

RAPID FIRE

GURURAJ: Please sit down. Pat, if you'll close the door because we want to go into meditation for a while. So we'll meditate for a few moments. [pause] Om shanti, shanti, shanti. Open your eyes slowly. This is to prevent pants from creasing. Yea. Good.

To give you a touch of the spiritual experience. Close your eyes and just relax. Take your attention to your breathing. Close your eyes, just relax. [Holds hands up, palms forward] [long pause] [Sanskrit prayer] Open your eyes slowly. Good.

How many of you felt a lovely peace inside you in these few moments. You see the power of Divinity that would pour to you through a channel. And I always regard myself to be a channel, like a flute. He blows the melodies, I'm just a piece of wood. And the world would enjoy that lovely music. You see. And most of you felt a warmth inside you. Right? Do you see. And with continuous spiritual practices this peace grows and grows and grows until it is unbounded.

I met those two I believe they're called Fundamentalists outside while I was coming, waiting for you to get ready. And I said, "Do come inside." And of course, what they told me was this, that they didn't know that they had to pay the fee to come in. And it is very reasonable for anyone to understand that this university never gave this hall to us for nothing. They have to be paid. Publicity has to be paid. Tea has to be paid for. And thousands and thousands of miles of traveling has to be covered somehow. So they just popped in. Mind you, I was waiting for them, really, to ask their questions. The second thing they told me was... the woman said that, "I am filled with the spirit of God." I looked at her, I just smiled. Because if you were filled with the spirit of God, then you must be God yourself. You're not there yet. I didn't tell her that. Don't displease people.

And mind you, when I cracked a joke about herpes and cherpes I was watching the crowd, and that woman was laughing the most. That's called being filled with God. And of course, I changed it, look, the birds are chirping around. Enjoy. So be joyous, chirp. Do you see? But what astounded me, and I always like a challenge, what astounded me was that that joke she laughed the most, because from here I could see everyone's faces and reactions. And I normally time my humor in such a way which would be most receptive. Sometimes testing, sometimes just, you know, innocent laughter. Because you always mix, I do in any case, the profoundest philosophy in the simplest words and laughing in between. You lead a person's mind to a certain level, then you crack a joke, this, that, it brings down, you know, gives them relaxation, rather. Then you proceed from there, so it could be driven home quicker. And I have had plenty of experience, as I said, lecturing around the world.

Good. Any questions you like to ask.

VOICE: [INAUDIBLE]

MERRILL: How about using the microphone [Inaudible].

VOICE: Do you have a question? Would you like to ask this question?

VOICE: No, no, you...

LORIETA: Beloved Guruji, could you tell us about the lives of devotion of either or both, Mary Magdalene...

GURURAJ: The what?

LORIETA: The lives of devotion of either or both Mary Magdalene and Sarada Devi?

GURURAJ: And Sarada Devi, yes, this was the wife of Ramakrishna.

LORIETA: Yes.

GURURAJ: Same. Same. Next question. [LAUGHTER]

Devotion is devotion, and devotion needs no division. For once your devotion is divided, then it cannot be called devotion. Because the first requirement of devotion is to be one pointed, concentrated. That is true devotion.

Mary Magdalene, in spite of her past... and who here or anywhere else could say that they never had a past? Everyone has a past. There is no saint that never had a past, and there is no sinner that would not have a future. Remember that. Mary Magdalene, in spite of her past, was a great devotee of Jesus, of Christ. Look at those beautiful words uttered, which sums up what I've said to you now, "He that is sinless cast the first stone." And nobody could do it. At least they were honest enough not to do it, because they had admitted to themselves that, look, we have done wrong. Or else, some fool... I was going to make this man walk, by the way, in spite of him being a Fundamentalist. [LAUGHTER] Yes. I'm not joking. Therefore, I invited... Where's Pat? Just call her in, please. She's missing the... She has paid for this meeting, and why should she waste her time. Perhaps he's trying to convert her into Fundamentalism? Yes.

