
MIDNIGHT EXPERIENCES

GURURAJ: Sunita, after you did your midnight practice, you stayed awake til quarter past three this morning. That's the time you went to bed.

SUNITA: No, I was plastered to the bed. You wouldn't let me out of it.

GURURAJ: Oh. But, you wanted to get up, huh?

SUNITA: Oh, yes.

GURURAJ: Thought so. There was something brewing. It's not only the action that is important. But the thought of the action is far more important than the action because all action originates with thought. And the action only makes the thought process impress itself more deeply into the mind. So when a person thinks of a thing, then the impression is made in the subconscious mind already. But when you activate that, then the impression becomes more firmer into the mind. So the origin of all action is thought.

Now the question would arise, how does a person regulate thought? For example, Sunita, I'm using you just as an example. You don't mind; I love you so much. If you were about twenty years older I would marry you.

So the question arises, how can thought be regulated? Or does thought know of any regulation whatsoever? Now you think of something, and you feel within yourself that that thought is not right, that I don't want to get up after the lovely experience I had in my midnight meditation, I don't want to get up and go out. But yet there is something inside you that makes you want to go out. What is it that wants to make you go out? What is it? And yet you are sitting up in bed or lying down so peaceful with yourself. And then the conflict begins in the mind, that lying here in bed being peaceful to myself, I accept that, but wouldn't it be much more peaceful going out. But, of course, in this case, won't it be more jovial to go out meeting friends and chatting and laughing? And cracking all kinds of very clean jokes? [Laughter] Do you see? So here your basic instinct of being peaceful in bed is overridden by the sense of the joviality which you would experience on the lawns outside. It is overridden by that.

Now, why is that so? It is because you've been in company all the time I mean, even in your private lives and you might be the out going type where you want to be out all the time and meet friends and joke and chat and sip on whatever you sip on. So that is an impression that is created in the mind. And the impression of the peace that you are enjoying there

while lying down is another impression. So here is a conflict between two impressions. And the stronger impression always overcomes the weaker one. Now why should one impression be stronger than the other? It is because we do not understand the meaning of silence, of peace, of quietude. We do not understand that. And that is really the basis of one's life. During the twenty four hours of the day, taking a few hours away from sleep especially when people go to bed at half past three and four and then in the morning they are so hungry they have to get up early to run to the dining room. You see, you lack sleep which is detrimental to your health. Look, I can do with about two hours of sleep or three hours. Now I can't do it much any more because of my health. I need more rest. But before for many, many years I never used to sleep more than two, two and a half hours. Right.

So you people fail to understand the value of the stillness, the quietude, and the peace within yourself. If you can experience one minute of peace within yourself, just one, una minuto, one minute of peace within yourself, it would regenerate all the brain cells in your body, which in turn rejuvenates all physical cells in the body. Now when we go into silence, for example, that means we don't talk. If the mind is chattering..Now what makes the mind chatter is talk. When you are used to just babbling, babbling, babbling, then naturally the mind takes on its counterpart, the reflection of the babbling. And that is why the mind chatters so much. So the less we babble, the less the chattering. Because as I've said before, the body is a grosser continuation of the subtler form of the mind. So you do not need to sit down to be still. You can be in total activity and yet be totally still within yourself. That brings about a steadiness. Now you would think I am sitting talking to you babbling

but no, I am not. Because I am not talking to you, I mean as normal talk goes. I allow the mind to be stilled in that few moments of meditation, and I let something else take over the superconscious level to expound things of a deeper value than what the conscious mind would be able to expound which is of a far lower value. That is why when you go and listen to a lecture given by someone, it sets your conscious mind working more faster than it should. And then you listen to another speaker, it also sets your conscious mind working at a lower speed. But the momentum is gained more in the heart.

So that is the value of the stillness that one could find. And all the scriptures do extoll the fact that "Be still and know that I am God," because that old chap is a very quiet person. And for you to realize Him in some form or the other is to be still so that the stillness merges into stillness; and what do you have left is stillness. Now it has a lot of effect on your physical self, your biological self, your endocrinal glands get rejuvenated. All the various things that make up the body gets a lift. So it helps you physically and biologically and, of course, without being said, it helps you very much psychologically.

