

## RAPID FIRE

GURURAJ: On every course we have one session which we call rapid fire questions. Because when we have a full satsang it would be one question and I would be speaking on it for an hour, hour and a half, whatever. So in the rapid fire session, I mean for those who have been on a course for the first time, anyone and everyone can ask any question they like, and I will give a brief reply to everyone. So all could feel that the question they had in mind, you know, has been answered somewhat. Although what happens in our talks here is that even, and this can be verified by most of the people here, that they might have a question in mind and without asking it, it is automatically answered. There are many facets. And there might be some questions arising in your mind from the talks that I give. And if you would like any further clarification of them, or any other questions you might have, please be free to ask anything you like. It can be about how to make a curry or how to bake a cake or how to make Jasmini's famous bakes. Ahhhh, there she is. So someone will have to start.

[VIDEO BEGINS HERE]

Sunita: Beloved Gururaj, is it inherently human to give advice to others. And...

GURURAJ: Is it hardly human to give...

SUNITA: Is it inherently human.

GURURAJ: Is it inherently human...

SUNITA: ...to give advice to others. And is it usually from the heart or from the mind?

GURURAJ: Good question. It is inherently human for a person to be an inquirer, because life itself is an inquiry. Because with every step we take it seems to be a mystery. And wherever there is a mystery, naturally you want answers to the mystery you face in everyday living. For example, you are sitting there breathing, that's a mystery too. The forces that make you live, that's a mystery also. The things that make the trees grow, the grass sway, that too is a mystery. Your very existence is a mystery, and therefore it is inherent in every human being to try and seek an answer. And if it

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was not for that, then you would not be living this life. For example, it could be a life given to one's senses completely, indulging in the various input of the senses, and that too becomes a mystery. But because of the sensory input, one wants to know, which is the greatest mystery of all, "Who am I?" The greatest question. And that question can only be answered by yourself.

When the teacher answers the question, I'm talking of a true spiritual master, it is never from the mind. It is from a power that's deep within him. He leaves the conscious level of the mind and goes to the superconscious level, where all answers are there, where everything that is to be known is there. In the Upanishads there is one great statement, or a question that would say, "What is there to be known, and by knowing which, all else is known?" And that resides in the superconscious level of the mind, which is so deeply connected to what we call Divinity. Because the superconscious level of the mind... You've got to have the superconscious level because you are in a human body. Now, that if you would compare it to a pane of glass which is very, very clear, clean, then the full light of Divinity could shine through it. So a true master answers, never from the intellect or the mind, but from the deepest level of, not himself, but from the deepest level of all existence. So that is where the answer comes from.

And when you become an adept and reach that level, then you will not ask a question. All questions cease. All the mysteries are fathomed. All the answers are there and no questions at all. Questions are very important for the inquirer who wants to know how to reach that level. So, therefore, take me for example, I never prepare a talk, never. I leave it to the audience and say, "What would you like me to talk about today?" Then that one minute of meditation I do with you, I'm gone to the superconscious level. And that is where all the answers come from. The answers come via the mind that we normally use, because you've got to verbalize. But there is also another way. And one day soon, I hope, depending upon your own personal little effortless effort in regularity of meditation, where I can communicate with you on the superconscious level and not have to use words at all. And the question that is there would be answered. You see? That Buddha did in the last stages of his life, where he would sit and his chelas would sit around him, and he would go into deep meditation and everyone when they leave, their problem is either solved or they find a way to solve them, and they leave uplifted. That level is to come.

So for the moment what one has to do, what the spiritual master has to do, is conceive of the answer. And he does not only conceive of the answer only to the question, but he also goes deep into the questioner's mind and finds what is the motivation of the question. Where does that question arise? Because everything has a beginning, as far as questions are concerned. So in that very question the true master captures the entire personality of the questioner and his whole, and total makeup. That is one of the signs of a true master. But then he has to go through the process, very instantaneously, of bringing it down to the conscious level whereby he can verbalize it.

Earlier this evening these two girls have some questions there, and they were battling it out saying, "Now, what question can we ask Guruji?" So some thought from somewhere struck me, perhaps their minds thinking, and I walked into the room and said, "Look, don't prepare any question. We will have rapid fire tonight," and they were happy. Because they were battling going through the questions received, and sometimes some questions are really silly, and them being with me for many many years now, they know that this is not really worthwhile asking Guruji. You see? So I just walked in and I said, "Look, tonight we'll have open not open fire rapid fire. Which is an open fire. Good. Do you understand, Sunita? Good.

There is one thing in your ego self, everyone has an ego, that is totally inquiring. Very much so. And the motivation of the inquiries you have in you is because of a certain sadness, a certain.... [Trying to look at Sunita] (I can't see you. Okay, I can see you now.) because of a certain sadness, you are prone to wish fulfillment ideas, and you would feel sad and inadequate, insecure, if your answers are not fully answered, if your questions are not fully answered to yourself. Is that true? Is that true? [She affirms] You see how we can go deeply into the mind of another person that might ask a question on the surface? But the true master knows how to go beyond the question, not to tackle the trunk and the branches and the leaves, but to go down to the roots. Because the master is at the roots, the superconscious level. And whatever is contained therein is an open book. Okay. Next.

Chetan: Beloved Guruji.

GURURAJ: Beloved Chetanji.

CHETAN: You have said, "When past and future become one, life is fulfilled in nowness." Please tell us about that.

GURURAJ: Take this lamp with you. [GLITCH] ....past and future is total misconception. There is no past and there is no future at all. The only reason why we remember the past is because of the memory box that has embossed the impressions in our subconscious. And, therefore, some happening that happened yesterday, a week before, two years, five, ten years before, comes to the surface because of that impression. Now, if you are integrated within yourself, mind, body and spirit, whatever action you perform, will not leave an impression. And by not having impressions in the mind, in the subconscious mind, by the subconscious mind being clear, the past disappears. Another reason is because people are always thinking linearly from a, b, c, d, e, f, g that's where I stop: God. G. Do you see?