So Mary Magdalene, after knowing Jesus, became a very great devotee. And if I would have been one of the men in charge that would grant the title of sainthood on a person, she would be on top of my list. I do know of the relationship, which you will read in a book, and I would like to do that before I leave this body the true story. There's only one pure consciousness, and that pure consciousness assumes from time to time different bodies, so I would be knowing which of the bodies this pure consciousness has lived in. So I could tell you first hand stories of Mary Magdalene and Jesus. Although Jesus used to wine and dine with the Pharisees and the moneylenders and things, and cohort in those places with people of ill repute, yet his consciousness was totally pure.

So, therefore, we say do not judge a book by the cover. He could be a very highly spiritual person and yet he might behave so ordinarily, like Ramakrishna that you mentioned his wife Sarada Devi. Right. He used to sit down... you know, dog eating his meal. You know, sit down there with the dog and share the meal in the one plate. If a psychiatrist should pass he would get him locked up in a lunatic asylum. He used to burst out singing and dancing right in the middle of a satsang. That joy, that ecstasy. He would be regarded as a madman. But yet he was a pure, pure self realized man. So these people cannot be judged, because judgment comes from our own little minds. And we do always think that we look at things objectively, but we really don't. For example, that perambulator over there is of a blue color perambulator, is that what you call it?

VOICE: A stroller.

GURURAJ: A stroller, whatever. In English we call it a

pram where a person with jaundice would see it to be yellow. It is not the fault of the stroller. It is the fault of your eyes, the disease you have of jaundice. So all these great masters could never be judged. And the only inkling you might have of their greatness is the deep love for all human beings and for everything, for every creature. Their hearts would suffer because of the suffering of others. They would give their lives to help others, to save others. Jesus was crucified not because he taught a new version of the Old Testament or things like that. That was not the real reason. He proved to be a threat to the Roman rulers. He proved to be a threat to the Jews that had their worship and their temple and things, and he spoke out openly against them.

Therefore, like these Fundamentalists so they could at least learn something. But I was told earlier while I was having tea that they have such a closed mind. Now, a closed mind could never reach God. You could never reach that universality if your mind is closed, if it's just running in a channel. So open mindedness is very very important. And like I was telling them, I've gone to the Greek Orthodox church, the Catholic church, mosques, everywhere. A lot of things that they said I

might not agree with, but there are a lot of things that were universal truths which I would recognize. I said, "Yes, this is right. This is right. Follow your path, by all means, and become a better person." So this young lady, poor lady, after saying that they didn't know that they had to pay to come in, she said that, I am filled with God, and I am connected to Him up there. If you are so disconnected down here, how could you be connected up there? Do you see. Poor people. Feel sorry for them.

I've heard Fundamentalists and people attending various meetings, and their main job was trying to break down, you know, what someone else is saying against, you know, what they believe in. But I know how to handle them. I know how to handle them. For example, I used to be in show business for about twenty years and there was one show, I think I had Tom Jones on that show, and I used to be in films and stage and all that and the [comparer?] that was comparing the show never turned up. He was apparently drunk. That's what show business people normally land up in: drink and drugs. So I compared the show, and there was a heckler. So I had to, because he was disturbing everyone else, two thousand seater theater... So I told him very sweetly, "You know my friend, the more I look at you the more do I seem to believe in birth control." And he just shut up and never heckled any more. I know how to handle any guy. Don't you underestimate your guru. Right.

Now, Mary Magdalene was a person of a pure heart. She was forced into the profession she followed, but after learning of Jesus' teachings she became a totally, totally different person. So much so that a great bond developed between Mary Magdalene and Jesus himself.

Jesus never died on the cross. Because of the political atmosphere of those times, and the governors of the various provinces there had plenty of problems. And of course one tried to push things onto the other, you know, like the one washing his hands off, you know, things like that, of the whole deal. Jesus never died on the cross, and he had a relationship with Nicodemus, who was one of his followers. It's a big, long story about Nicodemus. Actually, he set up Joseph into business, carpentry business and all that. And when Jesus was buried in the tomb he only went into a coma. And then when he got out of the coma, and the women went to anoint him and dress him, and all the things they do after a person is dead, they found him not to be there. The stone was rolled away and Jesus had left. He had regained his consciousness. The first person he went to see was Mary, not his disciples. And his disciples were such fine great people, you know, that all of them ran away when Jesus was in trouble. And one even gave him away for the crow, you know, crowed thrice. You know the story. And one to point him out, went to kiss his cheek. You know the story. Now, how to compare Mary Magdalene with Sarada Devi. That was the basis of your question. How can you compare? They are both highly spiritual people. And it was through the inspiration of Sarada Devi that Ramakrishna's teachings really gained a greater force, because she was a great inspirer to Vivekananda. An uneducated woman, you don't need

