

RAPID FIRE

GURURAJ: Most of you might know that the most difficult muscles to relax in your body would be those around the eyes and the cheeks and this. Right. When they are relaxed the entire body becomes relaxed. Now just watch me. It just takes a second or two, you know, how the whole face just becomes relaxed. Gradually, the whole body starts relaxing. So, before meditation... don't concentrate, because that will defeat the purpose. It will make the muscles of the face even more tense. Just gently, just let go, as if your face is sinking down. Nothing wrong in sinking down. I sink down and sing to Divinity all the time. Good.

Now, at every course we do have a rapid fire session, so that everyone can have a chance of asking any question they like. Fine. The purpose is this, of course, that one person asks a question and then I speak an hour, hour and a half, or whatever on it, and the others do not get a chance. So you can ask anything you like. It does not need to be philosophical or metaphysical or.... Anything ordinary. Hm? Okay. So someone make a start and I shall answer. I think, Vidyaji, is there a spare chair? Would you guide people's hands coming up? Or perch yourself here. Perch. Uh huh.

VOICE: [INAUDIBLE]

GURURAJ: Would you? No, sit... Come here, my darling. You sit there.

JAGRITI: Guruji, sometimes in life we will run up against someone who for no explicable reason dislikes us and makes life very difficult and uncomfortable for us. How can we respond to a person like this without incurring negative karma? Why do these things happen and how should we handle them?

GURURAJ: Good. Well, being rapid fire we will have to answer briefly. You meet a person for the first time (I think you need it a bit... What's happening? I can't hear my voice.)

ROOPA: We could hear very well.

GURURAJ: You could? Okay. Perhaps this button was loose here. [TAPS ON MICROPHONE] The African drum beating out a message: I love you. Yes.

We meet a person and instantly dislike the person. The main reason for that that the vibration that person emanates does not gel with the vibrations that you are emanating, because vibrations, the external ones which one can observe and feel, are always based around thought forms. Now, if that person has those thought forms which are not alike to yours, naturally you would develop a repulsion. The remedy would be this, that shun the person. Or say, "Excuse me, I've got to make a phone call," or something, or "powder my nose." Don't use the word "powder my nose" because that will give him more ideas. Yes. You shun that or otherwise you just say, "Poor fellow, his thoughts are so unregulated and so gross, may he have better thoughts." Have that prayer in your hearts. That might help him a lot. And the very prayer that you have in your heart helps you too towards a better understanding. And we find this even in married life, where a husband and wife they love each other, they do, well they like each other because the real meaning of love has not been reached yet for most. But you develop an understanding and that goes a long way. But if you find the person's negativity to be too intense, rather move away. It's better, because you might be very susceptible and his negativity could influence you in some way.

The third path, the third way, rather, is when you find a negative person just do gurushakti. It forms a sheath around you and you do not get affected. Do you see? And that practice of gurushakti also helps in another way, that every action you perform, every karma you do would have an impression upon your subconscious mind. And any impression must have an expression. So, by having the mind involved as much as possible... you don't need to sit down for it, even while you're typing or working out your law books and all the statutes and what have you. She's a lawyer, by the way. You all know that. And she's the one that wins all the stupid laws in the country. [laughter] Like I have a position of a judge in South Africa, which is not a full time position, but they call me in when they require me for films. And of course I watch a film and pass my judgment, you know, [??????] in the film or reject the film, ban it or pass it, or give it parental guidance, or an age limit, 2 to 18 or 2 to 14, 16. It's a judicial person. Now, the type of things I have to see, humph, can drive you mad. Thank God I got that sheath around me that does not.... Because today, you know, the films that are made is just, just horrible. The violence and rape and sex and... And that really do reflect the mentality of the people, because the producer is there to make money and he will only produce things that will sell. You see? So these things go on and on. As long as we protect ourselves you're okay. Next.

VIDYA: Jammu.