I had a conference in Johannesburg, South Africa. It was a neuropsychiatric conference. And this is one point which I stressed in treatment of certain kinds of patients. Teach them just to be still. It is a gradual process. It takes time to find that stillness. At first the mind will keep on chattering because of habit. And then it starts dwindling away. Like, for example, let me use myself as an example. I could sit in the busiest streets of New York say on the corner of Fifth Avenue and Forty fifth street or whatever and amidst all the din and noise of the traffic and what have you, I can go into total silence. It would not bother me at all.

Last night I heard, you know, chattering around here outside. Oh, I want the young people to enjoy themselves, why not. It's so seldom that they do get together. Only on courses they all get together. Why not have some fun? Togetherness is very important, that companionship. I know of some people here, for example and I could see it on their faces that has come to courses and they were so tight. What do you call it, uptight? And now they feel so relaxed and so at one with themselves. The tightness is gone. And they are relaxed.

This happens for many, many reasons: through the talks that are given, the understandings that are given, the wisdom that is imparted, the gurushakti that's imparted, and plus the family feeling. Because it is a part of human nature to be able to belong. We want to belong; everyone wants to belong. It is not the same as being possessed by someone. No. It is a longing for belonging that is in everyone. And that goes further back into your psyche and your spiritual self to belong. It goes far, far away since beginless time because you belong to that Divinity, and though you are wrapped up in the various activities of the world, you still have that inner longing to belong because it has stemmed from timeless time as I said that you have belonged and strayed away like the prodigal son. Do you see.

So that wanting to be belonged is a natural process. So here, when we get together in the name of Divinity... as Christ has said, "Where two are gathered in my name, I am there." Which is a very true statement. So the need to belong will always be there.

Why do some men, for example, feel very frustrated because they have not a good friend, preferably a good girl friend or a wife? Why do women feel so frustrated? For the same reason, they have not got a good friend to whom they could open up their hearts. Friends that they have so much confidence in that you could take your whole life force and say look, "I give this to you for keeping until I need it again." Everyone wants that.

So what do we do for the need that we have inherent within us? It has to be a need which is one pointed. It is not something like a butterfly from one flower to the other flower to the other flower. People might call it seeking. But that is not seeking. The butterfly does not seek out its flowers. It goes from one to the other to the other to the other. Like a girl would have one boyfriend, then the other, then the other, then the fourth, fifth, sixth, ad infinitum in some cases, and still

not find what they need because their need has been warped. The need is warped because of the lack of one pointedness.

Any man or woman can love anyone. True. The person might not be pretty to you or handsome to the ideal you have in mind that I think we spoke about some time. But be with a person, learn to know the person, and in knowing the person, you will find some beauty in the person. Always. When you find that beauty, a deep companionship can develop, and with its development, love grows, it grows beautifully. And then no need remains and you feel a sense of fulfillment.

Do you see how far reaching the effects of stillness has? How far reaching the effects of just momentary peace? These are things that are to be acquired with a little practice. It is not difficult at all.

You're not comfortable? Let's fix you up. Turn this down, turn this down. Put your legs up. It doesn't matter. With your guru you can do anything. That's it. Better? Good.

You see, although I am talking in this direction, I could feel the discomfort in that direction. That comes from the depth of feeling, where in that feeling you become very aware of someone else's need. And becoming aware of someone else's need, your personal need dissipates itself. Needless to say, this is true. Do you see.

So this course, I mean we have... I've tied myself up haven't I? It's not your fault, it's mine. Another thing to be remembered: anything that happens, it's never the other person's fault, but our own fault. It is our perception that is at fault. So when gradually we develop that stillness within ourselves, then we do not see faults. Because stillness, true stillness, is without faults because it is without conflicts. Do you see.

This course has been based, in spite of the philosophy and the wisdom and the metaphysics and certain scientific corroborating viewpoints, it has also been a course of practicality. To be practical in life. Forget God, forget Him. He's always there. You don't need to remember. He's there even without you remembering or even without you cognizing. I don't worship God. Never. I live God. Ah, that is knowing God. That is the practicality of life; where you live it! Not just ruminating or think about it and allow the mind to ramble on and on purposelessly! Do you see? So to become... Taking these age old principals which, of course, I am putting in a different way one would find our lives becoming very practical, very practical.

