

ROOPA: TALKS TO AUDIENCE

GURURAJ: PROGRESSIVE RELAXATION AWARENESS TECHNIQUE

ROOPA: ...the universe that I'm going to, you know, like two plus two is four, or whatever, or water freezes at a certain temperature. But I let it sink in and I just sort of consider it as a possibility to be considered until further verification, should such a time ever come. I just let it be there as a part of potential reality for me. And, of course, a spiritual teacher always, always, always, speaks on many levels at the same time, so he always speaks in metaphor you might say, which isn't to say that he doesn't also speak in literal truth. (Oh, thanks Tamaji. Do you have a place where you can set that up? But... No, you're fine.) Tamaji, for those of you who are newcomers and wonder what is all this, she is setting up what is called a puja set. It just means a few ingredients that make for a sort of altar. Whenever we initiate anyone, whenever we are initiated into anything, what we like to do before we are initiated, is we like to give thanks before we receive. So this is a way of setting up a sort of altar. Some incense, candles, water, that sets a framework of saying I want to give thanks. And the altar is the altar of the self, you know. That's who the altar is to, that inner flame within. So anyway because there are three people here who are going to be initiated, one is going to be initiated into being a prep teacher, a preparatory teacher, I can almost not say the full word. And one is going to become a teacher, who can teach the full techniques of Gururaj. And one is going to be made a healer who can impart healing energies for Gururaj. So, therefore, in the spirit of initiation, we are setting up an initiation thing. And that will be something we do later on this afternoon.

Anyway I was saying that gurus and spiritual teachers, because they are not speaking from a personality thing or about hard facts in the world, but really they are expressing a flow as it comes through. They speak simultaneously on many levels, as any true inspiration from Divinity always is. So when Gururaj says something, and I'm not sure if it's factually true or not, I've learned that it is to my advantage to hold it in my awareness without just throwing it out or trying to get my mind to analyze what my mind interprets about that, but just to hold it there and let it be there. So that's what I do. And, of course, he has so much to teach us as he said. He's just waiting for us to catch up enough so he can teach us more. Some of the things he said this morning, to me, reflected a level that I hadn't heard yet in some ways in all the years I have heard him.

Now, I don't know that he said things that are unusual, or it's just that for every one of us the longer we do our spiritual practices and the more courses we come to or intensives or just the more group meditations we do, that when we hear something we hear more each time from that same thing. So I really don't know because both are going on. Gururaj is

giving out more and more advanced, by advanced I mean more [charged than fine?], and expecting a finer level of receptivity on our end as chelas, students. And at the same time as students we are becoming more aware all the time.

VOICE: He didn't say anything new. Your hearings getting better, that's all.

ROOPA: Well, whatever. It could be one way or the other.

VOICE: Or both.

ROOPA: Or both. Right. I think of it as both. So anyway, in general, do that when you listen to Gururaj, when you listen to his tapes or anything else. When he says something that doesn't fit the pictures you already have of your reality you have two choices: keep the pictures of your reality as they are already and throw out everything Gururaj says that you don't agree with, or keep the pictures of your reality because they are there and have a tolerant willingness to hold in abeyance, but in accessible, accessibility these other things that Gururaj...

VOICE: [Gururaj says, "Don't believe a word I say."?]

ROOPA: Oh, sure.

VOICE: And so I would say he's saying, I'm telling you there are seven realized people in the world, but if you don't believe it find out for yourself.

ROOPA: Right, absolutely.

VOICE: Yeah, he doesn't want you to blindly believe. He wants you to know. He wants you to experience.

VOICE: Do you want to know how many realized people there are in this world? Go out and make an investigation. Go visit a few caves.

VOICE: Has he ever said that before? [????????] statement. I hadn't heard that said.

ROOPA: He said that actually... That's not a new statement. That I heard nine years ago.

VOICE: Seven? One and six.

ROOPA: Uh huh.

TAMAJI: American style puja.

ROOPA: American style puja, alright. Thank you, very much. Let's see now. Anybody have any other comments? So, I'm thinking... It always takes a while to get the thing kicked off, because there's so much to talk about you don't know where to take the first... where to pull the first piece that you pull from, once you get started on the subject of meditation, spiritual practices, teachers, and so forth. You were talking about how Gururaj lies, or says don't believe anything I say, and it's true. But I can't remember. Didn't he talk about this yesterday? I don't know whether he did or not. But there's a thing that he will do sometimes, not so much in satsang as in other times when you happen to see him, where he'll say something that's absolutely not true and he'll make sure you understand that. The example I gave when we were talking about this before, a lot of us, was like saying, "I never eat mushrooms." Saying to me very solemnly, "I never eat mushrooms," you know, "they are very bad for you. I would never put them in my mouth." And then making sure that that day, that afternoon, I would see him eating a whole plate of mushrooms, you know, or eating mushrooms in his plate, picking them out and saying how good they are. And those things, they're never an accidental thing, you know, they go on. I don't mean that he plans it all out, but he operates in that flow and all these things happen. And what it does of course, it throws you as a chela into a spin. What are you going to do now? If you can't believe your own guru, who can you believe? And, of course, he puts you in the situation where there is only one you can believe which is, you know, yeah. That's the only one you can trust, and it's who Gururaj wants you to learn to trust above all others. He wants you to make yourself your one and only major authority for all perception of reality and of what your values are. And for some of us... For me when I started out with Gururaj I really didn't want that to be the case because I had looked for a spiritual teacher for ages and all over the place. In fact I was just about to give up after twelve years of trying it all out, this teacher, that teacher, and so forth. And finally when I recognized Gururaj as the teacher that I had been looking for I thought that I'd finally come home and I now had a sort of divine Santa Claus in my reality. You know? I'd be able to go to this divine Santa Claus, this great wise man, and I'd be able to say, "Well, tell me..."