education to have spiritual force. That purity. You don't need education for purity. Sometimes the more educated you are the more impure you can become. That's not usually the case, but that could be the case. Do you see? So she was a very spiritual woman, and so was Mary Magdalene she became a very spiritual woman. For example, we blame her that she was a prostitute. How many of our people or any person know what they were in their previous lives? Very few. They don't know what they were. They could have been rapists, murderers, prostitutes, robbers, looters, thieves. They could have been any of those things. So why judge a person only of what he has done in this life, and has become a totally different kind of person afterwards, like the story of [Valyo?].

[Valyo?] was a murderer and a robber, and then he met a sage and the sage spoke to him, convinced him of a few things and gave him a mantra to practice, taught him other practices and he became, Valyo became Valmiki, a great sage, who wrote one of the greatest works of literature called the Ramayana. Do you see? So, therefore, all scriptures and theologies say, judge ye not. Do not condemn. I never condemn anyone. These Fundamentalists, for example, I would never condemn them, no. If they have such a firm belief in what they are doing, by all means, carry on. You might be in grade one, you'll pass to grade two, three, four, five, six, to whatever. You're not to be condemned. I never condemned anyone. I never would. I say, "Good, good for you, if this is your firm belief. If your mind is open and not indoctrinated, and if there is purity in your mind, by all means." I think, Pat, she said, as I repeated before that, "I'm filled with God." I should have bowed down to her, really, if she was really filled with God. Before you came in I was telling them that when I cracked the joke about cherpes she was the one that laughed the most. Do you see?

So now we come back to Mary and Sarada Devi. They both were saints, very pure. One was a saint from childhood, and the other one became a saint. So Mary is a wonderful example that no one is lost. Everyone can better their lives. There is never any hope that is lost. Forget illumination, forget self realization for the moment, it will come on its own. But be prepared. Preparation, that's important. Prepare the candle and prepare the matches, and to light it it takes half a second. But the greater part lies in the preparation: making the candle and making the match. Then you ignite it. So aim at a better life, a better quality of life, truthful life. True. And you will find you becoming a better person. And when you are ready, illumination is just there. That's what happened to me.

I followed, I told you the story, for those that have never heard it on tape or what have you, that I met my guru. I met several gurus and listened to them and learned a bit from them. You can learn from everyone, even from ants crawling on the floor. You've seen the lines, they crawl but they never bump into each other. Look at the precision. Do you see? So you can learn from everything. So that's how I learned a lot from others, until I met the real guru that could give me that touch to reach that stage. So for eight months he never took any notice of me. He used to shout at me, yes. That's the notice he took. "Why is this piece of paper lying there, or why is that pen over there, or why is this table a little askew,"

things like that. And all of a sudden, after eight months, he says, "Come, come, come. Let's meditate." I start meditating and two hours seemed like just two minutes. I was gone for two hours. And when I opened my eyes everything was covered with gold, and that still persists. All I see is just gold around me. Do you see? But the preparation was there.

And the reason why my guru postponed all this was to break down my ego. Because I was egotistical, arrogant, you know. I used to be quite a nice looking young man in my young days; today I am, you know, ugly. Yes, and all the young girlies, the phone never stopped ringing. Plenty of money. He tried to break down my ego, because only when you lose that ego part, that I ness, that I am the cat's whiskers, or that I am... (Do you have that expression in America: cat's whiskers?) That I am something. Once that's broken down then that's the past. So all these practices help you to break down the ego; the sense of ego that I am it all, the entire universe is centered around me. And that's where all the greed and selfishness and avarice and all those things come from. It's just a sense of that small I, instead of the big I; although the small I is contained within the big I. But what happens is this, it's vice versa, the small I feels that it contains the big I. It's the other way around. The small I is contained within the big I, within that superstructure. You know, this room here can't say that it is the entirety of the building, it is just a little section. And so both were saints. Both were great saints. Next.

VOICE: I have a question.

GURURAJ: Yes, by all means. I think it's the first time I see you. What is the name? [Tabasa?] [GLITCH] Lovely name though.