So we live in the past and project the past into the future. One is because of impressions, the past, is of impressions which are non-existent. Only the impressions are existent. Like you touch this glass and my hand is removed. The hand is not there, but the fingerprints are there. The hand is gone. It might be cut off in the next five minutes, but the impressions are there. And we are working on the impressions. It is no value at all to the glass of life. But we put value onto it to preserve the past. And in preservation of the past we think we feel secure, or some measure of security. But there is no security there at all.

You have a lovely meal this evening, for example, I don't know how lovely it was, but let's assume it was nice. Everything is nice. So that impression of that memory, or that memory, would last. But how long does it last? It's transient. Tomorrow you will forget the taste, but the impression would be there of the taste you have had. Yet the taste is gone. So these impressions become alive. And I've said in some lectures somewhere, that everything requires expression. Everything expresses itself all the time. And because of the expression everything requires, it also forms a projection. Now, where can the past project itself to? It can only project itself to the future.

So we keep on worrying about things which are unnecessary. Oh, what is going to happen two weeks time, or three weeks time. You have an aunt who is very old, and you think the aunt is going to pass away, or she's ill, and that is worrying your mind, of her leaving the earth. Meanwhile, that sick aunt of yours might outlive you. So what justification is there in projection? So therefore, I say there is no past. It's gone. The future is totally uncertain. The only thing, the only reality we can find is in the moment, now here. That is the reality. That is the truth of life. And eternity is only a flash; a momentary flash encompasses all eternity.

In communion when I go through this journey throughout the whole universe, billions of stars are being born in that moment and billions of them are being reduced to ashes in a moment. So our concept of eternity is wrong. Because we are thinking in linear terms. When we think in linear terms, it would have its counterparts, such as time. So we measure things by time, when the real thing is timeless: no beginning, no end. So where else can it be? Here and now. Do you see?

And then with time, of course, we calculate space. And even all the modern scientists, in spite of their nuclear rockets, try to measure space. So they fly up in the hemisphere, the stratosphere, the whateverosphere two, three, five thousand miles away from the world's orbit. What have they achieved? Nothing. Nothing. No thing. Nothing's achieved by it. But to find spacelessness, timelessness, that is something.

Where am I now? Is this Washington, or is this New York, San Francisco, Bombay, Tokyo, Copenhagen? It doesn't bother me. Sometimes I wake up in the morning and I look around, I say, "Where the hell am I?" That happens when you

go beyond space, when you go beyond time. So the thing to know, Chetanji, is timelessness and spacelessness. That is what one has to know, which dawns upon you spontaneously, without any effort, if the preparation has been made before. So all these spiritual practices are but preparations. I always say making the candle takes so much time. Making the matches takes so much time. But to light your light that you are talking about, but to light the candle just takes [gesture and noise], una momento. You see? Just a moment. And if we can fully live the moment, the poet Blake said, "Capture eternity in an hour." But he was wrong: miscalculations. He didn't know mathematics. You capture eternity in a moment, here and now. And that is your total existence, the here and the now. And the now comes from inner realization, the now from knowingness. Now know. You know it! You know the now. Nowhere. You just shift the "w" to the end; now here. That's all it takes.

While we were at the place we've been to... with the big trees? Redwoods, yes. Right. So Chetanji was away. Further away... What's that called? I saw something happening there in Chetanji. I touched a nerve current, so to speak, in the superconscious level of his mind. And I called him to me. I said, "Chetanji, do one thing now. Go away from the noise, you know, and go and sit with your back against one of those trees those trees contain a lot of energy and meditate." Fifteen, twenty minutes will be enough, and in that twenty minutes I know why his question arose about the past and the future. Because in that twenty minutes, which seemed so quick, right, he captured a glimpse of eternity. And after, he came to relate his experiences to me. Would you, Chetanji, be kind enough to relate them to our [?????] here? It would be nice to hear.

CHETAN: I sat with my back to one of the giant trees, and was quiet. Not thinking of anything particularly, just being still. And out of nowhere the first something that came to me was this sound, the sound of the tree. But it's a sound that you cannot hear with your ears. Then other things happened.

GURURAJ: Excuse me for interrupting in between, Chetanji. The sound he heard was the life force. The pulsation, which we call the life force of the tree, which you could not normally hear with the ears. Carry on. Sorry.

CHETAN: The second thing happened was the realization that the tree really isn't what one looks at with the eyes, but that the tree is light, and the physical part is a manifestation of the light. The third thing that came flooding in was the pulsation of the tree, of the light, that waxes and wanes. The fourth thing that came to me was that the first three are all the same, they're all one. And then the tears came, and then I realized in some...

GURURAJ: Indefinable way...

CHETAN: Yes. That the tree and I are also the same, that we are brothers, so to speak. And, then, the fifth thing that came was, that through this tree, all the other trees opened to me, too. So that I realized the universal brotherhood.

GURURAJ: Very, very beautiful. Very beautiful. Now, I could tell you what this briefly signifies. But firstly, I want you to remember that for spiritual progress, some people do have experiences and some don't. That does not mean that there is no spiritual progress. So when you hear of experiences, discussing with your friends this, that, do not be alarmed or disappointed that you didn't see those flashing lights, you know, the star, and what have you. There's an easier way than meditation: use a baseball bat. So these are not important.

So, for example, take the great sage, a self realized man, Ramakrishna. He never had a single experience of any form that one could describe. But these forms, to many, are important. These experiences to many are important, because it makes them feel that they are progressing. It is like sign posts on the road that will tell you San Francisco is twenty miles away. Then the next one will say five, fifteen, ten, five and that you are nearing the destination. But let me emphasize that that is not the spirit itself. But one has reached a very high level of the superconscious mind, where you see the clarity, where you see the light of that indefinable light.

