

RAPID FIRE

VOICE: Beloved Gururaji, you've spoken a lot about grace this week, and how we may call grace to ourselves by the gurushakti practice. And my question is whether using the beloved or a beloved object as part of the shakti practice is any different in quality from using the guru? But the gurushakti is more powerful than using the beloved.

GURURAJ: Um hm. Good. Both has its particular value. Using the beloved could also become the focus of one's attention. But how many of our beloveds has become really clear channels. Using the beloved as a focal point will definitely increase greater love in husband and wife relationship. It becomes a form of worship, and nothing wrong in worshiping each other. In Hindu theology, for example, they maintain that the wife... they worship the wife as a goddess. And the wife in turn worships the husband as a god. So by that concept they uplift an ordinary, mundane life into something more beautiful. This, of course, is what the scriptures say. And this is the ideal, not that it is extensively practiced as everywhere else in the world. But we do learn something from this. So by doing that it definitely has value. It forms a beautiful mental communication. A mental communication through which greater and greater affinity, and a greater and greater love for each other is recognized.

But when we do gurushakti too, a channel that has nothing to do with the mind, who does not operate on the mind level or the body level but directly the channel to the spiritual level, then that gurushakti for our spiritual selves are definitely more powerful. And being more powerful and going directly to our spiritual self, it overflows into the mind and the body, bringing about a wonderful synthesis between mind, body, and spirit. So each one has its own particular value. Good.

VOICE: How can we learn to know what is our mind and what is our real self?

GURURAJ: How can you learn what is your mind and what is your real self. This can only come about through discrimination. Fine. And discrimination here does not mean ordinary analysis. To know the real self is not knowing in the sense of the conscious mind. To know one's real self is an experience. While knowing the mind, one applies all various levels of analysis and thinking. Something wells up within you. You could very easily, with a bit of practice, and spiritual practices helps you to discriminate. It helps you to separate the small I from the big I. The big I is the real self, the small I is the mental or the ego self. And spiritual practices... like doing chanting, for example, you do about three rounds of chanting, and after that the chanting goes on just automatically. For some it takes a bit longer, some shorter. And then you'll just find the small I functioning with those vibrations of the chant, and the real self is observing it. So the practice is

very important to allow you, to teach you, to show you how to discriminate. One is an experience of the spirit. While the other, of the mind, is just but a recognition of the experiences that are contained in the mind, perhaps triggered off by the environment. So there is your difference between mind and the real self. Okay?

VOICE: Beloved Guruji, in the guru chela relationship I've heard the guru chooses the chela instead of the other way around.

GURURAJ: Um hm.

VOICE: And does this relationship ever continue through more than one incarnation?

GURURAJ: Yes. Yes. It is not only in guru chela relationship, but in the relationship between husband and wife as well. The guru chela relationship is a love affair. Nothing else. It is a love affair. And that love affair stems not from the mind and the body, but it is a love affair of the spirit forever seeking union. Seeking union that the spirit that is within you unites with the spirit that is within the guru. Yet, it is the same spirit that is there. The difference is that the guru is realized, has realized his spirit, has become one with the spirit, while the chela is on the path to find that spirit. So when in this love affair, in this communication between guru and chela, that oneness comes, and when that oneness comes, then you do not need the guru anymore; you become a guru unto yourself, for there is no separation. There is no separation. The guru is the chela and the chela is the guru. That oneness is what is sought. And this is where the guru helps.

The guru does not create your spirit. For the spirit is eternal, as his is also. But he helps to lead you to a greater understanding of yourself. He gives you the tools to work with, the tools that you in particular require. If it's a weak person, you have to knock up some shelves. If it's a weak person the guru will give him a one pound hammer. If it's a strong person he'll give him a two pound hammer. You see. So the first thing the guru does is measures up, sums up, not only at the physical and mental level, but at the spiritual level itself: that how many veils are still there clouding the chelas spirit? By veils we mean the samskaras. How many of them are there covering this light that is there, the same light between both. So slowly and gradually he peels off the veils. And as the veils are peeled off one by one, more and more light filters through. It is like, you know, electric bulb and you tie a whole lot of rags around it, you don't see the light. And as one by one the rags are peeled off, more and more light is shining through until no rags are left. They're all dissolved and sent back to their original elements. And the pure light shines and the chela realizes, "What have I been looking for in my guru? I've only been looking for myself in my guru, for the spirit is one." Do you see the beauty of this

love affair? And then when the oneness of the light is found, real love, true love, without any attachment, without desire; for then the light just exists in itself. The guru, to make that lamp burn, has to add some oil to the lamp until the lamp becomes steady. The plant is growing, the guru puts a stake so that the plant grows straight. He even builds a fence around it so that stray animals don't destroy the plant. But when the tree becomes firm, the fences are removed don't fence me in. See? That is the guru chela, the true guru chela relationship.

