
RAPID FIRE
INTRO BY ROOPA

Roopa: ...He can't make himself make up a name. It just comes. And I don't know what the significance of it is, really, you know. My experience of it is when I first got mine I didn't want a name, for one thing. I absolutely did not want one of these weird names, and I was told I had been given this name which I thought was pretty ridiculous, basically. And I said that to him. I said that's great, but if you think I'm going to go around calling myself Roopa, you gotta be kidding.

VOICE: What was your other name?

ROOPA: Mimi. Well the fact is Mimi doesn't fit me at all anymore. But at the time who I was identified with and who I thought I was fit Mimi and Mimi didn't like Roopa. Mimi said Roopa sounds ridiculous. Forget it! And that's of course what we all do, not only with names but with everything to do with our spiritual practices. There's this part of us the part that's used to being fully engaged in our regular life and world doing all that stuff, and then there's that deeper part of us that Guruji refers to as the heart that pulls us inward to a whole other way of being that is so much more subtle, so much bigger, so much smoother than what we're caught up in out here that at first it seems very unfamiliar, sometimes scary even. Sometimes we don't like it all we can even get hostile about the whole thing I certainly have, and we can have that kind of a fight between that part of ourselves that we're identified that we think is me or in my case Mimi, you know, and Mimi did not want to give in to this Roopa, whatever that was. So it was just sort of what happens with all of us, really.

Anyway, what happened in this particular story was that I wouldn't use Roopa because Mimi had all kinds of considerations about that: stupid, I'm not going to be one of those weird people that has a guru and goes around calling themselves weird names, and who does he think he is to give me a name? I mean, I've got my name. So that was my feeling and I said to him, "I don't want to use it." And he said to me, "Do whatever you will. The name comes and I pass it on. It's up for you to do what you want with it." Which again is what he does with all of us every single one of us and with our practices. He goes in and he gets a practice. He has this interchange on a very subtle level in the middle of very deep meditation he makes that contact with each of us individually on that subtle level. That's the only way he can get our practices. In fact, he says there's an interchange between what you are at your subtlest level and where he is and he meets you where you are and from there he sees all the lessons that you came to learn that you're interested in learning. He sees the shape and form of your color as energy in a very very subtle way something that's so subtle I don't think we

could even imagine it. He can operate on all those dimensions so that dimension where each of us lives we all come from that that's the heart of what makes us able to be here. He meets us there and this interchange takes place and that's from where is born all of your practices that he gives you individually. They're different for each person. And it's really quite something. But then what we do when we get those practices is up to us. He just passes on what he can pass on. He lets us use his ability as a device to give us something that we can use for ourselves, but we're the ones who walk the road; we're the ones who use the practices; we're the ones who employ the tools.

So anyway, when I heard I had this name Roopa I went and I said to him, "Look Gururaj, I don't want to call myself Roopa, all right? Forget it." And he said, "Fine. I'm passing it on." And I said, "Well you can pass it on but I hope you won't be insulted if I don't use it." And he said, "Look, it's no honor to get that name. It's just the name came and I'm giving it to you, period. Now you use it or don't use it it's up to you." He said, "Of course if you don't use it you won't get the value of it. But it's up to you." And I didn't use it for about half a year at all. That was how rebellious I was. I've been rebellious throughout this whole I've known Gururaj for almost nine years and it's been one thing after another. It's not really Gururaj, you see, that we get rebellious with although we put it out to Gururaj as if it was Gururaj because that's what he's there for. He focuses that energy, and he is, in fact, a focusing of that energy because of who he is what he has done with himself. He has dedicated himself entirely to only one thing: he has made that surrender that the rest of us would like to know how to bring about in ourselves. So therefore he serves us very powerfully as one who has done that. He awakens in us our ability to do that. In that way he serves as a mirror, and we talked about the mirror before, but a lot of you weren't here for that. We talked about how a guru that is Gururaj because there are lots of different people calling themselves gurus and they don't all function at this level. So when I speak of this I'm speaking of anyone who is a true guru, and what I mean when I say true guru I like to take the word, the gu and the ru gu supposedly, the root word of it is darkness and ru is light. And so guru is light and dark combined. And I think of it as meaning it's light and dark combined and balanced. And also that it's that force within us which leads us from darkness to light from the darkness of what we don't know and have yet to discover. The light of our awareness is not yet found into the light of our awareness, finding all of it. That's to me the meaning of guru true guru. So when I speak of guru, that's what I mean, someone like Gururaj who actually lives up to that name.