GURURAJ: Jammuji. Janakaji. Janaka was the father of Sita, the wife of Rama, you know. And if you want to read Rama, it's an epic poem. It's about so thick. And in this poem it describes... They have wonderful metrical systems in there, which is just astonishing for the age in which it was written. It was written by a chap called [Valyo?] and... (Sorry,

Jammu.) And [Valyo?] when he wrote the Ramayana... Rama, you know, is a deity worshiped by the Hindus, and "yana" means the story of Rama. And in there is described the duties of parents to children, and the duties of children to parents, and the wife's duties to husband, and the husband's duties to the wife, and things like that. So it's an ethical work. Now, this [Valyo?], who was a murderer, thief, rapist until a sage came by. His name was [Naradamuni?]. You know, and after having discourses with [Valyo?]. [Valyo?], through the practices given to him so that he became a saint and wrote the Ramayana. Right. And of course, Rama married Sita, who was Janaka's daughter.

And here's something very interesting to know, and most of you might know it, that the greatest works of literature, philosophy, metaphysics were written not by the rishis that lived in caves, but they were written by very busy people. Kings. Janaka was a king. Bartrihari was a king. Rama was a king. Krishna was a king. And all these great compositions were done by them. So, don't ever think you are too busy to do anything. There's always time to do things. Now, if these monarchs could rule kingdoms, empires, and yet bring forth the deepest philosophies, everyone can do it. Perhaps in a small way. Perhaps in a big way. But you start small and you develop big.

Janakaji. You see, I've told you about your father in law.

JAMMU: [LAUGHS]

GURURAJ: No, no, I've told you about your daughter in law. You're the father in law.

JAMMU: [LAUGHTER] Ah, that's another question. Who is the monkey king? No, that's not my question.

GURURAJ: Who is the...?

JAMMU: The monkey king. I'm reading the Ramayana right now.

GURURAJ: Aha, how did I know? Right. Good.

JAMMU: Ah, well, must be in the currents.

Gurujji, who was Christ's guru? Some have said that it was John the Baptist, and others say other people.

GURURAJ: Good. The monkey king, Hanuman, was featured in the Ramayana and he was noted for being devotional. He would give his life for Rama whom he loved and to whom he was totally devoted. When Rama with his war with [Vallee]?, and Rama was being killed, so Hanuman was a big, you know, strong man, he could fly through the air. And as a matter of fact, with his tail burning... Well, this is mythology, you know, poet license and things, but there's a lot of meaning to it, what devotion can do. Right. He set the whole of Ceylon on fire which is now called Sri Lanka, and at those times it was called Lanka as well and there were monkeys there. Hanuman was the chief one. And between Ceylon, as you know it, and India there is an ocean there. And all the monkeys and birds, you know, like something similar to St. Francis, where all the birds used to come to him and the little animals because of his love and you know, drop stones and things to... little pebbles, perhaps, or whatever, and the monkeys would lodge them, blocks of stones to build that bridge so that Rama could cross over into Lanka and destroy the demon king Ravana, because Ravana had abducted Rama's wife Sita and he had to get her back. And it shows you the purity of Sita, because Ravana was love smitten by Sita. He loved her so much and he wanted her, but Sita would not budge. She preserved her chastity, her loyalty to her husband, and her purity. Do you see? So, there's a lot to learn from it, not just from a literal point of view, but the deeper understandings that it gives forth. It depends how much you can understand, and how much you can dive deeply into the teachings that are there. Right.

The second part of your question was? I got lost in Rama, sorry.

JAMMU: Yes. Who was Christ's guru? Was it John the Baptist or another?

GURURAJ: Gururaj had no guru. Rama had no guru. Christ had no guru. Krishna had no guru. I had no guru. I mentioned my name first, and I tell you why: I was born with that realization. And it was not the guru's wisdom or knowledge that opened up to make me know who I am. But he was one of the guys that prodded me really to know who I am or what I am. Who am I? That's a question he made me answer myself. So, guru not in the sense of taking you from a, b, c, to M.A. or Ph.D, because you had your Ph.D already. He was there to remind me. So in that sense, of course, I call him my guru.

