
EXPERIENCE OF AWARENESS

GURURAJ: You'll go through more experiences tomorrow. Good. Practical experiences, which you would love and appreciate and which would be beneficial to you. Right.

Today I want to put you through an experience in awareness that we spoke about this morning. [VIDEO BEGINS HERE] Fine. One aspect of it only. But, you're all with a full stomach and your energies are gone to the stomach digesting the food. So I think we should rather start off with a rapid fire question and answer, so it gives everyone a chance to talk about anything they like and I'll answer them for whatever it is. Good. Start off anyone?

While you're getting ready, this is the picture: Swami Pavitrananji that's my guru. I'm sure most of you must have heard the tapes of my experiences with my guru. This is him. I've been through many, many gurus in the Himalayas and all over, and, of course, until I met him. And he was the man that led me to the realization of Divinity. You can call it God realization, self realization, whatever label. So Vidya has some of these pictures and you can get it from her. Fine. Good. Question?

PRIYA: I have a question in regards to your background. When I talk to people about meditation and tell them about you, very often a question that they ask is, "What tradition are you from?" What would be a good response to that?

GURURAJ: I belong to no tradition at all. I am traditionless. Because I encompass the entire knowledge of all religions and traditions put together. So you can say I am of no tradition or I am of all traditions. I do not belong to any particular religion, but I belong to every religion. If you ask me if I am a Muslim, I'll say yes. If you ask me if I'm a Buddhist, I would say yes. If you ask if I'm a Hindu, yes. Christian, yes. Because once you have the grasp of the basis of religion and what is the basis of all religions: it's God and once you are with Him, then you belong to every religion and to everybody. Okay?

Next. Silence before the storm, huh? Yes, ma'am. I like the clicking sound of your necklace with your beads.

TAMAJI: Thank you.

GURURAJ: It's music.

TAMAJI: I read about Ramakrishna and when he needed to understand the woman's mind, he physically developed into women. And other times, he turned into dogs and he ate dog food.

GURURAJ: Yeah, with a dog.

TAMAJI: To me it sounds very mad. And is enlightened people have madness? Would you explain it to me?

GURURAJ: Yes. They do have madness: divine madness. Remember Ramakrishna had to go through twelve years of practices before he realized himself. And he put these practices in practical form, where he used to dress like a woman and look like a woman, he used to act like a woman, and you could not distinguish him from a woman. He used to sit down, as you said, he saw a dog eating food and he used to sit with the food, with the dog and eat the food with the dog from the dog's plate. Now these were the experiences he had to go through to reach self enlightenment. He had to find himself identified with animal, man, woman, with everything. And a very amusing story about him. He even tried to imitate a monkey, where totally naked he climbed up on a tree and started having a pee. Do you see? Now if a modern psychiatrist should witness that, the psychiatrist would say he's totally mad. Right. But there are different kinds of madness. There are mental illnesses, which we call madness in common terms, but his was a spiritual madness and for 12 years he was on the path to find that unified consciousness, that total awareness. And that was his practice. Then you find certain people, very few of them, that are born with all that so they do not need to go through all that. If you have your Ph.D you do not need to go through the sub A and sub B and Form 1, Form 2, and B.A., and all that. You are born with a Ph.D, so you don't need all that. So all the knowledge is there for you already.

Ramakrishna had to go through all this for twelve years. He went through all the yogas, including tantra yoga, right, and he was supposed to be a total celibate. So one day, up the river came a woman, a lady, [Betivi?] was her name. And he practiced tantra yoga with her, having sexual intercourse with her, but totally becoming non attached to it. So this was the experiences he had to go through in order to become enlightened, and then only was he a true teacher. Until then, of course, all his actions seemed very mad to the world. Even his closest disciples, [Araho?], for example that used to look after him thought he was nutty. So it's not given to everyone that need to go through those experiences. Ramakrishna was born with the desire to find enlightenment, but he had to go through all that. Do you see? So many people have accused him to be a maphrodite, is that what you call it?

VOICES: Hermaphrodite.

GURURAJ: Yeah, and he went through all kinds of accusations from people. You know, he was really crucified in a sense, slandered, and all that. But he did reach, after twelve years of practices, he reached total realization and oneness with Divinity.