And while we're on names, there's shakti, which to some of you may be an unfamiliar word. So in case it is, shakti is a word that means the energy, the fine energy of the universe, the energy that allows everything to exist, that makes everything. Like what he was talking about today when he said, "Who can see the energy in these flowers?" You know the fine invisible sap and all that. The shakti, in other words, is everywhere. It's what sustains all of creation, everyone of us, and everything. So shakti is the fine energy of the universe. Gurushakti is the energy that is channeled through

someone who acts as a guru. So that's why when we talk about Gururaj, we can really say he is a major device for us. We use Gururaj. We use the fact that he can function as a mirror, enhancing, focusing, you know making that light come together and beam out to each one of us. And the analogy that is used to explain this gurushakti is that of a river, and I'll just run through that in case there is anyone here who hasn't heard it. It's just something you should know so you could take advantage of it the rest of the day, of just getting into it more and using Gururaj in the way that you can taking advantage of what he is.

So the analogy is that there is a river flowing and there is tremendous energy, potential power in that flow that goes on forever in the river. But the houses that live alongside the river can't really use the river energy as it is. This metaphor applies to the energy of God that flows through the universe that all religions say this energy of God is there, all pervasive, all the time. And yet to most of us functioning as normal human beings, how do we get in touch with that? Great, it's there; it's all the time; it's really powerful; infinite, but how do we get in touch with it. So the analogy is that you build into the river a power plant, a generator. Now we call it a generator but it is not generating any energy, really. All it's doing is it's converting river water flow energy it's converting the energy of the river into electricity, electrical current. And that we can use in our houses and that can light up our houses at night. It can keep us warm. It can make us cool when it's too hot and warm when it's too cold and can run all kinds of things for us. That energy can light up the whole house and that's electrical current which is created by putting a generator in the river which then broadcasts electrical current having transformed it from river water.

Now this is a very good analogy to describe what Gururaj is here for and what his most powerful use to us is. Having done what he's done as himself with himself, he is like that generator. He's attuned to that fine energy. He has that clearness or full structural evolution as a whole functioning system as a human being with a nervous system. He can radiate therefore as a human being to a human being; as a man to a man, or to a woman as a person with an emotional nature, etc. So we can pick up the broadcast at our level which is where we are now and yet the broadcast that comes through I'm sure everybody must have noticed how at the end of spending an hour or so just listening to Gururaj talk you feel much more peaceful, you know, or you feel more easy, calm, something like that. You might feel energized a little bit, but it would be a smooth energy inside, not a hyper energy. And what's going on is that when he gets these satsangs and when he does work at all, the main thing he's doing is he's imparting this energy powerfully. So it's like coming to hang out with the generator itself really opening up your own currents, your own wires that carry the currents of energy in you, opening them up more, you know, building up and clearing up your capacity to receive that shakti. Now when he talks about that shakti, he's always very careful to make sure everyone understands that it is not his shakti. It's not his personal shakti, just as the electricity doesn't belong to the generator. If you took the generator out of the river

you'd get nowhere. It's the river's energy. The energy that flows through Gururaj is no more his energy than it is anybody else's, and he knows that, and he often reminds us so we don't confuse the channel with the source. So he'll always say when people thank him for the amazing work that he's done for them, the opening they feel in their hearts, the healings they may feel in their bodies. He always points up like that and says, "Not me." Because he knows that. He couldn't function if he didn't know that. He couldn't be what he is. He gets himself out of the way entirely when the energy comes through.

So in the satsangs and everything else, what we're really doing is we're being in the presence of another human being who is a human being with a big difference for most of us because he has made that full commitment and dedication and clarifying and everything else that we have as our potential. He's done it and now it's there for us to take advantage of. So we take advantage of it. We come together in the satsangs the words are great. I loved the satsang this morning. Did you guys like that? I really liked the talk this morning. We call them satsangs in case anybody is going, "Satsang? What's that? Satsang?" What was so great about it wasn't only the wisdom and perhaps even the humor, you know, but it was the energy that was always flowing that connection we make with him.

So we don't have much time to talk but I just want to say about making this connection with Gururaj. Where you make your connection with Gururaj is like what he was talking about this morning. You'll see him out there, but you make your connection with him in here. This is where you go to make the connection in here, inside. Like what he was talking about this morning. So it's paradoxical, but as many people have pointed out, including Gururaj, reality itself is a pure paradox and no truth or even the biggest truth that could be put in words can be stated about reality without being paradoxical. So there is this paradox that there seems to be somebody here that seems to be separate. Just like the paradox we all seem to be separate. It seems that you look up there and there is Gururaj. But when you want to make your connection with Gururaj, don't make your first connection out there, make your first connection in here and then let what's out there.... You can still use your eyes and your ears and know and see there is somebody out there. This is where the connection is. Simple ways to make that connection there are so many ways. Now when he's talking or at other times doing the practice of gurushakti, which means attuning yourselves to the shakti of the guru, to the shakti that's flowing through that device, taking advantage of what's being offered. You can think his name: Gururaj Ananda. That will begin to attune because whenever you think anything, in the subtler realm where thoughts take place, any thought you think takes place. And when you think Gururaj Ananda, Gururaj Ananda, you're attuning yourself your mental body with Gururaj Ananda who happens to be right now functioning as a human body with a mind very easy to tune in on. So the one basic thing we can do is inside ourselves, in our imagination or wherever, think Gururaj Ananda. Invite Gururaj as it were to become a