And the same thing... Jesus also had many gurus. He went to India and learned under certain sages. And if you read the book on Levi, the gospel of Levi, something? Is that the title, dear? Levi. The gospel of Levi, something like that. Right. [VARIOUS RESPONSES] Yeh, Levi, I know. I remember that name. And, there too, it describes all the places where Christ went. Christ went to learn in Egypt. Right. And then in Tibet, as well. And he joined that sect that taught esoteric teachings, the Essenes. And he learned a lot from that. And all those you can call gurus. Anything you learn from is a

guru. I learn from the fragrance of these flowers. Those flowers are my gurus because they make me appreciate their fragrance. Everything is a guru. It depends how we look at it. Look at this mottled carpet in front of you. Just look. Do you know you can see so many faces in there? You can see animals in there. Right in front of me I see a lion's head there in this mottled carpet. I think, "What's it trying to tell me?" And so your mind is led on in contemplation, [???? and dive deep?]. That is going to be tonight's subject, of course, where you dive deep into that. Well, we'll go into that later. Then everything is a guru, everyone has a guru. Yes. It depends upon that spark that is ignited between guru and chela. And it's very few people that would have the understanding to recognize the significance of the various patterns I see, and the faces I see in this mottled carpet. So, therefore you need the human being that could converse with you in your language and thereby learn. And he's your guru, simple as that.

And then, of course, a true guru normally gives a push in the form of spiritual force, gurushakti, and things like that. He imparts. It's like sitting next to a fire and you would feel the warmth, you know, on a cold day. And you feel comfortable there next to the fire. So, true chelas or devotees always feel very comfortable with their guru. And this I'm talking of my personal experience from my travels all over the show and meeting people and people and people and people. One lady wrote to me yesterday afternoon and there were some disappointments in her. I read the letter and I just spent about ten or fifteen minutes with her and all her doubts were expelled, and she's her old loving soul again. Do you see? Therefore the human touch is necessary. Otherwise you would just wallow, you know, in those thoughts she had in her mind in his or her mind, whatever. But if proper explanations and things are given, thoughts can be changed and a different perspective could be gained. That is why people need true masters in this world. You find a lot of bogus masters, you do. It makes you feel comfortable.

Like you might know the story, and I might have told it to you before, I don't know. You know, I speak all over the show and I can't remember what I've said where. It's a story by Ramakrishna and he talks of physicians. He says there are three categories of physicians. One physician will give you a bottle of medicine and tell you to take one teaspoonful three times a day. The second category of physicians will speak to you and convince you how the medicine will help you. And the third category of the physician will put his knee on your chest and make you swallow that medicine because he knows that's what is needed by you. I'm a combination of all three. So when it requires a strap, I use a strap. When it requires a bit of patting, I use the patting. And when it requires a bit of hugging, I do that too. Next. Yes.

VOICE: Guruji...

GURURAJ: On your knees, here, please. Take off your shoes. On your knees. On your knees, knees, knees, knees. Namaste.

I spent a whole night meditating on you. Have a sip of this water. In my meditations you came to me in your physical form, and with that a sound came which is your spiritual name. And your spiritual name is Danusha. Will you write...? Is there chalk, piece of chalk there? Write at the bottom. Could one of you guys do that? D A N U S H A, Danusha. Just put a line between n and the u.

ROOPA: Right here?

GURURAJ: No, between the n and the u. I don't mean you. I mean that u there. Yeh. You write. Put it again.

ROOPA: Oh, you mean here?

GURURAJ: No, no, no, no, where it was.

ROOPA: Alright.

GURURAJ: You didn't catch the joke.

ROOPA: Oh. [LAUGHS]

GURURAJ: I said the u. I don't mean you.

ROOPA: Right.