And there's another funny story. His chief disciple, Vivekananda, I'm sure you've all heard of Vivekananda, went to the riverside and meditated the whole night. And then he came out and he was so wild with Ramakrishna. He says, "Look, I meditated the whole night at the riverside and I have not reached enlightenment." So Ramakrishna just laughed. He says, "Look, it took me twelve years and you want to do it in one night." Do you see?

So it depends on development. Take the life of Jesus. He only reached that stage where he could teach after the age of thirty, and he only taught for three years. Fine. So you do find people like that. If you take the life of Chetanya. Right. He from childhood was self realized. And he started teaching from the age of twelve.

So different people, though born with that enlightenment, still require some uncovering, and some are born totally uncovered. Do you see? So those were the experiences which were necessary for Ramakrishna.

SUNITA: Beloved Guruji, could you tell us, in another plane, or on this plane about a different plane of inhabiting. And tell us some of the forms that you might have taken on or what we might have taken on. And what daily practices, if there were any, should be given on those other planes.

GURURAJ: Good. Why worry about other planes? Why not worry about this plane? But of course, you know, one likes to know even if it's just for curiosity. Good.

All planes of existence coexist together. It is not like a building where you have a first story and a second story and a third story, fourth, fifth, etc. They all coexist, although to the untrained eye they seem apart. And so, therefore, they talk of all these various heavens. And, of course, occultism goes very much into it where you reach a certain plane and then you reach another plane. There are many cults in this world that tells you that with these practices you will reach one plane, and then as you advance you will reach another plane and another plane. There's no such thing. All the planes are within you. They're all within you.

But what should be understood by that is this, that as you become more and more aware, you'd find yourself existing in higher and higher awareness. And, perhaps, that you could call planes. But all the time they are within you; they're all there just waiting to express itself. That's all it requires, just the expression of those planes uncovering the veils that are hiding the things that are there within you. The entire universe is within you which can be realized, and I talk of experience. I can experience the entire universe just by closing my eyes and... most of you have seen me going into

nirvikalpa samadhi in communion practice, where I tour the entire universe. But that entire universe are not planes. They are physical manifestations like other planets and other galaxies and things like that. And while you are here in your body, you have all that within you, and you can experience them and also objectify them. Do you see? So with the untrained eye you only look at the objectification and not the subject which objectifies things. So the whole thing is after doing this whole round of the planes, as you say, you come back only to yourself. The Kingdom of Heaven is within. And that kingdom contains everything possible. Do you see? So these occultists they form various theories, you know, of which they know nothing really. But people's minds are so gullible they want sensation, you know, that you lead from one plane to the other plane. No, no, no, no, no. You don't need to go anywhere. You don't need to go on pilgrimages, you don't need to go to Jerusalem, you don't need to go to Kashi, you don't need to go to Mecca. It's all here. All here. Once one discovers what is really here, you go nowhere everything comes to you. Do you see. That's it. And our practices are aimed at that: how to discover yourself and find everything within yourself. And when you find everything within yourself, you start loving everything around you including yourself. Do you see?

How many people really love themselves? Very few. Most people hate themselves. Yes, because of non understanding. When they have the understanding of all that is outside them, then they will find the understanding that everything is inside me. Do you see? Do you think, you sitting there, you are apart from me? No. I feel every pulse of your body, your heartbeat, the whole lot within me. Yes. And I could change my face into yours and you could change your face into mine, figuratively speaking, of course. Do you see?

So it's just that simple. I don't know why all these teachings have come about with all these various theories which are not experiencable. And so one cult will tell you that there's another plane up there where there's all Gardens of Eden and, you know, all this. No, no, no, no, no, no. Can they prove it to you? They can't. They tell you these things and they create a blind faith in you. It's good to have faith, yes. But not a blind faith, a knowledgeable faith, an experiential faith. Then that faith becomes knowledge and that leads to true awareness. Do you see?

So everything is within you. And I don't know why some people feel so disheartened. They should not really. And it is not far away; it is so simple, so near. So near. So near. See, we are all babies. Thirsty, and yet the milk bottle is just there. Just to pick it up and suckle. It's like a fish with the whole ocean there and yet dying here on the seashore and the water's just a jump away. You see. So once one understands these things, then to find total illumination is like that. But the problem, of course, is the preparation. And that is why we do our spiritual practices. Okay. Next. [Pause] Merrillji, let's hear from you a bit.

MERRILL: Okay, chief. Can you say something that would help us revitalize our spiritual practices? Some of us have slipped off it.

