

EXPERIENCE IN MEDITATION

Roopa: ...so you are explaining to us just what is your... the level of meditation which you have arrived at this point. What is your experience? What level of experience have you ...

GR: As I said a moment ago, there are no levels to meditation. Levels are only measured by the progress you make in your meditation. But when you reach the highest level of meditation, then how could you measure it with levels. Because meditation has no level. If you are in total unity consciousness with Divinity could you define Divinity in any form of level at all? You can't. It's impossible.

So the levels that you proceed through is just a progression or a procession in your attitude, in your development of the clarification of the mind. And my father there who is a biochemist, will prove me out that this is so. We could go very deep into the subject of quantum theory where no point can be measured. As soon as you measure one point that point shifts away and it becomes immeasurable. Right, Dad?

Voice: Eisenberg's Uncertainty Principle.

GR: Right. That's it. [General laughter.] I swallowed that book twenty years ago. And yet I do not speak from the level of the mind. All the Einsteins and Freuds and Jungs and Adlers and Paddlers and... hm? They only studied life from the level of the mind. But they have never studied life from the level of the heart or the spirit. My message to the world, throughout all these years I've been lecturing around the world, is from the heart and what the heart could experience.

Now when we say heart, it means, as I've said before sometime, it is the core of your personality. So what man has to do is reach the core of his personality. And that is where all understanding stems from, not from the mind. Today you will have one thought, tomorrow another thought, and the third day another thought which would be contradictory to each other. So if we try to reach the core of ourselves then all understanding dawns. Throughout my lectures around the world, people have asked me all kinds of questions on all kinds of subjects, and the answer was there. Because when you operate from the core of the heart, all knowledge is known. And I've said this before somewhere, that what is there to be known by which everything is known. This comes from the Upanishads written so many thousand years ago. Right. So, the level of meditation is immeasurable. It can only be measured in terms of your own personal development. Meditation is not something on its own, but it is something connected with your consciousness, for there is no difference

between meditation and consciousness. Meditation is a path that leads you to the total awareness of your consciousness. And when you are totally aware of your consciousness, then do you need any knowledge? You don't. No. All knowledge is there. So therefore, to repeat again, throughout the world, you know, these professors and scientists and psychologists and doctors and blah blahs ask all kinds of questions and the answer pat off like that [snaps fingers] because, "knowing which everything else is known."

But knowledge is not the total summation of life. Knowledge is only the fragrance of the flower, but the fragrance of the flower is not the flower itself. The flower itself is the experiential self that one experiences within oneself, and then the fragrance automatically just exudes itself. So what are you trying to create? Fragrance? Create the flower within your heart, and the fragrance will come about automatically; because the fragrance could never remain apart from the flower. But if you create the fragrance first, the flower could never come into being. Create the flower and the fragrance is automatically there.

And it is a very systematic process, very scientific process, where in your own personal spontaneity you feel the fragrance, you exude the fragrance. If I was a tree, naturally the wind is going to blow through it and create a symphony. The tree has not created the symphony. The tree has not created the symphony, but being the tree automatically the symphony is created. If I was not the flower how could fragrance exude from me. I know what most people do, they use these sprays, perfumes and things which is a falsity. Because that is what they do, they make themselves smell nice by using perfumes and sprays and do dahs. I don't know what you call them all. But how about taking a nice bath? And you would feel fragrant. That is the secret of life. That is the bath you must take through your spiritual practices, regularly. And automatically you will feel fragrant. You go lie down next to your husband, or the husband goes and lies next to his wife. And they have a bath and how fragrant won't they feel together, huh. But if you do not take the bath and do a spray, isn't that falsity? And is that not how people live, in falsity? In everything they do, most things rather, sorry.

So to find that deep honesty within oneself, one has to be cleansed. Cleaning means not of the body alone, but cleaning means the cleanness of the mind; and you become fragrant. I had experiences of traveling through deserts. No water, nothing. And yet the body would not have a single smell because of inner purity. When you are inwardly pure then no dirt could cling unto you, and you are forever fragrant all of the time.

