
WORLD REFORMERS, POLARITIES, AND NEGATIVE THOUGHTS

VIDYA: How many of you do meditate? Oh, wonderful. About half of you do some form of meditation. The American Meditation Society is part of this larger organization of Gururaj's. He has branches in Denmark, England, Spain and throughout the world. And then our branch here in the United States we call the American Meditation Society, and we have teachers throughout the United States. And we are not a religious organization. I always like to explain that very clearly.

Gururaj is a universalist. He just teaches a basic universal position, which you will see this evening. And he says, "If you are a Buddhist, become a better Buddhist. If you are Christian, become a better Christian." You add meditation to your life to, kind of, get more in touch with what you really are inside, and come to know the core of yourself. So meditation itself is just used as a tool, and you maintain your own religious tradition, whatever that is.

What we probably should cover is that this evening too, what our format will be. Did you cover that, Balraj? Okay. Usually Gururaj likes to speak for a long time in depth on one question. And he never comes prepared with a question. He always wants to hear from us. And the reason he does that is he likes to be able to just flow. If he knows questions ahead of time or prepares, then he speaks from an intellectual level from his head. And if you want him this evening, after he has been talking for about five minutes, it's very fascinating. What seems to happen is he just seems to sink deeper into himself, and then there is just this beautiful flow that comes from the heart. Whatever information is pouring forth, is pouring forth from the, you know, from the center of his being. So it's a really interesting thing to watch this happen. So we don't have any prepared questions that he is aware of. So he will ask for a question, and probably speak in depth maybe about forty five minutes, or so, on one or two questions. And then we'll have a break and have some tea. And then we'll assemble again, and then he'll give you an opportunity to ask like shorter questions, where he might speak just two or three minutes on a question, and then two or three minutes on another question. So you can have more of a rapid fire exchange with him. But as you see him answering a deeper question, you know, he will just go deeper and deeper with you in depth, from different angles on that one particular subject.

Let's see, Balraj, maybe you should check and see if Gururaj is about ready to come in. Is he there? Alright, we'll go ahead and get started. We usually stand up when Gururaj comes in the room, just as respect to him. So if you all would like to stand, he is here now.

GURURAJ: Let's meditate for a moment. Those that are not used to meditation, just take your attention upon your breath. Do not concentrate upon your breathing, just a gentle attention. And you will find yourself becoming so relaxed.

Because the breath is a life force. So you would be gently focusing on [????]. [Long pause] Good. Shanti, shanti, shanti. [loud mike feedback] The entire world vibrates. Would you, dear, fix this thing for me? They always electrify me. Now, if you add electricity to electricity what would you get? Electricity. [LAUGHS] Good. Now, many of you that are meditators of ours, here in Washington, and many of you might be new people. And when I greet you this way it means that with thought, word and deed I salute the divinity within you. For everyone is divine. I can see nothing around me except divinity. For everything is divine. Even this table is divine, this here. These flowers. Everything is divine, because without divinity nothing could exist. Without the molecular structure that keeps things together, through that divine force, this entire chair will collapse, this bannister here will collapse, you will collapse. So that would mean a total dissolution. So everything is divine. And when a person views things and sees Divinity in every thing, then only will you understand the meaning of love your neighbor as yourself. And the human being is not only your neighbor. This chair I am sitting on is my neighbor now, or the chair which you are sitting on is your neighbor. Good. Now, I never prepare a lecture. I normally give it over to the audience, and they can ask me any question they like. And from there I go on. Fine. Come.

VOICE: With all the Divinity and all the love and all the life in the world, why is there so much hatred, killing, wars, people pitted against people?

GURURAJ: Okay, I can tackle half a dozen questions at the same time. Anything else?

BALDEV: Guruji, Saint Paul said, in one of his letters, "Fear is the antithesis of the love of the Christ." So many of us are in fear and pain at subconscious levels of ourselves, that we do not even realize that we are in pain. Would you speak to us about fear and how it inhibits the flow of grace in our lives, and our consciousness of the Christ energy?

GURURAJ: Chapter one. Chapter two?