GURURAJ: Yes, yes, yes, absolutely. Now that is what we are going to do tomorrow. So don't miss up tomorrow. How to revitalize your spiritual practices and how to enhance your experiences and how to draw the maximum benefit from it. You see. Many people here I could see on their faces are quite advanced, or being fairly advanced in their practices since they began with us, but they are not... they haven't been given the knowledge yet how to put it into use. Practical use. And those are the things we are going into tomorrow, which will be very interesting. So tomorrow we will have our talks as usual, but the emphasis will be more on the practicality, the practical side of things. Right.

MERRILL: Could you say a word about beauty? Why some things seem to us more beautiful than others?

GURURAJ: Um hm. Some things seem more beautiful to us than others because of our preconditioning. For example, that painting over there on the wall at the back might seem very beautiful to me, but to someone else it might seem very ugly. Right. Take a painting of Picasso, for example. To some people they would say, oh, with the one eye hanging out here, and all those square shapes of the faces and, you know, the cubism, and all those things might seem very, very ugly. But if you understand the art that goes into it, you would find it very beautiful. So that depends a lot upon our own personal training. For example, yesterday at Tom's house we saw some objects that to someone else would seem nothing, but to me they were so beautiful. Even a crack in the stone was really something to see. A face carved in a piece of wood to me seemed like an ancient Chinese sage. I think I told you that, Danusha. Yes. Do you see? So beauty lies in the eyes of the beholder. That's an old saying. How to behold and how to cultivate your eyes. Many of you need spectacles, like me, to see better. I'll give you the spectacles I'm a qualified ophthalmologist. Do you see. Just to learn how to see things in its true perspective, and the true perspective of everything is totally, totally beautiful. There is no ugliness. You will only find things of less beauty or ugly because we have not got the perception. And once we have the awareness which is allied to perception, because awareness expresses itself also in perception. And what perceives is the conscious mind. But the perception of the conscious mind is very much dependent upon the conditioning of the entirety of one's mind. Right. So how that conscious mind that we work with in daily life can be enlivened, that is the question. And they become alive through our spiritual practices. Where, for example, our doctor here she would be thinking of some patient and the patient turns up. We were just talking about it. The patient turns up. It is that perception, that depth of thought that is there, do you see, where the connection is made immediately.

You've heard people breathing. Fine. Right. You've, I mean, heard animals breathing. Have you heard trees breathing? Have you heard grass breathing? Have you heard this piece of wood breathing? I hear it all. Yes, I feel it pulsating when I touch it. It pulsates. There's energy, there's life here. Everything is life. Do you see?

So that is perception, awareness. And to find the totality of awareness, where beauty is found in everything, there's nothing that is ugly, only our limited perception gives ugliness to the object. Do you see? For example, each and every one of you sitting here are gods and goddesses. Do you see. Yeah. I see the purity within each and every one of you, and that is why you are all so beautiful to me. Do you see?

Now if we cannot see the god within us first, then we cannot see the god within others. Right. If we cannot really love ourselves first, then we can never love others. It would just be an attraction of the senses and of the little cunning animal that we are using upstairs here. It is useful, it serves its purposes, but that is not where we stop. That's not where we stop. We have to progress further. And why do we want to progress further? It's for our own happiness. And the more aware you become, the more beauty you perceive, the more happier you become. Do you see?

So the goal of life is to find that joy, that happiness, that ecstasy. For example, many times, you can ask Vidya, I get angry. That's surface anger. It doesn't touch inside, inside is love. The surface anger is to teach something. Yes. Like a child: you spank a child, right, showing surface anger, but inside you love the child so much. Like that, so simple. For example, a husband and wife don't get along well together. The wife wants to meditate, she wants to progress in life, but the husband says no, you can't do it. Am I reading someone's mind? Am I? There's a way out of it. Be more kinder to him. Stand the rebukes. Do what Christ did: someone slaps you on one cheek, give the other. Right. And if he doesn't allow you to go and sit and meditate in the living room or the bedroom, go and sit and meditate in the loo, which means the bathroom. They say loo in England, you know. And through that there's one thing always to be remembered very well is this, that once you become more softer and gentle within yourself, the more softer and gentler the environment becomes. Yes.

I've known many, many people where so many of their marital problems and things have just disappeared, because once you develop that gentleness, that love within you, your environment becomes conducive to you because you radiate. You radiate that inner force, that gurushakti, you radiate it. And infallibly, it must be felt. Yes. Those small drops of water, they create a big hole in the toughest stone. But you got to allow it to drip. But if you throw a whole big bucket over the stone, nothing will happen. So many things have to be done gradually. The same thing applies to beauty.