So the whole idea through our meditational practices and spiritual practices as prescribed to you personally by me, you create that purity. You do not really create it, you only unfold it, because that purity is within you. And to be able to appreciate the purity you will find it becoming activated in your life. You will not even recognize what is happening to you, but people around you, your friends will see that beauty, that glow, that sparkle that would be forever within you. (Marybeth, thank you for coming late) You might not notice it at first, but people around you will say, "Oh you are looking

so well. You are feeling so strong, you are glowing." So that glow through your spiritual practices will shine out. Try it. Try it. Try it. And all my thousands and thousands of meditators have reported to me the same experience. Look at her face, so gentle, so soft. She [to Amita] wasn't that when I met her first. Look at this one here, look at that beautiful glow on her face. And look at Shamiya. Look at our chairlady, chairperson rather.

Roopa: Would you like to take the chair, by the way?

GR: No, no, no. This is fine. I'm in my traveling togs, the handsomest guru in the world. Look at Mary Beth, for example. Look at that beautiful softness, gentleness, that glow on her face as well. And, look daughters, there would be too many names to mention, this son of a bitch, this S.O.B. So the purity that is created in this life, to continue with your question of this morning, goes beyond the impurity of the soul. The soul is composed, as I said, is nothing else but a formation of thoughts. So what do you do with a cloud of thoughts? You disperse them into rain and the cloud disappears. It would not clutter the sky. And then when the sky is not cluttered with the clouds you see the sunshine. And that sunshine is the radiance in your life. It is the spiritual light that you must reach.

Oh, let me be just a moth with my wings and dirty attire, and consume myself in the flame of the fire. For there life would be worth in the consummation. It's an analogy I'm using, but be consumed into the light of Divinity. And when you are consumed in there you will find definitely, I promise you, eternity, eternal life away from this wheel of birth and death, which is nothing else but a pain in the ass.

To die might be painful to many whose minds are not clarified, and to be reborn is also very painful. And yet the little child without consciousness does not understand pain but it comes out of the mother's womb crying. Why crying? Why crying? Why not come out laughing. Do you see. So through that warmth of the mother's womb in which the child feels protected it comes out into this world and cries because it has lost its warmth and protection. When I was born.... I'll tell you a little story of my own, it's always nice to put in a little personal touch. When I was born... [Interruption. Gesturing for handkerchief.]

Roopa: They're all packed. Will a serviette do?

GR: Yes, that's fine. A serviette serves. So make yourself available of the service of the serviette. [blows nose] Thank you, dear. Good. Thank you, darling.

So as we were saying, when a child is born it gets born crying, and if its lungs are a bit blocked you've got to spank its backside to make it cry. The reason for this is that the child, to repeat again, the child has lost the comfort and the protection and the warmth of the mother's womb. A human being always seeks protection. A human being always seeks warmth. A human being always seeks the warmth of one's beloved, one's husband, whatever. And it stems from the very time, from the very moment you come out of your mother's womb. Because that is the underlying basis of warmth and protection and security.

So one has to go beyond this to provide oneself with security, with warmth, with protection. You marry a man tomorrow and you think the man is going to protect you and love you. That is in your imagination. Of course, you have done evaluation, analysis and all that. But why is there, then, one divorce out of every three marriages, why? Because that security, that protection is not found. The best solution is to be able to stand on your own two feet. Find that security within yourself through your meditation and spiritual practices. Find that security and be firm. Have your feet firmly planted on the ground and your head in the air. Always. And by doing that you'll not suffer any of the miseries that most people go through, because these miseries are not necessary. Take the inner way and become that is ery, that is ness. That I am Jean, Jack, Joe or any of your names. I am that and I am responsible for myself. I shall not be dependent upon anyone, because dependency can only bring about misery. I am not going to use a crutch for me to walk upon. I'm going to walk on my own two left feet.

And when one develops this idea, then you will find your attitude of life will clear. And that is how the clouds created by the thoughts of our mind will disappear and the sunshine will shine through. Bake in the sunshine, but just don't get roasted, barbecued. Everything in its own proper limitation, everything in its own proper moderation is good for you. What is moderation? Moderation is to be moderate in one's lifestyle. So don't crave for that steak we talked about somewhere, I don't know where. Don't crave for it. Ok? A piece of toast, a cup of tea is good enough as that T bone steak. That's the attitude and that means acceptance of life. And when you can accept your life, then you can accept anything that befalls you. Actually, nothing befalls you. Never. Everything uplifts you if you have the right attitude towards life.