part of you to be inside of you. You can imagine that he's touching you. These are all tricks of the imagination, but what happens is they attune your mind because where we all end up is just a function of where we put our attention. You know, where are we putting our energy and attention? When you put your energy and attention you remember to place it in some sort of attunement with someone who has given himself to God, that's a very powerful way for you to say I want to give myself to Divinity. I want to be in line with my divine self. The divine self is only one, so the divine self of Gururaj is the same as the divine self of Doris, Gomila and Sandya and Shirley and everybody else here. You have the same divine self.

However, when we attune ourselves to Gururaj, because of the power of that broadcasting purity of consciousness, that kind of realigns us to be more awake to our own divine nature, and that's the whole function of the guru. As he says, "The function of a guru is to awaken the inner guru." Meaning this the inner guru in us each one of us has that. That's who's taken us this whole way and who will take us home return us to the home that we are the inner guru. The function of an outer guru is to awaken the inner guru, and as he says, "When the inner guru is fully awakened and fully empowered, then you can just take the outer guru and throw him away like a used shopping list because the whole mission is accomplished. Your mission is done. Of course, there is an irony there which is by the time you get to the point that your inner guru is totally awake, there could never be a separation anyway. So whatever you do on the outside, whether you appear to throw Gururaj away like a used shopping list or not, that integrity is there. The more you know yourself and love yourself, the more close you are to Gururaj.

That is why when you want to listen to him you go in here to listen. You listen from in here. So you can think Gururaj Ananda. You can imagine Gururaj since you all have seen him and know him, you can imagine he's standing behind you and he's got his hands on your shoulders or he's sitting next to you in the car as you're driving, or whatever. Anything that you want to play with. If you have a picture of him one thing that is very nice to do is look at this picture of him and have an imaginary conversation with him. Just look into his eyes for a while and then after a minute or so have a conversation with him inside and just you can give everything. He says that energy that is there again, we're not talking about the person. It's tricky but we have to learn not to confuse the person with the essence. The person is useful because the person pours out the essence in substantial strong ways, but remember it is the essence we're talking about, not a person.

To that essence focused as a person you can pour out your troubles. He has said many times, "Give me all that you want to give me. Give me your problems. Give me your emotional complexities. Send them to me. "If you happen to dislike me," he'll say, "if you hate me, if you're angry with me, send me that! Send me whatever is your honest gift that you can give." This is why it was so useful to me because as I told you when I started out as Mimi who was a very rebellious and

angry person basically, Gururaj made it so easy for me as Mimi or as Roopa, you know, it continues to happen to pour out whatever I have at the time including when I get very angry or very lost, or very confused, but it can be poured out that way.

Now normally you wouldn't want to pour out things to other people because you think, "Oh no, my trash is so bad. I should not dump it on anyone else." Although of course we always do, dump it all over the place everywhere we can't help it. But in this case this is this wonderful thing where you have this person who is saying, "Please, give me your trash. I'm the garbage disposal. I'm a furnace. Throw it in here and let it be burned up." So, what does that mean in practical terms? That means, let's say you're having a conversation with somebody and you're about to get into an argument or you are in the middle of an argument and you're getting all worked up and then this little thing comes into your mind that just remembers conversations like this that we've had and says, "Wait a minute! There's an alternative to this." So instead of just getting caught up in this and wanting to strangle the person in front of me or whatever instead of just doing that, let me invite Gururaj into this situation.

So you invite him into the situation, however it works. You can imagine, you can say to yourself inside: Gururaj would you please come in here in this argument I'm having with so and so and talk to him? Will you say something to this person, you know, inside. Or you can just imagine that Gururaj has now joined the two of you or the more of you and now he's there and listen to what he has to say. Or you can invite him to be inside you and say something. What would he say? Or you can just ask him to you can wish that you could just flow or ask him to take the flow of your energy emotion going out, take it himself and relieve you of it and send it away. Just send it. Don't feel you have to be grasping onto all of your emotional stuff there is an alternative and the most useful time to remember the alternatives is when we're right in the thick of it, you know, that's when it's most useful.