Now I'm going to give you an exercise a bit later, after you have digested some of your food, how to appreciate beauty more. Good. That will be today's exercise. Tomorrow we're going to do a lot of things, so don't forget to come. Do you see?

Yes. Namaste.

DANUSHA: Could you speak to us about music and why certain music brings us to tears or makes us feel uplifted and other music disturbs us somehow inside?

GURURAJ: What is music? Hm? What is music? Music only means one thing: music means harmony. And harmony is in everything. Sunita will find harmony in disco music. Merrill will find harmony in listening to Mozart, Bach, Beethoven, Brahms. Right. So both is harmony, both is music. Merrill likes one kind of music, Sunita likes another kind of music. Do you see? Now we cannot say that the one music, her music, would be disconcertant to Merrill's. And Merrill's music, she'll run away from it. I'm giving an example, don't take it seriously. Do you see?

So therefore, one music one could like, another kind of music one would not like. So the music that we really like, would create an emotional thing within us which could be expressed in laughter or in tears because there is no difference between laughing and crying, it is two sides of the same coin. Fine. Good. Now disco music will make her dance and produce laughter and, you know, swirling her bums. Right. While if you sit down and listen to Yehudi Menuhin's violin, you know, you get touched by those chords because your chords are attuned to that more refined. So music that is conducive to you will produce that emotion. Do you see?

Now the disco music will also touch her chords according to the kind of instrument she has within her. Right. And Yehudi Menuhin's music or Ravi Shankar's will touch the chords of your heart. Now shall I give you an example? Right. Now you all have to join me in this. ["Horichalowa"?], which means "row the boat." Fine. [Sanskrit]: Take me to the other shore. Now all you have to do is move your... sit up! You don't sit like that in front of your guru. You know, I love this girl so much, I am always teasing her. Right. The only thing, you sing doing... moving your arms. It's a good exercise.

Loosen yourselves up, huh?

[GROUP SINGING] Horichalowa, horichalowa...

I'll do improvisation, you just cut in with "horichalowa."

[SINGING CONTINUES]

Move the shoulders. Ah, and open the lungs.

[SINGING CONTINUES]

There you are. You see. Now you enjoyed, Danusha, the improvisation more. The classical Indian music, right? While she enjoyed the pop side more. Hodichalowa, hodichalowa. You see, a practical demonstration. So all music is fine. Now to be able to combine all of them together. Ah, you see the ugliness and the beauty together makes everything beautiful. You might not like carrots, you might not like beans, you might not like peas, everyone has his own likes. But if it is put together and made into one lovely soup with a lot of lovely spices and all that in it, you'd enjoy it. You see. So that is how life should be composed, mixing all the elements together into one, one great beauty. That is life. Next. It will help you to digest also. Trying to digest you... Horichalowa, row the boat, take me to the other shore.[Sanskrit] Namaste.

TERRY: Beloved Gururaj, on the way up, the trip up, we were talking about the samskaras, and as we get more grounded in our spiritual practices, the impressions are less inclined to stick. And I was wondering if there's a more positive side to that also. Is it such that we start attracting more significant and beneficial type experiences in a pro active way? And what are the laws and mechanics of that?

GURURAJ: Pro creative way? What did you say?

TERRY: Pro active.

GURURAJ: Oh, pro active, sorry. [Laughs.] Good. If you have a jug of dirty water, fine. You take the jug of dirty water and put it under a faucet and open the faucet. And as the clean water goes in it, the dirty water comes out, and eventually the jug will be filled with clean water. Right. So everyone has these samskaras. Now you can't take the samskaras and just throw them away. What you do is with your spiritual practices you clean up the samskaras and they automatically flow away from you as the goodness, the clean water, runs into you. And that is how all your samskaras are got rid of, all the impressions are got rid of. It's not a matter of substituting one thing for the another, because the dirty water is also water and the clean water is also water. Right. But it is the purity that is involved. So as the clean water fills the jug, naturally by filling, filling, filling, pouring in, that water in the jug will automatically become clean. You see. So those are

the beneficial results. That you're having clean water in that jug, which you can drink to your hearts content. And that jug, that mug, that vessel will be so filled that the cup runneth over to others as well. Simple. Nothing to it. Right? Good.