BALDEV: You always ask me that.

GURURAJ: [LAUGHS] Another one. Come on. I'll combine them all together and wrap it into a nice parcel.

VOICE: I have a question which may be impertinent, but I'd like to ask you, master, anyhow. Do you feel that there is a solution to the troubles in South Africa in which there is real oppression?

GURURAJ: No politics. Sorry.

VOICE: I don't think that's politics. That's humanity.

GURURAJ: I have to reach back to South Africa, and I don't want to be thrown in jail.

The hatred in this world is a composition of Divinity, because it is polarity. If love does not exist, then hatred will not exist. And if hatred will not exist, then love will not exist either. The solution to the problem would be to find the middle point. And hatreds are brought about by your minds. Hatred is created only by the mind, because the mind has involved itself in negative thinking. But if there is positive thinking, which means love, there will never be hatred; although hatred will always exist in this world.

Since time began, since the time of Krishna, five thousand years ago, or our Lord Jesus, two thousand years ago, the world has remained the same, all the time. And all the greatest reformers in the world, like Krishna, Buddha, Christ, Mahavera, Gururaj, they have not been able to remove hatred. Because man, in trying to possess himself, is filled with greed. And greed is the blood brother of hatred. Once you become greedless, devoid of greed, then that inner welling of the heart will start operating, because the heart has no greed. The heart only knows of love. But it is your mind that creates the greed which in turn creates hatred which in turn creates wars. And therefore, if you study history through ages, centuries and centuries past, you will find there's always been wars. There's always been this animosity, this jealousy, the greeds, the hatreds. Always.

The greatest hatred produced in this world has been through religion. Study the Crusades. How many millions of lives have not been killed in the name of religion? Study Islam, the Mohammedan religion, that fought with a sword and conquered Arabia, Egypt, Spain by the power of the sword. So what has religion done for you? The definition of religion is to bind you back. And where does it bind you back? To your heart. There is the kingdom of God. To be bound back to the kingdom of God that is within. And once that within ness is realized, you will realize everything outside you to be divine.

When there is hatred in the heart, then your view will be more focused on hatred outside you. But when there is that love within your heart, then it will be projected. It would be felt. I've never yet met any person that has hated me. And the reason is so simple: because I love everyone. So if I project that love, how can others hate me?

So in spite of everything being divine, there is that combination of elements created in your mind since the Big Bang explosion that put this present cycle of the universe into existence. Those sub, sub, subatomic particles duplicated itself, replicated itself, and got mixed with other particles, and that has created the confusion in your mind. And that is why man today is so fragmented. One thought pulls this way, and the other thought pulls that way, and most of the time you don't know where you are. And that's true. So from fragmentation one has to bring oneself to integration, where the mind, body, and soul can function in totality.

Where are you now? Tell me. We are in this church, you would say. But you have forgotten Christianity and taken on to Churchianity; which, of course, serves its purpose. It brings people together. But how far does this togetherness go? Hm? As soon as you walk out of here, right, John goes that way, and Jean goes that way, and Jock goes the other way, and it ends. The purpose of being together in a gathering, is to develop greater and greater love to one's fellow man. And when that love is developed, hatred will cease.

So the way to get rid of hatred is to find integration through meditation and spiritual practices which are to be personally prescribed by a true spiritual master. It is not only a mantra or other practices that are given, but the force that goes with it. The spiritual force of the truly self realized man goes with it. So if you practice a mantra, for example, it is not only the mantra that is working. It's that universal, divine force imparted that works. And who is a guru? A very ordinary person like all of you. But having developed the unity consciousness of Divinity, he becomes a channel to impart that force. And he does it with... A true guru would always do it with total love. He brings the love of the entire universe into your hearts. And that is what we need to get rid of hatred. Do you see.

That uplifts a person. You fall in love, which is a misnomer. You don't fall in love, you get elevated in love. And that elevation is the upliftment of life. Is there anyone here in this hall that would want to say, I want to be unhappy? No. No one wants to be unhappy. No. Everyone wants to be happy. But there are preparations that are necessary, and they are so easy. Integration brings happiness. Integration brings a more positive attitude to one's mind, and your entire perspective changes.