So the whole process is a mental process where thoughts would have to be modified, rectified and re regulated from its original conditionings and its original patternings. And then you'll find so quickly "Bob's my uncle." I promise you, your life would be changed. Life would be changed. Give it a try! Give it a try. I am speaking mostly to our newcomers around here, give it a try. And as I always say, the proof of the pudding lies in the eating. Right? So if the pudding is not good enough, it might look fancy outside; but if it's not good enough, chuck it away! Throw it away! Cocks it, as the Americans say. But give it a try, it costs you nothing.

So we are soon to be departing to Chicago. I've got a course there and those of you who could come, please do so. It will be very interesting, and in two days I couldn't go very, very much deeper, but on the course I take you step by step by step into deeper levels of yourself. So do come.

It's been very, very pleasant being with you. It's been so nice meeting old friends and new friends and beloved ones, because you're all my beloved ones. To be a beloved one means that you are loved, hm? And in the being of Divinity, you are loved more. I don't know why I'm doing this stupid job as a guru, they tell me I should have been a professor of philology or philosophy, all those Ph.D's. But this is my job, this is my living and I try to do my best to as many people as I can, imparting knowledge. Now, in these past two days, everyone has picked up something that is totally applicable to them. I've gone into deep philosophy to a certain extent, and also practicality.

Take your shoes off! Let's see what we have there. I don't know what I will do without my secretaries.

Roopa: [whispers] Just to remind you, there was the stress release, and putting the mantra in the heart area, and there was the looking not seeing. Three... to cover.

GR: Right, we can do these three things now, ok.

Roopa: Would you like to change your place, by any chance? You might like to sit....

GR: No, no, no, no, I'm ok. You can take the chair. And who told you to sit on my chair? [laughter] Did you ask my permission?

Panu: May I sit on your chair?

GR: It's alright. I'm joking. I'm just joking. Oh, what's life without fun. Now, one of the greatest problems in the world.... [clicking lighter] You see, I'm such

[END SIDE ONE]

.open fellow. Right. If I want a cigarette I could go and have a cigarette in the toilet, but I won't. Why should I hide? Then I would be untruthful. Right. Good.

Now the main problem in the world today is stress and strain because of the fast pace of modern society. I will show you a technique where (pardon) where stress will be released in a few moments. Good. Take off your shoes and your socks. Ladies that have long stockings, I'll close my eyes [laughter and asides] Oh, this guru's outrageous. If any of you ladies want me to put your stockings on, I wouldn't mind doing that, [laughter and asides] I'm a funster, you know that. Nothing serious is meant, but just a few jokes, because philosophy has not to be as dry as dust. That we leave to the professor of philosophy at the university. Good. I mix philosophy with some laughter, some humor, some jokes, some camaraderie, that closeness, that family feeling. For example, as I said before, I could always go upstairs and say I want to go the loo. Do you call it loo?

Vidya: Bathroom.

GR: Bathroom. Or the john. And go and have a cigarette. But why? I'm just me, I'm natural. I don't like to be like those Rajneeshs and Maharishis and Muktananda and Fucktanands and ...you know all those guys, that put on a big show. No. I'm just simple. I'm like you. Why do I want to be like you is to identify myself with you. That's the idea, and that is how the heart can meet the heart. Do you see. My method of teaching is very different. I would give you the deepest, profoundest wisdom filled with laughter and humor and joviality. My principle is to inform, educate, entertain and uplift. Hum? Where's Roopsy? There she is. Good. Now for stress release, for insomnia and for other nervous problems you have, what you do is this: you lie down comfortably in bed, or you can sit up it depends on how comfortable you feel and how would you feel comfortable. These two toes they are very pretty ones, they are I think. Right. Pull that over, she'll demonstrate to you.

Roopa: These two? What are we doing? This? Where they cross? But they are crossed. How much more crossed do you want them? Oh?

GR: That little thing goes over [laughter] and the other one goes over this way.

[question from audience garbled]

GR: No, it doesn't matter at all. Whichever way.

Roopa: We [they?] seem to be pretty interlinked at this point, I can't see interlinking them any more than this. Like that? You've got your two big toes interwoven.

GR: Yeah, I think it's because of the swelling on the airplane. [Panu's comment garbled] Yeah, just cut it off. That's it, Paul. Right. You've got the idea? Right?