VOICE: Thank you.

GURURAJ: Sounds so nice.

VOICE: Thank you. Well, what I wanted to ask... (oh, I'm sorry.) What I wanted to ask was, if meditation has nothing to do with religion, why is it that you keep jumping on religion, you know, discussing things that happened in the Bible and the use of these symbols?

GURURAJ: Very good. Very good. The main purpose of religion is to tell people how to reach God. The main purpose of meditation is also to reach God. Religion follows certain ways that's mixed up with a lot of ritual. Religions, different theologies, have different beliefs. For example, some religions believe that God is a person sitting on a golden throne with a long beard up there in the skies somewhere. And some religions tell you that God has six arms, you know, and all that. Although he can only use one knife and a fork at a time. They don't talk of six mouths though. Right. So you have all these various ritualisms, while meditation is a scientific process whereby you reach that divine self within yourself. And the reason why I do quote now and then certain passages of scriptures is because they are basic fundamental truths. Now, if I should speak to you in a very highly scientific language, which I can, because I'm used to speaking to professors of universities and the medical fraternity and blah, blah, blah, blah, you won't be able to understand me. So I speak to the people that would understand me within their own personal concepts.

Now, can you deny, love thy neighbor as thyself? Can you deny it? You can't. It's a universal truth. The only difference between me and what... the scriptures don't say how you can love your neighbor as yourself. It's just an injunction: love your neighbor as yourself. But the difference between that and me is this, that I show you how to love your neighbor as yourself and become one with your neighbor, become one with the universe. I show by giving you practices that would make you love others. Do you see? In other words, it's an analogy I love to use, to make yourself beautiful. The nature of a flower is beautiful, but that's not the only thing it does. It also enhances the beauty of the garden around you. Do you see?

So there is no difference at all. And I'm a respecter of all religions. If someone asks me are you Christian? I say, "Yes." They ask me, are you Muslim? I say, "Yes." They ask me, are you Buddhist? I say, "Yes." Why not, since we are all of it, if we know the basic truths. Because the basic truths of all theologies are all the same. There is no religion that would not say, God is love, and love is God. Is there any religion? No. I've never come across it, and yet I've studied every one. You see, basic truths are the same.

Now, for an analytical mind in today's technological world, if you can teach according to what is required for the day, then you have achieved some purpose. During Jesus' time, for example, he used to say, "Believe in thy Father in Heaven." Today if I tell you to believe, you are just not going to believe. If I tell you there is a fire burning outside here, you're not going to believe me. No. So the difference is this, although I would like you to believe, I do not deny your belief at all, but like you to experience the fire. Do you see? And then it strengthens your belief and your faith that there is a fire burning outside. Do you see?

In this hospital this man was lying in bed very ill, and the doctors had to work on him. And of course, in hospitals you have the curtains that they draw right around you, so it doesn't interfere with the other patients around. And so when the

nurse came this person asked what was happening? "Why did you draw all these curtains around me?" So the nurse replied that, "Sir, on the other side of this hospital building there is a big fire raging, a big building on fire, and we closed these curtains so that you might not think you were in another place." Yes. Okay? Fine.
Next. Yes.

VOICE: [?????]?...get out of the tapes?

GURURAJ: You see, what happens these talks I give are not for only these twenty or thirty people sitting here, Maurine. The talks I give here is not only for these twenty, thirty people sitting here, but these tapes get distributed around the world. So therefore they like to record, so a person, what I'm talking about, through my mike, the person could also know what question was asked.

MAURINE: Could you please talk a little bit about the connection or the relationship between physical injury and spiritual need?

GURURAJ: Spiritual...?

MAURINE: Need or development.

GURURAJ: Physical injury.

MAURINE: Right.

GURURAJ: Good. We are misplacing the emphasis between the words physical injury and spiritual need. The spirit has no need at all, because the spirit is complete. That's Divinity. That's the spirit is complete. Physical injury has nothing to do with that. Physical injury has a lot to do with the psychological makeup of your mind. Some people you find are prone to accidents. Because their minds are prone to accidents. And because of their thinking, you know: accident, accident, accidents. It's in the background of their minds, and they become prone to accidents. For example, if you decide to jump down the bridge here please do not it has nothing to do with your spirit at all. Your spirit is forever pure. And it was never born, never will die. That which is not born could never die, it is eternal. It is always eternal.