PRIYA: How would one interpret the cleaning up of samskaras in practical terms? I mean, what would be the symptoms? Depression? Negative emotions? That kind of thing?

GURURAJ: Um hm, um hm, um hm, um hm. Samskaras have two aspects: bad samskaras and good samskaras. Now bad samskaras are conflicting. They're always warring with each other. One bad samskara is fighting with the other because all things, as you would know, that hatred would have, animosity would have, anxiety would have, depression would have this would have that. Fine. And good samskaras such as love would have its qualities of kindness, compassion, sympathy, feeling, depth. Do you see? So what happens by instilling good samskaras, through listening to good talks, reading good books, and things, you are pouring in within yourself good things which will push out the bad things. Do you see? For example, if someone is a very hateful person, let him read a lot of books on love. And that will slowly condition repattern, not condition repattern the mind with the thoughts of love all the time. That is why all scriptures would say read holy books. For example, every child is taught that before going to bed say a prayer. And you know how old people wouldn't spend a day or an evening without reading the holy book. A chapter or two of it. Now all these things, they might sound nonsensical, perhaps, to young people, but it all has value and meaning. Do you see? So, when one gets rid of the... you can't call it evil, you can't even call it bad really, there should be another word for it unconducive samskaras, yah, that are not conducive to happy life, they can be rid of by implanting within ourselves good thoughts all the time. For example me, never a bad thought occurs in my mind, never. Never ever. And therefore I'm so happy. Always full of ecstasy and joy and fun and laughter all the time. Do you see? And what happens by lessening those unconducive samskaras, you get rid of the depressions and anxieties and all the things, and you become immune to all things nonconducive to you. You become immune to that which comes from the environment, to friends, circle, whatever. Do you see?

So it is very, very beneficial. But we have to do something about it. We have to do something about it. It just does not fall out of the sky unless you're a born avatara. It doesn't fall out, some effort is required. Oh, yes. And then after a while you'll find that effort becomes effortless. You just do things spontaneously. You don't even need to think about it. You just...if you come to a fork in the road, you just know which side to take, left or the right, to reach your destination. So there is spontaneity in life. Right. Then you become like a flower: the flower grows spontaneously. The flower doesn't think it is growing, it just grows spontaneously, and in that growing gives off its fragrance, its beauty. Spontaneously.

Effortlessly. Do you see? But in the beginning the effort is required, not by the flower itself, but by the forces. Like in our case, a teacher, a good teacher, he makes the effort like a gardener to make the flower bloom. To nurture it in the beginning and then it blooms on its own and it grows. Like a big tree there. At first it's a sapling and you might have to put a stick there so it doesn't grow crooked. But once it develops and grows into that tall tree, then you don't need that stick anymore.

So those are the beginnings. And then it becomes effortless, like the tall tree there that in autumn, in the fall, as you call it here, the leaves will fall, and then it will start growing its leaves again seasonally and there's no effort the tree is making. Just effortless. It is there by the laws of nature that governs everything in this world...in this universe. But to flow with nature, that is the problem. We are always warring, not with the world, we think that, we are firstly warring with ourselves. And when we get rid of all these

[END SIDE ONE]

GURURAJ: conflicts within ourselves, then you'll find that things just flow by itself. Yes. Yes. The conflicts are the blockages, and those conflicts are depressions, anxieties, unnecessary worries, unnecessary fears. There should be no fear in the world at all. Why should there be any fear? What are you fearing, in any case? You know what you are fearing? You are fearing yourself. And you're fearing fear. That's all that happens. Be free of it, be free of it. Do your practices regularly. And I could see some of our very regular meditators their faces are just bubbling. There's such a glow on their faces, so easily seen. And many can see it. Yah.

These are open secrets. There is nothing to be hidden. And as you ask before, all these cults they have no value. They only pattern your mind more instead of unpatterning them. What we need is to unpattern the mind and bring it to its primal purity, instead of patterning it more and more by being mixed up in various things. I don't read books anymore.

Sometimes I pick up just to compare what others have to say, because there's nothing new they can tell me. Nothing at all in the realm of Divinity. Do you see? Like that. So then you live a life totally spontaneous. Me sometimes, I'll start singing, I'll start dancing spontaneously in that ecstasy, like Ramakrishna. Yes. Joy, joy, joy. She's a lovely girl. Nice to be with her, joy. Ah, there she is. [Laughs.]