PRIYA: "Tell me, O great wise one, what is the meaning of life?"

ROOPA: "Tell me, O great wise one, shall I do this or that?" You know. And I thought that he would answer some of the really... he would take away from me that horrible thing, you know, facing the real difficult decisions that each one of us has to make for himself in his life. Well, needless to say, that wasn't the case. In fact, if anything, it got worse. [LAUGHS] And what I mean by that it got worse is that having Gururaj around, doing those spiritual practices which, you know, purifies and wakes up everything in here, simply made me more aware than ever, both of my desire to live a life that would express the deepest values within me, and of all the garbage I had to clean up in order to do that. So it made things much worse. And being around Gururaj made it even worse, you know, because to be around him and that consciousness, as we all know, that pours out and just enlivens everything up and you become really aware of how much work you have to do. You know. You become very aware of your personal garbage dump, and what's going on in there, and how much cleaning has to be done in it.

And as we said, I think on the course in the Midwest, it's so funny because I found that I would go sort of feeling as if, this is in the early days, you understand, I sort of felt my mind was a clear reflecting pool, if you can believe it. I would go to a course sort of feeling that way, all hyped up for the course and everything was great. I would go on the course, be around Gururaj doing my, even be just meditating, and I would become aware of all these things that were anything but a clear reflecting pool. Quite the contrary, you know? And we talked about that a little bit yesterday. In my case it was mostly anger. But I've known others for who it was grief or sadness or you know the whole range. Everything, you name it.

A guru and the spiritual practices, because really they are both working the same direction, will not let those things lie flat. If you let those things lie flat, how are you ever going to clean them up and be free of them? So what a meditation or a guru, Gururaj, the effect that that has, that our bond with him has is to make us aware of the work that we have to do, the scrubbing. You know he'll call it scrubbing sometimes. He'll say it's like scrubbing the pan. It may not be very comfortable to scrub the pan, but boy does the pan shine after that. And then that stuff is gone. So actually our bond with Gururaj, which is a bond that goes on twenty four hours a day every single day of the year for the rest of our lives and beyond that. It is a bond that he can make. It's a commitment. He's the one who makes the commitment to us. But we, when we come to him, as we are for the most part, we do not have the capacity to make a deep commitment. Because the way that our minds are don't have that depth with which you could make a life or death commitment and say I commit myself to you forever.

So he doesn't even bother with commitments. He wouldn't want you anyway to be committed to him personally. He wants you to be committed to your path. He wants to serve in making that commitment you have to your path, and that we have to our path, he wants to make that commitment more powerful inside you, and just so firm that you won't, none of us will, lose it.

That's why he says he can't guarantee any one of us enlightenment, you know. Because that's a very, very long process and you can't guarantee that to do a process of who knows how many years in the space of less than fifty. Forget it. But he says he will put you on the path. Which means he'll do everything he can to plant the seed inside you. Each of us is different. With some of us the seed may take a very long time to come to the full fruit, you know, and with some of us it will go quicker. A lot will depend on the conditions with which we surround ourselves. How fast and how full that thing unfolds, the seed. Of course, the seed's already awake in us or we wouldn't have even come to a guru. We wouldn't have come looking for a spiritual practice, if there wasn't already a little seed inside us pushing us out to find what we need. But Gururaj his business is making sure that seed is not only planted, but is really juiced. [LAUGHS]

So we all get juiced. We all get goosed. And that is what he does. You know. I was saying before, we were talking about the mirror and I think, I don't think I just mentioned here that one of the great things about a mirror is a mirror shows us parts of ourselves we can't see directly. We were talking earlier about how gu and ru, this is for those of you who weren't here yesterday, how gu and ru, darkness and light, put together into the word guru, are that which leads from the darkness of our unawareness, into the light of awareness fully shining throughout every piece of us. And also how gu and ru was a balance of light and dark. And the guru very much does the work that is different in each one of us that we need to have done. He stimulates that work that we need to have done to balance the dark and the light within us.