So as I've always said to you before, to love one person in concrete form, through that concrete form, you go into the abstract and love everything around you. And even the things which you cannot perceive, you also love. Because the world, the universe, is never empty; it is filled, although the eyes cannot see it. There are billions and billions of atoms floating around here in this hall. You can't see them with the naked eye. There are so many billions of souls who are waiting to be reborn, that are floating around here now. I can see them. They're just waiting to find the proper medium of two people for them to take birth again. So they hover around you all the time. Do you see? Billions of souls.

Because what place is there for the soul to go to? And you know my definition of the soul. Just to repeat it very, very briefly, the soul is a combination of the mind, the impressions, the mind, with the energizing spirit. That is the individual soul. Now, where can all those souls billions of people have died in this world where can they go to? There's nowhere for them to go to when everything is now and here. Do you see. They're waiting for the proper channel to be born.

So these experiences which Chetanji had in fifteen or twenty minutes of meditation are very valuable. He saw, he felt, the "innerness" of the one tree and from there he progressed, that he felt the innerness of all the other trees. And then he found that the innerness of each and every individual tree is but the same innerness, the same spirit. Do you see? And that is a great realization. Just when I saw his face, he didn't even need to tell me his experience. You could see it. It

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shines out that he experienced a unity consciousness momentarily. He had a glimpse. But that glimpse definitely will become permanent.

Everyone are but one, not just brothers and sisters, but they all are one. You live within my spirit and I live within your spirit. There is a unified oneness, indivisible, though it might be invisible, but it is there.

Now, look at this, for example, I think these past ten, eleven years that I have been coming to America lecturing, and the other countries, perhaps, you and I never knew each other from Adam, if there was an Adam. Let's take it to be that, the first man. He was the first man. We'll go into it some other time. So we never knew each other at all. Then why did we meet? Think about that. Isn't it the law of attraction, where you have found something within you that resembles or has a part of that which is within me? Here we are together, all loving each other, close to each other, sharing our joy with each other. Nothing comes by accident. Nothing. The love, the joy, becomes so powerful that people drive a thousand miles or fly twelve thousand, fifteen thousand miles, as in my case, just for the mergence of that oneness that forever exists. That is self realization.

Therefore, I always encourage people to come to courses. You can meditate very regularly at home. Very good. You must. But when you come to a course there is a certain energy imparted, which you might not be able to see, that goes deep within the core of your personality. And you are never the same person again. There's something that has changed within you. A very subtle change. Because if it was very gross it will not be appreciated; like growing a sixth toe instead of having the five only. But yet, having the five toes, they become so energized. A little extra sugar is added to the tea to make the tea sweeter. Because before that sugar the tea tasted bitter.

So sweetness is there all the time. The nectar is in the flower all the time. But you become the bee, Roopa, become the bee. The nectar is waiting for you. The sweetness is waiting for you. To be sucked up. The flower gives its own life force to you. How much more grateful can you not be, when all is offered to you on a silver platter. Silver is cheap. Gold is cheap. This is of such a substance which is invaluable, priceless. It's offered to you on a priceless platter, that nectar in the flower. Just become the bee and buzz around to approach the flower, to suck its nectar. And you enrich yourself for the added sweetness that is added unto you and then you buzz more. And what is buzzing, after all, but the song of the bee, the everlasting eternal song of the bee.

So buzz, buzz, buzz, in life, love and laughter. And find the honey. And when you capture the honey, do you know, you don't keep it to yourself. There lies the beauty. There lies the secret of life. You go to the bee hive and deposit it there. It is formed into honey that other people enjoy. You see.

So as the flower has sacrificed its sweetness for you, you, in turn, are sacrificing that or giving it off for the happiness and joy of others. You see. That is the process. And then in that giving you find yourself in a different field of existence, in the now here field of existence, the field of eternity in that moment when you secrete the nectar you have gathered from the flowers and deposit it in the honey comb.

Then all the problems, all the miseries, everything fade away. Because now you have emptied yourself. You are relieved. You are relieved. No more pain in the stomach. You are relieved. That's how it works. That is the light. That is the truth. For light cannot be described in words, but experienced. The truth cannot be described in words, but experienced. God cannot be described in words, but can be experienced.

Because people that write about truth, I don't read anymore no value. There are wonderful titles: "What is Truth;" "How to Know God." I read one or two pages and chuck it away. Waste of valuable time. Because they only speak about things, not of what things are. Like a university professor of any subject. You only talk about the things. Physicists talk about the atoms and molecules and the electrons and neutrons and all that. But can he prove to you what an electron or a proton or a molecule really is? No, he can't. He'll give you a basic structure which is very low in the field of evolution. You get an idea, that's all you get. Nothing else. Not the experience of being, of yourself and of the structure of which the atom is made of. Do you see. And in so many experiments, Chetanji knows.... [END SIDE ONE] that where the velocity when you try and measure the position is [Chetan in background] the uncertainty principle. So when you do the testing the position is there. But before you end the test, the position has shifted. You see. That's as far as science has got to. And they talk of quarks. Those quacks talk of quarks which they find to be the finest substance of matter. First they thought the atom was the finest substance. But as they started piercing the atom more and more, greater and greater worlds are found. They come to the quarks, and yet, they do not feel they have reached the end of it. There's still something more. They want to define it. Experience it, I tell them; you can't define it. One scientist asked me a few years ago, "Can you prove God to me?" Test tube type of proving. I said, "It's impossible to put God into a test tube because the test tube is God itself." It's in the fine structure of the glass, made of sand, though it is opaque, not transparent. Yet through the laws of change of form, it becomes transparent. If you look through the glass, you look through the test tube, what do you see? You see that which is in front of you, which is God. You see the test tube which is God. You see the interior, what's inside the test tube, that is God. And you see beyond and that is also God. There comes all your trees; they're all one. It's a simple realization, for the simplest things are the most difficult, really. Do you see. Next.

GURURAJ: Would you like to ask it here so it can get recorded, Sujay.



SUJAY: It's not a question my [inaudible]

GURURAJ: Oh come on! Everything is interesting. [inaudible]... gizmo, there it is. I learned that word from Sujay, gizmo.