Roopa: You interweave your....

GR: Right.

[audience laughing and commenting throughout]

Roopa: He's got no stress to release, we can't even get the toes to stay.

Ramu: Maybe that's to induce stress. [laughter]

GR: Right. Ok. See if you can do it, ok. Are you guys doing it? Are we ready? Now this will only take a few minutes, ok. But you will feel... attention please! You will feel so, so calm after this because the strain will be driven out of your body.

Now take your mantra to your mind. Take your mantra from your mind slowly down to your toes. Those that are not on a mantra practice just use your breathing gently. Don't concentrate at all, because in meditation and spiritual practices we do not concentrate at all. Right. We just let ourselves flow. Good. Shall we start? [Long pause]

Gently move your mantra from your mind down to your toes. If you're not on mantra, gently move your breathing, your breath, down to your toes. [long pause] Your mantra is going down your head and all down your arms, your abdomen, and through your thighs, your calves, your ankles and throughout your toes. Down, down down, down, down, down, etc., And out, out, out, out. [Sings Shanti Path very softly]

Open your eyes slowly. Namaste. Now feel your toes. They will feel fifty percent warmer. Feel them. Feel them with your hands. [pause] Okay. Good? Your toes feel warmer? Do you feel more relaxed now?

Voice: I feel clearer.

GR: Release of stress. Any other comments from anyone?

Voice: I kept having images of sort of colors going down, sludge going out.

GR: That's how the mind functions. Different minds functions differently. So that was that energy going down and releasing stress. So whenever you are very tired, or feel a bit tired, do this. You can do it for three minutes, five minutes, ten minutes, it's entirely up to you. Do this and with a bit of practice you will gain more from it. (My darling why don't you shift this way a bit so I can see you.)

Roopa: And Alicia could sit up against this.

GR: Yeah, that's better my daughter. Good. Now this is a technique invented about five or six thousand years ago to get stress release. As I said before, it would cure of insomnia. If you can't sleep, do it for a few minutes. Four or five minutes. If you have migraine headaches or severe headaches, do that. It's a method, a very scientific method of releasing stress from the body and shooting it out from the toes. But wash your toes first. [laughs] Oh yes. What's next on the agenda, dear?

Roopa: Taking the mantra to the heart. Having the mantra in the heart area. And there is also looking and not seeing. Those two.

GR: Have we got the time?

Roopa: Um hum.

GR: What's that last one, I can't see.

Roopa: Looking and not seeing. The difference between looking and seeing.

GR: Darling, why are you sitting behind me? I can't see.

Roopa: [to GR]: Would you be more comfortable sitting over there?

GR: No, no, no. I'm alright. What did you say? Taking the mantra to the heart area, and the other one was looking not seeing. Oh, by the way, you can put your socks on if you wish to.
Are you alright dear?

Voice: Yes. But I wanted to ask you a question. I don't know if it's on the agenda.

GR: Yes, please do. We're a family together.

Voice: I wanted to ask how I can find my purpose in life.

GR: In anyone's life there could only be one purpose, is to find divinity. That's the purpose in life. When people ask me I'm around the world "What is my purpose in life?" What they normally mean is, what am I going to do and what is my future. That's the normal thing, generally speaking. But the main answer is this: the purpose of everyone's life is to find the Divinity within. And that's what I stand for as a man of God. To find that Divinity. "Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee." So once you, through your spiritual practices, find the Kingdom of Heaven within, then whatever your mind would desire will find its own fulfillment according not to what you want, but according to what you need. So that is the purpose of life. Remember that.
Another purpose you can have, you can marry me [laughter]

Ramu: While you've just said that the purpose in life is to find Divinity, Madhu leaned over and asked, "What is Divinity?"

GR: The what?

Ramu: Madhu asked, "What is Divinity?"

GR: Stop mumbling in your Americanese.

Ramu: Madhu asked, "What is Divinity?"

GR: You want me to define God for you now? Without you realizing God yourself?

Ramu: Once you've found it you know it?

GR: Because definitions... because definitions will only bring to you mental concepts, and not a true experience. So do your spiritual practices and that answer will be answered by itself.

Voice: Can I ask you a question? Are you the only one currently living who can prescribe spiritual practices for people?