You know talking of eternal, I went into the men's room, when you go down here you can see it, you know, it is written on the door, MEN, m. e. n., but the e was missing. Just the m and the n was there. The e must have fallen off. The most important part had fallen off: the e for eternity. Do you see?

So the spirit within oneself is forever eternal, and physical injury has nothing to do with it. Like this man in the wheelchair. Who knows what kind of karmas he has performed, what kind of actions he has performed, so that he is paying off his debt to reach the purity, to reach the eternity of himself. Who knows? A spiritual master would know. He could go back into it. But it will not serve the person any purpose whatsoever.

For example, many times people ask me, you know, and I normally smile at it, they say, what was I in my previous lives? And it's very easy for me to tell them what they were in their previous lives, you know, I go back into their minds and the entire samskaric that's a Sanskrit word samskaric makeup, and tell them what they were. But people would not like to hear what they were. They always like to think in a previous life they were Cleopatra or the king of Macedonia or something like that. Do you see? So it does not help. What helps is our present, and how we behave in the present, how we act in the present, what spiritual practices we do to purify ourselves, clarify ourselves.

And sometimes to clarify ourselves we need to go through intense heat. Yes, depending on the karma or the samskaras we have within us. For example, the finest steel is made in the hottest fire. White heat they call it, that makes the finest steel. So we have to suffer sometimes to make the finest steel of ourselves. It's also like making ghee. Ghee is clarified butter, which the Indian people use. They don't use butter, they use ghee for all their chapatis and things like that. Now, it's ordinary butter they take and which they boil and boil and boil on a stove until all the dirt and things that's in the butter, and the salt and things rises to the top by boiling. And that is strained off, so you have clarified butter. But now look at the process, the boiling. The butter has to go through the boiling. Do you see? For example, if your pan is very greasy you've got to use, what do you call that scourer, steel wool to get it clean. The poor pan, how it suffers. And the steel wool. Now like that. So many people that suffer in this world would need it to cleanse themselves.

But there are ways, scientific ways, scientific methods that we teach that combines religion, psychology, the works, theology, everything that could make the past much more easier. That could make the past much more easier. And therefore guides or gurus are necessary. A guru is a guide. It's like a map when you are traveling on the road. It shows you to take route 257 or route 64, or route 1,500,000, you know. It tells you the route to take to Edwardsville, for example. You see? So these things are necessary. You know, these spiritual masters are necessary to show you the route. Otherwise you'll just be stumbling along, going through this road and that road and not knowing your way, until you meet someone and say, look, I want to reach such and such a place, Mississippi River, and show me how do I reach there to get on to the river boat President. Then they will show you. You take this road and you will reach there. So

therefore, that's a necessity of having teachers, spiritual masters. Like little children when they go to school, they have to be taught their A, B and C, and once they know the alphabet, then they can read for themselves. So these things are necessary.

So, back to your question. Physical injury has nothing to do with the purity of yourself. I've told this many times that one of the happiest people I've seen and known, and still know her, is a person that contracted polio since very early childhood, and she's been in a wheelchair all the time. But what a bubbling joy. Just to be in her presence is so wonderful. She's so joyous, bubbling with joy, genuine joy. Do you see? And for ordinary people the more of their spirituality that they bring out into their daily lives, the more joyous their lives can become.

Hello. How are you? Good. Nice to see you.

TY: Dear beloved Guruji...

GURURAJ: Ah, you remembered it right. [LAUGHTER] Were you at that meeting once, where Ty said, "Guru." I said, "Sorry, Guruji." And he said, "Guruji." Then I said, "No, beloved Guruji." So he said, "Beloved Guruji." Then I explained. I said, "Aren't we all beloved of each other?" We're all one. We are living on the same little dust of a planet. That is how greater and greater love flows, and brotherhood, and that togetherness. Yes, beloved Ty.

TY: Every day we think in terms of time and space. But where are we now, really?

GURURAJ: ...profoundest questions. His questions are very profound. Like last time he asked a question which I said, "Look, I can't do justice to it in ten minutes. Let's leave it for the next morning." And then of course I gave a... you were there that morning. I think I spoke about an hour and a half on that question. Now, your question now was, what's the difference between time and space, or how do we relate to it, or where do we exist?