Right now it's a nice concept, great, but the thing is to remember and use it when you're in the middle of it because that's the way that you change things, that you evolve and change your own patterns of acting in the world is to remember it then and use it. Bring in Gururaj in whatever way you can in your imagination at those times. And what will happen is that over time your whole relationship with all of your stuff with all of your emotional stuff and your mental ideas and the stuff he was talking about today where we have these frequency of patterns where somebody comes in and says something and we have been so attached to our pre conditioning that we have our own little interpretations that's very tight and it's there already and that person hasn't got a chance to be seen in full innocence as he or she is because our little mind is all grasped up already.

So how do we undo that grasp? We use a greater energy. That's how you do it. Otherwise if you left it to the devices of your mind it would continue as it does, to just do the same thing on its little mind graspy level. It would always just keep doing

that and would never get out of having a shackle around your identity a shackle of the little mind that doesn't let you be fully who you are. So use a greater energy and say, "Look, help me with this, quick! I don't know what to do. Will you please help me?" And you just practice doing that and the time comes over time as you continue to practice that, keeping a sense of humor all the time, it gets funnier as it goes along. It gets harder and it gets funnier all the same time. It really is an adventure. Vivekananda said Gururaj quoted this to us last night for some reason. He quoted to us, not in the talk, but at some time when he was around he reminded us that Vivekananda, who was an enlightened man from India that came around the end of this last century and ended up traveling from India to America, Vivekananda said, "The spiritual path is the path of heroes. So it's good to remember every now and then when you're struggling along you don't know well how you got on the spiritual path. Maybe it's... sometimes it's like me, you don't even want to admit that you're on the spiritual path because it's just too much. You know that little one says, "No! I won't be on the spiritual path. No one's going to make me do anything and I'm not going to do this." But it's the path of heroes, which means it's not mere child's play. It's not just a whim. It's a lifelong way of growing and evolving and unfolding and it takes your dedication. You're the one who will use the tools that Gururaj gives you. That's it.

So you get the tools and then it's up to you to use them regularly as they're taught. The spiritual practices that he gives are the most powerful way to accelerate your ability to be a receiver of the shakti or the energy which you are yourself which is what you want to know as ourself that pure energy; that freedom and joy that can be flowing all the time and is flowing all the time only we are not receiving it because we've bound ourselves up so it doesn't come through.

So the best way to unbind ourselves is to practice those spiritual practices. Only we're the ones who have to enforce it. There is no other enforcer. We're it. Each one of us. And again that's what a guru does. A true one. A true master makes you more self sufficient all the time and so there's another paradox because I don't know about any of you guys, but I certainly have been caught in that paradox where it seems as if, well wait a minute, who's getting stronger me or him? I mean, you know, aren't I leaning on somebody outside of myself or something? Shouldn't I be my own master and all that? But the paradox is that Gururaj is his own master and he teaches me to become my own master, by being the master that he is and it's what any true teacher will do at any teaching profession of any sort. The difference between a great teacher and any kind of teacher is that the great teacher will empower the student, and then after spending time with a great teacher the student will be more strong than he or she ever was before for himself. And that's what a master does for us. Over and over he makes sure that whatever lessons are being taught they get given back to you and you know

you're the one who's learning the lesson; you're the one who's walking the path, not him. It's nothing here but us chickens, folks!

Are there any questions or comments?

VOICE: [Inaudible from audience]

ROOPA: There's another image, and since Gururaj isn't here yet, we'll talk a little bit of that image. There's a whole number of them, in fact. Once you get started talking about the guru and all that stuff you can go on forever, especially me. But actually the image I wanted to tell you about which I told people on the course before but a lot of you weren't here, is the image of the mirror which is so much fun. But before I do that, there's two other quick ones that came up in satsang today that I just really enjoyed. I loved that satsang today. I loved when he was talking about the crystal and how the pure crystal never changes but whatever you put behind the crystal will make it look as if the crystal changed. So if you put a red flower behind it, it will look like it's red, and if you put a blue flower behind it, it'll look like you're looking at a bunch of blue stuff. I love that in so many ways, but one of the things I was thinking of is that Gururaj is like that crystal. He's absolutely pure consciousness as far as I can tell. Again, it's been many years that I've know him, many times I've been with him, and each time I've seen more and more the clarity that Gururaj is, and I think he was this clear all along but I wasn't cleared up. I didn't see it at first.

So it takes awhile. It takes a long while and I'm still learning to see some of it. It's happening for all of us every single one of us we come and we see a little bit more each time. We get softened up a little and then all of a sudden we can see more. But Gururaj is like that crystal. Whatever is going on around him he mirrors out very clearly. So if he is in a room of blue, so to speak, metaphorically speaking, when you see him what you'll see is you'll see blue all over his face. If he's in a room of monkeys you'll look at him, you see a monkey, etc. So that was one thing.