GR: No. I don't prescribe spiritual practices for people at all. My Father does that. My Father does that and I just pass it on, that's all. There are other people that prescribe spiritual practices for people and they know nothing about it. You go to Muktananda, Fuktananda, whatever his name is, and you ask him for a mantra. He has a whole bunch of printed cards that he just hands out randomly. Is that prescribing? Hum? It's like a quack doctor. A quack. Right. That would just take any bottle off the shelf and hand it to you.

Then you have Maharishi, he wanted me to take over the TM movement. He invited me in 1974 to Spain. He paid my ticket and everything, and he wanted me take over the TM movement. He said, "Spend two or three years with me and after that you take over the whole show." I said, I'm very sorry but I disagree with your principles.

Satchitananda wanted me to take over his ashram in Pomfert.

Roopa: That's where it was.

GR: Yeah, that's right. He's moved to Virginia. He wanted me to take it over. Sorry. I'm not interested in millions of followers at all. Jesus only had five hundred followers and when he was crucified his twelve closest ones ran away. Hm? You know the one of the cock crows. Peter? And his closest friend, Judas, that used to handle his money bags gave him away with a kiss on his cheek. And yet, that turmoil our lord Jesus went through in the Garden of Gethsemane brought him to a realization. So he just had a handful of followers. I don't want more. These handful of followers must perpetuate my teachings, for it is not for these twenty people that I am talking. I'm talking for generations and generations and generations to come. So it's not important at all to me. Jesus was a very poor man, like I am. Speaking to the newcomers here, this suit was given to me by Charles Shaw of England, these socks were given to me by Chetanji of

Canada, this tie was given to me by Jammuji, here. I possess nothing, nothing at all. Just trying to make a living to provide for my wife and family. Right. Kids at university and paying for the fees is a bit expensive. That's all. Only thing I'm looking for, and I have some very good people... and perhaps many of you would help Vidya in her work and Roopa, to get my talks transcribed and put in book form. That's all. So that they could be perpetuated. Ramakrishna lived here about 1900 and his gospel is still being published over and over and over and over. Vivekananda existed around that period too, and his books are being perpetuated and perpetuated. I could give you the example of [Ram Tirsaraj] and so many others. That's all I want, actually. I came with nothing and I will go with nothing. I came naked and I will go naked. And even the three things that my dad gave me will be cremated. You didn't catch that.

Roopa: It's okay, it can go by...

GR: So who cares. Who cares. A gardener goes on sowing and he plants his seeds, as the scriptures would say. Some fall on barren ground, some on the rocks for the birds to feed on, and some fall on fertile ground where they will grow. That's all. But the gardener does his job, he works and works and works.

I was not healthy enough to come on this trip. I did England, Denmark, then here, then I've still got a course to do in Chicago. And the family was very insistent that I should not take this trip at all. [Blows nose] I beg your pardon because I've been ill for the past three months. But I said no, I shall never fail my chelas, never ever. And even at my last breath I will still be teaching and teaching. Perhaps the teaching will give me a few more breaths. Do you see, my darling. That's how it goes. Any questions? (I want some water, darling. There's a glass there.) Doris had a finger up. Doris, dearest, may you always go uphill and never downhill.

Doris: You started to tell us this morning, something about your birth. When you first started...

GR: Ah, yeah! I skipped that didn't I. When I was born a sound was heard like the hissing of a snake. Now the snake is a very sacred symbol in Egyptology and Hinduology and Buddhism and so many religions. And that sound was heard through the whole block of about six or seven houses. And the doctors were amazed. Where did this sound come from? That is how I was born. In other words, after deep study I found that it was cutting off the bonds and the attachments of mother, father, sisters. To be alone with God and not be lonely. Did Jesus not say, "Follow me. Discard your brother, your sister, your blah, blah, blah, and follow me." Same thing in a different way. And that's why I ran away from home at

the age of fourteen after I matriculated. And then it was quite a problem, I don't know if I told you this before. I had no money so I hiked to Bombay which is a hundred odd miles from my home, where I was born in the village. And I went round looking for a job for food. So I went to a restaurant and I said please give me some work, I don't need any wages. The only thing I would need is the left overs of the food to eat. So this man was very kind and he gave me the job. You know I've always been a likeable fellow and I suppose I still am. Am I? Good. So he gave me a job, and my job was to wash dishes and clean tables after the restaurant closed. And then of course my bed was on the table. But then somehow the municipality found out that a person is not allowed to sleep in a restaurant. So they came to see the boss of the place.

