
UNDERSTANDING/ PERCEPTION

GURURAJ: Sit next to me. You want to set me working. [LAUGHS] Many times when people say things, people of a very high intellect and spiritual force, they normally have a dual meaning. The duality is there, produced for the understanding of various levels of mind. And when these various levels of the human mind is reached, then you will know what you are capable of understanding. Understanding depends totally upon you, and not on the teacher. The teacher expouts [sic] and [extolls?] of his inner self. But when you have the perception enough to understand the lower, the middle, or the higher teachings of the teacher... (I told you to come sit here.) So your perception is responsible... (Okay, darling. Are you comfortable?) [VOICE: Thank you.]

So your perception is responsible for your understanding. And people here that have been listening to my lectures, and I've done about four thousand, I think. Something like that. Who cares? Right. As their understanding grows they learn more and more. You can ask Chetanji, or Vidyaji, or any of our... Jamieji, Jammu, and you too, of course. They listen to a talk today, and after three years they will find a totally different meaning. The talk is the same, but what has changed is their understanding. For the more perceptive you become through your spiritual practices the more would you understand. And that understanding produces certain vibrational forces in the brain which stimulates a deeper understanding. And when a deeper understanding is stimulated, the more you could absorb. Understood. You have a little sponge it could only take so much water, but if the sponge is larger it would absorb more water. That is the idea.

So in our system, in our American Meditation Society, we teach how to understand life, we teach how to understand love. And the understanding from the mind, and the invigoration of that dormant heart, produces enlightenment, produces a combination, for one could not exist without the other. How could you ever imagine to have a mindless heart? Because is your mind not part of the heart? If your mind was apart from the heart, how would you be able to experience the feelings of your heart? Simple logic. Now, to enhance the experience of the mind, the heart has to be developed through meditation, mother. For what gives you an experience? Your mind gives you an experience. It might be delusive or conclusive or total. But yet, the underlying factor of your feeling and emotional being stems from the heart. When you say, for example, you are feeling sad, where does that sadness come from? It comes firstly from the heart, and it transmits itself to the mind which analyzes the sadness.

So if the heart is put in a steady state through your spiritual practices, then the mind will not feel the sadness. Because the mind would analyze this, that, and the other. Oh, so she has blue jeans on and I don't like it. [LAUGHTER] [VOICE: Don't analyze it then.] That's what the mind would say. But I am not interested in my wife's blue jeans. There lies the crux

of the matter. I am interested in her as she is. Understanding. Understanding all the time. And to develop this depth of understanding you do need, perhaps not total integration or else the whole world will be self realized, but a certain measure is required to understand or to stand under. When you understand you are intellectualizing. When you understand you are intellectualizing, but when you stand under it is the form of total devotion and humility because you are standing under the Divinity that is within you. Capture that.

Capture that Divinity, and stand under it and let His bowers and showers pour upon you and cleanse the dirt of your mind. That is the way to cleanliness of the mind. And when the mind is cleansed with all its hatreds and jealousies and malices and you name it, then you will reach the heart. And the best method of cleansing is cleansing. You cleanse yourself with a shower of that divine grace that is forever there, my son, is forever there. I was saying last night when I was talking to... oh, we were up until about three, four in the morning chatting. And I always say there is water in the faucet. There is a vast reservoir there. Only thing you have to do, a little effort of turning the what do you call it? [VOICES: Spigot.] Spigot. Good. But we are all just bigots, not wanting to turn the spigot. That's all. And the water runs. And you will quench your thirst, instead of dying of thirstiness. Yes, a little turn, that's all. [PHONE RINGING IN BACKGROUND] Go to hell!

VOICE: Right away. [LAUGHTER]