TY: Every day we think in terms of time and space. But where are we now, really?

GURURAJ: Yes. That's very easy. You're nowhere. And yet if you separate that word "nowhere" just take that w and move it to the left you are now here. Do you see. From nowhere you are now here. And that is to be appreciated. Because people normally live in their past. All the past is mulling around here now in the mind. And if they don't do that, they project the past into the future, and they are mulling around in the future of things that might not happen. I've been

telling some ladies that next week you are going to a party, and you're worrying now already what dress you are going to wear. And then you try and pick out an unusual dress which you think will be something nice, and meanwhile you go to the party and you'll find six women wearing the same dress. Do you see.

[END SIDE ONE]

GURURAJ: So people are always thinking in the spheres of time and space, which is nonexistent. Its existence or creation has only come about because of this little conscious mind. We view this world to be so large: twenty five thousand miles in circumference and eight thousand miles in diameter. But just fly up about two hundred miles up, it'll seem like a speck. So where has that space gone to? Here it is twenty five thousand, and I've traveled around this globe, I don't know how many times I've done it, and yet you fly up high and it's a little speck. So where is that twenty five thousand miles and where is that speck? So, talking of the speck, it is your perspective in measuring space.

Now, when you come to the conclusion of space, which is a linear measurement, then naturally time attaches itself to space. And space attaches itself to time, because we are moving linearly. For example, from here to walk to that table, you could say it's eight feet or ten feet. Now, walking that ten feet, naturally it would take ten seconds. For example. Right. So therefore time and space are always allied to each other, but in reality it has no existence. Time and space has no existence whatsoever, except that its existence lies in one's mind.

The other day I was giving someone an example that, say you have to walk two miles, and you have an interesting friend like TY with you and you start chatting about this that and the other, and the two miles will pass by so quickly. You would not be conscious of the space, the two miles. And neither would you be conscious of the time, because the conversation was so interesting. Do you see? On the other hand, you have to carry a twenty pound load for two miles walking alone, you know, and as you proceed further that load becomes heavier and heavier. Now, it is still the same twenty pounds, but you are getting exhausted. The weight is... that twenty pounds is not becoming forty pounds, but because you are becoming exhausted, walking the two miles, that the load seems heavier to you. So now, this would illustrate that time, space are all subjected to one's conception. Here you might see a large mountain, and you just fly a bit higher and it would seem like a little mole hill. But of course we human beings normally make mole hills into mountains, the other way around.

So to repeat again, in reality, from the absolute sense, there is no time and space. Because the whole of eternity is just a fraction of a second. And if you can travel the way I do throughout the universe in the nirvikalpa samadhi, then you will see that gigantic stars, which are thousands and thousands and thousand of times bigger than our little planet Earth, yet

in a moment they are born, and within a split second they are destroyed. And yet those people living there would think it's lasting for five hundred billion years. Do you see? So it is nonexistent whatsoever, in reality.

But now here is a very important question which is very deep. If we find certain things in this world to be real, and at the same time admit to its unreality, how come unreality has superimposed itself upon reality? Have you got it all down?

Good. That will be one of the questions on the California course. (Come to the California course, Ty. That will take two hours to answer.) If our conception that everything is real, which in reality is unreal, then how come the unreality has superimposed itself upon reality which is real, while unreality is unreal. Remind me of that. I will... you know, I forget. I say something now, and ten minutes later if you ask me what I talked about this morning I don't know. I live in the moment: finish. So those of you, many of you are coming to the California course, so those of you who would like to come have an open invitation. Have you got a checkbook there? I'll write it out. You can sign it. I don't

mind. For the air fare or whatever.

Very good, Ty. Very deep thinking. What do you read mostly? What kind of books do you read: philosophical, psychological, metaphysical. Yes, I could see that, yes. You have a very very inquiring mind, which is very wonderful. In this country, in America, and I'm very, very pleased about it, that people of different races and different colors are not discriminated upon at all like they are from the place I come from, and they have equal opportunity, depending upon their own ability, upon their merit, you know, which is really, really nice. I'm so glad. And then, of course, you do enjoy an occasional novel. Yes, you do. Right. But you don't read novels like James Hadley Chase, that I can see. Yes. Right. What kind of work do you do?

