

## MIDNIGHT EXPERIENCES

GURURAJ: ...think we can start with that. Now, anyone would like to start off with their midnight specials? Come, come, come. Come.

MERRILL: Guruji, I had the kind of a energy that came from my left jaw, and kind of put my nose out of joint.  
[LAUGHTER] And went out the right side of my head. Just curious what that was all about.

GURURAJ: Yes, the explanation is very easy there. According to theologians there are seven chakras, but actually there are seven hundred chakras, major ones and minor ones. So, the one chakra started connecting itself to the nose chakra and you might have some little hearing or ear trouble?

MERRILL: Jaw.

GURURAJ: Jaw, yeh, right. So, that has been removed. That's what happened. Next.

SANDHYA: Guruji, my experience was just a little bit like a past one that I'd had where I had a picture of your face and that would fade away, and then Bob's face would come and fade away, and my face would come and fade away, and then go back to your face, and then it was just like a white square and I woke up like that. So I think it was what you called the merging again?

GURURAJ: Exactly. Very true. Yes. You see, there's only one light, which is white light, and that gets reflected or refracted through a prism which produces the color of your rainbows. So, when you can reach the white or gold light, then you have combined the prismatic effect of all the colors into oneness again. So, that white square you saw... (you're not listening!) that white square you saw was the merging of the various colors which reflect the mind. Now, the mind, as I've told you before, I think, can be portrayed by words, speech and by colors. That's why on the last course we did those sand paintings and water color paintings and I interpreted them for you. So, now to find the merging of the varied colors into that white, which is the creator of all colors, you find a merging. Your interpretation was right. Namaste.

Next. [PAUSE] Come on, damn you, or do I have to use my stick? Don't you ever appear in front of me in shorts. I don't want to see your legs. I just want to see your heart.

VOICE: I don't know if it was unusual. I just had lots of twitches in my arms and like my face. Different nerves or something. Lot of twitches, more than usual.

GURURAJ: Good, very good. Very good. Right. Those were not twitches of the nerves, but release of tension which your nervous system had built up. Have more twitches. Good. Next.

FRANK: Guruji, what happened to me was, I felt it hard to stay awake.

GURURAJ: You found it hard to stay awake. No wonder I only got to bed at half past five this morning. [LAUGHTER]

FRANK: And during the night I was in a deep sleep. And this morning I woke up and felt I've been drugged and I didn't know where I was and I didn't want to come back from where I was either. So, I was wondering what was happening?

GURURAJ: Beautiful, beautiful. You were away in a different sphere of life. You had left the ordinary physical body, which you are always conscious of, and entered the subtle realms of yourself. So, entering the subtle realms of yourself, you did not know where you were. So, that is a very good experience. If people can move away from the physical consciousness and into the subtle consciousness, then you get rid of many of the problems of the grosser physical body. Now, after you came out of that state, do you not feel more refreshed? You do, of course, yes. You would. Do you see? In other words, you were in a state of meditation without realizing it, because I took you there so that the remembrance of the grosser body disappeared and you were in your subtler self, which is infinitely more powerful than your physical self. And bringing that power through to the physical self you are feeling this morning so, so, much more refreshed.

FRANK: Logic.

GURURAJ: Logic, yeah, absolute logic. Next.

JAGRITI: Guruji...

GURURAJ: I know what happened to you. Must I tell you?

JAGRITI: Uh huh. Well, maybe not. [LAUGHTER]

BALDEV: Was it another tweak?

JAGRITI: I will never tell you anything again. And I told him that about four years ago.

GURURAJ: Yes, dear.

JAGRITI: Well, actually my experience was almost the exact opposite of Frank's. It was like energy entered my body like at my right shoulder, and then it continued to course through my body and basically kept me awake all night.

GURURAJ: You see how you people keep me awake till half past five in the morning, is it?

JAGRITI: Unfortunately.

GURURAJ: That's fine. I enjoy it. Would you like to carry on, or are you finished?

JAGRITI: That's essentially what happened.

GURURAJ: Good. Now, there are certain imbalances in your physical energies, and this energy which I poured through you will bring a balance to the imbalances. Because it started from your right shoulder which has been painful doing book work and writing and things. So, we started off from there and let the energies course throughout your body, and don't you feel better this morning?

