

RAPID FIRE

GURURAJ: ...meanings, but people take things so literally. Do you see? And they really lose the gist of things, the real import of what things really meant. And so Muhammad with the point of the sword invaded many lands. The Moslems ruled Spain, for example, for eleven hundred years. If you go to Spain, I've got centers there in Spain, and we've got the Spanish Meditation Society there, and you'll find the architecture and things very Moorish, Eastern, Arabic type of sculpture. Even the young ladies faces has that slight Oriental Eastern look, because of the interbreeding and things like that. And so it was a religion founded on the sword. That happened in Christianity too. Go back to the times of the Crusaders. How many millions of people were not killed in the name of religion? And that happened in all religions, in every religion.

So you see there is nothing that has done more good than religion, and there is nothing that has done more bad than religion. It has worked both ways. Our teachings are not religious at all. Our teachings go to the basis of the human heart, the human spirit, the human mind, and how to elevate it and make it more happier, and eliminate all the dross and the dirt that has been gathered there over so many, many lifetimes. These are, Merrillji, just a few of the factors. I mean, I could talk on any religion for hours and hours and hours. And then, of course, what is the meaning of religion, if you look at the dictionary, Oxford or even Chambers, perhaps, religion means "to bind back." What are you binding yourself back to? What are you binding yourself back to? You're binding yourself back to yourself, to the kingdom that's there. Do you see? It has been so misinterpreted.

And then religion became a big business, big business. For example, the Catholic church it has seven hundred million followers, and it is the richest, one of the richest organizations in the world. There's more money in the Vatican, more wealth there, than in the whole of Italy. Yes. And all this business about the pieces of paper you throw in the box and pay the priest money. What do you call that the Papal... something? And you do that and they send a message to Heaven for you to reach Heaven. Do you see. All these things have been perpetrated...

ROSHAN: Did they just start doing that?

GURURAJ: Hm?

ROSHAN: Have they just started doing that?

GURURAJ: For centuries.

ROSHAN: They don't do that.

GURURAJ: Of course, they do. What do you know? You go sell stocks. Right.

VOICE: Ask Anna. She knows. What are they called?

ANNA: Indulgences.

GURURAJ: Indulgence, that's it. Indulgences. That's it, you see. So, so many things have been perpetrated upon mankind in the name of religion. It's a pity. It's a shame. It's corruption. Do you know the Bible... you know South Africa is very strict in things, and if the Bible was not the Bible then it would have been banned in South Africa. Because if you read the Bible you'll find all kinds of crimes in there: sodomy, killing, cutting off of necks you know, Salome type of thing and all those. Do you see? Is that religion? No, it's not religion. Not religion at all. The greatest two things you can find in our Bible is "Love thy neighbor as thyself," and "Do unto others as you would wish to be done unto you." Those are the two greatest things. And they have very, very great meaning. I think I've given a few lectures on those subjects. I'm sure tapes are available of them. We must listen to them. Do you see? So, that's how it goes.

VOICE: Guruji, to expand on what you just talked about a minute ago. If someone, because of a religious belief, does what they do for God, willingly, for a higher purpose, for a... is that person then creating more karma, or is he actually doing like Ravana in the Ramayana, even though it seems a negative, he's doing it for God, does that advance him or not?

GURURAJ: He might believe that he's doing it for God. And where does that belief system come from? Because he has been told that by others. By his parents, his teachers, by the church, or whatever. He's been told that if you do this, you know, you are working for God. Right. There is a man in America, you know, I can't remember his name, here in America he has an organization, Hookers for Jesus. Yes. So he recruits these (what the hell's happening here?) he has these... he recruits these girls and sends them out to get men and try and sleep with them and convince them that there is a Jesus. Hookers for Jesus. It's an organization here in America. Now, you call the religion?

ROSHAN: I don't. [LAUGHTER]

GURURAJ: You know, why don't you start such an organization? Good idea. Better than stockbroking. Yes. You see, so say if a man believes that he is working for God, upon what belief is that founded? Upon what other people have told him? Yet he has not experienced that.

VOICE: And then the good question is, how does one know which beliefs that he's being taught...?

GURURAJ: You don't need to believe. I don't believe at all. I don't believe in anything. I know! And that is the area which I want to lead you to; the area of knowingness, not blind belief. Not because my grandpappy said this, so it must be true. No, I want to experience it. You tell me sugar is sweet. I don't believe you until I taste it to be sweet. Do you see? That's what we want, experiential. To experience Divinity, to experience that joy of Divinity. And that's what mediation does. Do you see?

So, it's no good having blind faith. No good. There's an analogy I've used very often, that you believe that the next room is hot. You believe that because someone has told you that. But as you go nearer you feel the heat, then you develop faith that ah, it is hot. But then you go nearer still and become one with the fire, then you know it is really hot. That's experience. So be in the fire of God. Don't believe in Him, become Him. And you can, because He's there already.

PRIYA: Bapuji, how do we know that what we experience... what's the difference between what we experience being non attachment and non love?

GURURAJ: Non attachment and non love?

PRIYA: Sometimes we experience something that feels like it may be indifference to a loved one. For example, when you were having problems with your daughter, and you just sort of said, "Well, maybe I don't love her, but I'm not getting involved with her problems." Is that non attachment, or is that just not love?

GURURAJ: No, it is neither. There is an element of love, and it is not non attachment either. It is just don't care a damn. Do you see?

PRIYA: Well, sometimes I feel that way about you too, but I don't know if that's not [INAUDIBLE].

GURURAJ: Sure, why not? Be truthful to your feelings. Yes, yes. I don't need you. You need me, okay, and so does every chela around the world. I don't need them. What for? I can barely make a damn living traveling thousands and thousands of miles around the world seven, eight, months out of the year leaving my family one side. Thank God I've got a good wife that encourages me, because she's very, very highly religious. A very devoted person. Yes. It's her sacrifice to the world too, at the same time, for giving me to the world. Do you see? So, there's no question of indifference and non attachment. If you are indifferent you cannot be non attached. You got to love to really know the meaning of non attachment. You see, that's how it works?

Some of these gurus they brainwash their chelas they do all kinds of things, like the Moonies, and I could mention so many organizations and just keep them there. I don't. I say you want to go, go. But my doors are always open and you're always welcome to come back, like the prodigal son. That's me. I'm a different sort, a different kind. These are moneymakers. They make millions and millions and millions. Not me. I teach for the sake of love, that's all. And my teaching is love itself. My life is love itself. I not only teach by words, but I teach by example. That's the difference, my son Roshan.

Anything else? Nearly five. We've got two minutes more. Come on. Okay. Let's end it with our little hymn. To the new ones it means, jai Ram, which means, "Hail the Lord." Ishvara, Allah, Cristos, [ter a nam?]. Ishvara. The Hindus call Ishvara. Allah, Moslems. Cristos, Christ, by the Christians. You are all one. It's your name. In spite of all these different names, you are but one. Most of you know it, so you join me. [SINGS JAI RAM WITH GROUP]

Well, my beloveds, it has been so nice being with you this weekend. It's been a real, real joy to me seeing you all again, loving you all again, all over and over and over again. And He's always there. And thank you very, very much. Namaste.

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