Say, for example, a husband and wife are angry when they go to bed. The usual thing is they would kiss each other goodnight. So the husband thinks to himself because of that anger that she must come and kiss me first. And the wife thinks, no, he must come and kiss me first. Who the hell is he! And he thinks who the hell is she! Now, I don't do that. No. I don't go to kiss her good night, and I don't expect her to come and kiss me good night. But what I would do is something different, practical. I would very gently put my arm around her waist or wherever well, that depends upon one's own fancy, you know gently with love. I'd put my arm around her gently with love. And she would feel that love.

And so what do I create is a response from her where she would either touch my hand or put her arm around me, and the kissing of good night becomes automatic, spontaneous. You're trying nothing, she is trying nothing. There's just that. Do you see. It's not only the kissing of good night but after saying good night many other things might follow after that. I don't know. Do you see.

So in meditation you start learning the art of stillness. The other spiritual practices you do are all related. They are very, very scientifically worked out philosophically, metaphysically, mystically, and scientifically worked out. How one is interrelated to the other. How your mantra is interrelated to your pranayama. How that is interrelated to gurushakti. How that is interrelated to tratak and other various techniques that are given for certain individuals requiring certain things. Do you see. They are not things apart. It is like a soup where you don't separate the carrots from the cabbage. (Do they put cabbage in soup? They do. Oh, I wouldn't like it.) Nevertheless, you see, the soup becomes one and all the ingredients are mixed together. The important thing is the final outcome: how the soup tastes. By the way, there is one question that has puzzled me very much: how many of the American people know what a dessert spoon is?

CHELA: Not very many.

GURURAJ: Not very many. A dessert now, here is being practical again a dessert spoon is half way between a tablespoon and a teaspoon. It is larger than a teaspoon, but smaller than a tablespoon. Now a dessert spoon is something which you use for eating desserts or even your breakfast cereal because it's larger. Now just imagine having a teeny, weeny teaspoon, and having to eat that bowl of cereal with a teaspoon. You become like a canary without a beak. [Laughter] Yeah. Then you suck in that cereal instead of masticating it. So you use a dessert spoon which would contain more of your cereal. So start using dessert spoons at its proper time, be still at its proper time, meditate at the proper times. You don't need to set times. When I mean proper time, it means the time when it is most conducive to you. Use the right spoon!

I don't know if I told this here or somewhere, a little story where the mother had passed away with only the young daughter in the house and the father. And so here they get a visitor in the house. And the father says the daughter was in the back shouted to her to bring some tea for the visitor. In India they don't serve you sugar separately, like the Americans. They mix in the sugar in the tea and then serve it. Never mind if you're a diabetic, they don't give a damn. But that's their way of doing things.

So here the father shouts to the daughter, "Bring some tea for the guest." And in a hot climate tea is good. It cools you down. So here the daughter couldn't get the sugar out of the little jar they had because the spoon's head (do you call it?) was too large to go into the bottle and couldn't get the sugar out. So, she, in order to convey the message to the father, she couldn't go there in front of the guest and say that I can't get the sugar out. So she started a song. [Sings in Hindi] Bapu means father. [Sings in Hindi]: I've made the tea, father, but I can't get the sugar out." So the father interpreted this song to the guest. He says, "You know my daughter, you know, is a very devotional person. She is singing this hymn that I am worshiping life in the form of tea, but I can't get it to become sweet; for life must be sweet. So the father hears the song, or the hymn, and replies and sings back to her. [Sings in Hindi]: If you can't get the head in, use the back part of the spoon." So, of course, this he had to interpret to the foreign guest who couldn't understand the language. So he says, "Well, the reply to add on to this devotional song was this, that if you can't get into the door, the front door of God, you can use the back door. He wouldn't mind." And that's how she got the sugar out, with the back part of the spoon. So be practical. Use the best method and means. And they must neither be illegal, demoralizing, or fattening. [laughter] They must not be immoral and fattening and... what's the third one to it? I can't remember.