JAGRITI: Yes, but tired.

GURURAJ: Tired, okay, feel tired. Good. Right.

JAGRITI: Actually, I do feel better. I didn't realize it was possible to feel better and still be tired.

GURURAJ: Yes, why not feel tired, because you were awake all night. So, naturally the body would feel some fatigue. But just wait for an hour or so until the satsang is over and you'll be like that [snaps fingers]. You can even come and give me a back massage.

PRIYA: Hi. Okay, last night, you know we started meditating about a quarter to twelve, and sitting up in bed, and about ten minutes into the meditation it seemed like the whole world quieted down, and I felt a very broad general energy, and I specifically listened for outside sounds and I didn't hear a sound. And so then about midnight I just blew out the light and went to sleep, and when I woke up in the morning I laid in bed for another forty five minutes and continued to meditate. And I still feel... my body feels very, very, heavy, extremely heavy. And I still feel, you know, like I'm not quite together.

GURURAJ: Good, good. When one enters... (dry lips, change of weather) when one enters a very deep state of meditation, then it does take you some time to get out of it. Now, what you did this morning was after you experienced you started rushing around doing this, that, and the other, your eyelashes and your facials. When you enter, you were in a different state altogether. Now, when you come out of this state, always please take it easy and come out of it slowly. And then you do not feel the effect of that jerk, because you were in a different dimension. And if you jerk yourself out of one dimension to another, naturally the body will feel tired. Do you see? But it's a very good experience to enter another dimension. Just dive deep into it. But give it a little time, half an hour or so. Before the satsang is over you'll be jumping around like a...

PRIYA: [INAUDIBLE] will be doing jumping jacks [INAUDIBLE].

GURURAJ: ...grasshopper. Good. Good experience.

JASUTI: Guruji, what the experience that I had last night was during the meditation a tremendous [???) of my body actually moving in a circular fashion, which is common, but it was speeded up during the meditation. Lots of pressure and discomfort through the parts of my body. And then twice during it it was like a real strange noise just came from my throat area, almost like a real deep cry or something just letting go, and it happened twice. And that was something I've just, you know, I've not really even heard anything about. What would this have been?

GURURAJ: What this means is this, that as I said to the others before you were releasing tension. And that sound in your system that you heard.... Now, there are seven basic sounds that you could hear in spiritual practices: like tinkling of bells, or the bina, it's an instrument, the bina playing, or the thundering of the waves of the ocean, plus, plus, plus. Now, what was released there that there was an impending intestinal problem in your system. And what we did last night we got rid of it. And therefore you heard the sound.

JASUTI: Was that like a physical problem, or... I don't understand what you mean.

GURURAJ: Intestinal?

JASUTI: Intestinal. Okay.

GURURAJ: Right. There was an intestinal problem which we got rid of. So you won't have it. Right. The tingling you felt in your body is also release of tensions in your body. Because your mind at the moment or yesterday, not now, you're feeling much calmer now you had for a little while certain mental turmoils either to do with your business or a love affair or whatever. So, that tingling sensation you found in your body has dissipated that tension. It's quite funny how a guru works, you know. He can be thousands and thousands and thousands of miles away, but call on him. [singing] Hold the hand of the hand of the man of Galilee. Something like that, huh? Next.

TERRY: Guruji, the first thing that happened was a huge crack in the room, like a release of energy. It was very similar to what happened when I was initiated for my mandala. It was an energy release like near where the ceiling meets the wall, and it's unmistakable. It's just a sound of just pure energy releasing, like expansion. Also I experienced... I became... like there was a... my vibration...

GURURAJ: Are you going to the loo? Enjoy yourself. [LAUGHTER] Sorry.

TERRY: That's okay.

Also I felt that you were quickening my vibration, that there was an inner vibration that became very, very, very, very fast. And along with that my body heated up. It was very hot and I began to sweat on my forehead. And then... all these things were very subtle though. It was like I could barely notice them. And finally, the whole meditation lasted for an hour and twenty minutes, which is much longer than I normally meditate.

GURURAJ: Than you normally do, yeh. Very good, very good, very good. The crack you heard was not outside you. The crack you heard was inside you, because I was cracking the shell that covered you. And so therefore, your meditation went on for an hour and twenty minutes.