TY: [INAUDIBLE]

GURURAJ: You're a pharmacist.

TY: [INAUDIBLE]

GURURAJ: Oh, I see. Because my son is a lecturer in pharmacology. And I think he is going to come to America, too. He's got a Masters, and he wants to do his [D.Pharm?], Doctorate in Pharmacology. To research. [Praneet?] [Praneet?] Good. Then he will meet a pharmacologist. He's very bright and very handsome. Very good looking. Sunita, you must meet him. [HE LAUGHS] Good. Next question.

Now you see how it works. You see? [MIKE PROBLEMS] It's alright. It's alright. You see how it works, the miracle of thought power. Why did I mention Sunita? Because I saw something bubbling up in her mind. Or else I could have said there are so many pretty young girls here, you know. For example, that lady in the yellow dress. I can't see your name. Your hair is...

VOICE: Cheryl.

GURURAJ: Cheryl. Yes, and plus others of course. I mentioned Sunita because I saw a question bubbling there. You must tell this to the Fundamentalists. Okay.

SUNITA: Beloved Guruji, I know I must surrender myself to myself. I must surrender to myself.

GURURAJ: You must surrender to yourself.

SUNITA: Right. And I know that. Before you can experience any universality, must you achieve that first?

GURURAJ: Beautiful question. Very good question. The question was, to repeat it, that must I surrender to myself first before I can reach universality? The answer is yes, but there are qualifications. You can never surrender to yourself unless you surrender to someone else first. It could be a surrender to a deity which you might believe in. It could be a surrender to your beloved, your boyfriend, whatever. I know you got no boyfriends, you are a bit too detached for that as yet. But don't you meet my son, or else I'll have to take you away from America and send him to Germany or England, somewhere else. Because he won't be able to study then, you see, if he should meet you. I'm fun loving, you know. Nice to see people smiling. And there's a lesson for this: always be joyous. Have a smile on your face and take life beautifully, because there is great beauty in life.

Now, to be able to surrender to oneself is the highest ideal that one could achieve. To make a beautiful pot of food, that's the ideal that you have is the dish you are cooking. But to cook that dish, to make a pot of soup, for example, you have to cut up all the ingredients, the carrots, and the... whatever goes in soup, I don't know. I must ask Mataji about it. She'll explain me. So the preparation is necessary. So self surrender is somewhat allied self means one's inner self it is allied to one's outer self. So if you can totally surrender to something which is the outer, the environment... And the mind

through meditation gets conditioned to seeing the beauty in everything. I would worship these flowers, for example, because I see Divinity in it. It's filled with it. Filled with life or else they won't grow, they'll die. Do you see?

Then after achieving a great measure of external surrender, one surrenders to oneself. Now, what does one mean by surrendering to oneself? Surrendering to oneself is the total acceptance of oneself as one is, and not live in a fantasy world or a dream world. It's facing yourself. I am me. That's the idea behind it. And I accept me in spite of all my faults and frailties. And when you do that you will find the faults and frailties will disappear, because the mind has the tendency, when you surrender to yourself and face yourself, the mind has a tendency to look at the better things of yourself. And the more you look at the better things of yourself, the faulty part would fade away, because of the force of the good things you see in yourself. Like that you would gain more and more self confidence, self reliance, you would be able to stand on your feet without being dependent. Right. And when you become... Then you lose dependence, you become independent. You stand on your own feet. You don't need crutches. Right. After that would follow, you become non attached to the lures of the world that takes you away from self surrender. You become non attached. You accept everything. To be in the world and yet not of the world. Do you see?

Now, that is true self surrender where the ego is clarified. And when the ego is clarified the filters are taken away one by one. And then you see yourself as you truly are with naked eyes and not with various colored sunglasses. That is self surrender. And when you achieve the height of self surrender the small i disappears and that self, the small s rather, disappears, which is the same as the small i. And then you see the big S, which is the real Self, and you become one with God. And you see universality, because Divinity is universal. These are the various stages that one goes through. And in our teachings people are led slowly, slowly, gradually, according to their capacity, through all these various stages, where they merge into the real self. That means that little drop of water, which you regarded to be so important, is merged into that vast ocean of universality and you become one with that ocean. You become universal because you can't separate that drop from the ocean once you're in it. You can separate a drop, but it won't be you. Do you see. It's beautiful. Beautiful concept. I can write a whole book on that the meaning of self surrender. Yes.