SUJAY: It's kind of an interesting situation. When you were talking, you told Chetan to go sit with his back up against a tree. Just about at that same time, I was walking through the forest. And I had this incredible urge to sit up against a tree and meditate. And I had my shirt off and I sat up cross legged and leaned up against one of the large redwood trees and started meditating. All of a sudden I could feel the life force of that tree. It was almost like living silence, very steady, very firm, and at the same time I could almost feel like my own energy mixing with that of the tree. And then it expanded from that tree to the entire forest, where it was almost as if the forest was saying, "Welcome home. Welcome. Become one." And it was a fascinating experience because I think at the same time, you were sitting against your tree, I was sitting against my tree.

GURURAJ: [laughing] And the two trees became one.

SUJAY: I just had this incredible urge to, you know, to sit against one of the redwood trees and meditate. I must have sat there for almost an hour. I thought you might find that interesting.

GURURAJ: Very good. Very good. Next time you disappear, and we look around for you, and I say, "Where's my son Sujay, he's missing," now I will know where you go to. To merge away. To merge away.

Here is one classic example which Sujay has given you. The value of being near your spiritual master. I know people that have mortgaged their homes just to be in the presence. The master is nothing else but an ordinary person and I act very ordinary to make you feel that I am ordinary. I'll smoke, I'll dance with you, I'll sing with you, do everything with you, To show you that I and you are none different, we're basically the same. We have the same spirit. There's only one difference, a little difference if you want to call it a difference, is that I've reached San Francisco and you are on the path of being in San Francisco. And when you reach there don't go to the red light district. Or the water, wharf? You see, I take an interest in everything, because everything is me. Even the wharf. And the red lights. They're so lovely, red lights shining around. Do you see? No difference at all.

You find other gurus sitting on pedestals. You can't go near their rooms, or near them. Why? Is it because they got things to hide? Is it because they are incompetent, and not self realized? Is it because it's a money making racket? I know more about business than all of these gurus you could name, the Maharishis, Fagarishis, the Muktanandas, Fuktanandas the you name it, I know them all. Personally, I know them. Rajneesh too. He invited me to his ashram. I spent two days with him. And what I did in those two days was give him hell. That's what I did in those two days, virtually giving him hell.

You know, there was this one chela that went to the Zen master. Oh, Rajneesh was very angry because he is, he calls himself Baghwan Rajneesh. Baghwan means "God." "God" Rajneesh. I call myself a piece of s \_ \_ \_ . Capital S. You can have your own interpretation on that. They're welcome. So now to come to the story of the samurai that went to this Zen master. And he asked the Zen master, "Show me the difference between heaven and hell." The Zen master told him, "You are talking rubbish, you go away." Now samurai the warrior, he felt very insulted. He says, "You are not ready, you know nothing. What do you want to come to me for? You're wasting my time and yours." And the Zen master kept on insulting the samurai. And the samurai, the warrior, couldn't bear all the insults any longer. So he pulled out his sword and lifted it. And then the master said, "That taking out of your sword and lifting it, that is hell, because of the anger that my word produced. I have sent you to hell." And then the samurai, you know they go through very strict training (I forget my hand up there) they go through very strict training, discipline, then he sheathed his sword and bowed to the spiritual Zen master. Then the Zen master replied, "Now that is heaven."

Do you see the difference? When the anger of striking the master disappeared. When the anger was there, that was hell. But when he bowed and put the sword in its sheath, he accepted himself, he had that humility developed, that humility there in that moment. That is heaven. That's from day to day. That's the distance. You see. A very good experience. Very nice, yes.

Actually, I wanted to send all of you out there at the woods to sit against some tree, find yourself alone in a quiet spot, meditate. I wanted you do meditations and chanting and all that here listening to me all the time, things like that I wanted you to have a picnic. I did want to, because I know you all would have gone, go for meditation. I'm sure of it. No one would have refused it. But I said, "Look we're out on a picnic, so let's have a picnic." Good. Next.

Hello my girlfriend sister. How are you? You know some years ago, many years ago, I had a girlfriend who looks so, so, so much like her. You know, not exactly like her, but if someone should see the two of you walking together they would say, "These must be sisters." She had these beautiful soft eyes you have, but the heart was a bit hard. Soften it. But that hardness came because of experiences of life. I know that too. You didn't tell me but I know it. Right? Good. Please.

KAVITA: Beloved Guruji, I have two questions if you will allow me?

GURURAJ: Yes. By all means. Ask me twenty.

KAVITA: One is a group question, sort of. We cooked up for you on the way back from the redwoods. You speak of the inner creative force which has the power to manifest whatever one chooses.

GURURAJ: Yes.

KAVITA: Is there conflict between this and, not my will, but thy will be done?

GURURAJ: We'll leave the other one for a little while. Sit down, cross legged, that's it.

There is no conflict between my will and thy will. The conflict only arises when you find the separation between my will and thy will. But when, as the mergence of Chetanji and Sujayji, over there, we found that oneness of the energy flow of the tree to be the same as the energy flow within you, then there is no conflict because my will is thy will and thy will is my will. There, the separation stops. And once we do not feel separate, then the question disappears of my will and thy will. It is but a path, me and thou, I and thou, where Divinity is regarded to be separate.

Now, that is used in all theologies. If you study Christianity, Hinduism, Islam, Zoroastrianism, all those religions, you find that duality: that I, my will and thy will. In other words, thou, Divinity, are superior to me. Now. This has served a great purpose. Although it has been very much misunderstood, abused, misused. This among the illiterate people of those times when these formulas were made up, was to tell you that there is a power outside you which is higher than you. Please take careful note of this. That there is a power outside you which is higher than you. What I say is this: that there is a higher power, but it is not outside you, it is within you. And once that realization comes, then there is not outside at all, it is all within. So then the I and thou disappears because I am thou, and thou art me. You are not outside me, you are within me. That disappears. And that is a realization.