So it's really fun and it's good to know. It fits in with his mirror imagery stuff because we were talking about this before. I read about what biologists say about the capacity of animals on this earth to recognize a mirror image, and they've been studying this a lot. They have come to the conclusion that of all the animals in the entire planet, only the higher primates can recognize their mirror image. That is, only the higher primates have a comprehensive awareness that is necessary to realize the bigger picture and to know that when they look in a mirror, you know, and you're doing this in the mirror and you see this thing over there that's doing this at you, only orangutans, chimpanzees, gorillas and us are capable of seeing that thing and knowing actually what our relationship is: that that's our reflection. That's not some other thing out there doing it that has nothing to do with us. Puppies, you know, they bark when they see that thing in the mirror and parakeets

sit there and they look at the bird like that all the time, but they don't know they're looking at themselves because they don't have enough capacity to see that much of the picture. So we have the capacity.

Now we as people who are around the guru are just developing that capacity to know that when we look out there and see that thing, we're not seeing some other thing that has nothing to do with us. What we're seeing is being reflected back to us what we are is being reflected back.

Okay folks!

GURURAJ: ...that are embedded in your subconscious.

VOICE: You did ten of them, right?

GR: Ten. Ten lifetimes, yes. Perhaps there's so many more, but we did ten. A step at a time, lead Thou me on. We do it in retail, not in wholesale. Good.

Now as I explained before, that one person asks a question and then of course I take an hour or more, perhaps, to answer it. And so, what we call a Rapid Fire session, to those who don't know, means ask just any question and you have a brief answer to it or whatever the question demands. Right. [general instruction and commotion]

Q: In the ancient days I know that there were in India Raja Rishis, wise kings, and in today's world we seem to see leaders who are neither wise nor...

GR: Spiritual leaders?

Same Q: Well, national leaders I'm talking about or political leaders.

GR: Forget them. Let's talk of spiritual leaders or spiritual masters.

Same Q: Well, I was wondering, Guru, when you put guru and raj together...

GR: Because, because I tell you the reason why that politics is the profession of the second best. Or else they would not be politicians. I don't know why they call it politicians. The better word would be racketeers.

Same Q: How do we apply wisdom, though, to our situation in the political world? That would be my question.

GR: We apply wisdom to the political world just by bettering ourselves. Because whatever you can do on an individual basis is not going to change the government's policies in whichever country. I'm not referring to America alone. But, your job and your goal in life is to better yourself, find that peace, that compassion, that happiness, that joy that is your goal. Many politicians and reformers have come throughout the centuries and yet the world has remained the same. There's still the same amount of greed, same amount of lust, avarice, malice, cruelty. And do you know in the name of politics millions have been killed? And in the name of religion, millions, too, have been killed? So where do you draw the line? The line you draw by going in to the Kingdom of Heaven Within. That is where you have to go. Because you have x y zed for president now, and in the next election he might be voted out and another a b c comes in who might even be worse than x y zed. Do you see? It will go on and on. And everything as far as politics is concerned, is based on economics. Wars are created because of economics to provide employment so the economic standard will continue. And yet a prosperous country like America, who is supposed to be the most prosperous, the most highly technological country in the world, is in total deficit. Has it ever shown a credit balance through all the Nixons and the Fixons and the Johnsons and all those Kennedys and all that you had? So they're not politicians, they're racketeers. So I don't dabble in politics. Because I was offered to be on the Presidential Council of South Africa. I refused it. I was offered a membership to Parliament what do you call it here Senate? Congress? I refused it. My mission is to teach people truth. I don't teach religion. I teach truth which is applicable to all religions because I go to the basics of the truth that underlies all religions. Next.

This world will be the same. You can't make it any better. Many reformers Buddha, Krishna, Christ, Mahavera, Zoroaster they've all come and gone. The world is still the same. I looked at the titles of your two books. I never had the chance to read them this afternoon, of course.

Terry: It's been said, and I've heard, that you can make life a meditation. Yet in my own experience, in my own practice, I've found myself losing the spontaneity that comes from so much concentration on every effort, every action, and I wondered if you could comment on that aspect of combining the concentration with the naturalness of living that occurs in [???] without that.

GR: Good. Do you follow our meditation system? Good. Good. The problem is not concentration. For the more you concentrate the more difficult things become and the less you appreciate. That does not mean you must throw the mind aside, but it means focusing the mind, not concentrating the mind. There's a great difference between focusing and concentrating. Like, for example, in your tratak practice you are not concentrating, you are focusing your mind only, and through that simple process your mind automatically becomes concentrated. So, with too much concentration, you can become more befuddled, because concentration on a particular point will close up the mind and not open it.