Next. Don't be shy of the old man, come on. Every word I speak to you is never from book knowledge. I might quote something to substantiate, but everything comes from my personal experience. I've been through it all.

MERRILL: Right now I was experiencing something maybe you could speak at. It's that the things I need to hear are the hardest to hear. I go sleepy, I just get numb. Can you speak to that?

GURURAJ: Yes, of course I can. It is my voice that puts you to sleep. Because it's comforting, it's soothing. And do you know why it's comforting and soothing? It's because it's not my mind speaking at all, it's my heart just pouring out. And what can be more comforting and soothing than the heart pouring out? I've heard this all over the world where I lecture that people sit in a satsang and... I've been told this hundreds and hundreds and hundreds of times that they don't hear a word, they just hear my voice. But then they buy a tape and when they go home and when they have time they put on the tape and... Have you had those experiences? Yeah, there you are. And then they really listen to what Gururaj has said. Otherwise in the satsang they just float away. It's the power of the energy that the guru radiates: the force of love, of gurushakti, of that grace that pours through him. And I've said this many times before, I'm nothing else but an instrument. Very human, totally. So Divinity's inevitable law is this: that Divinity has to assume a human form, to touch humanity. Otherwise, all these truths, eternal truths, remain totally abstract. Do you see? So take a nice snooze. [Laughs] Ah yes, yes, it's good, good. And it also proves one thing that you're feeling totally relaxed. Do you see? That's it.

You know, at my offices in Cape Town, people used to come so tense, you know, and troubled and that. And they would sit in the waiting room for 10 minutes or so... well, I haven't got those offices anymore...they would sit in the waiting room for 10 minutes or so and all their anxieties and things just would be gone and they would feel totally relaxed. And they asked me why. I said, well it is that divine force, that atmosphere. That is so lovely. Like I've been in Mataji's home and Danusha's home and her home and all that. It's so peaceful Gomila's home and such a peace, pervading peace. So atmosphere is created by our thoughts: how loving we are, how nice we live in our home in such harmony. That is very important. That produces there's another one going to sleep, she ate too much. [Laughs] That's how it works, Merrillji, that's how it works. It's good.

MERRILL: But some topics make me more sleepy than others.

GURURAJ: [Laughing] That's good. That's good. That's good. Right. It's only your conscious mind that would make you feel sleepy, but your subconscious is still registering it. Infallible. It's true. You've heard of this sleep learning, haven't you? Where you plug in and you go to sleep and, you know, you learn. It has its faults, you know, that kind of plugging in at night. But this conscious twilight is good, it's semi meditation. Twilight sleep is semi meditation where you're not awake and you're not asleep. You're in that in between state. Like in the evening at twilight night, how beautiful it is. How

peaceful at dusk in that twilight. But be in the twilight and still be awake and walk through the forest and the trees during the twilight or the dusk or the dawn. It is wonderful. It's peaceful. And that's what we need: peace, peace and joy. Show me a man that is totally at peace with himself and I will show you God.

Another one yawning Jasuti. [Laughing] That's why we needed this horichalowa, it was to wake you up a bit too, you know, apart from the exercise and digest the food.

QUESTIONER: I lost my husband six weeks ago. Would you talk about grief and grieving?

GURURAJ: Grieving, uh huh. Good. Good. You have lost your husband six weeks ago and you are grieving. If you look at it realistically, and this might be a bit difficult to understand, is that you have not lost your husband. You have not lost him. His body might not be around, but his spirit is forever eternal and immortal, for the spirit is all pervading. Your husband is even here now. Yes. The grieving comes about because we remember more the bodily sense of the person. We remember his name and form and various things he did and didn't do, his kindnesses and how he looked after one, and things like that. And we grieve because of remembrance, not of his leaving the body. Do you see? So it is the remembrances that we grieve about. I might have said this in a talk somewhere around the world, that the greatest gift God has given us is to be able to forget. The spirit forever lives on, it is immortal, it can never die. The body leaves. It's like changing clothes you change one suit, discard one suit, and put on another one tomorrow. That's the body. But you are still there. You are still there, the spirit is still there. So there's no cause to grieve. Grieving only comes from our remembrances of a person. That's all. Nothing wrong to remember. But remember without grief. That is the secret. Remember all his goodness, how kind and wonderful he was, and rather the prayer in the heart that may the Lord bless his soul. That would be doing more good to the departed than grieving for the departed.