Now, most people are like eggs. We're not all. Generally speaking. Right. How are you going to get the chicken out without cracking the shell? The chicken tries hard at its maturity to crack open the egg, and sometimes the shell is so hard that the poor chicken dies within the shell. You must have heard of that theory. But if you have, you know, a good poultry farmer, he can just put a slight crack on the shell and help the chicken to emerge. So, this experience of yours was an emergence out of yourself, breaking the shell. And so therefore, you found a very profound meditation. Simple as that. And then of course, you know when the little chicken comes out of the shell, coming out into the fresh air after being covered so long, it would feel that tingling sensation. So, that's very good. Very good. Very good.

Now, shall we? Please do come along.

TY: Guruji, I felt like I was emerged in a sea of energy. My body was just very comfortable in that energy.

GURURAJ: Um, huh. Very good. Now, think about it again. Was it your energy or my energy or divine energy? I'm just an instrument. But it is His energy that you felt. I am like a generator. There is a lot of electricity in the waters, but you need a generator to bring that electricity, hydropower or whatever you call it, into this room to make these lights burn. I'm only a very humble generator that transforms this divine energy to bring the light in this room. That's all. Good experience. Very good.

Now, ohh, five past twelve. You guys keep me awake till half past five in the morning and being a sickly, weakly, person I can't get up. And these, these guys they don't wake me up. And yet they tell me that, "We tried to wake you up so many times," which I'm not prepared to believe [laughter] because they sleep damn late as well. [laughter] Nevertheless, do we have time for a short satsang?

ROOPA: Rapid fire, so people will have some time...

GURURAJ: Ah, rapid fire. Okay, let's do rapid fire. Ask any question you like. Anyone, anything. The best way to wake me up in the mornings after going to bed at half past five in the morning, is just to blow into my ear and say "I love you," and I'm awake. [SNAPS FINGERS] [LAUGHTER]

VIDYA: It didn't work this morning. [LAUGHTER]

GURURAJ: Oh, dear me. I'm sorry dear, but we've got to have some little fun in between.

PRIYA: Hey, I'm all for it.

GURURAJ: And I do know my American children are fun loving. You know, they like to laugh. Laff, sorry. Please carry on.

PRIYA: Jesus said, "I am the resurrection and the life." What did he mean by that statement?

GURURAJ: I am the resurrection...

PRIYA: I am the resurrection and the life.

GURURAJ: Uh huh. Absolutely, very beautiful. What was meant was this, that people living in so much so called sin and evil has to be uplifted, which means resurrected. And when you are resurrected you become life. Until you are not resurrected, you are dead. So, resurrection brings you life. What am I doing to my beloveds here now in these talks and practices and things? Resurrecting you to life. Same thing, nothing new, but expressed in different ways for different people. For today's people to understand. Good. Next.

JEFF: Dearest Guruji, when the voltage is getting stepped up and you're experiencing a great deal of energy flowing through your body and it becomes associated with a certain color or a certain shape, in this instance sort of an oblong, red shape, do these colors or shapes have any significance? And if so, what?

GURURAJ: Right. Good. Beautiful. As I've said before... and in previous courses we did paintings, we did water colors, and in another course we did sand paintings and things, and I gave an interpretation of them to everyone. I had these two secretaries there doing the typing, fine. So, there is a significance to color. The mind can interpret itself through words, form, shape, and color. So, these are very important to observe.

Now, it is a great fallacy to say, as people normally believe, that red stands for anger. If you're an angry person you see red, and that is a fallacy. It's not true. Don't you believe it. Red has much to do with the vishuddha chakra, the chakra just here at the throat. And it brings about a clarity, I mean a greater clarity to mental processes. So, when you have these energies surging through you, remember it is through the power of that chakra here, represented in the mind as red. And you know red stands for fire. Okay. So, that fire is surging through your body, energizing the body more and ridding the body of its minor ailments, or you know, many things. That's good. Very good. So don't be afraid of the red. Only bulls are afraid of red, because then they start attacking you by waving a red... And of course, what do bulls know about? They know only about bullshit. [LAUGHTER] Next.