But in the beginning stages, you have a school master with his cane. When fear is implanted in the child, if he doesn't do his homework, if he doesn't study properly, then he's forced to study not because of the teacher but because of the cane, that he'll get a whacking. Of course it's outlawed now, you know corporal punishment or whatever you call it, is outlawed

in many countries where you can't strike a child. But its like the teacher with a stick. You don't do your work, six cuts on the hand or butt. You see.

So, this I and thou concept came about because of fear. But when you go beyond that fear of the separation of I and thou, you become fearless, knowing that what I used to think of that being thou is nothing else but it is me. I am thee and thou art me. So my will and thy will are the same. There's another aspect to it. When we talk of thy will, we are talking of pure consciousness, of that superconscious state which I always talk about. And when you say, "my will," it is not the pure conscious state. Therefore you find the separation.

But the impure, here is another new injunction, but the impure state of your mind is also part of pure consciousness. But negativity has been added to it with the word "im" pure. The main word there, "Im," means nothing. It's only the pure that gives the "im" some meaning. So, therefore, the pure state of consciousness is here even within your impurity. That does not mean that I give you the license to kill, 007, it does not mean that. It does mean discipline, living a good life. Then that separation ceases. Then everything you do just comes right. It is there, here and now. Here and now it is there.

So, if you have a jug of dirty water, impure water, you do not even need to go and scrub the pitcher as you call it here, we call it a jug in England you do not need to go and scrub it, just put it under the faucet. And you will find slowly all the impure water will run out and eventually only the pure water will remain in the pitcher. Can you picture that?

So, by having the sense, I tell you what will happen to you, that you will not suffer guilt, because that is one of the greatest obstacles on the spiritual path which brings in your past. When the past is gone, non existent, now is important. You see. And when we talk of impurity we are giving greater life and force to that gift which is the greatest illness in the world today, not cancer or heart disease, feelings of guilt. Guilt brings upon you psychosis, neurosis, nervous breakdowns, schizophrenia, you name it. It brings about all kinds of psychosomatic illnesses. And all mental illnesses expresses itself in the organic body. Therefore, you say, "Oh I have a headache, I've got a toe ache," this, that, the other. But it's just the energies released by the mind that gives you that toe ache or back ache. The imbalance of the energies in the mind bring about that condition of the back ache. That is called psychosomatic, psycho the mind, somatic is the body. They're correlated. So forget the idea. You will.

But in the beginning, it's good, I and thou. For example, if you are driving your motorcar, and if there is a traffic cop, traffic policeman behind you, you are going to drive more carefully. You'll observe all the signs, the stop street you'll stop at. You won't exceed the limit of the speed, because you see through the rear view mirror, "Ah that guy's behind me. He'll ticket me." So you have that fear of being punished by having to pay 20, 30, 40, 50 bucks as a fine. So it's also good for people at certain stages to have that traffic cop driving behind you. It keeps you, stops you, from breaking the rules. But that is that start, the beginnings.

But when you merge my will with thy will, that is a higher stage. And everything is just fine. We will drive the car without even thinking, without being conscious of it, and you will keep within your limits even if the traffic cop isn't behind you. You'll keep within your speed limits, you will stop at the stop street, and drive on the right hand side here, which of course is the wrong side according to those English people. Because they drive on the left hand side which to you seems the wrong side. Do you see? Yet you're traveling the same roads. One thing seems the wrong side to you and the other things seems the wrong side to the other. The perspective of things, that is important. Next question.

KELLY: How do you break an attachment to a relationship that seems futile and is painful and yet has great love?

GURURAJ: Totally untrue statement. Read that again.

KELLY: How do you break an attachment to a relationship...

GURURAJ: Just hold on, just hold. Does anybody... can you lend your pen? Underline the word attachment. Carry on with the sentence.

KELLY: ...to a relationship that seems futile and is painful and yet has great love.

GURURAJ: Underline futile and painful. It is fu tile, not fu til. I'm speaking English, sorry, I beg your pardon. Carry on.

KELLY: ... and yet has great love.

GURURAJ: Underline love. Which are the words you have underlined, just read those words out.

KELLY: Attachment, futile, painful, love.

GURURAJ: If you really have love, how can it be futile? How can it be painful? And how can it form any attachment? But it is not love, it is a conjecture of one's mind because of the attachment to the other person. It could be a physical dependency, it could be a mental dependency, it could be an economic dependency, whatever. But you are still

dependent, even for attention. That is attachment. But if you are beyond attachment, which is a necessary qualification of love, then you can say that the person I love. But it is not love, it is like the love of the little child to its baby doll. You take the doll away from the child and the child starts crying. This is my doll. Is that right, doll? Good. Do you see? And when there is no attachment, you would not regard your love, true love, to be futile. And the pain comes because of the feelings of futility, where you are wasting your time in showering your love upon that person, meanwhile your shower has run dry. No water is flowing from it. So how can you say it's love? Love is a flow. In the shower the water flows. You don't have someone standing outside pushing a pump to make the water flow through your shower. It flows according to the laws of gravitation, or any other law that might be involved in it. Do you see?

So if it is true love then there will be non attachment. There will be acceptance. And there will be no futility, and with the absence of the sense of futility there will be no pain. And then you can say, "I love you." And then even the I and the you disappears and only the love remains. For who is the I and who is the you? I know of IOUs yes, I sign many of them. You know what IOU means in this country? You have the same expression? You know that letter IOU, I O U. I owe you 20 bucks, and you sign it IOU.

So where the I disappears, the you disappears, only love remains. And when only love remains the attachments are gone, the sense of futility is gone, and the pain is gone. All that bullshit is gone. That is love, to find that oneness with the beloved. In the beginning you call her "your beloved." But you end up by not saying beloved anymore. I have a better word for it. May you forever be me and I you. That is the difference between, I love you, and I am you and you are me. Do you see? Simple, my darling.

Next. Sunita, your face is glowing. Yes. Good. Good. Good. Good. The greatest debate on earth is going on, which next question to be asked. Oh dear me no. Can I leave please. [laughing] The master computer brain.