So everything, like everything in life, you know, there are steps and stages. Some goes faster and some goes slower. For example, you know, matric is the standard you pass, which is standard ten before you go to university. Well, in America you have different systems. And I passed my matric at the age of fourteen. Because what happened was that when, standard one to ten. Because when I was in standard one they promoted me to standard three. When I did standard three, they promoted me to standard five instead of doing four, because they found me a bit too advanced, you know, for the standard four class. Like that it went on, and by the age of fourteen I started going to university. You see? Like that. So this means that one's progress depends upon oneself. Do you see?

So self surrender is something very beautiful. But one must never confuse the small s with the big S, and it is so, so easy. You try on a blackboard. Draw a big S and you will see how that small s can very easily fit into it without even knowing that the small s existed. Because the small s is subjected to time and space, while the big S is spaceless and timeless. So, therefore, sometimes I wonder why, you know, many governments of the world, including, you know, our country, we Americans, try to spend all these billions and billions and billions for the space probe. What is this technological progress going to help you when you cannot fathom that big space that is within you? I'd rather those financial resources and help underprivileged countries like, say, Ethiopia, or other Central African or Asian countries, where people die of starvation so much. They haven't got a piece of food to eat. See rather that would be spending it wisely. So, well, I suppose in the technological field and they have a wonderful excuse, oh, yes. You know the Russians or the Americans or whoever, wonderful excuse, that if they invent something, we got to invent something better to protect ourselves. To have peace. But you could never find peace sword with a sword. Sword against a sword will never bring peace. Conquer the heart, and that is not conquered by the sword. Well, you know in politics and things, which I'm not interested in. Politics is the profession of the second best, always. And there are always strings attached to politics. Everyone is the finest politician in the world, according to his campaign speeches: I promise to bring you water, and I shall drain the Mississippi from all its iron and mud, and I shall do this, and I shall do that. And nothing is done. What is done is this, that they draw their fifty, sixty thousand bucks, or whatever they get paid a year. That is done. Do you see? I'm not against politics. We need a governing body to run things. But how they run it, that's another question. So self surrender, merging the small i into the big I; that is self surrender. You must meet [Praneet?], that is my son, the lecturer in pharmacology. He is very spiritual and he knows a lot about self surrender. Unfortunately, he's married. [HE LAUGHS] Next?

VOICE: [Guruji, it's time to go] [INAUDIBLE]

GURURAJ: Oh, is it? What a pity. I can carry on talking for hours. Chatterbox, just chattering away. You're looking up that way, to see this way.

TERRY: That's the viewer right here.

GURURAJ: Oh, so I saw you looking up that way so that the... Ahh, now, that... look, look at the wonderful lesson I've learned here now. Can you see the lesson? That thing is tilted so you look up, and while looking up you're looking straight ahead also. So while looking vertically, you are also looking horizontally. Gives you the horizontal view by looking vertically. Isn't that practical? Everything teaches us something in life, if we are receptive enough to learn. That's important. Do you see? Importante. She's teaching me Italian, or is it... that's Italian, huh?

VOICE: Si.

GURURAJ: Si. Si, seniorita. [Como esta de [????] gracia.?)

ROOPA: [Molte?] bello.

GURURAJ: [Molte?] bello. Mind you we have [malta bella?]. It's a porridge for children in South Africa. [LAUGHTER] It's made with malt, you know, malta bella. No, this is no joke. It's the truth. Malta bella. Good. Well our chairman says time is up. So there you are. So nice to have met... I mean old meditators and the new people that are here. It has been very pleasant being with you. And in future when I come around here or in a nearby town, try and come along. It's always fun: words of wisdom, the spiritual energy that's imparted. And in the presence of a spiritual master you would always, you know, things rub off. You get re energized in some way or the other. It's called grace, or whatever you want to call it. And then a lot of laughter and fun and joyousness. Roopa formulated... what are those four words of yours: to inform, to educate, to entertain, and to uplift. And then, of course, to the new ones that are here our motto is, life, love, and laughter. Always. Thank you, very much.

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