You know, I was telling a story somewhere in the world. I travel around eight months a year lecturing. At my home, in the garden, there is a tree which was gnarled, awkward shape. So a very good friend comes to me and says, "Why don't you have this tree cut down?" A few weeks later he came again and he said, "Why did you not have this tree cut down?" And then I started explaining him that, "Look at this tree carefully. Is it not abstract art?" And he started appreciating it. And

then to joke with him I said, "Oh well, tomorrow I'll get someone to cut it down." And he said, "Please, please, please don't. It's too beautiful." That is the message of the change of perspective: how you could look at a thing, how you could view a thing. For there is really and definitely beauty in everything. I've never seen an ugly person in this world yet.

In younger days trudging around in the Himalayas and meeting gurus and gurus and gurus and, of course, going through, you know, the formal university education and things, and I've seen so much. And from everyone I have learned some little thing until I met my true guru, Swami Pavitranandaji. For eight months he never took any notice of me. Other university students used to go and have vacations, and holidays and... I've never taken a holiday. But I've always taken holy days. Do you see? So one day we sat down all of a sudden. He used to leave this piece of paper lying there and he would say, "Hey you. Why is that piece of paper lying there? Pick it up. Do this. Do that, that, that, that." And one day, all of a sudden, he called me and said, "Let us meditate together." He touched my forehead. By the way, these two fingers, just think of a rabbit. A rabbit's ears. Good. Yah. These two fingers gives off the greatest amount of energy. And at the universities we made researches on it. So he just touched my forehead and I drifted off into meditation. I was away for two hours, and when I came out it seemed like two minutes to me. And everything was filled with gold, a golden haze which still persists after all these years. I just see gold, gold, gold around gold. And seeing that gold, you are seeing the highest form of relativity. There is still a higher stage than that, when you go into nirvikalpa samadhi, meditation without form. So that's a different subject, which we will discuss at some other time. So I think... Forty five minutes, hm?

VIDYA: [INAUDIBLE RESPONSE]

GURURAJ: Forty five minutes, right? Okay. I don't want to stretch your brain too much. So what we are going to do is have a ten minute break, you know perhaps, the ladies might want to go and powder their noses. Good. We'll have a ten minute break, and after that we gather again. And then we have a rapid fire question and answer. Any question about any subject: how to make curry and rice or how to make chapatis or how to sew on a button, anything. Good. So we'll have a break for ten minutes, huh. Okay.

[SECOND SIDE OF TAPE HAS TO BE REWOUND TO FIND BEGINNING.]

[Vidya makes some announcements. Then tape off and back on]

GURURAJ: ...Om shanti, shanti, shanti. I always tell people to open their eyes slowly. But I can't, I have to give it a bit of a jerk. The eye lashes are too long.

Good. Sit back, relax. You can kick off your shoes if you like. But that's about all. Now gently focus your attention to me and I will put you through a spiritual experience. [Long pause] Do you feel much calmer now. If you should measure it in percentages, do you feel fifty, sixty, seventy, eighty, ninety percent calmer now? Sixty. And you, my brother?

VOICE: Twice as calm.

GURURAJ: Twice as calm. Good. Anyone else want to make a comment?

VOICE: Your Reverence, they said to Cain, "Where is thy brother, Able?"

GURURAJ: Where is the?

VOICE: Where is thy brother, Able? And Cain said, "Am I my brother's keeper?" I would like to suggest a meditation on that question. Am I my brother's keeper? In my belief, yes, I am my brother's keeper.

GURURAJ: Beautiful. A person must first learn to become his own keeper, before you can become your brother's keeper. When you become your own keeper, it means that you have developed a love within yourself. And when that love is projected, you automatically become your brother's keeper; because it is not a matter of effort to be your brother's keeper. It is a spontaneous outpouring, and you are automatically your brother's keeper. See.

Life must flow effortlessly. Now, when I say life flows effortlessly it does not mean that you don't have to go to work.