Now thought is very far reaching. Every thought you think reverberates throughout the whole universe. And the departed person is still an entity. And by grieving or those thoughts, that entity, which is reforming itself now, reevaluating itself to take on another life, can feel your thoughts and it would become a stumbling block to the departed one into reformulating itself. But if prayerful thoughts are brought in our minds, then it will help the departed one. Do you see?

So if anyone in our families pass away, never grieve, never grieve for the person. In reality you're not grieving for the person, you're grieving for yourself because you think you have lost something. No. If you walk down the road, right, and lose your wallet, someone else needy will pick it up and it might be good for that person. Yes. But if you are going to grieve and grieve and grieve that I have lost my wallet, you think that grieving, which is only your thoughts, you think it's

going to bring that wallet back? No. So what's the sense? It's meaningless to grieve. Rather have the heart filled with prayer that my beloved John, or whatever his name was... What was his name?

QUESTIONER: Maury.

GURURAJ: Maury. Right. May he be in peace. And so send peaceful thoughts which will help him taking on a new form quicker and a better form. Never grieve, my darling. Do not grieve. When grief enters the mind it is because of remembrance, then think of his goodness and utter a prayer: May thou be in peace, because you are in the hands of a power that is beyond this body. You see. Simple. Simple. Next. Just turn around a bit. Just turn around a bit.

BABITA: I can sit on the ground.

GURURAJ: Yes, you need losing some weight, Babita.

BABITA: Yes.

GURURAJ: Fast every Thursday. Fast means not stay totally hungry, but light foods. Some fruits and things like that. I'm joking with you, you know. Right.

BABITA: You are? Okay. I heard recently that people who are born deaf do not have the little voice in their head because, you know, like a lot people have, saying, you know, do this, don't do that, you dummy, things like that. And anyway that they don't really develop that language in their head the way other people do. How would these people be different from other people?

GURURAJ: Um hm, um hm. They are not different from other people at all. They are born deaf to learn a certain lesson, certain samskaras from previous lives they have brought with them. And that very deafness was there to develop in them other qualities which they never had in their previous lives and which they needed badly. You will find a deaf person, for example, would have better eyesight. You're always compensated by something, one thing or the other.

So when people are born with deafness or blindness, there's a purpose in that divine plan. It is for their own evolution. Things which were needed in your previous life which you never accomplished, you're accomplishing now by giving you this. For example, me. I had a heart attack and had to have an open heart operation. I am a severe sugar diabetic. Why? Do you know why? Because I have the ability to conquer this whole world and this is to stop me from conquering the world. So I converted these things to conquer with love. Do you see?

So, you are always compensated. There's always a way of using it. Helen Keller, blind, right, but she used her blindness to do so much good to the world. You know the story of Helen Keller, all of you do. Do you see? So if people have some affliction, then that can be converted to something good. There's always an opportunity in every adversity. And do not think the deaf person's mind is not working. Of course it is working. It might be working far better than yours or mine. Its heart might be far more developed than yours or mine. His eyesight, his sense of taste, his smell might be far more developed than ours. Do you see?

So in every adversity there is an opportunity. And you'd be surprised how people can accept things. I might have told of this lady I knew, she was in a wheel chair. Polio, this that. But what a delightful personality. To be in her presence you'd just feel happy, because she radiates that joy and yet she can't walk. Do you see? So everything can be turned into something really good. Oh yes. A lemon turn it into lemonade. Why not? Do you see? A lemon is very sour, but lemonade is nice. Especially on a hot day like this.

Right. I think you're comfortable now. We're going to do a little exercise today. Just a small one. Sit back comfortably. Sit back. Relax. You see, the mind translates itself in three ways: through words, through symbols and through color. Right. Color is very important. The perception of color is very, very important, because everything you see around you has some color. Can you show me anything which is colorless? Nothing is. You say the sea is blue? It's actually white. It's only the reflection of the sky that makes it seem blue. Do you see. So everything is interpreted by the mind, and color is one of the most important things. Fine.

Now to have greater perception of things is to be able to perceive color. Right. Now when you have a good perception of color you will see things far, far more beautiful than what they really are, as any artist here will tell you. Mataji, right? Fine. So for example, even when you put on your clothes or you go to the shop to buy clothes, right, how do you choose your clothes first? Not by the style that comes secondary. You choose clothes by color. Right. Am I right? First your choice is the color and then the style and things that goes with it. But the basic concept is the color. Right.