But the chela has to be a seeker, a real seeker. You will find a lot of people that need a guru, want a guru, not for self unfoldment, but for little temporary problems they might have. That, oh, you know, I want a better job, or I must find a better girlfriend, or make more money, or things like that. Yah. That is valid, too. That is valid. It has its validity. And the guru explains slowly the value of the desires of the chela. Explains him that, "Good. You will get everything you need, not everything you want. Yah. You have to deserve what you want." And that is fulfillment of need.

So gradually in this love affair, eyes meet eyes, that glance of love is exchanged, the power of that purified spirit forces, it pierces all steel walls. There is no time or space to the true guru. His chela's never far away, he's with him all the time. And to the true chela, to the true seeker, the guru is not far away either. Just call on him: my friend, my father, my brother, my beloved. Call on him and you will find in some way or the other your answer comes.

And these things work in so called mysterious ways, but there is a natural law involved. You are battling for an answer. And you don't know, and all of a sudden you'll just pick up a book and turn a page and say, "Ah, there is it." Some other thing crops up. All of a sudden you'll just meet an absolute stranger, perhaps, or even an old friend, and he'll just say some word to you and you say, "Ah, that is the answer." What brings the answer? Why at that time did someone, total stranger or total happening, shows you something? It is that Divine force that comes from that channel and from nowhere else. And if the chela thinks that "I have done it, I have found the solution," he is bluffing himself. He is just letting his ego play.

But then gurus are very funny people. They love and they chastise; they kick your backside. They do that for a purpose. And the purpose is the upliftment of the chela. So there are many ways. Your child is naughty, you spank the child. That doesn't mean you don't love the child. You're doing it to teach the child. You're teaching it some discipline. So there are many cases where things like that have to be done also. And many cases where extreme love is showered upon the chela. Extreme love for the chela, just bathed in that love through the channel who is the guru. Other times you produce effects in the chela. Ah, then you start hating him. You say, "Ah, that bloody so and so." For a purpose: to get that hatred out of you. But, yet, deep within your mind functions in this way and that way and these pros and cons. But deep within you, if there is sincere search and a sincere connection, you'll find some stability there. There is something amidst all the troubles of the world you go through this and you go through that and yet there is a feeling there, a feeling of

stability. Unchanging stability... a source of strength. A strength is there. That is brought about by a sincere, deep relationship.

Here, in the West, to my regret, things I see around me, things have been so commercialized. They are not spiritual gurus. They are business gurus. And some of them not... if they were straightforward honest business gurus, okay, still allow them that, but dishonest business gurus, racketeers. I've seen this around, all over my travels. It hurts me. They fill their pockets. Ah, that's what they do. No benefit. And there are certain methods where temporary benefits can be given. Psychiatrists can also do that. Psychologists can do it, give you some understanding. Right. But that is not all. That is surface, surface, surface. Psychologists or a psychiatrist what does he do? He moves energies from a certain area and moves it to another area, so this one area seems relieved. But later on, where the energies are moved in the other area, that starts acting up. Then you go back to the psychiatrist. He needs the business, too.

A true guru never asks anything of the chela. For example, in our organization with the form, prep form, six dollars are sent. I actually lose on it. If you work out the filing and the stationery and having it entered up in so many different ledgers by area, by name, by country, this, that or that, so much time. I have to get people to help me to do that. I actually lose. Right. But what a great service. I'm doing my duty in life. For example, when people pay for initiations here, it is not for me. It is to run your organization. Not my organization. Yours. If you come together and you want to build an ashram here, it is your ashram. I would come to work. Do you see? You see. That's the one part. Then the chela also thinks in his mind, "The guru also has his needs. He's got to eat, sleep." Now, this is ancient tradition where the chelas they see that the guru is well fed and kept healthy. His needs are provided for. That is the true traditional relationship between a guru and chela.

A guru never charges fees. Like these guys they hand over your mantra to you and two hundred dollars and all that kind of thing. It is wrong. It is wrong. Do you see.