GURURAJ: So you see, it is all so simple. But people make it so, so difficult. Just that little understanding of approaching there [WRITES OR GESTURES] to that kingdom. And the doors of that kingdom, and I talk to you from experience, is always open. Those doors are never shut. I don't know why they're called the Pearly Gates. Of course, it's a poetic expression, of course. Because there was no St. Paul, and there are no Pearly Gates, and there's no Heaven, and there is no Hell. It is all here and now. So enjoy this moment of the now. Forget the past, forget the future. They have no value for you as long as you are existing in this body, here and now. So they would promise me bread, butter and cheese and all the blah, blah, blahs in heaven. Okay, after I am dead. But I am hungry now. I need that bread and butter now. So why wait for how many years I am going to live to find that bread and butter. Find it now, sincerely and honestly. That is important. The thing that counts is not your hunger, and neither the bread, butter or jam, marmalade, something. The thing which is important is my existence at this moment. And I'm not talking of existentialism, hm? No. I'm talking of existences. Realize now that you are existing, and no one could deny your existence. These Eastern philosophers talk rubbish about maya and unreality. Am I unreal? Feel my feet. You can touch it. It's solid, isn't it. But within the solidity also find the Divinity. For solidity and Divinity, materiality and spirituality are not things apart. They are intertwined; they are mixed together. And you could never separate them, ever. Why must

you try and separate them? What reason is there? You think God is up there in the sky, in the air, and is not existing here within you? So come to the realization that Divinity and materiality is non different from each other. How can they be different from each other? If they were different from each other, then one could never exist without the other. That is the secret to be realized, and say I am divine in physical form. And if I am divine in physical form, all your guilts, all your fears will just vanish. For how can the Divinity within you feel any guilt or fear? For have you been brought about through guilt or fear? No. You have been brought about as a physical entity through love. And that love is forever eternal and therefore you too are eternal itself. This body might drop away. So what? Poof! But the spirit within you, the immortal soul, will forever remain eternal. So do not pay any attention on this little physical shit. But pay attention more, please, to your immortal self, to your spiritual self, which is that divine energy which could never die away. Do you see. So... Roopa, get me a cigarette, dammit. I'm such a simple person. I do not put on any pretenses. I could sit on a high pedestal and, ummmmm, not to be touched. Right. But yet, that's not me. Those are false gurus. I would hold everyone in my arms and embrace them, love them, give them succor and comfort, because I'm pouring my heart out to my people. That was brainless. Should have put it there. [LAUGHTER AND ASIDES]

VIDYA: Why don't you let me hold it.

ROOPA: I'm giving it to her. Wow, look at that flame. Whoo!

GURURAJ: My lighter always produces a bigger flame than yours. [LAUGHTER] Take my candle. It's a very large one, and light your candles from that flame. If you understand the true import, the true meaning of this, you will know that my life I offer to you, and get lit up from my light. And if you can't afford a candle, I think I could spend a few cents buying one for you. Okay. What were we on, darling?

VIDYA: Did you want to do some rapid fire questions?

GURURAJ: I think we should do some rapid fire questions. I've spoken for a...

VIDYA: For half an hour.

GURURAJ: No [???] from. I came down half past ten, it's half past eleven. I've spoken for an hour. So instead of me just giving a lecture, there might be people that want to ask questions. Please do. On any subject you like. Yes, sir.

VOICE: We were talking about spigots.

GURURAJ: Hmn?

VOICE: We were talking about spigots before, and you...

GURURAJ: What's a spigot?

VOICES: Oh, the faucet. Tap. Tap water. The tap.

GURURAJ: Oh, faucet. Why can't you Americans speak English properly? [DISCUSSION]

VOICE: Spigot and faucet are the same thing. You turn it on.

GURURAJ: Ahhh, [LAUGHTER] no wonder, no wonder they keep on turning me on, but I move away. Right. Okay.

VOICE: You said that we were all spigots and that...

GURURAJ: Faucets, okay. [LAUGHTER] And of course in England and in South Africa we call it taps.

VOICE: Then we're all taps.

GURURAJ: Right. I better tap your mind. You know getting together it's a lot of fun, and apart from the wisdom, we also have a lot of wit and laugh and joke and you know. Be a family in that togetherness, which is good. Sorry, I interrupted you. You forgot your question.

VOICE: We don't want to turn the tap. In other words there's this enormous reservoir within us, but yet it's right there and it's for turning the tap, and yet we don't want to turn the tap.

GURURAJ: Why do you not turn the tap? That is your question.

VOICE: Right.

GURURAJ: See I read his mind. [LAUGHTER] We do not turn the tap, the faucet, spigot, because you are piglets. To turn the tap requires some little preparation by un patterning the mind, because the human mind is very patterned. It has gone through so many lifetimes, if you believe in that, of experiences, and that has formed a pattern. Like the faucet if it is not oiled it will tighten itself, won't it? So what you do is oil it, and the best oil is your spiritual practices. And that will loosen the faucet so that the water could run. That's all. Simple. And if you want oil, ask me. I've got it. [LAUGHS]

VOICE: Okay, I'll take some. [LAUGHTER]

GURURAJ: My brother, why are you sitting so far? Come nearer.