So, as the Gita would say the Bhagavad Gita would say that to find action in in action and inaction in action. In other words, it means that you can achieve the greatest achievement that you want effortlessly, without effort. Because when you build up that spiritual force within yourself, everything becomes effortless. But people go on making efforts. I was telling at some course, I don't know where, that a housewife will wash the dishes ten times in her mind before she gets down to washing them. She's washed the same dishes eleven times.

So, effortless. Let life be a flow. Let it flow smoothly, as much as it can. And, the more you concentrate, the less smoothly it will flow. Does the river concentrate on running to the ocean? No. It does not concentrate. It is its natural self for the river to reach the ocean. So likewise in life we just do our duties and do not seek the rewards thereof. The rewards come on their own. We just act for the sake of action and we try and do it as efficiently as possible and as effortlessly as possible. And then you would say then you'll forget the word impossible. You'll say "I'm possible." You just need to put that apostrophe between the I and the m. I'm possible. Next.

Q: I'd like to know if there is a role for social action against war or racism in spiritual development.

GR: Since time began, and even if you go into ancient mythology, you'll find there will always be wars. For example, if you read the Puranas or the Torah or the Bible or whatever, there's always been wars external wars. The Bible is one of the dirtiest books in the world. Because it is a Bible it is not banned in South Africa or else it would be banned because it contains a lot of truth, but people do not understand the truths. But it contains incest, rape, pillage, murder, wars, you name it, the works, and it's supposed to be the work of love. Same thing with the Koran. It just talks more about the wars that Mohammed fought trying to combine all the [???] in Arabia.

[END SIDE ONE]

So much so that the Moslem Islamic empire expanded so that it even ruled Spain for about nine hundred years, I think. Nine hundred or eleven hundred years, something like that. And so it's wars, wars, wars. That's how Egypt became Moslem country and others Iraq, Iran became Moslem countries wars, wars, wars.

But the war that I want to tell you about is a war within yourself. That's the war I'm interested in is to get rid of the conflicts within your own mind. And when there are conflicts in the mind there is some imbalance, because if there was balance there would be no conflict. And the mind is always going like a see saw up and down and up and down. If you stand on this side that will go up and if you stand on that side, this will go up, but move to the center and center yourself through your spiritual practices and those conflicts will gradually fade away. That is the war that one should think about. If you study the great epics like Mahabharata or the Ramayana I'm quoting from all religions because they all have the same thing: wars, wars, wars, wars, wars. But the real war is within ourselves. And when we resolve it, we will enjoy peace, bliss, ecstasy. My peace I give unto thee. It does not mean the world; it means you!

So, you can find no spiritual solution to end the wars in the world. I was saying the other day, too, that there are so many because of the technological advancement that there are so many things far greater than germs or the neutron bomb, nuclear energy and all that. Far far greater things have been invented that could destroy the entire planet within five seconds; and not only the planet but it will disturb the entire solar system and like that it will affect the entire galaxy. But the governments are holding this knowledge back from the people for one reason: not to create panic. Concentrate on the inner war. You're okay. Then you will not notice the outer wars. Let the fighters fight. Let them kill themselves. Yes, because really speaking you are immortal. Your soul, your spirit, is never killed it never dies. And if this body falls away what does it matter. It will just take on your spirit will take on another body. And we do need these wars, by the way. So that the world can be fed. And there is no great, great, great population explosion. So I do not encourage war, that is for sure, but this is the law of nature which I am telling you about to keep up a balance. Next.

Merrill: In some oriental cultures, Gururji, they tell us to put our center deep in our abdomen. You tell us sometimes to put our center in our heart. Is there any conflict there?

GR: No. There is no conflict. Some people are of a nervous disposition. And as everyone knows, and as any doctor will tell you, the solar plexus has that bundle of nerves which sometimes get tightened up, and that is called the manipura chakra. Really speaking, all these chakras are nothing else but vortexes of energy of the brain. Now one's brain is not only in the head, but it extends down the spinal cord, and from there various nerves go to keep all your limbs active and

acting. Now if I prescribe the manipura to someone it is for a reason: to unknot the nervous knot. And then when that is unknotted, then automatically you will find that energy rising to the anahata, or the heart chakra. And then because the nerves are clear, the heart it helps the heart to unfold and open because the heart is the center. And when I say heart I don't mean this physical organ. I mean the core of your personality. And the core of your personality is nothing else but Divinity. Next.

Q: [Same questioner as the first] Can I have another?

Gururaj: This is a man who has devised a world passport. And I don't know if they'll let you in with that passport.

Voice: I left India with one. Came back to the United States.

Gururaj: Same passport that you showed me?

Voice: Ya.

Gururaj: That's wonderful. I suppose they wanted you out of the country [he laughs].

Voice: I gave one to [???], one to Indira Gandhi, I gave one to her. I'm troubled about what you said about peace. And forgive me, I don't think that the question the young man asked here was addressed in its terms, and as a world citizen, someone who has taken on a mission for 37 years...

