimes in one breath they say, you say one thing, and in the next breath there is something completely the opposite. And how do we find for ourselves what is our own balance point, or what...

Gururaj: Right. Firstly the paradox is not in the guru. The paradox is in your mind. Hm? Because to the true spiritual master, the opposites are true. He will tell you one thing today to create something in you, and tomorrow he will tell you

something to uncreate which he has created in you to bring you to a center of yourself where you can balance that which is created and that which is, after, uncreated. So gurus, true spiritual masters, do work that way. They are funny people. They're loonies, crazy. They're crazy. But they know what they are doing. I know every thought in your mind. I know every heart beat of your heart. And I can tell you what your pulse is sitting here. Hm? Yes. And if you have, and there is a doctor round here that has what you call that thing hm? [Voice: "Blood pressure?"] Blood pressure, right! Yours is at the moment, 140 over 80. Go and have it tested. [Laughter] Funny guys, terrible fellows. The only thing that could be said in the favor of gurus is that he just loves and loves and loves. Totally, and totally unselfishly. A true guru seeks no gain. His real gain is in giving. That is his gain. Have you got a poem or so here? [Voice: No] You see, she's paradoxical.

Vidya: We've got a poetry tape here, though.

Gururaj: Have you? Come on. Let's put on some poetry.

Vidya: [ ?????? ]

Gururaj: Can you get it? You'll love it. It was recorded at the Kenny Rogers Studio in Los Angeles. Was it last year?

Vidya: 1982.

Gururaj: Was it '82? You'll enjoy listening to that.

Oh, then you know, these two Irishmen, O'Brian and Flynn, decided to go into racing seeing as we were talking of jockeys just now it comes to mind. So, O'Flynn and O'Brian Flynn and O'Brian, they bought two horses. Now they were chatting away in the stables. He says, "Look, how are we going to identify these horses, which is yours and which is mine?" says O'Brian. Hm? So, they decided, "Look, we'll cut off the horse's mane, then you'll know that one's yours." Meanwhile, there was a wag, you know, in the stable listening to this conversation. And so that night he came and cut off the mane of the other horse. Then they decided, "What shall we do now?" So they decided, "Look, let's cut off the tail of one horse, then the tailless horse would be yours, and the other would be mine." This wag was in the stable again, listening to this. That night he came again and he cut off the other horse's tail. Next day there was such confusion. Hm? The manes were gone, the tails were gone, so Flynn and O'Brian, they discussed the matter, how to get over this problem. So, O'Brian suggested, "Look, you take the brown one and I will take the white one. [Laughter] Poetry.

You'll get a big day tomorrow. I'm going to put you through the communion practice; I'm going to put you through the purification practice; I'm going to put you through Pranayama; and I'm going to put you through yogic relaxation. So we've got a big day tomorrow, so I think we should start punctually at ten. Hm, and carry on. I feel a bit tired today, too. In any case, it's nearly quarter past twelve.. O.K. All right.

[Poetry tape begins. Goes on for about 15 minutes]

[Gururaj snores in background]

[Gururaj sings Shanti Path still on tape. Then finishes live]  
Ok, you guys. See you tomorrow morning.

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