JAMMU: Namaste. Guruji, from experience we know that being in the presence of a master and doing his practices helps to free us from the bonds of our experiences. In past times and even in current times other people try different paths. In fact is there any alternative other than being in the presence of a master and doing his practices to erase the samskaras? I think not, but I wanted to ask you.

GURURAJ: Beautiful question. Very beautiful. This question you have asked is asked by many, and even if it is not verbalized it is still in the hearts of many. You attach so much importance to your ego self that you think you can do it alone. But you forget that it takes two to tango. Do you see? I usually tell you that if a child has started school, the child

needs a teacher to teach the alphabet, A B C D. After the child has mastered the alphabet and word formation, then it can start reading on its own. And when he has finished the primary books which are composed of a certain amount of words which a child could readily register, if you pick up a book for starting school (we call it "standard 1", I don't know what you call it here in America), you would just find so many words. It is very well calculated. I used to be the chairman of the Rylands High School, the education committee and things like that, so I know a little about these things. And the Alexander Sinton College, I was the chairman there, so I know about these things.

So these books, according to the grade, I think you call it grades here, the words are for that particular grade, so that the child can absorb it. There's no use giving a child in grade 1 the lessons of a Ph.D. It would be a waste of time. So you have one teacher that teaches you all about grade one. Then you move on to grade 2, 3, 4, and you find teachers that are capable of teaching those grades. And therefore I don't condemn or condone any of the teachers, they're doing their work according to their ability. But when you are starting to reach the highest grade, then you need the highest form of teacher that knows the grade.

I went through the same experience. I went in the Himalayas and everywhere, north, east, south, west, in India, trying to find God. I was looking for help, looking for a guru. And from each guru I learned something according to my understanding. And as my understanding and awareness expanded, I found the true master for me, Swami Pavitranandaji. So therefore the old saying, "When the student is ready, the master appears." So I was ready for Pavitranandaji. Therefore he appeared. And if you would, those of you that haven't, I've made two tapes on that, my relationship with my guru. Those of you that haven't heard them, it would be worthwhile listening to them. Do you see? So, you need a master always. In Sanskrit, I'll say this in Sanskrit so you could get the tone of it, [guru bina jnana bahi], [guru bina jnana bahi?] There is never any knowledge without the guru. When you studied computer science you did not do it on your own. You had your guru of computer science there. The teacher. He taught you how to program the various things you do and the mechanics of computers. Like David sitting right there, you just arrived, huh? Namaste. When he started his carpentry, he followed the line of Jesus, when he started his carpentry business naturally he also had to learn from various masters. Masters meaning teachers who showed him woodwork, until he owns, you know, so many factories or his factory with so many contracts, where even the municipal inspectors are grumbling now. Because of all the dust of the wood. So he has suction pipes put into suck out the sawdust or whatever you call it. And yet the dust is growing more because the business is growing more. Do you see? So like that you always need the masters that will lead you on, that will take you step by step.

Then you have other kinds of masters, the true avatars, those that have willfully, or willfully means something else as well, but by their own will, by their own volition have taken birth that could take the child through from sub A to M.A. But

those are very rare, very rare. It is only those highly realized ones, highly realized ones, who are avatara means an incarnation in bodily form of Divinity that recognizes and knows, not only recognizes, but knows the spirit of the child in grade 1 or in grade 12 and finds the sameness there. If an ordinary school teacher is doing grade 10, 11, 12 and gets demoted to grade 1, 2, that school teacher is going to feel very bad. That school teacher would feel demoted. While with the avatara that has purposefully taken birth on earth, he does not feel that. Because to him everything is one. He tries to open up the understandings of people according to their capacity, step by step. You know the very famous hymn, "Lead thou me on kindly light," one step at a time is enough for me. That is the difference.

So, you've got to have someone to show you the path. America's a country I don't know well, and I want to reach a certain city, so I get a map. And if I can't read a map too well, which I cannot, I can't read maps, because every place is the same, then I go to the gas station or stop someone and ask, "How do I reach such and such a place?" And when I reach the place, sometimes it leads me to greater confusion because he will start off, "Now, here at the first traffic light, you turn right and then when you come just two streets later you turn left, and then immediately you turn right again and then you go on for about 200 yards and then you turn left. Then you'll come to another traffic light." Now at that traffic light you turn left again, and to your sorrow you find its a dead end street. You find masters like that also that's interested to see how many bucks you've got in your pocket. The true master though, and these people know, I'm the poorest guru in the world, these people that know me very well know. These socks were given to me as a present from Chetanji. These pants I've got on was given to me as a gift of Charles Shaw of England. This shirt was given to me by Vidya, she bought the material and sent it to Gloria. Gloria, who is the wife of the Columbian ambassador to America, is one of our meditators. So she made the shirt, she bought the cloth, okay. Fine. Now, these malas were given to me by my guru. And this mala came from a very beloved one. Fine. Now where am I? Oh, these shoes were given to me by someone else. This watch was given to me as a gift by someone else. Seeing that you are timeless, I'm going to give you a watch which is timeless. That will never stop. It hasn't stopped in the past good few years. Now about my underwear [laughter]. Let me think.

[END SIDE TWO]

...where. But I'm sure it must be a lady. I'm sure of it, but where does she get my sizes from, I don't know. But she's always accurate in knowing that my you know, the shorts are 34 and the vest is 34 as well, South African size. You know, funny enough, talk of sizes, and this was really funny to me. We went into the shoe shop and of course the salesman there asked me, "What size of shoes do you take, sir?" So I say, "I take size 7." So he brought a size 7 to me



and I couldn't even get it in my foot. Right. And then he went to get this machine thing that measures the length and width. He says, "No sir, you don't wear size 7. You wear size 8 ½." You see the difference, in South Africa it's size 7 while that size, same size 7, is 8 ½ in America. Everything is bigger here. Even your hats are bigger. Hm? And uh, oh well, I'll leave everything else to your own imagination. Your cars are bigger here. You see.