You've got to feed your stomach. But if you can take the irk out of work, then what is left? The W. And W stands for wonderful. So life is filled with great wonderment. Only it is for you to cognize that wonderment of life. Because every thing, every cell of your body and there are billions of cells acting in such precision is that not wonderful? To come to these realizations, to repeat again, one has to find that integration. That's not difficult. That very process of integration is without effort.

Many of you might want to start meditating, personally prescribed to you, and, of course, we have got teachers. Quite a number of them in your area here, Washington. And the normal procedure is that you fill in a form with name, date of birth, and any particular problems you might have. And this form's done in duplicate with your photograph on it, a little

passport size photograph. And then the teacher sends those forms to me in South Africa. And I go into a very deep state of meditation, which is beyond the conscious mind, beyond the subconscious mind, and in the level of the superconscious mind. And there I would pick up your sound. Because what are you, actually? You are nothing else but vibration. As the scriptures would say, "First there was the word, and the word was God. And the word is God." So at that level, according to your evolutionary standard, that sound is picked up, and that sound and other practices which might be required. Everyone has something different. You don't have one bottle of medicine to cure all diseases. So everyone is unique. There are no two people alike, as far as their minds and their bodies and their subconscious minds go. For in that state of deepest meditation I get your vibration, and that vibration is personally yours.

There are movements here in America, and elsewhere perhaps, that has a set of sixteen mantras that are dished out according to age basis. And they are not effective at all. For some it might just gel, but for very few. But what is the sense of having a whole shelf full of medicines and trying this one, and trying that one, and trying that one, and trying that one, and trying that one? No! But if you have a master physician he will tell you exactly what medicine to take for your problem. This has been done through thousands and thousands of years, because it is not only the... it is not only your vibration that you are working upon, but it also imparts the spiritual force of the guru.

Here, I just showed you, within one minute people felt so much calmer. And that's what they must feel. Because when there is calmness of the mind it releases stress and strain, which is the greatest disease today. People are so stressed and strained they cannot find the calmness within themselves. Now, if you cannot find the calmness of the mind, then how are you going to reach the heart? And if you can't reach the heart, you are lost. You have not found yourself. That's what I mean by being lost. And each and every person to me is a special person. Did Jesus not climb those fences for one little sheep? Yes. And that is what is to be done. Today, nowadays, all over, the churches are getting emptier, and the discotheques, (Discos, huh, discos?), are getting fuller. Why? Because they want their minds to be blasted. And empty minds, naturally, do get blasted.

So if the mind is filled with good thoughts with spiritual practices that are given that could be practiced anytime you like, then it clarifies the mind, pushing away the negative thoughts. Because the mind cannot contain two things at the same time. You either have negativity or positivity. Now, I've said in some lecture somewhere, that I would challenge Dr. Norman Vincent Peale on any public platform. He says if a negative thought comes into your mind you implant a positive thought, which is totally wrong. It's a fallacy and nonworkable. What has to be done if a negative thought crops up in the mind, then you neutralize the mind through spiritual practice. It takes a few minutes. Then you introduce the positive thought. And that's how it works. How can you turn black into white or white into black, just [FINGER SNAP] like that?

You can't. So personalized spiritual practices are very important. Very important for your own well being and happiness. Do you see.

Now, tomorrow we are having intensive. Saturday? All day Saturday. All day Sunday. And, of course, you'd have the address of the venue?

VIDYA: [INAUDIBLE RESPONSE]

GURURAJ: Right. We will announce it afterwards. And you will be put through spiritual practices which will be an unforgettable experience for all of you. Of course we'll have two lectures per day, one in the morning and one in the evening. And during the day there would be the yoga nindra, for one, which is yogic sleep, where you would be fast asleep, and yet be fully conscious of everything around you. Apart from that there would be other practices, as well, and be very, very enjoyable. So... Ramuji, where are you?

RAMU: Right here.

GURURAJ: Right. After we finish you'll make the announcements, and give the addresses, and things like that. Fine. Next question?

VOICE: Pardon me, Your Reverence, but I was wondering if the negative thoughts do not have a useful purpose? Because you compare your negative thoughts with positive thoughts, and maybe more understanding emerges.