So as a mirror, talking of Gururaj working as a mirror, he mirrors back... I say it as, I think of it as, he shows us our dark side. And what I mean by dark side is not he just shows you all your bad things. Sometimes people think dark side means bad stuff. Dark side to me just means the side that's not exposed to the light of awareness. And there is always a dark side. I mean the moon, for the moon there's always a dark side. Gururaj will show you, because of that mirroring he'll let you see what's going on behind you that you couldn't see otherwise, that you're not aware of. The dark side could be the beauty that you are, that you were not aware of until you met Gururaj and you began to do those practices. That could be your dark side. For many of us, I'll say it for me, for sure, there was a lot more beauty in my dark side than I ever knew about. I mean, sure, there was also the anger that I also didn't know about, all the rage I had inside me. But I really didn't know about my strength. I didn't know my strength. I'm not saying I know my strength now, either. But I sure know a lot more than I did then. And I attribute it entirely to the work that Gururaj was able to awaken in me. To Gururaj's influence. You see, I can't attribute it there or here. It's like there's this interconnection, this interconnection like he was

talking about today. Such a strong interconnection. It starts off and we think of it as an interconnection like, you know, you and me, or Gururaj and me, or, you know, whatever. But as that deepens and we come to know it and trust it and to grow with it and to hang in there through it, that interconnection can no longer be called an interconnection. It's just a oneness. It's just that same oneness that we experience in close moments sometimes in our lives that we've experienced with people that we love; like children or lovers or husbands and wives or deep friends or whatever or something else. That interconnection where you know it's just one, it's not two. And that is the interconnection, the level of interconnectedness as which Gururaj operates and flows all the time. And it's only for us... It's there for us as an opportunity all the time for us to tune into that and begin to learn to function at that level of ourselves. But of course to learn to function at that level of ourselves, we have to have someone who is already functioning there with whom to connect. It helps a

lot. In fact, not only is he, sort of, staying there like a static thing waiting for us to connect, but he is beaming, flowing, I don't know what the right word is, but it's...

TAMAJI: Magnetizing.

ROOPA: Magnetizing. Right. It's just going out there pulling, drawing. Who else wants to contribute a word here?

VOICE: Sucking.

ROOPA: Sucking! Calling! Luring and seducing! He seduces you. Anyone who has known Gururaj for awhile notices how seductive that energy is, and very often they confuse it with sexual seductive energy. Because it's similar in that there is something going on that is at the heart of life. It will create life out of nothingness, apparently. Not that sex creates out of nothing, but, you know, it will create something new that was never there before that will have a life of its own, and it will continue to do that. It's the energy that runs the whole creation. That is sexual energy and that is also, at its finer level, the energy of shakti, gurushakti. The energy that flows through a realized man, that draws all of us in and seduces us all to say, I give up this, I give up that. Oh, I give up this too! I just want to be there. You know, I want... there's something there that is more important to me than these other things I thought were important; like my self importance. You know.

There's a bigger self that's more important. And we need to have someone who shines that light to remind us of what we already know. And we recognize that light, seeing it shining out of him. As him we recognize it in ourselves. Again, the

mirror awakens it in us. So when I say he mirrors us, I mean to say we talk about the whole ball game. Everything you want to talk about. Whether he's mirroring your gross little [negative noise?] or he's mirroring your vast magnificent love, beauty, compassion that you are... Those are all being mirrored. And he mirrors the whole field of life. Oh, is he out there? If anybody would let me know, because I don't have a watch. I don't know what time it is. So...

VOICE: Almost two.

ROOPA: Okay, good. Anyway, it's amazing. It's an amazing adventure that you start on, and what's neat about it here is there's some of us here who are just starting this adventure, maybe. That is, this form of it. I don't think anyone comes to Gururaj who has not been on this road for a very long time, because Gururaj is the highest quality. The highest quality. So I don't think people just stumble by accident.

Also, he's kind of hard to recognize for many people, at first. Many people, if they judge by surface things, which I did, by the way. When I first met him I... What he would call my heart, the inner part of me, recognized a great love and beauty that I couldn't explain in words. But the other part of me was going a mile a minute: the judging part, the part that looked out and saw things and said, what kind of a man is this, you know? What is he doing? A holy man wouldn't be doing that. If a man really loved God, he wouldn't act like that. And he certainly wouldn't do that, and he wouldn't say that. And I had my whole thing that we all have been, have come in with, have developed over the years. I had that whole thing going all the time. And it's amazing to me, I'm very grateful that fortunately that other thing here, is not as strong as this thing here. But what makes this thing here strong is years and years and years, and lifetimes and lifetimes and lifetimes. I mean to me it seems like that. I think of it as lifetimes and lifetimes of being continuously being devoted to a Divinity of some sort; an ideal of going home to yourself, to God, or whatever, you know, what terms you want to make for that.

I don't think anyone comes to Gururaj who has not already yearned deeply and asked many times of God, or whoever it is each person asks inside himself, to please show me the way. Please send me somebody who can guide me. Please give me some help. You know where I want to go, please show me how can I go there. I don't think anyone comes here, you know, and stays with him and works with him, that hasn't asked that question. So in that way I would say Gururaj is an answer to a prayer that we have carried all our lives in our hearts. And the answer is given there. That is here, here are some tools.

The most magnificent tool of all is the combination of your awareness and Gururaj's awareness, united in that trusting bond that exists between the guru and the chela. A chela, for anyone that doesn't know the word chela, it just means a

spiritual student who has made a life commitment within himself or herself to God and is fulfilling that commitment through a guru. So it's like a guru and a chela. And I don't think there's any more powerful tool than the guru chela relationship. Because that is a relationship in which love is born and fostered, enhanced, magnetized and flowers. It's a relationship of trust and love and total acceptance, with the voice within you that says, "You are my beloved. Please come to me and join with me, you are my beloved." You know, come home, or whatever. E T come home. Phone home. [LAUGHS] But anyway, that's the most powerful tool, that relationship.