VOICES: Illegal.

GURURAJ: Illegal. Ah, yes, illegal. Thank you, lawyer. She's our lawyer.

So use it to get into the house of God, which is the house of silence. That silence is there all the time, just to open the door. And if your determination is strong enough, you do not need to say, "Oh, God, open the door!" You just say "Open Sesame" and the door's opened. You know that story of Aladdin. Yes.

Now just imagine where is Sesame and where is God and where is the door? We can combine it all. You know sesame seeds? No? They're used in food and things. Do you see. So all the things of life can be combined. All the opposites of life can be combined. Sesame seeds, God, door. So, so far apart. But they can all be combined into a beautiful wholeness if you know of stillness. It's very easy to be still and yet have the mind active. Ah, that's the secret. If you are at the kitchen sink washing your dishes, have your mind totally in the sink without sinking in. Have your mind totally in that sink and in the dishes that you are washing. Don't let the mind stray and do other things, of tonight's party or blah, blah, blah. Be totally absorbed in what you are doing. That will bring you stillness. That will bring contemplation.

Because you are one pointed, it brings one pointedness.

So whatever we do, even if it's walking down the road.

How many of you walking down a road have ever noticed the road? Very few. They say, "Well, it's a road, you walk down the road or a cobbled street." Have you ever thought how many cobbles went to make that street? And it does not require a great mathematical genius. As you're walking you take one square foot and see how many cobbles there are. And each step is three feet. You just times it by so many steps you have taken times the amount of the cobbles in the street and you'll know perhaps not totally accurately how many cobbles there are in the street.

So your mind is absorbed in the cobbles. And that absorption of the mind in the cobbles, your mind will know how those cobbles were made. The labor that went into it, putting all those cobbles together into that neat pattern. Then your mind will go to the horses at night with the carriages carrying those aristocrats from the boozing clubs. Oh, they have a more sophisticated name for it. And you hear the horse's hooves on the cobbles. It's a beautiful sound. Go to England on one of the courses there, and go through some cobbled streets. It's a beautiful sound. Like music. Do you see how the mind can contemplate even a cobble which is the stone, and yet the mind is active. But being so engrossed in the stone, your mind is still.

Now stillness does not mean that you blank out your mind! Stillness means to have it in its proper procession, like a funeral procession or a wedding procession. A funeral procession doesn't go forward and then turns backward, then goes forward again and turns backward and then forward. You don't do that. Direct to the cemetery where there is peace and stillness for a dead mind seemingly so. But how about having the same stillness, same contemplation in a mind which is awake and alive. What does it take? Nothing but attention. A little bit of attention, that's all. You find an artist painting a picture, and then he moves back viewing his painting. Then he goes to his painting again and just a little dash of line and changes the whole atmosphere. There's a very great English artist. Perhaps you would remember his name, that did watercolors?

CHELA: Turner.

GURURAJ: Turner, yes. He's one of my favorite artists. Just with a stroke he would change the whole atmosphere. Yes, so much to learn. If he can do it just with the stroke of a brush and dead paint to create an atmosphere, how much more can't you do? You don't need the paint and neither the brush. Just attention. But the artist is trained in attention, in observation. And we can be trained in the same manner where we start observing and our attention becomes one pointed and then all the goodies will follow. Where with one pointedness becomes concentration, contemplation, meditation and all kind of cessations of what is not necessary in life.

She's pointing to what? You wanted to discuss some of the midnight experiences. Do we have time for that?

VIDYA: We probably have five or ten minutes.

GURURAJ: Okay, yeah. So don't wait too long. I think Paul wanted to say something. He mentioned it to me in the passage earlier on. You wanted to say something about your midnight experiences. So I'm just starting you off to... because of time.

PAUL: I went off to meditate and I had a very nice...

ROOPA: Wait a minute. Are we going to tape this, or are we going to just speak from the audience? We can do it either way...

PRIYA: It's probably faster if ...

ROOPA: Ok. So would you speak this...