GURURAJ: Right. Dan means wealth, be it material or spiritual. Usha means hope, hope for the naturally with you it would be the spiritual, I mean predominantly so, of course, there would be a desire for material well being as well. But of course, I always tend to look at the spiritual side of things. So don't pronounce it Dan. Dun. Say it.

DANUSHA: Dan.

GURURAJ: Dan, Dan, Danusha. Now, Usha also means hope, and it also means dawn. So, four years ago when you were in a troubled state of mind, right, I felt it. I was thousands of miles away. There's one word I said to you, which you thought was your spiritual name. It was not. I said to you Aruna. And Aruna... Arun means dawn, male version. Aruna means female version. So, what I was trying to tell you that look at the dawn, look at the rising sun and get out of that black mood. Danusha, God bless you. Good. Now, your question. Of course, you can call her...

DANUSHA: Beloved Guruji.

GURURAJ: You can call her Danu for short. Hi, Danu.

DANUSHA: This is from my son, Todd, who is also one of your meditators.

GURURAJ: I know. Naughty boy.

DANUSHA: Does the self realized person become angry or upset? If so, how does it differ from the anger or upset of the ordinary person?

GURURAJ: Very good. Very good. He's sixteen years old. Four months to go before he reaches seventeen. Is that so? Something like that?

DANUSHA: He just became sixteen.

GURURAJ: Oh, so he's still got long to go. A self realized person is never angry. He shows anger to teach. As I said, sometimes you have to use the strap, and sometimes you use a kiss. So, the self realized person he shows anger, but inside him he's not angry at all. He's filled with love. And he teaches... you see gurus are such idiots. You can never understand them. Who can understand an idiot? You can't. You can't understand his ways. He works in so many different ways. Only idiots can understand an idiot, but of course you are not idiots. Right. You see. So, if there is anger it would just be surface anger for a purpose, and in a moment it just flies away and he sends his blessing. We had such an experience on the plane flying over here to... to... where?

VIDYA: Chicago.

GURURAJ: Chicago. O'Hare, or is it O'Hara? O'Hare. O'Hare. Do you see? So, he never gets angry, because he's always well balanced. He's integrated. But he has to do things in different ways to help someone, to help someone. Because that is the aim of his life, to identify himself with the other person. And he very easily can assume the roll of the other person. So the other person does not feel apart from him. And when he assumes that roll, where the person does not feel apart from him, and then the process begins of uplifting the person.

You know what's my favorite hobby? Whenever I have some time I would be driving, or someone would be driving me, and I would pass a park with children playing, and I say let's stop a little while. And I would watch the children playing, you know, going down the slides and the swings, and some of them would fall and hurt themselves and cry a bit, and then the nanny or the mommy's there and kisses the hurt better and the child feels better. Why can't grown ups do that when they feel hurt, huh? The husband could always say to the wife, "Sorry darling, I've lost my... I've been angry. I'm sorry." And, [KISSING SOUNDS], you know. Do you see?

What does this really mean? That you are subduing your ego self. Because the ego self is the one that brings about the anger. Because your personal conceptions or your personality, which is mostly composed of your ego self, has been thwarted. So you subdue it. And the more sincere you are in subduing it, the more successful you become. Because we are talking about vibrational values to Jagriti just now, and if it's not sincere the person will not feel the sincerity. And this is a dunce and an idiot. Do you see. So, sincerity, humility, expansion of the ego until it becomes transparent, and the heart that shines through spontaneously without effort all the time and every time. It is there.

Have you got that... Sutriya, have you got that poem? This we're going to use tonight to teach you contemplation. I'll give you an introductory talk tonight on it and show you what it is. I wrote this last night to use tonight. Then I'll explain you what to do with it. But you might find it interesting as a diversion.

[LINES ARE MINE. S.A.]

Fleeting time knows it all

Winter, summer, spring and fall.

While life's tidal waves find the shawl

Covering the mind, but to unwind the love in all.