But to develop that relationship better, what we do is we use all the other tools first. So among the set of tools that we are given when we come into a relationship with what Gururaj has to offer, first of all there is the techniques that he gets for each one of us individually, which are very, very powerful tools. And we talked about them yesterday. About how, basically, he gives us all these tools that are just priceless, really priceless. And then it's up to us to use them. And we, each one of us, will use them at our own rate, our own pace. Meaning, we will either do them completely as they were taught, every day, or we'll slip occasionally, or we'll, you know, have moments when we slip more than occasionally. But it's a matter of our commitment to our unfoldment, and also of the way the ride and the road happens to be for us. Because each of us has a different road, even though we're all on the same one.

So the using of those tools, the spiritual practices, as he says there is... I don't think there is one satsang where Gururaj does not refer to the spiritual practices, when he says, "And all this you will come to know through meditation and spiritual practices." So the whole reason for meditation and spiritual practices is not so that we can spend twenty or thirty minutes twice a day with our eyes closed. That's not the purpose. It's so that we can spend twenty four hours a day with our heart open. And the preparation for that is the spiritual practices. Does the work in the places where we need to do our cleaning up work. You can't clean a house if you have no cleaning ingredients. And you can't clean up this house without powerful tools, if you really want to get it absolutely down to its absolute cleanliness.

So those are our first tools. And Gururaj has said that the things that he can offer us, the practices form ten percent. So all of those great tools that are absolutely essential, are just our beginning. They're like when he says, "You take one step toward Divinity, and Divinity will respond by taking ten steps towards you." You say grace, please. You know you call on divine grace or God. You take that one step, which is those tools. And then the response comes back to you tenfold. So the tools then, all the spiritual practices which are extremely valuable, are ten percent. But in saying they are ten percent I just don't want to imply that they are not important, or that you could throw them out, because they are the ten percent that primes the pump. And if you don't prime the pump, as you all know, if you don't prime the pump the water doesn't flow. So it's a ten percent, very important.

And the next twenty percent, that I've heard him say, was self help. Self help is kind of like all the other things we do in the rest of our lives, when we're not sitting there with our eyes closed or open, meditating one way or the other. The twenty percent is the rest of the effort we make with the rest of our lives to follow the instructions we got when we learned to look in the mirror. Now, this mirror, I mean not only is Gururaj as he serves us as a mirror, but our spiritual practices that serve us as a mirror. We go inside and we find out things about ourselves. And now we know something. And very often what we find out is we have to work on this issue, or we have to learn to be better about this thing here, or there's work we have to do on ourselves that we have to do. Not the strict spiritual practices, but it's work. Self help. And whether... And there's so many means of doing self help that I wouldn't mention what they all are, but it would be whatever you are drawn from your teacher inside. Because that's where your teacher is. That's where Gururaj is and that's where our inner guru is, in here. Whatever that one says as a result of doing our spiritual practices and meditation, that one says, okay you got to work on this one. We do the work or we don't do the work. That's another twenty percent is that.

So now we've got thirty percent. And the first thirty percent is largely up to us. So I say we each walk a different road, and it's a matter of how our road looks, and how we choose to take it, you know, what we do. And then the seventy percent, of the hundred that Gururaj says he has to offer, the seventy percent is that gurushakti that we were talking about before. That is the seventy percent. It's the same thing as grace, as divine grace, or the flowing of... I suppose it's the same as the flowing of the Holy Spirit. We all know what it is from experience, even though nobody, even Gururaj himself, can define what it is. Because it's beyond definition. But that seventy percent is the water that flows through the pump after we prime it. And, as you know, you have only to do that little bit of priming, and then there is an unlimited supply of water to be pumped by your effort.

So the gurushakti if it wasn't there to do the work we'd all be lost. We'd never get there. We'd never get there by just our mental efforts, no matter how good our mind is. We'd never get there, sort of like not by any flexing of muscles; be they mental muscles or physical muscles. The muscles of our little, tiny will would never get us into the expansion of the divine will, anymore than you can lift yourself up by your own boot straps. So all we do is the best we can to be lifted or whatever other word. Sometimes it's like falling or it's like expanding or it's like going in really deep to the finest it is, but who cares? Those are all just ways we have of referring to it. We wouldn't get there without that. And the key to that is the relationship between this and the guru, speaking of the guru as an essence. The essence of the guru is no different from the essence of what we are, but we make the recognition of that bond. And as we make the recognition of the bond on all levels the level of the heart, the level of the mind, the level of your emotions, the level of acting with our bodies, like our breathing in all in the spiritual practices we do that end up involving pretty much all of us in

learning to integrate all of those levels together. We make that connection on all those levels with the teacher inside or the leader, the guide, the guru inside that leads us from darkness to light. And as we make that connection, everything else comes right along. That's where we do it.