So therefore, choose any path you like, Janakaji, choose any path you like. In our family, I don't even like to call it an organization, our family, our family of love around the world, if any one of you want to go to any country just give me a phone call and I'll put you in touch with someone that will take great care of you. Or if any foreigner comes into this country who is a meditator of ours, he'll be given the utmost love and respect, which Rajesh and Jasmini could verify. They never knew these people here. They're like that, one family. So choose any path you like, and even if the path is thorny go through it. What can it do, only prick your feet. That's all. So bleed a while and heal after that. Then find another path until you find the real path.

How are you going to recognize the real path? That is the 64 thousand dollar question. Sixty four thous... that's 3 zeroes. See I can't go further than 64, so I have to ask. That's the sixty four thousand dollar question. Which is the right path? No one can answer that for you. No one. You feel it inside. Something just happens between the master and the chela, a spark. He makes the first move. He can't explain, something happens.

The relationship between a master and chela is a love affair. They just love each other. What the master has to give he gives unstintingly, always. Like the eternal spring, there is to be found many wells that never go dry. There's always water in it. So if you go with a thimble, you get a thimble full, if you go with a gallon bucket, you get a gallon full of the water. If you go with a 5 gallon bucket you get five gallons depending upon you, how much you can take and receive. But a true master gives always unstintingly. He is the most generous man in the world. He'd even give his underpants to anyone that hasn't got one. And he'll even wash it first before giving it to save the chela the trouble.

So the true path for the true seeker is immediately recognized. And that is why wherever I go there are true seekers that form this communication with me. All of them, as well as I, travel thousands of miles to be together, as I said before, with the attraction of that spark. Where do the filings find its home, the iron filings? It can only find its home in the magnet, and, in turn, the magnet gives magnetism to those little pieces of iron, the filings. Right. Take a piece of iron and put it against a magnet, and then with that piece of iron, after you take it off, the magnet can still pick up the nail, because the magnetism of the magnet is imparted to the chela from the master to the chela, so that the chela too becomes a magnet, and pick up the iron filings. Do you understand? Next.

ROOPA: This is related to Kelly's question, and its also a group question, meaning it comes from a number of people in the audience. Several wives have husbands that are unfaithful. How can the wife develop lots of strength to not live her life in pain and misery?

GURURAJ: What is all that about? I was busy with this thing, absorbed in it. Yes. Who has made the husband unfaithful? Answer that question first. Or who has made the wife unfaithful? Answer that question first. You. If you had given loving care and real love to the man or the woman, he or she would never be unfaithful. So you are the one that has created unfaithfulness in the man, and therefore you go through pain and suffering. In the first place, the marriage could have been wrong. Because you were not marrying the man or the man was not marrying the woman. They're marrying a projection, an ideal which they had in their own minds. That happens all the time. They marry not the person but they marry the ideal. In their mind there is a picture that he will have such a nose and will have the soft kind eyes of Gururaj [laughter] and his contagious smile and laughter, his joy, you know all those ideals. How many Gururajs are you going to find? Or the softness, the compassion, the kindness [laughter and comments] and the humor. Of course its humility when you can crack a joke on yourself. That's humility, not haughtiness. Remember that.

So people marry an ideal, but not the man or the woman. I'm married 37 years. I don't know if you know this story. Right. I was young, got married at the age of about 15, somewhere around there. You know these Indian marriages in those days today in modern India it's different you first have a love affair, boy and girl go out with each other and know each other and then of course if they feel they are right for each other, (I'm going to put this in here. Where's my pocket?) they love each other, they feel that they love each other, it could be just the ideal projection, projection of an ideal, rather, or whatever, and then they get married. Fine.

And, of course, here in the West you have trial marriages as well. I don't know what they're really trying to achieve. Are they trying to achieve an orgasm? Are they trying to achieve an understanding? Are they trying to achieve the supreme value of companionship and all these things I don't know about, because I was not married in that way. And, yet, I've got the same wife for 37 years. Don't ask me where the side lands. Yes. So at that time, you know that's a marriable age, during those years. And the parents arrange the marriage for you. So when, you know, the girl's people find out there is a legible... legible?

VOICES: Eligible.

ROOPA: Illegible.

GURURAJ: Yes, well eligible and illegible, you know, there's a great correlation between the two words. Because sometimes those that are eligible are not really illegible. They might be legitimate, right.

So here I was taken to Ma, everyone calls her Ma. Her name is Lata, Dev Lata. I call her Lata and everyone else calls her Ma. And those of you that have been to South Africa to visit me at my home know that. Now, the only thing the girl does... Well, you sit in the sitting room and the girl... Now you are supposed to see and if you want to marry her or not. Not a word spoken. Taboo. Not allowed. Right. And what she does is bring the tray of tea to the living room and in that moment, she wouldn't even lift her eyes, you know, shy, right. Now, in that one moment when she is bringing the tea and putting it on the table, coffee table, whatever, right, so you got to glance up and down very fast. [LAUGHTER] Faster than lightening, you know. You got to take it all in in that one glimpse. Nevertheless, I couldn't take her all in in one glimpse. I saw her eyes, and, of course, you know, being there I saw her big toe. So I thought to myself, well look, the eyes matches the toe, so all that is in between the toe and the eyes must be okay. I'm joking, of course. So you come home and your parents ask you, "What do you think of the girl?" So I said, "Oh, well, alright." Now, they can't approach the parents of the girl directly. They got to do it indirectly in case of a refusal. That's an insult. So my parents would write to some friends of the girl's parents or their relatives, or whatever that, "My son seems to be interested in your daughter." Fine. Now, on the daughter's side the parents ask the girl, "Do you like him? Would you marry him?" And, of course, you know Indian women are very shy. Then she would close her... "Hee, hee, hee, hee, hee, hee, hee..." [LAUGHTER] and run out of the room. And the parents know she has said yes. [LAUGHTER] Where are you going to get a guru like me? Tell me. [LAUGHTER] Terrible. Right. So then the parents get their relatives who, in turn, write to you to say that, "Our daughter seems to be interested." Seems to be interested. Then your relatives and their relatives get together. Conference, round table conference. So then they come to a finality. And afterwards the parents of the boy and the parents of the girl are called in and things are fixed. Right. They are going to get married. And those were the ways in the olden days. It was like that among the Jewish people as well Jagriti, huh? in the Middle East and in all the Arabian countries there. It was common at that time, where marriages were arranged. Now, here comes the question, that you cannot fall in love at first sight. In love you don't fall, you get elevated. You don't fall. And as the companionship between me and my wife grew, we started understanding each other more and more and more. And from the depths of understanding... And that is brought about by my total acceptance of her and her acceptance of me, in spite of my faults and frailties. She is a goddess compared to me. Yes. And that's how understanding grows like the flower: first in bud, and then it blooms. In other words, it means that love grows. It's not