GURURAJ: Yes. Good. Every thought is a positive thought. But, the trouble is your interpretation of it. You can take a positive thought and interpret it to be negative. Now, how to avoid this problem? That is the question. You can say, so what? There are two kinds of people that can say so what. The irresponsible, and the totally responsible person can say so what. I climb down the stairs and hurt my leg. I will say, "So what? It will be okay in a day or two." But if I am going to look at it in a manner, say, "Oh, my leg, my leg, my leg, my leg, my leg, my leg, my leg, my leg." So it's going to create greater mental turmoil. And that turmoil will be more troublesome to you than your hurt leg. So perspective again. How you look at things. Are you driving your car thinking all the time, I'm going to have a puncture, I'm going to have a puncture, I'm going to have a puncture? You don't. No. If the puncture happens you say, "I've got a spare wheel. I'll

change the wheel." But you don't go driving down the road thinking all the time, puncture, puncture, puncture, puncture, puncture. Your head should be punctured then.

So when it comes to positivity and negativity, it's a matter of perspective. Look at things in a right way. You know the story of the man that had no shoes until he found a man who had no feet. An old story. Right. And his attitude changed. Here he was moping, moping, moping because he had no shoes, until he saw the man that had no feet. And he felt glad, saying, "Well, at least I have feet." Perspective. Live your life. How to view life in its proper perspective is the whole idea. You work for a boss and you yearn a thousand bucks a month. Right. Another girl would be working in the same office and would be earning twelve hundred bucks. Are you going to worry about and mope around because the other girl is earning two hundred bucks more? No. You accept the position; that this position is providing me with a living. And why should I be jealous of the other girl that's getting two hundred bucks more? Perhaps she has had far more experience. So if you take it in that sense, and you perform your job well, you will get that raise. Slowly, perhaps. That does not matter.

Now, say for example, in your mind you have five minutes of negative thought. Then for the next six minutes you have a positive thought. So you have one in the credit balance. Right. The next ten seconds you have a negative thought, then for the next twelve you have a positive thought. So you have three in the credit balance. Now, if you total this up for the day, how much more positive will you not become? And how much credit won't you not have? And if you total that up for a month and then for a year and then for twenty, thirty, forty years, as long as you are going to be alive, you can truly and safely say, a life well lived. My life has been well lived.

And to find this method is integration, where you bring your entire brain together. You have two sections of the brain. The left hemisphere, which is the analytical side, the calculating side. Then you have the right hemisphere of the brain, which is the intuitive side. Now, would life not be better if both of them can be combined: the left hemisphere and the right hemisphere? And in this combination you will find that the intuitive side, which is the inner feeling that comes from the heart, would influence the analytical side and enliven it, make it more richer. Because you are using the intuitive side as a force, instead of the meanderings of the left hemisphere only. Every mind can only sustain a thought for eight seconds. But if those eight seconds are filled with the intuitive quality within oneself from the right hemisphere, those eight seconds will become more enhanced and full.

You think that you think, but you are not thinking. You think that you think. No. How your brain works is that it's like a movie film. You've seen a movie film. Everybody's seen cinemas. Right. The film is made up of squares, and it has gaps in between. But because of the mechanism of the projector with its flywheel there, you see a continuous action on

the screen. Meanwhile, the film itself is those little squares. So, therefore, in the same way you think you are thinking continuously, but you are not. There are those gaps. And the mechanism in the projector, the flywheel, is the motivating factor, which is the divine energy within you. That could be activated, stimulated, rejuvenated, regenerated through proper systems of meditation.

It's ten past ten, dear? Shall we call it a day? Okay. Fine. Because we've got about half an hours traveling to do, to reach home. Good. And, of course, Ramu has to make some announcements there. So, of course, all of you are very welcome to attend the intensive, which is Saturday and Sunday. Sunday I think we knock off at six o'clock, don't we? Yeh, good. Fine. It's been such a joy and a pleasure being with all of you. And it's nice to meet old friends and my new friends. I am like a father, a brother, a lover of life to all of you. Thank you.

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