Yeah, well actually I'm just waiting for Gururaj to be there. If anybody can tell me when he's there, until then we'll just keep talking. There's an image that came to me that I don't think I told the people, I was talking to the people in the Midwest about this image, but I don't think I mentioned it in St. Louis, I wanted to write something about what is the guru and the chela for a paper, my dissertation. Believe it or not I wanted to put this, because to me it is so important, that I wanted to put this sense, this I Thou holy bond sense. I wanted to mention it in the dissertation I was writing, because I thought if you don't mention the most powerful force in the universe, what kind of a dissertation is this? So I was seeking a way to find to express, without plugging in everybody who read my paper, these professors and stuff, to thinking, "Oh, a guru follower. A looney. A Moonie," you know, and all that. How am I going to express to them this beauty, this sacredness of this bond and not have them think I'm some sort of blind devotee who is mooned out or something?

So anyway, one of the things I did, I got the idea, this is totally out of the blue, I got the idea to try the I Ching. I guess I'd been reading Jung or something. I hadn't done the I Ching for a long time. The I Ching, for anybody who doesn't know what the I Ching is, is a divining method, that is you sort of throw some coins and as you are throwing, or sticks, in this case I used coins, as you are doing that you keep in mind an intent or question that you have. And the idea is supposed to be that if you keep your mind there as you are throwing these, then the pattern that's shown will reflect what your question is about. And then you look up the pattern, it makes a little pattern, and then you look it up in the book and the book says something to you about that pattern. So I asked the question, "What is the nature of the guru chela relationship?" And the I Ching gave me back... Since we have blackboard why don't I draw it? This is what it gave me back. Remind me to erase this. I'm always asking guys to remind me to erase all the stuff I write on the board. Actually, it's drawn from the bottom up, but I just happen to have started backwards.

That was the image it gave me, which was number sixty one. And the name of it was, I don't remember the name in Chinese or whatever, but the name of it was "inner truth." So it said the nature of the relationship is inner truth. (Did I just ruin anything?) And then it talked about this image. And it said this image is open in the center, and it's strong on both sides. You know, it's closed here, and it makes like an egg shape. And then it talked about how an egg has within itself this openness and this life, this potential life. But that this open potential life at the heart of an egg would never come to life and sprout wings and fly if not for the mother bird that surrounds the egg in warmth for the period of time while the egg is making its evolution from egg into bird. And needless to say to me when I saw that I went, "Boy, that's it." Every one of

us is like that egg. We all have that thing. That's the thing that draws us to look for spiritual teacher and to do spiritual practices. We have that open, questing heart inside that wants to become a flying bird.

But how are we going to do it? We have to be surrounded in that warmth somehow. We need help. We have to be protected. It's like a nest. It's like a thing that comes around and nestles, and cradles us. Like a nest that cradles us, and keeps warm the egg until the time comes that from your own strength that you have developed from this relationship in between, this interconnection. Your own strength versus your shell and you can go on your own.

Anyway, I saw that image and I went, "Wow." In fact even in the commentary that was in the text it said, it pointed out that without the life of the mother, the egg would never come to life, but without the life present inside the egg the mother's warmth would never bring the egg to life. So then it went on and it said, "Far reaching speculations can be made from this idea." And, of course, the far reaching speculation for me about the guru chela thing, has to do with, who can say who is growing us when we enter into a guru chela relationship? It seems as if sometimes the guru is doing all the work, and it's all the guru. Because just like an egg might say, my mama bird is doing all the work. If I didn't have my mama bird, I'd never be coming out of this shell, folks. I'd never sprout any wings either. But on the other hand it is our own. I guess the funny thing is it seems how there isn't a difference. That's what it is. It's like what we were talking about before.

But anyway, it's a nice image. It also went on to say that the word fu, which I gather means truth, the name of that hexagram was something or other fu, and fu apparently means truth. It said its... The [ideagram?] for it was based on the image of a bird's foot, raised over a fledgling; not an egg this time, but a fledgling. And it said, again, the same idea.

So it's not just a matter of eggs, but also a matter of fledglings. It's a matter of there are many, many stages in our growth as we have to unfold and unfold and unfold. And even when we get to stages of great strength and beauty inside, where really we have it very much together, the more that you do Gururaj's practices, from what I've seen over nine years and in many countries, of all the people that I've met, one thing that they have in common, especially as they continue to get together and grow and use the practices, is they have inner strength, originality and humor. And that grows stronger all the time. So it's really fun to get together with a bunch of Gururaj meditators. Because you really have a whole bunch of different individuals who are becoming more and more of themselves each time.

But anyway, the thing is that even when you've been with Gururaj for a very long time, and you will very much by then every one of us will find when we are with him more things come together for us from inside. I don't know what we look like on the outside, but at least inside we can feel that strength that grows. So even then, let's say we get to the fledgling level from having been the egg level, there's still a ways to go for the fledgling from being a little fledgling to be a high flying bird, a strong eagle, or whatever. And the guru is there then, too. The guru is there for us as whatever level we're needing to unfold at the time. That consciousness, because it's not a person, the guru is not a person, it's an impersonal

or it's a beyond a little personal personality thing, so it can answer to all personalities. And he does. He answers to the needs of all the personalities that are around him.