Gururaj: Good luck to you.

Voice: to try to make world peace from a personal point of view, I really can't think that we can't do anything about this question of war since today war has become for all practical purposes total. It's holocaust. And the teachers that I know, the gurus, the masters and sages, have all been telling me that if we are one family and if God is we are members of the Divinity then we have an obligation to practice, not only internally, but also externally, that unity and that universality and we know how to do that. We've done that on local levels and national levels. Why can't we practice that on the now the top level which is the worldly level?

GR: You try it, my friend. Good luck to you. Christ couldn't do it. Buddha couldn't do it. Krishna couldn't do it. I hope you can. That's your answer.

Same Q: Thank you. I'll consider that a blessing.

GR: Good. And by the way, you said you knew these great

gurus, these great masters. Now what do you mean by that? Meeting them? Talking with them? No. What it should really mean is to become one with the guru, to merge into the guru and the guru merges into you. And that is true guru chela relationship. Then you know. Otherwise, it is just mental gymnastics.

Rosemary: Are you saying at all that if we resolve the conflicts within ourselves there won't be any conflicts out there?

GR: No. There might be conflicts out there, but by resolving the conflicts within yourself you would really be practicing the Biblical injunction Love thy neighbor as thyself. And within your limited sphere you'll make the world a happier place because you have found the love within you which you extend to others. [Inaudible voice in background]
You know mama's yearning capacity is far greater than papa's earning capacity. [laughter]

Q: Perhaps you'll be gentle in my unknowing, but I wonder if there is, in fact, a way for each of us to make our own contact with our inner and our outer selves through our own effort, meaning that it could be through meditation or a scholar, [???] lost in his work, or a baseball pitcher pitching a game. Would you comment?

GR: Yes. Sure. When you are a pitcher playing a baseball game somebody had to teach you how to pitch. When you went to school and went for one, two, three, whatever, you had to have a teacher to teach you the A B C D E F G I always stop at G God. So once you know the alphabet and word formation, then you can read for yourself. So therefore, in every field of life you need a teacher. You want to learn to type. You need a teacher to teach you shorthand and touch typing. Otherwise you'll go like me, ping ping ping on the typewriter. So you require the guidance of a teacher in every field, including the spiritual field, and the outer guru is there to awaken the inner guru within you. So, we all need help in anything we do to start us off. You cook, okay. Your mother might have taught you or otherwise you study the recipe book and say "quarter of a teaspoon of this and one teaspoon of that." That recipe book is your guru for your cooking.

That's how it works. So you need that. So, why try and experiment on your own? Like having a shelf full of medicines and then trying one medicine after the other after the other. You could prove fatal. Or damaging, to say the least. But if you have a qualified physician, he will tell you, "Ah, ah, ah, not those. Take those capsules and you will be fine within a few days." But you got to take the capsules three times a day, and if you don't take it, that's your problem. You know the father asked the daughter, "Who was the man I saw you kissing last night?" So the daughter asks, "What time was it, Dad?"

Q: Our western culture is not receptive to stopping to meditate in general because of our obsession with doing things quickly and being productive and fast paced, and I find it difficult to talk with anyone like that about stopping to meditate long enough. Being quiet. Somehow Americans feel like it's wrong to do nothing. I wonder what suggestions you have for that?

GR: Yes I have. Not only America but many Western and Eastern countries as well. America more so has gone very much external. So when you have reached that point of externality, where else can you go? Only internal. And that is why meditation is not doing nothing. Meditation is giving you the energy is helping you to draw from that inner reservoir of energy so that all your actions could become more effective. And by opening up the heart through meditation, you develop greater love; greater love, understanding, compassion, etc., etc., etc. And if that is applied in whatever work you do, won't it enhance the work you do? It would. It will give you the energy to become more productive than what you are now.

So, let us not exclude one from the other. Both must be combined. That inner activity when you sit down to meditate you think you are doing nothing, but a lot is happening within you. A balance is being created within you because of these energies. And then that balance you apply to externality. So people should be encouraged to meditate as much as possible. Now the word meditation has been so maligned, especially in America. But it is not only sitting down for twenty minutes or half an hour in the morning and evening, but there's a whole package which is done during the day while you are active; while you're driving; while you're washing; while you're typing; while you're cooking; while you're in carpentry shop; working on your computers or doing engineering. It's a whole process. And the greatest gain you'll find is this, that in spite of all the turmoil around you, you develop a steadiness within you. Just like Rudyard Kipling's poem, "IF." I don't remember the exact words, but the world can go haywire but you are still something like that. "And then you're a man, my son." Next.