[END SIDE TWO. CONTINUED US 85041B]

The boss of the place was very regretful, and said, "Son, you will have to leave." Because the municipality is on my neck and they might withdraw my license. So I left. I didn't know where to go, and I went to sit on the beach... Chopati, that's a very famous beach on the marine drive of Bombay. So I was sitting there, not knowing what to do, no food, tattered clothes, and I was sitting there weeping. And then there was a very soft tap on my shoulders and I turned around and it was a woman. She tells me, "Why are you weeping, my brother?" And I told her, "Sister," I called her Didi, which means sister. I says, "Didi, I've got nowhere to sleep, I've got no shelter, I've got no food, I've got no clothes, humm." So we had a little chat, and she said, "Come home with me. I'll give you shelter." Now, I had to enter university, but I had no money. And to get into Indian universities you've got to bribe to get in. Otherwise, you don't get in. So Didi took me home. She gave me food and of course I had a bath, and she gave me a bed. Meanwhile, I did not know that Didi was a prostitute a high class prostitute. She didn't walk around on the streets, she had 10, 12, men that she used to be with. Yet, the relationship was like a brother and sister, older sister, younger brother. Fine. And she put me through got me entered into university. And after I got entered into university, she still kept on looking after me, preparing food for me. I mean, she would normally eat, naturally, and that's how I lived with her for about 14, 18 months, I can't remember now. And then I said, "I must find some work to pay my own university fees, I can't depend upon Didi all the time." So I went to work in film studios and I was responsible in acting, directing, casting, script writing, producing for over 40 films. And that is how I got through my education.

Meanwhile, at the university, I befriended Professor [Davere?] who was consigned by the government to do research on Indian prostitution. In Bombay there are 30,000 prostitutes. That was the count then, I don't know how much more now. Registered ones. There might have been so many unregistered ones now, who knows?

So I went to work in the film studios. So I went to [Mahalakshmi?] studios and I went to see the director, the boss, rather. I says, "I want a job. Could you please give me a job. I don't want any salary, I'll be a sweeper. The only thing you need to do is give me a plate of food, hm, of any leftovers." Good. So he gave me a job, and from there I did all the various facets of film making, like, as I said, casting, directing, assistant to the director, producer, set designer, decorator, the works, the works, the full works.

So, meanwhile, the beauty of the story is this, that I befriended Professor [Davere?] and he was commissioned by the Indian government... he wrote two volumes on the problem of Indian prostitution. So I introduced Professor [Davere?] to Didi. And of course they used to go into deep discussions [and they] fell in love with each other because Professor [Davere?] had a deep understanding of human psychology. Now Didi had a history. When there was this partition of India between India and Pakistan, her mother was raped in front of her eyes and her boobs was taken and cut off by the Moslems. Her brothers were killed and she somehow hid under a settee or a sofa or whatever and was saved. And she escaped across the border.

Now, in India there is so much poverty and so little employment. What could she do? So she went into the oldest profession of the world. Right. So after introducing Professor [Davere?] to Didi, they got married. And they have two children and they are very happy. I've lost touch with them for a long time, now, because I'm not a letter writer. I mean, you know all the letters you write to me I very seldom reply. All of you know that.

So that was the beginnings of life. And then, of course, I could go into my university levels where I used to produce plays and compose and do all kinds of things. And then working with the film studios to make a living and I was quite a popular boy, because to get an aspiring starlet, right, to get to the producer would be difficult directly. So they used to get through me. What a fine time I had! [laughter] The phone never stopped ringing because, I think in my younger days, I was quite a nice, good looking, charming, young man, you know. I'm so ugly now, hm. So that's part of the story. I would like someday for someone to do a biography on my life. And take you through all my travels from the Himalayas, all the gurus, tons of photographs and things. It would make probably very good reading. It would.

So this is just a brief idea, Doris, to tell you about these things. Good. I think we shall call it a day, darling. It's quarter past 4, I've been speaking for hour and a half, hm. It gets me tired.

**** END ****