instantaneous. But in many countries, especially in the West... Chinese have a similar culture, Japanese too. But today a lot of things change. You know, like for example, the American Coca Cola can be found in the Sahara Desert. You have better disco clubs, discotheques, huh, discotheques, disco clubs in Bombay than you have here in New York. And in Japan, as well. So these cultures get intermixed and people normally tend to pick up not only the good things, but also things that are not so good. Do you see?

So where does the misery and the pain come from? Firstly, it's not being able to accept. Love only begins... that's the fertilizer, the manure that makes the plant grow. And speaking of manure it reminds me, two city slickers were passing a farm. And the farmer was busy with his strawberries, lovely big strawberries. So these two city people, you know, asked the farmer, "What do you put on your strawberries?" So the farmer... he said, "Do you use manure on your strawberries?" The city slickers asked. So the farmer replied, "No, we use cream." [LAUGHTER] You see.

So it is not this instantaneous love match. And that's a very wrong word to use. It's not a match. In a match you try to score the most goals or get the highest score. And we use the word so commonly. What a lovely match. It's wrong. Even our language is perverted. No wonder people are perverted. Why must we foreigners learn English better than the English? Because of your love for it. So love grows by understanding. And when that grows then and fully blooms, then the unfaithfulness disappears. Unfaithfulness disappears. There is no such thing as unfaithfulness any more and there is no misery and no pain. And another thing to remember is a lot of the misery and pain is created by our own minds, which are prone to great exaggeration. A little thing and a mole hill will be made into a mountain.

I love a woman. But what kind of love is that? It is not of the body. It is not of the mind. Because her mind, if her mind had lips, won't even be able to kiss my toes. But I love her because there is that deep spiritual communion, that oneness. She's pretty, but I have met and known much more prettier, prettier, prettier women. That if they wanted to become film stars they could have become at any time. I was a good looking guy in my younger days. Not now, I'm getting old. So a real love comes from that spiritual union, the flower in full bloom, where the two flowers merge and the fragrance it lets out comes in the form of one fragrance. And where is the question of unfaithfulness? If I love a woman that I am not married to, it will not come because of physical desire or anything I am dependent upon. No. It will come because of that spiritual union which might have been, or definitely is in my case, of so many, many lifetimes past when we have been together. That is not unusual for me to meet her again in this lifetime. That is love. That is real caring.

So unfaithfulness also has its definition that could be defined by motivation. What is your motive? Because she's pretty you want to sleep, go to bed, huh? No. Okay if that happens. It must not come because of carnal desire, but just a flow, a communication of the spirit, that expresses itself in this flow of bodily touch. And there what is seemingly unfaithful,

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what is seemingly impure, could be the greatest purity. We only look at the surface value of things. How much do we know of the inner self of people or of anything? Do you see?

So, therefore, it is said in the scriptures, "Judge not and be not judged." Never condemn. Nothing. Things like that. But when it comes to the real love, the communication of the spirit, it's a different thing all together. It is a rarity in this world, a rarity. And those of you that could find that spiritual communication you are born blessed. You are real S.O.B.'s. Sons of the Blessed. Why are you laughing? I suppose your humor differs to mine. S.O.B., Son of the Blessed. Do you see. There is no unfaithfulness. There is no unfaithfulness when it is the love of the spirit. Because when two spirits feel that totalness, that oneness, then how can the one become unfaithful to itself? You only become unfaithful when there is two. Two creates friction. In one there is no friction. Do you see?

Some of this is to be deeply understood. And all the things that happen to us, having an unfaithful husband, as the question was made, or I could add an unfaithful wife or whatever. Many times things are of our own doing, where we have not really treated the man or the woman caringly, in a good way. Or else we have married an ideal or an image, which is a fixture of the mind. And then we find that person not to be so, that which we had idealized. And then the friction begins. And then with the friction unfaithfulness. Unfaithfulness leads to separation, separation to divorce, and all those things carry on. And there is a lot of pain and misery in the process. Especially when there are children involved, the pain and the misery intensifies itself. Because everyone loves their children, unless he or she is just a complete beast or brute. And it's all done by ourselves. And it is very rare, to repeat again, to find two people loving each other, not for the body, not for the mind, but because of the spirit which they have found; not as two spirits but one spirit. And when you find that one spirit between you and your beloved, then know that you have found Divinity, you have found the spirit which is divine. You see.

This morning I sang a devotional song to you by Mira, the great poetess that lived about four hundred years ago. And there is another poem of hers, I can't remember the words, but the jist of it is this that, "Lord, I do not want self realization. I do not want salvation. I do not want nirvana. But let me be born again and again so that I could have the supreme privilege of worshipping at thy feet." That is spiritual love. That is sacrifice. Where the man or the woman goes through hell and high water. That is sacrifice. That is acceptance. And it is done willingly without feeling any pain or any misery. I think it's long enough now. Two hours? We can go on talking the whole night. Let me first have a sip of this divine water.

So even if the ideal, if you have married an ideal or are, as some people say incompatible, there is no such thing as incompatibility. You just need a bit of patting and petting and then all the incompatibility will disappear.

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