So no matter where we happen to be, whether we are a three year old child, thirty year old, ninety year old, it doesn't matter what, speaking both literally and metaphorically, that force is there uplifting and unfolding us from the next level. That surprised me too. Because actually I had studied in other things and a lot of other things that I have studied, like what he was talking about this morning, a lot of other things I've studied you get to an end to how much more new stuff that it can show you, you know. Whether it's a certain kind of a... I've studied a number of different spiritual teachings and it gets to sort of a point where you've pretty much covered the whole range. Not meaning you've realized all of it, but it doesn't get newer and newer. You can't stay with it for ten years and still be going into things you'd never seen before in your whole life that are completely new. Not as much for me as with a living guru, a living master. A living master makes sure, as you're around him, and as he works with you, and he's doing that with all of us in groups now. (Okay.) It seems to me it just keeps getting bigger and better. Yeah, I'm not sure which room we're going to meet in.

GURURAJ: Good. Fine. [INAUDIBLE] Now, turn back as far as possible and pin a point that you could see. Right. Fine. Turn back here. Now, again and see how further you can go. Right. Does everyone... Sit down. Sorry.

[COMMOTION AS EVERYONE SITS AND GURURAJ GETS HIMSELF ARRANGED. LOTS OF NOISE CAUSED BY PERSON ARRANGING MIKE]

GURURAJ: Let's meditate for a few moments while [????????]. [PAUSE] Aum shanti, shanti, shanti. Open your eyes slowly. [????????] program.

VOICE: [????????] your ear.

GURURAJ: If you get it in my ear I could hear better. [MIKE NOISE] Will it pick up? [TAPS MIKE] Okay.

VOICE: [INAUDIBLE] Try that.

GURURAJ: Yes, I suppose it records does it?

VOICE: Well, let me check there. Say something.

GURURAJ: Say something. What would you like me to say? Right. Fine. Now, when I asked you to turn back to the further...

[END SIDE ONE]

GURURAJ: ...you could still see further back. Right? It proves to show that everyone can progress in life. You can see further than what you are actually seeing. And this is the basis of my teachings, to make you see further than just that limited vision. And, in any case, it's also good exercise for the back. [LAUGHS] Good. Now, all of you that are meditators do the pranayama practice, the four, sixteen, eight. You breathe until four, you retain the breath up till sixteen, and you exhale to the count of eight. Well, in the beginning when you start then you count mentally, but afterwards you get into the rhythm you don't need to count any more. Now, what we are going to do is clear your lungs for you today by doing a different kind of pranayama, which is called bastric pranayama. It is like a dog panting. Now, it's going to be great fun, so don't be shy. Okay. Let's carry on. Oops. I think it's hot today. [PANTS] Okay. I don't think to give you too much. It's just to give you an idea. Now, what happens that when you sleep at night your breathing slows down, and because your breathing slows down there is a greater accumulation of toxins. So when you get up in the morning open the window, and just four, five minutes worth of [PANTS]. It's called bastric pranayama. And you will feel alive and awake. You will move up your metabolic rate. Fine. Next on the agenda was how to develop awareness. Just turn around for a split second and look at the person behind you. Don't stare for too long, right. That's all. Who is sitting behind you, a man or a lady?

VOICE: A lady.

GURURAJ: Right. What color dress has she got on?

VOICE: She's wearing a sweater. A white sweater with stripes.

GURURAJ: Very good. Let's try you. The lady you saw behind you, or man, whoever it was, I don't know. Do you remember? Yeah. Lady. How was she dressed?

VOICE: She's got a plaid, blue and white shirt on.

GURURAJ: Uh huh. Good. The lady in... Iris, okay.

IRIS: She's wearing a colored blouse with a soft collar. [INAUDIBLE]

GURURAJ: Very good. Very good. And you are friend.

VOICE: Well, I saw Merrill and I know him well.

GURURAJ: [LAUGHS] Then you are not looking behind you. You are looking that way; diagonally. And you, my [Deanna]?

VOICE: It's a man, and he wears glasses and he has a blue sweater and a bandana around his neck.

GURURAJ: Uh hm. Now, you can become much more aware than that. Try walking down a street and see how many things you notice. You notice only a quarter of the things that is there in that street. Do you all agree? You don't take in everything. While yet in true awareness you take in the whole picture at one glance. That's true awareness. And that will develop. Now, to develop this ability you start with yourself, as with everything else. Stretch out your legs and make yourself comfortable as possible. Fine. Put them on the seat. Whichever way you want to. Yeah, that's good. Put it up there. Now, you close your eyes and become aware of your toes. The awareness is now in your toes. And your awareness, you must feel it, your awareness is moving up, moving up, top of your feet, and up the soles of your feet. And it is now, your awareness is now at your balls of your feet. And up, up, up to the ankles, to the ankles, to the ankles. And from now you will feel as if it is a cool breeze moving up with your awareness. From your ankles this cool comforting breeze is moving up your calves, moving up your calves, and the front, your shins, and up and up and up it's moving. Cool comforting breeze, which represents your awareness, is moving up to the underside of your knees and over the top of your knees. Cool, comforting breeze which represents your awareness. And up and up your thighs, the outer part of your thighs, and the inner thighs, and still moving up, moving up. Cool comforting breeze which represents your awareness, and further up it goes. Up, up, up, up over your genitals, over your genitals. Up, up, up, up. Still further up.