VOICE: I'm waiting for someone. I was supposed to meet Iris.

GURURAJ: Oh, I see. Uh huh, uh huh.

VOICE: Actually, I'm waiting for my grandson, who is coming with Iris.

GURURAJ: Oh, lovely. That would be nice.

VOICE: Guruji, what if we have a leaky faucet and need a washer?

GURURAJ: How many washers have we got in my bag?

VIDYA: I don't know. I think there is one.

GURURAJ: Yeh, give it to him.

JAMMU: Guruji, Vivekananda defined a conservative as one whose brain cells were so dense that it's very hard for a new idea to penetrate them. And so what can you do to help us to become less conservative?

GURURAJ: What does he mean?

VIDYA: Conservative?

GURURAJ: He's very wordy. [LAUGHTER]

VIDYA: His dense brain cells [????????] [LAUGHTER]

GURURAJ: Always remember one thing: that when you know what you are talking about... Oh, Iris, darling. Namaste! Namaste! Oh, please come and plunk yourself here.

VOICE: [????????] to take care of the baby. She'll be here in [?????]

GURURAJ: Okay, right, darling. Okay. What we're we saying?

VIDYA: We were talking about how to get rid of being conservative; being ruled by patterns and being rigid and thinking and acting.

VOICE: Being ruled by the past, that's conservative.

GURURAJ: To be conservative is a patterning. Now, of course, the gist of the question is how to become nonconservative. I do not want you to become nonconservative at all. But I would like you to become nonconformist. Becoming nonconformist would help you to rid the patternings of your mind. You conform to certain preset ideas: society says this, or I must do that. Society dictates this, or I must follow the dictation of society. There is some value in it, to

bring a conformity into society itself. But how much conformity is it bringing in you? By having this conformity you are losing your freedom, because you do not feel free for what you want to do.

I am not referring to morality, because there has never been any morality in this world for the past five thousand years since history knows. But you can find purity. That is important. Purity implies total sincerity, total honesty.

If I love my wife it is not going to be because of any form of lust. I love her for the sake of love itself. And to love for the sake of love itself, you become that love. And when you are that love, you are a master of the universe. And as the old saying goes, who does not love a lover? So love more and more in total purity. It does not involve any lust. Just is a combination of two hearts, two souls, two spirits that finally merge within each other. And when that mergence is found, then you have found God, or perhaps unity consciousness.

So give that to your beloved. Give that to your husband, your wife, your whoever. And it is only by giving that you would be receiving. For every good deed of purity is returned to you tenfold, all the time. There was a man who was very poor, and he had a little shop and struggling in his business. So he came to me and he says, "Gururaj, what must I do? I just can't make ends meet. I can't pay the rent of the shop. I've got so many creditors, and I don't know how to pay them. And my bank overdraft is in the red." So I discussed more with him and told him, here is what you must do, if you wish to, I mean. I don't force things upon people. I tell them, advise them, suggest to them. I say every morning you take...

[END SIDE ONE]

GURURAJ: ...two pence, two cents, five cents, whatever, and just throw it over your shoulder and don't watch where they land. Because the person that will pick up that five or ten cent piece would be a blessing in disguise to you. And it will be returned tenfoldedly to you.

So here is a giving without any motive or any purpose. And within three months his business thrived, and he is very well off today. But he doesn't send me a buck a month. [LAUGHTER] That's what the world is, but my duty is to help. Okay. I don't expect any return. It would be nice to have a buck a month, you know, to buy a loaf of bread once a week. Hm?

VOICE: I was telling Roopa to [????????]. Don't worry about it.

GURURAJ: Um hm. A bit of water, my darling. Oh, would you pour a bit for me, please? Good. Are you comfortable?

VOICE: Fine, thank you.

GURURAJ: Good. Would you like to listen to a Japanese symphony? [LAUGHTER] Would you? We had a session last night, didn't we? Yeh. Okay. I want those three bells, please. There's the big one. Yeah. Of course, we need water. [SOUND OF WATER POURING INTO CONTAINER]

VOICE: Is that good? Or more?