From below and above showering the parched earth

Death comes to flow in birth.

This is me, I am all
Bubbling like the shimmering brook.
All this am I and I am it all.
The kiss on pallid lips, the fleeting look
All love am I, how ever, how ever, can I ask why?

Look after this. You'll have to put it on the blackboard, Sutriya. Think about it. You are the all. You are the all in all, you are Divine. Use my shawl and cover the mind so that the real self can shine through, and you know, you feel that you are the all: I am it all. Do you see? And the shawl that you put over the mind dissolves because it has that property that dissolves the mind into the oneness of the all. And you are It! None separate from It. You are neither she and neither he, you are It! Because you could never put on a gender to It. It cannot be male, female, and neither neuter. It is It. Small word it, I t, but how beautiful.

But people usually substitute that It with another small word. Will someone write it somewhere there on the board, on top or somewhere. Write it on top, Jeff. Yeh, write it big. It. Right. Now, that's what you are, It. Now, make that t into an f. Right. That's a word you always use, idiots! If. If I had a man that I could love. If I had a million dollars. If I had a mansion. Just a little stroke that changes everything. Jeff, rub out that stroke. That's all you need to do, rubbing out the stroke! That little stroke with a finger tip. And you are It. Next question. [PAUSE]

VIDYA: Mataji.

GURURAJ: Mataji.

TAMAJI: Would you speak about symbols, rituals, and so forth? How do we maintain...?

GURURAJ: What is so forth? Oh, rituals and symbols and things like that.

TAMAJI: Ceremonies. How do we maintain the original vitality and the meaning in such symbols?

GURURAJ: Don't go away, mother. I am looking for a nice flower. Vidya, come and pick out a nice one here for me. Black hair. Yes, that's it. Beautiful. Oh, thank you. Sorry, dear. [????????]. But I'm implanting it into greater force.

Come, mother. I don't know how to keep it up. I'm so poor at putting in flowers people's hair. Uh, you do it, mom. I'm sure you'll do it better. Ahhh, that's the way. Do you see? Look how beautiful she looks. Now, that is a symbol of my love for her, and demonstrating that love for adding the beauty of the flower to her beauty. And the very act of putting in that flower is the ritual which symbolizes the love I have for her. There you are. And so forth. [LAUGHTER] Where you gonna get a guru like me? That's said in jest, of course.

VOICE: [INAUDIBLE]

GURURAJ: Yes, please, please, please. As much as you like. Oh, my God, is it half past twelve? You guys must really get up early, have an early breakfast, and start in time so I could speak more, more, more, more. I've got such a vast reservoir, an unending one. It's not my reservoir. That is what does not belong to this little feeble body, that has to burst out his lungs to earn a piece of bread. It's not that. That reservoir is something inside, ever filled with water that you can drink of, the sweetest nectar.

MERRILL: Gururaj, sometimes I can uplift myself just very quickly and then I can relate to people much more lightly and nicely. Can you say what that is, and is it possible to maintain that state? Or does one have to go down and up?

[END SIDE ONE]

GURURAJ: Very beautiful. Now, you know, when I was a small boy we used to take two poles I don't know what you call it here, but I'll describe it and somewhere towards the middle of the pole we used to knock in a block of wood.

VOICE: Stilts?

GURURAJ: Huh?

VOICE: Stilts?

GURURAJ: Stilts? Is that what you call it? Then we used to stand on it and then walk with it. You see, we have uplifted ourselves. But what professor Merrill has said is something different. There comes a time, and all of you had glimpses of it, where for that moment you feel totally integrated. Where the conscious mind merges into the subconscious, and both together merges into the superconscious mind. And there the connection is made between the entirety of yourself, that It, and you feel very uplifted. Now, this condition can be maintained your whole life through. It can be maintained the whole life through. But in the beginning stages, of course as the child on the stilts starting off will do a few steps and fall, perhaps, until he gets more and more practice, then he can walk half a mile with the stilts. So, these glimpses are very valuable. Valuable because it shows you that you are far greater than what you think you are. People we find in this world that has a very high opinion of themselves, but that invariably stems from an inferiority complex. They think they are it. Not that It, of course. Do you see? (Are your legs sore, darling? Huh? Or is it just relaxing? Both.