GURURAJ: If you would just stand up. I tell you what happens. The voice carries much better. And especially a handsome, tall guy like you. [laughter]

PAUL: You have great wisdom. [More laughter]

ROOPA: You have great modesty. [Increasing laughter]

GURURAJ: Well, you have great wisdom, too, to recognize the wisdom of greatness of the great... [Continued uproar]

PAUL: ...I started meditating at about a quarter of and had a very nice meditation, very deep. It was like the group meditation we had yesterday. And the next thing I knew I was getting up and it was a quarter of one. I thought I had fallen asleep. And then this morning I talked to Sujay, and Sujay had said that you had stopped meditating at about a quarter to one, you must have meditated an hour. So I gave myself the benefit of the doubt, that I must have had a deep meditation, rather than being asleep. It was very nice.

GURURAJ: That's right. Very good, very peaceful, quiet. Nice. Because we stopped meditating at quarter of one and we started at quarter to twelve. Meditated for an hour. The reason why we did it for an hour was because some people might have been late. You know, and just to give them a little time. Nice.
It's funny, you look at someone they always turn their face to see if you're looking at the person in the back. [Clapping]
That was applause from the door.

CHELA: [Partially inaudible] I don't have experiences. I've talked to myself about that. If there's something wrong with me that I don't have experiences. What I noticed, I kept meditating, and I had the sensation my bed was right next to the door, we're right here on the veranda...

[END SIDE ONE]

CHELA: [Partially inaudible] And I thought, [??], they wouldn't go to their room. That they would sit outside. It was just sort of flickering through my mind that somebody was outside meditating. I could hear somebody wrestling [????????]. And one of my roommates got up and walked out before I was through meditating. And after I stopped I went out and asked her if anybody was there [with Gururaj?] and she said no. So I kept thinking in my mind, "Why don't you come in..." Sort of a fleeting thought but...

GURURAJ: I didn't want to come in.

CHELA: So I gave you hell after I got out of the meditation.

GURURAJ: I don't want to come in because I didn't want to impose upon her little blue nighty she had on [Laughter]
Anyone else? We've still got a few moments. Whoever, whatever.

JOYCE: I don't usually get pictures and things, but I did get the impression of fireworks. I was walking through woods and eventually I had the feeling, I saw the American flag, so I must have been thinking part of the time before that. Then finally there was a light, and I saw words, but I couldn't read what the words were. But something was coming through from somewhere. Or I was in contact with the festivities in New York or something.

GURURAJ: No, that is very true. You are not in contact with the festivities, but with the atmosphere which the festivities emanated. Everything emanates an atmosphere and because your mind being stilled in the meditation, you felt the festivities within yourself and the impressions of the festivity. Which is very good. And the explosions and things mean that the heart is opening more and more. It's exploding to love and love and love! In your case I wish I was about thirty years old. [Much laughter]

PUSHPANI: Well, I felt really bad. I did it. And I thought... I didn't have any experience. I mean, I felt really clear. It was a fairly mediocre meditation and I felt kind of like, well, I failed. You know, I didn't get it. So what was interesting was that I didn't really meditate until a quarter til one. And so, I finished. I think it was... I don't know... about twenty after twelve or something. And I was so bummed out by the mediocrity... [Laughs] I thought, oh, what a drag! I missed the whole thing. And so I got up and I went out and I sat on the veranda by myself. I just sat there by myself and smoked. And I came to this really... a really, really wonderful... I don't know... a realization about myself. I felt... I felt really a whole lot more loving and that this was really, really nice. Then I went back to my room. I felt really very loving toward Ken. And it was really very nice, but I thought that it was all over by that point. Like, I felt I'd missed the whole...

GURURAJ: It was not over. Why it felt mediocre, because... For some people, by the way, to get into deep meditation could take a little more time. While with others they could jump into it right away like going to the swimming pool. Some people would sit there twiddling their toes in the water first, you know, to see how hot or cold the water is and then jump in. So for some people it does take a bit of time to get into it. Now you know how you got out of that mediocre stage is because you went outside and you started relaxing with a cigarette. And then when you became relaxed, you found greater depths in your meditation. Do you see.