GURURAJ: Hold on. [BELL]

VOICE: Try is without the water. Have you heard them without the water?

GURURAJ: [Is this?] the right thing? We used something else last night.

VOICE: A fork.

GURURAJ: Ahh, yes.

VOICE: Shamiya has a fork.

GURURAJ: Ahh, that's it.

VOICE: Do you want water in here too?

GURURAJ: Just let me test this now.

VOICE: Do you want to hear it without water first?

VIDYA: Hit it before we put the water in just to compare the sound. I just want to hear it. [PLAYS BELLS] The after sound is so nice.

GURURAJ: Give you a Japanese symphony. You know we always have fun, you know. My glasses, darling. Is it here?

VIDYA: They may be upstairs. Roopa.

GURURAJ: Little couple of drops more. Right. Ah. Got it.
[PLAYS BELLS FOR SEVERAL MINUTES] Okay. [LAUGHS]

VOICE: Got it on tape?

VOICE: Well, of course.

GURURAJ: Huh?

ROOPA: He wanted to know if it was on tape.

GURURAJ: Have you been taping?

ROOPA: It did go on the tape, yes. Quite a tape.

GURURAJ: The talk?

ROOPA: Yes. The talk, the concert.

GURURAJ: You see, [vecility?] [sic] [could he be saying facility?] is the secret of life. [Vecility?] means you encompass the entire universe in every facet of life. I'm regarded to be a very world famous poet, okay. A writer. Regarded to be one of the best ten orators in the world; a musician; but most of all I'm a lover. Loving everyone. That's very important. Now, these demonstrations is to illustrate to you... light a cigarette... these demonstrations... and even smoke. That's [vecility?] also. Part of it. These demonstrations is to illustrate to you the completeness of life. Life has to be totally complete to be totally happy. Okay, there would be a few percent missing. Otherwise you would not exist in a body. But

the more we progress to completeness, the more secure we become, the more calmer we become, the more happier we become.

I was doing a painting for Shamiya yesterday, is it around somewhere? Yeh, get it. Oh, I must remember to sign it.

So the art of life is being an artist in every field of life: painting, music, poetry, writing. (Oh, my beloved.) Painting, music, poetry, composing, literary works, and all these things are so important. One thing I've found in our organization that as people has started meditating over a few years, they've become so, so creative. For example, the more Amita writes to me the letters are so beautifully composed. Right. When Chetanji writes to me, it's beautiful poetry. And Ramu, and most of them. There is that creativity developing. So if you become one with creativity, and of course this one too, and when you become more and more immersed in creativity, you become closer to the Creator. Because the Creator and creativity as I said before are non apart. I used to get a hundred, thousands of letters a month but they were so mundane, so, you know, no substance. But the letters I get from the very same people today are so creative, so filled with beauty. The expressions, the diction, the dichotomy, the construction is just absolutely wonderful. So I'm very glad for that, for at least people are becoming creative.

And to become more creative you become closer to the creator. And to repeat for the tenth time that there is no difference between the creator and the creature. For the creature has created the creator, and the creator has created the creature. These are... (Come, my darling. I've been waiting for you, Vicky. Yeah, sit down. Ten past twelve, darling.) So the creator and the creature in essence are one. But that essence has to be cognized. And the only thing that lies in the path of cognition is the stupidity, or wrong working, of the mind.

When one comes to realize this, then one goes beyond all dogmas, all creeds, all sex, all cults and reach the essence of things. And this is basically our teachings: to find the essence of things. And when you find the essence, you become the essence. And when you become the essence you land up in unity consciousness. Because with these dogmas, and dogmatic creeds... (Iris, stop making a noise!) With all these dogmas and dogmatic creeds you are lead away from the essence, because you stick to dogmas. Your mind becomes patterned. Then you go to church. [MAKES SOUNDS AND GESTURES] [LAUGHTER] What does it mean? It means nothing at all. These are all ritualisms. People, ninety nine percent I suppose, are involved in rituals which leads them nowhere. I suppose many need that as a starting point, I do not deny that. But one has to progress beyond rituals and find the true essence of oneself, and the true essence of yourself is nothing else but yourself. The only thing man has to do is to unpattern the mind, because it has been conditioned. So what you do is uncondition the conditioning. That's all. So simple. (Thank you, darling. That's all.) Uncondition the conditioning and you will find yourself in total innocence. Then, like me, you would become childlike. Not childish, childlike, in its own pristine purity. And when that is reached there would be nothing else but joy. Nothing but