Tamaji: Guruji, most of us are working or trying to do something about our ego either try to get rid of or transcend or try to forget it. On the other hand, when we look at animals, like my cat, my dog, they seem to have no ego. And one time you told us that we developed from mineral, plant and then animal and then human. So where did ego come from? Are we lucky, or are we...?

GR: Every form of existence, even every single atom, has consciousness. And because of the force of evolution since the time of the Big Bang or the creation of this present cycle of the universe that little atom has been propelled and it has duplicated itself and replicated itself and started mixing itself with various other elements. And then when we reach the stage of man we think that we are the cat's whiskers. Do you see? Yes. Then, because of this long journey from the source, people think that they are the doers, but the real doer is HE. And because you think that you are the doer, you develop an ego and you develop the ego because your consciousness has now been more expanded than your dog or your cat. The dog and the cat also has consciousness. Sometimes they have abilities that are even far greater than ours, like the master might still be three blocks away and the dog will run to the gate. It will sense master's coming home. Same thing with cats and so many other animals. But that we call instinctual consciousness, while we have a thinking consciousness and we think that "I" think, and that is your ego. So with all this I, I, I concentration on the I the small i your mind becomes patterned and you get deluded in believing that it is you that is doing everything. So we pattern the mind. The process should be reversed through our spiritual practices where we unpattern the mind and reach back to the source which is pure consciousness. Not a developing consciousness or not an ego consciousness, but pure consciousness. And that is the source that we have to reach. Next.

You know, there's one disease be careful now seeing that we are talking about dogs and cats, it reminds me about a new kind of venereal disease that parakeets and parrots and canaries catch. A new kind of venereal disease it's called "Chirpies." And the trouble is that it is untweetable. [laughter and groans] [inaudible comments]

In between questions, a joke, a laugh it's fun, fun. I like all the people that come to courses to feel that they are totally loved. They start loving each other, they become like a family. They enjoy themselves, they laugh, they joke, listen to words of wisdom, get the blessings, get spiritual forces thrown to them so that they could be uplifted. We have one motto what do we do? Inform, educate, entertain and uplift.

Ty: Why do human beings want to understand everything?

GR: That question is very profound. Why do humans now how do you spell beings: b e a n s? Let's leave that question for tomorrow morning because I will not be able to do justice to it in five or ten minutes. It's a subject enough for a whole talk. Okay? So remind me of it tomorrow because I don't remember things.

Now, there's one thing I want to remind you of is this, that on these intensives and on other courses, of course, we don't do the same thing all the time. Now tomorrow will be a totally different program. Of course you'll have two lectures and I suppose there'll be other things in between. So every day varies. It's not the same thing. I mean I am talking to people who are here for the first time it's not the same thing we do every day. Every day different things are done. So don't forget to come tomorrow. Right.

Sutriya, it's time to go for us. Ten minutes. Okay, fine. Whoever had up a hand. Okay.

Q: During the chanting practice people have the experience of finding themselves seemingly talking out loud and witnessing a sort of a dream state. Could you tell us what's happening?

GR: Yes. On a course people must do seven to nine rounds of chanting seven to nine rounds of chanting. After the third round you'd find yourself separate from yourself. The chanting will go on automatically for the balance of the rounds: Aim Hrim Krim Chamunda Ye Ve Che Che; Aim Hrim Krim Chamundi Ye Ve Che Che. Through this practice you learn how to separate your small I from the big I and the big I watches the small I chanting. Do you see? Now this becomes very important in practical life. If the big I within you can watch the actions of the small I, then the actions of the small I will become good actions. Not only that, but the other important factor is this, that this has been so scientifically worked out that it clears toxins out of you. Now, Aim Hrim Krim Chamundi Ye Ve Che Che, you're breathing out all the time. And exhalation is more important than inhalation because if you exhale properly then you would inhale naturally. You're exhaling all the time. And, what's the purpose of exhaling is to clear the carbon monoxide dioxide, monoxide dioxide out of your system. So there's many many other advantages.

And then, as you say, you get in sort of a dream state which is a good experience. In that dream state you become more calmer and you're observing the dream. And with more regular practice you'd become not involved in the dream, but you'll be outside that dream state. Many people experience things in a different way, according to their own personal makeup. But these are the main important things that everyone will experience: getting rid of carbon dioxide, for one, which is healthy with all these gas fumes you breathe in every day, pollution you need to get rid of that. You need to be

able to observe yourself. Most problems begin because you cannot observe yourself, but you get too involved in yourself, and if you get too involved in yourself, how can you evolve? So one is involution while the other is evolution. I think it's time. I don't want to miss [the trip to the Arch] because I don't know when next I'll be coming to St. Louis. Next year sometime, I think. About a year and a half, I think. But of course you would be notified of all the other courses. I come to America twice a year [announcements in background. He continues but is away from mike.]
Namaste.

**** END ****