MERRILL: Guruji, why do dead bodies seem heavier? That dead weight we talk of.

GURURAJ: That's a fallacy. Dead bodies are never heavier than light bodies, because a dead body gets dehydrated and your body is composed of seventy percent water. So, a dead body is never heavier than a body which is alive. And this we have experimented on in various universities. So, actually the dead body becomes lighter and not heavier, because it would lose a lot of its fluids. So, therefore it's easier for the pallbearers to get it into a coffin. [LAUGHTER] You see now the great advantage of this that even while you are dead you are benefiting your pallbearers [LAUGHTER] by not having to carry too much weight. [LAUGHTER] Have you seen the face of a dead person? It becomes very emaciated. So that proves that the body has lost fluid, or the fluid has dried up or whatever. Where's Gomila?

GOMILA: Right here.

GURURAJ: She works with patients like that. [LAUGHTER] Well, one thing I can tell you, Gomila, that the day I should die you'll have to damn fly out to wherever I am to look after my dead body. [HE LAUGHS] It is better to look after a body which is alive, rather than a body which is dead. Because you're dead you're dead, so what? You'll just become a piece of wood. But the real life is in the spirit which forever exists, all the time. Good. Next question.



PRASEELA: Guruji, can you tell us the purpose for sleeplessness and fatigue in our lives?

GURURAJ: Hm. Good, good, good. Sleeplessness comes from over anxiety, stressfulness, and tension. That is where sleeplessness stems from. Now, anxiety, of course, implies concerns and worries and things like that, and the tensions created throughout the day. Next time you can't sleep just call on me, would you? I'll give you a nice back rub. [He laughs] What was the second part, sorry?

PRASEELA: Fatigue and not having...

GURURAJ: Aha, yes. Now, these things are all allied. Tension brings fatigue. Stress brings fatigue. Sleeplessness, of course, naturally, brings fatigue. So, all these factors are allied one to each other. And when all this accumulates, what happens then? You become more and more tense. You become more and more stressful. And as you become more and more tense and more and more stressful, you become more fatigued. It's a lovely word, fatigue. Fat eeg. [LAUGHTER] Well, I wanted to use another word, actually, fat pig; but fat eeg sounds better. [LAUGHTER] So, now it is not the answer only to your question. To release that tension and the stress and the fat eeg, meditate regularly, do your spiritual practices, and then you'll get the pig out of fatigue. Because, you know, pigs, I believe, they eat anything. All rubbish, that's what they tell me. I don't know about it, but I've been told this. Right. So, if you get rid of the pig, then the pig will not be eating rubbish into your system. Rather, be fat. Okay. That we don't mind. I can always give you remedies to reduce weight, if you want to. You don't need it though. So, in spite of all the fun we're having understand the wisdom that is implied.

[END SIDE ONE]

GURURAJ: Not only implied, I imply it, give it to you. But you have to apply it! Imply, apply. That is how it works. No sense listening to things, no sense listening to a sage and then you leave the door and forget all about it. Application, hm? From implication comes application, and that is important to apply yourself given to you by a sage.

They call me that, I don't know. I suppose it's because I'm five thousand and thirty two years old. I suppose that's why they call me a sage, you know. And yet, within myself I just feel like a babe. As if I was born yesterday and I really know nothing at all. I've no brains, no intellect, no wisdom; but I have the heart through which Divinity pours through. That's all.

Has your faucet we call it tap in South Africa and England your faucet doesn't have any water. No, it's empty. But there's a flow through the water pipes that brings water through the faucet. So, I am an empty faucet, that's all. Simple, isn't it?

So you too, please, if you can, be an empty faucet and let that divine flow of water pour through it and energize all your plants and flowers and your food and your thirst and you name it. That's the way of life. Now, essentially, what this means is this, is to develop that humility, so much humility to say that I am nothing, but some other force which could be indefinable to most, ninety nine point nine, nine, nine, nine, nine percent of people would not know about. But that is the force that brings the water through your faucet. Faucet is that the way?

Half past twelve, nearly, I think. [SNAPPING FINGERS AND WAVING TO SANDHYA TO REMOVE MIC] Alec, Alec, Alec, electrician! [LAUGHTER] Oh, dear me.

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