Cool comforting breeze. Cool comforting breeze moving up over your buttocks, over your buttocks and up to the coccyx. Up to the coccyx. And at the same time this cool, comforting breeze, which represents your awareness, is moving up, up over your abdomen, over your abdomen and higher up your back, higher up your back. This cool, comforting breeze, representing your awareness, is moving up, up, up over your chest and breast area. You are aware of them, you are aware of this cool, comforting breeze. And further up it goes, right up to the medulla, which is at the base of your skull. This cool, comforting breeze. Cool, comforting breeze of awareness and it is going across both your shoulders, going across both your shoulders and down your arms. Cool, comforting breeze down your arms in the form of your awareness. Over your biceps and over your triceps and it's going down, down to your elbows, to your elbows and moving down right around your forearms, forearms. Cool, comforting breeze in the form of your awareness is moving down and now it has reached your wrists. Now it has reached your wrists. Now this cool, comforting breeze of awareness is going over the back of your hands, down, down over the back of your hands, right to your fingertips, to the end of your fingertips. Cool, comforting breeze. Now, it is turning around through the palms of your hands. Cool, comforting breeze of awareness going through the palms of your hands and up your forearm skin. Up, up, up, up, up, up, up your forearms, again. And your upper arm to your elbows. Reached your elbows and it's moving further up, further up, up, up, up, up, back to your shoulders. This cool, comforting breeze is at your shoulders and it is moving up, up, up from just behind your ears, covering the back of your head. This cool, comforting breeze moving up over your head. Cool, comforting breeze it has reached the center of your head. Reached the center of your head. This cool, comforting breeze is now coming down over your ears, over your ears and down to your chin, down to your chin. Cool, comforting breeze. And now over your lips, over your lips and up through your nose. This cool, comforting breeze of awareness is moving up your nostrils, moving up to your nostrils, and it has now reached the ajna chakra, which is the spot between the two eyes. Let it wait there for a moment. Let it wait there for a moment. And now it is flowing [in the?] in two directions, both directions of your forehead, from the center. Cool, comforting breeze of awareness. And now it is moving over your eyes, this cool, comforting breeze of awareness. You are aware of your entire body. You are aware of your entire body. You can feel yourself sitting. You can feel yourself breathing. You can feel yourself hearing. This cool, comforting breeze is now entering your mouth and you can taste your saliva. Take a gulp, if you like. You can taste your saliva. And it is moving down within you. Slowly, slowly, slowly it is moving down, this cool, comforting breeze to your heart area. Moving to your heart area. Moving to your heart area. This cool, comforting breeze of awareness giving so much peace, for the heart is regarded to be the center of peace, and it is there. You might even feel your mantra pulsating there in awareness of this cool, comforting breeze. You are feeling totally relaxed and yet aware. You are feeling totally relaxed and yet aware. Your awareness is expanding. You are aware of the lights in this room. You are aware of the chair I'm sitting in. You are

aware of the walls. Now, slowly open your eyes. It is very relaxing, and at the same time you are fully aware of everything around you.

That awareness did not come from having seen the walls, or the lights. That [when?] [an?] awareness stems from inside to translate itself through the conscious mind. So from awareness... Awareness is the mother of being awake. That is why Buddha was called the awakened one, the enlightened one. The word Buddha, of course as you know I don't teach any religions, but I just give you examples to corroborate what I'm saying, the word Buddha comes from buddhi. Buddhi means the intellect, which is the dividing line between those divine forces, the superconscious level, you can call it. The dividing line between those forces and the subconscious, and then the conscious, then the body, which reinterprets itself into action. [COUGHS] I beg your pardon.

How many of you here were at the three courses I did? One of the three? Hm? It's quite a number. Right. I'm sure you must have seen the model I drew on the blackboard of how the mind works. Unfortunately, this just being an intensive two day thing, it's very difficult to go into that, because that requires a whole long session and a lot of explanation. You are feeling a bit colder? Yes. Because you have become relaxed, and the sign of relaxation is the drop of the metabolic rate. Do you see. So it serves two purposes. It makes you relaxed. It relaxes you. It's very good for people who has insomnia, for example, or nervous problems, and so many other problems associated with it. And of course it also develops awareness.

To say again, we had only two days together and how much can we fit into two days? Or else I would like to teach... Some of you have been taught most of you perhaps I'm talking especially to the newcomers, that there is something called yoga nidra, where you can be fast asleep and yet be totally aware. At St. Thomas' Hospital in London, I was taken to a sleep lab, where they wired me up on their gadgetry, and they found me to be totally fast asleep, and yet when I awakened I could tell them exactly what happened in the room; who said to what, and who moved around where and... with eyes closed. Fast asleep. And the same experiment we did at the Groote Schuur hospital in Cape Town. I'm sure you must have heard the name Groote Schuur hospital, because that is where the world's first heart transplant was done by my friend Chris Barnard. I'm sure you've heard the name. Good.