So now, what we are going to do is to develop some awareness of color. Fine. Now if you have awareness of color and you go outside just now and walk around, things will seem far, far more beautiful to you. The green of those trees will

seem more greener. And the yellowish leaves will find its own beauty in it as well. We are talking of clothes, what about motorcars? You like a certain model. You say, "Yes, I want to buy a Chevrolet." But then you ask, "What colors have you got?" Do you see? Someone might like a red one and some a blue one and some a green one. Things like that. So we're going to have a little exercise in color perception. Good. I'll lead the exercise. And what do you do is visualize the color. Visualize it. You can visualize it internally inside the mind, and if you can visualize it outside, all the better outside you.

Close your eyes and just relax. [Pause] [VIDEO TURNED OFF]

I see a dark blue color. Beautiful dark blue. And as I look at the dark blue it is becoming more and more lighter. More and more lighter. The dark blue is turning to become more and more lighter. And as I think of the lightness of the blue, I see the whole sky in front of me. The sky so beautifully blue. In the far corner there are grey clouds. Grey clouds. But as they drift along, those grey clouds are becoming of lighter and lighter grey. Lighter and lighter grey.

On the eastern side I see the sun rising, observe the colors of the sun. At first it seems orangy to me, but its radiance is so beautifully yellow. I see it so beautifully yellow. And between the yellow and the mixing of the orange there is a lovely tinge of reddishness. And that sunshine is floating down, down, upon a beautiful green meadow. Lovely green grass. Lovely green grass. And I walk further on. Further on. And I am reaching the coast of the sea. How beautifully the blue sky combines with the blueness of the sea. They merge into each other. And there, rising up from the horizon, that ball of sun of orange and red and yellow brings such a sparkle to the waters and to the sky.

I see the white sand of the beach. And ah, there's a hill which I'm climbing on now. I see the lovely brownish, light brown and dark brown bark of the trees, the branches. Beautiful green leaves. Some are of a lighter green and some a darker green. But through it all the yellow of the sun is filtering through, shimmering, shimmering through.

Such great beauty in the scene. The sky, the sea, the mountains, the trees, the grass, the white sands. I visualize it all. And everything seems so sparkling. So new. So new. So new. So new. I'm entranced by its beauty. And I see the blueness of the sky so clearly. And I see the deeper blue of the ocean so, so vividly. The white sands, the brown tree trunks, the green leaves, and the grass on the other side so lovely and green. And through it all, the yellow sun is as if it is covering all. Covering all.

I am so entranced I'm in ecstasy, because it is all so vivid. So, so vivid. So vivid. It makes me feel one with it all. I am the sea, I am the sky, I am those clouds there, I am the hill, I am the sand, I am the trees, I am the grass, and I am the shimmering sun. I am the sunshine. I am the sunshine. So vivid. So vivid. So vivid. It sends me into meditation. It's dazzling. Everything, every color there, so, so vivid. I could actually feel it, feel it within me, for I am that vividness. And I go deeper into meditation. Deeper into meditation. I've got to make the scene still more vivid. I've got to make this scene

still more vivid by adding my mantra to it. My mantra is there now, penetrating this beautiful panorama with all these lovely colors I see there. The scene is slowly fading away. The scene is slowly fading away. Very slowly. Very slowly, it's fading away. And only the mantra is there. Only my mantra is there. Only do your mantra. [Long pause] Yes. [VIDEO TURNS BACK ON] Some of you can form a picture. But if you can't, take one color at a time and try in visualization try and make it as vivid as possible. With practice you will make them vivid to you and you do the whole spectrum. Not the same time. One day one, next day another. Or one week one color, the next week another color. The third week do the whole spectrum. And when you can really see the colors in its true light, see them vividly, then everything you see around you will automatically become vivid. It will become part and parcel of you. And you will see greater and greater beauty. I mean people like Mataji and others who are artists can create that picture there and see its vividness in the mind. Do that.

Of course I combined meditation with the development of awareness of color. Because everything you see around you is color. Right. So once you develop a deeper sense, a deeper perception of color, then, of the spectrum, then you will find everything so, so beautiful. Like me. To me, everything is just, just, just, just beautiful. And then later you can combine the colors with your own mantra. I put it together to give you an example of how you go about it. Right. Good. That's about quarter past four, Vidyaji? I've got an appointment....

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