VOICE: [INAUDIBLE]

GURURAJ: Yes, that's very good. Keep the circulation going. It's good for my grandchild.) Yes. So these glimpses are very valuable and to be treasured. And when you have a few moments to yourself, go over those glimpses. Go over the experience you felt when you had those glimpses and try and replay it in the mind those glimpses and that will help you stabilize it more and more. It's like an affirmation. You affirm to yourself all the time a certain thought and you can bring that thought to its reality. So, these glimpses are not to be discarded.

So, you keep them alive in your mind. And as one progresses on the spiritual path you will definitely find that the glimpses will become a far and far and far and far greater duration, until it reaches that which is durationless. In other words, limitless. That is a stage in which the self realized man dwells. And yet he can be very ordinary. Many of these guys try to, I don't decry them or condemn them. Let them be to their own business. It's not our business. But as an observation, as a warning, do not fall into false traps. They put up a great show and things like that. What for? The man that really knows himself, a man that is self realized, he doesn't need to have, you know, trimmings. As I told you the other day I wouldn't mind walking in here naked and think nothing of it because I am me. But, of course, conventions have to be preserved. You live in a certain society. If I was in a forest I would run around naked. Me Tarzan, where's Jane? [LAUGHTER] Do you see?

So, these glimpses are very, very valuable. May you have more of them, and all of you. Because always, always, always, there comes a time in everyone's life when you are at perfect balance and get that glimpse. You go out tomorrow and you see the sunrise and you think it's very beautiful. Next day you go out and you might find even greater beauty in

that sunrise. And the third day even a greater beauty. Now, what are the mechanics there? What's happened there? First time you found beauty and because you appreciated the beauty of the sunrise so much, so when you see the same sunrise the next day you start appreciating it more. And the third day you will appreciate it more and more and more until you merge in the rays of the sun and become the sun itself. And that is the totality without any limitations. Two women pointing at their watches my secretaries. Raju, Jasmini, start off with the [????]? a minute. So we go one minute late for lunch, so what? I'll tell them to wait. I'll send them a thought and they'll keep you waiting for five minutes or ten minutes before they serve you. You just watch. Many of those dishes will be empty still. [name of song] You want that one? Okay. Start. Hey, come here, come here, come to the mike. That's better.

ROOPA: Is the English choir coming up here?

GURURAJ: Yeh, the English choir. We always have some fun. And remember one thing that before you eat, this is very good for digestion, before you eat do not sit down in a sulky, stupid mood. Sit down to eat in a happy mood and your food will taste better and it will digest better. Bapuji means father; betaji means my son or daughter.

[GURURAJ, RAJESH AND JASMINI SINGING]

GURURAJ: Now, this is to be done together. [APPLAUSE] And I mean, they just gave you an example of all the tricks we get up to in England. Right. Now, it means, Oh, bapuji, oh, my father. Then the father says, "Oh, my children." And what are the words after that? I never remember. [VARIOUS RESPONSES] "I love you," the child says. And the father says, "I love you. Let us walk hand in hand and the whole world will be ours." And that is a fact. Walk hand in hand in the parts of love, and the whole world is yours. I have never found anyone that has hated me or that does not love me because I walk on that path, and they all follow in the path. The Pied Piper of Hamelin. There's only one difference, he destroyed all the rats in the ocean.

VOICE: [INAUDIBLE]

GURURAJ: No. Made them drown. This Pied Piper takes them up into the sky and makes them fly free like the bird. Good.

Are we going to do this again so that they can all join in? Not now. They're hungry, you know. Yes, we'll write it on the blackboard.

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