So this was just a demonstration, but if it is practiced on a regular basis two, three times a week. Right, you come home tired from work, lie down in bed. Don't forget to cook the supper first, though. Lie down on the bed... We also call it progressive relaxation. But the aim is not only progressive relaxation, but also development of awareness, where you become aware of every part of yourself, every cell of yourself. Progressive relaxation, what do they do? They say, "Oh, my toes are getting," you know, "relaxed. My ankles are getting relaxed. My x, y, zed is getting relaxed." You see.

Now, close your eyes and ask yourself any question you want to be answered. It can be a personal question, doesn't matter. Any question. If it's more personal the better, because it affects your lives. Just repeat the question for three times in your minds. Be positive about the question. And the answer will dawn on you of your question within two minutes, if not less. [PAUSE] Right. Open your eyes slowly. This is a demonstration where every, all solutions are inbuilt into the question. All answers are inbuilt into the question. If the answer was not inbuilt into the question, then there would be no question. So this was a demonstration, and many of you must have experienced. Hm? Right? Good. You'll get the answer dawning on you. Right, Merrill? Do you see.

And that comes from self awareness, where you bring that question which is troublesome to you to the fore of your conscious mind and you allow the super level conscious mind to sort out the jigsaw puzzle for you. Those are the mechanics of it.

Now, Vidya, we have to do initiations. Would you please come forward? Gomila, please remind me to have a word with you later. Yes. Bring it nearer. The whole thing nearer. Move these flowers away. These flowers don't belong on the floor. Light the candles.

Sutriya, would you please come? Just kneel down there. Therefore we brought this cushion for you. [SANSKRIT OR HINDU] You are hereby appointed officially as a full teacher of A.M.S. and of I.F.S.U. May through you people be led to Divinity, because I know you possess a great amount of wisdom. And may you show as many people as you can the path of light. Beloved. God bless you. [???) bless you.

Jaymati. [SANSKRIT] Beloved, Jaymati, by the power vested by Divinity in me for healing, I transfer these powers to you. May, through your hands, you alleviate the pains and sufferings, be they mental or physical, of others. For your mission in life is to help humanity, and thereby you too shall be helped, and become more and more evolved. You are an official healer and wherever you go in the world use the energies which I have imparted to you for good purpose, for without any sense of gain or fame. God bless you.

Now, our time being so short [????????] for me to instruct you personally, because in healing we don't treat the physical body, we treat the subtle body. And the subtle body has certain vortexes of energies, which are called chakras. Chakra means wheel, vortexes. And all illnesses in the world start off from the mind, as any doctor will tell you, they manifest themselves physically. So through healing and the powers that were given to you today you will balance the various vibrational rates of those chakras, so the person feels well. God bless you, dear. [INAUDIBLE]

June. [SANSKRIT] Beloved, June you are officially appointed a preparatory teacher. So you are the most important person in this organization, more important than me, for you are direct link with the public. So after you do your preparatory training, and of course Merrill and Tamaji will always be there, or any of the other teachers here to teach you,

assist you, show you, and you can sit with them in some of the teachings to learn more. So lead them, as I would say to all others, start them off on the path of light. Now, repeat with me. Sattyam, Shivam, sundaram. Sattyam, shivam, sundaram. Sattyam, shivam, sundaram. Sattyam means truth. Shivam means God. Sundaram means beauty. For all three are the same. Truth is God. God is truth. And truth is beauty. They are all one. Spread that to the world. God bless you. Namaste.

Right. Now, time for satsang. Questions. Whoo, [?????] my son. We're all sorry you had to leave early, but you have to be at your job tomorrow. See you in June. Namaste. Vidya, have you given him his watch? Oh, say bye bye to all. Yeah. Suj has to take the early flight because he's got to be at work.

[INAUDIBLE COMMENTS FROM SEVERAL PEOPLE]

GURURAJ: The early bird catches the worm, but this early bird will catch the early plane. [LAUGHTER]

TAMAJI: Beloved Gururaj, is there any spiritual practice that will help a pregnant woman and her child? Not only for meditating women but everybody in the world. And can you say anything about the spiritual relationship of the mother and the child? Thank you.

GURURAJ: As a matter of fact just today... Was it handed over?

VOICE: Right after this we're doing it.

GURURAJ: Yeah. Just today, it is not a mantra but it is based upon the fetal vibrations of the child. Fine. And a special mantra is given that makes childbirth practically painless. This has been done around the world for expectant mothers, and they use it at the time when they start with the labor pains. And it helps them a lot. It is not only a spiritual force, but it also has its own physiological, psychological advantages to it. So it helps tremendously. Hundreds of women around the world have been doing it. They approach me when they become pregnant, and of course that special mantra is given, a special sound is given, right, to make the child's passage more easier and painless. It is even a better system than what do you call those labo?

VOICES: [Lamaze?] [Le Boye?]

GURURAJ: [Le Boye?] that's it. Ya. Now, today in hospitals, and I do not encourage personally for a lady to go to hospital to give birth to a child. It is better at home. But certain countries have certain laws. In South Africa you can hire a mid wife and she...

**** END ****