joy, because you become the joy of the entire existence. And when you become the joy of entire existence, you experience the joy of all existence. What is stopping you from enjoying that joy is the crookedness, this cunning animal which I call the mind. So one can transcend the mind, one can go beyond it, or rather rise above it. And when you learn through your spiritual practices, how to rise above the mind, then you could view the mind.

Some years ago Roopa told me a lovely story. She said to me that in a semi meditational state, she said to me, "Guruji, you and I were going through the Alps, traveling in a car, and they seemed so high that she was worrying (she was driving), she was worrying how she was going to take me across those high mountains. And then it changed into a different scene, where she and I were in an airplane. And then I pointed down to her, "How high are the mountains now?" Huh? Do you see. They seemed like little specks there. Perspective again.

From where do you view things, from down here or from up there? Now, that is one of our teachings which we follow: to develop a new perspective, where you could see things from a higher level rather than from the ground level. And if you can see things from a higher level, you will find all this bittering, battering, bittering, battering of no consequence at all. But you are too involved in the various little businesses or doings of life. You are too involved in it. And yet, never take a rest for twenty minutes, half an hour in the morning or evening (pardon) [blows nose] to get away from it all, that is very important.

You do not need to go to psychologists (I beg your pardon), you do not need to go to psychologists, Amita, or psychiatrists at all. The human body cannot be cured by any doctor. A doctor might help to expedite the curative process, but the body cures itself; likewise, the mind cures itself. The mind can get rid of all its worries just like that. When a worry comes up, neutralize the mind by a spiritual practice; by doing pranayama, or gurushakti, or your mantra, or whatever, and you see the mind calming down. And when it calms down, then some good thought must definitely appear. It is an infallible law. And these things, through so many, many, many, many years trudging through the Himalayas, I've learned through various masters. Try it. Try it. If it doesn't succeed, chuck it. No one forces you. I don't force things on people. I teach, give suggestions, give directions. If you want to follow them, please do. If not, give it a try. The proof of the pudding lies in the eating. The pudding might look so beautiful, all the icing, all that do da's on it, but you got to taste it to see how good the pudding is.

Now, I've given you some little secrets of life that goes beyond Biblical teachings, Koranic teachings, the Vedantic teachings, beyond them all. I'm not only speaking to twenty people here. I hope whatever I say gets recorded for future generations, so they can be perpetuated. Just so simple, nothing difficult. Roopa, is that right?

ROOPA: That's right. Why not?

GURURAJ: You see, many of these teachers they get so involved in words, because they do not know their subject well. They speak from the mind. I do not speak from the mind at all. I just flow from the heart. Therefore I don't require any preparation on anything. I don't. Because the mind operates, as I said before, analytically, while the heart operates spontaneously. It comes from within, from the spirit within. And when I say heart, I don't mean this physical organ. I mean the core of one's personality. The reality that is within you: that is the heart. [BELLS] A short piece for our Vicky. She missed our Japanese symphony. So just a few minutes, okay? [JAPANESE SYMPHONY] We had a long talk. I've been talking since half past ten. It's half past twelve now, darling. And, of course, we had a little concert also in between. Some jokes and fun and laughter. And, of course, you were not here, so we thought we would give you a little Japanese symphony. We haven't got one of the garbha tapes, or something?

VIDYA: No, I don't think so. It's packed up with the course things, from the Chicago course.

GURURAJ: I would like to give you a demonstration of classical Indian dancing, but we haven't got the music. My secretary is so efficient.

VIDYA: It's already packed for the course.

VOICE: Just come to the Chicago course.

GURURAJ: Yeh, do come, all of you. We'll have great fun. This was just a little demonstration of more things that will be going on... And, right, I think, Roopsi, you give me slice of bread to eat, okay? It's half past twelve and I got to have my rest. I'm a sickly old man: open heart operation, severe diabetic having to take insulin every day cancer. So what? Who cares? If this body's discarded I can always take on another one, when the need... [END SIDE TWO]

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