So the point is this, that relaxation is very important to a good meditation. Therefore, you've been taught this, Aum vaak vaak. Aum prana prana. Aum chakshu chakshu... Right. Which I think, well, the girls went over with you. Now if you are rushing from work or a busy something, whatever, and you sit down to meditate, it takes a bit of time to settle down. But once you do this practice... because the hand is an extension of the mind. And you can try it any time you like. Say you're reading a book, and you lead your finger along the line, you'll be reading fifty percent faster. Unless you do [aerial?] reading I do. I can finish a book in an hour. [Aerial?] reading means you... you know, just glimpse a page like that, paragraph by paragraph, and it goes in. That's called [aerial?] reading. I must teach you people this art one day. Perhaps on the next course. I make no promises. We'll see how it goes. Where you'll find that sixty percent of the

words in any paragraph or on any page are inconsequential, because they are mostly made up of personal pronouns and conjunctions and things like that that can be skipped over and get to the key notes that give the whole idea of the whole paragraph or page. Do you see.

So to get back. It is good to sit down, and as I said the hand is an extension of the mind. And here, you have to do it with sincerity. You know when you say, "Aum vaak vaak, let my speech be pure. Aum prana prana, may my breath be sweet and pure. Aum chakshu chakshu, let me see good things. Aum shotram shotram, let me hear good things. It's like that statue many of you have seen, I'm sure, of the three monkeys. One monkey has the hands that way, and the other hands up here, and the other monkey there. Let me speak no evil, see no evil, hear no evil.

Now if this is done in sincerity.... And of course, the prayer at the bottom is what I composed, but you could use your own personal prayer. You can use any prayer you like. And you would find yourself calming down, becoming still, and then you start your meditating. And you would go far, far deeper than normally you would.

Now seeing that you went, you know, on the veranda and had a cigarette and relaxed, next time you feel like that again and just can't settle down, use my cigarettes. And light one. Relax and go into meditation. There's an art in smoking. Did you know? Oh, I love my cigarettes. But every month or two I've got to go to the hospital because I've had an open heart operation. And I'm a severe diabetic, I've got to take injections every morning. Plus, this body is finished. Every organ has had its chips. Pity they didn't supply a bit of fish with it. Fish and chips. The doctors are amazed how I manage to live. What do doctors know? They only know of physical energy and mental energy. What do they know of spiritual energy? That's the difference. There are other energies that you can live on besides the physical and the mental.

So the art of smoking... they give me a thorough check up. They x ray my lungs and all that. And my lungs are clear as a baby's backside, uhh, I mean, a baby's lungs. They are totally clear as a baby's lungs and yet I smoke. Here look at my fingers, and I'm supposed to be a heavy smoker. I get through about thirty a day. Sometimes a few more when I start offering, you know. But you won't find a stain of nicotine on my fingers. Not a stain. My lungs are totally clear. Do you know why? Simple. Because I never skip on my pranayama, never, morning and evening. It clears out all the toxins. So those of you that smoke... Chuck out smoking, of course, that's a better way. But if you do, then do pranayamas regularly. It will clear out the toxins.

Is that writer turning green? Good. So I suppose you have to go for lunch. Oh, what a bother feeding one's face all the time! And the face is not really fed. Look at the contradiction. The stomach is fed. And you got to use the face. Why can't they put that eating, you know, teeth here at the stomach? Ah, that old chap, when he created man, He made so many mistakes.

You know while I was in business this will just take half a minute. When I was in business I started this film company. We needed about twenty million bucks to start the company. Film business uses big money. So I was looking around for partners and things. And so I found a partner and his family. We were six partners, and five were from his family and I was the sixth. I had the brains and they had the... the rubles. The money. So the elder brother, [Ami?], that's his name. I used to call him Ami. So Ami was born bald, totally bald from childbirth. He was bald and never grew a hair. Yes. Totally, totally bald like bald as the palm of my hand. I used to joke around with him. I said, "You know, Ami, why you are bald. You see, before you were born, you were called up..." You know, when you get called up by the deities that be, and asks you a question, what you want. So they asked him, "Do you want money, or do you want hair?" So Ami said money. Therefore, he never got any hair. [Laughter]

[He continues to talk but is away from mic.]

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