So in this love relationship the one supports you, leads you to the spirit within. And the chela's duty is to see that the guru's flesh and bones are kept together that's all so he could keep on teaching, helping you and others. So it is a love affair. It's a mutual sharing, sharing of the Divine that is there. Your wife cooks a beautiful dinner for you. Right. And you don't sit down at the table with her to share that dinner. How lousy it is. That's not nice. Look at the effort put in. So, who chooses who? A chela can never choose a guru. Never. A chela can try. The guru always chooses the chela. The reason being this, that he sees that here this ground is untilled at this moment, but this person with his certain kind of personality will eventually till it and the seed will grow. No wasted effort. And everyone has that potential. Some don't use it. I know of many people, personal experience, where they try to use me for their personal greed and gain by building up various kinds of images. Very wrong. Very, very wrong. Yah, that is the relationship.

And a true guru never closes his door for anyone. All welcome. You're in standard one. Standard one this and a little bit of standard two, to push you, push you. Standard five. For standard five lessons, a little bit of standard six. Push you further, make you think more until you pass, until you graduate. Ah, graduate in that Divinity. Then you can throw all the education and all the degrees and everything away. Then you have it all. You can throw your guru away. He's not necessary, because you are the guru yourself now. You've found that. Therefore you need a teacher. Therefore you need a teacher. Even at ordinary school... you know, once a teacher teaches you the ABC's, then you start reading. And the teacher encourages you to read, but you are reading yourself. So in the preliminary stages or intermediate stages and up to the final not totally final but near final stages, the guide is necessary. The guide is necessary. If you go to a foreign city, instead of you going around here, there, and everywhere not knowing the city, get onto a guided tour. Those people are experts. They know the city, they'll take you to the best places. Show you, explain you. If you are going in your motor car and you don't know where XYZed street is, you'll stop your car and ask someone or you'll consult a map to be led there instead of just riding around blindly trying to find the place. So a guru is a guide. A guide to bring together your body, mind, and spirit into a union. And when that integration takes place, then you at the same time are integrated with the guru. And when this bond is established, not the total bond, the final has not been reached yet, but if it is established to a great degree, then that relationship will still continue all the time, even if the guru leaves his body. You are still within. I've said many times it has been quoted in many newsletters that physical bonds can be broken, mental bonds can be broken, but the spiritual bond can never break, it is eternal.

I don't know if I told this story here or somewhere else, but I went to visit this shrine in Hollywood, Yogananda's shrine. I must have told that story. But perhaps some that might not have heard it. They were just on the verge of closing and we went there. So this man opened the gates for us and showed us around. And so we started talking. He had to go home, but he got very interested and stayed quite a while with us. And so he was telling us a story that he had a guru that passed away. He was a Swiss man, Swiss, highly intelligent person. So he goes to another guru and he says, "Would you have me as your chela, for my guru is dead?" So this guru, being a true guru, replied. He says, "No. Your guru is alive, but you are dead." You see. You see.

So this bond, this bond remains. But it is not the bond in the ordinary sense of the word. It is a bondage in total freedom. Therefore a true guru never ties you down. Never. You want to go, go. You want to come back, come back. My arms are open. That... those are the qualities a true guru must have. Otherwise he must go and sweep streets, he'd be better off. Yeah.

So the chela does his duty. The guru does his duty to find... to show the path to the oneness, to share the joy he has found in God. No man should become a guru that has not reached self realization. Otherwise it is humbug and dishonest. Spiritual criminals, that's what they are. When a man has reached that goal and has become one with Divinity, then he can speak with authority. And when a person speaks with authority, he does not only enter your mind but goes to the deeper recesses of your heart. And it touches the spirit. It ignites. The spark is lit. Huh? And he fans so it becomes a great big fire consuming all the dross of your karma. Roasts up all those seeds. And roasted seeds cannot grow in that fire of life, the fire of light, the fire of the Divine, the fire of love. What more do you want, my son? Good.

VOICE: [INAUDIBLE]

VOICE: [INAUDIBLE]

PETER: In life all things seem to prepare unto other things. For example...

GURURAJ: Start again, please.

PETER: In life all things seem to prepare unto other things. For example, high school for college for you doctorate for your career in life. I was wondering, do these preparations ever stop? And if they do, what do they lead to?

GURURAJ: Ah. Brilliant. Bravo. [HE APPLAUDS] Fourteen year old boy.

VOICE: Thirty nine, I think. [LAUGHTER]

VOICE: [INAUDIBLE] in school. [LAUGHTER]

GURURAJ: Well, he goes to two schools: one at home and one outside. You can be proud of such children whose minds can work that way. Blessed be the mother. And blessed be the father, too, I think. [MUCH LAUGHTER] This is a subject for a total complete satsang. And we shall talk about... remember your question, ask it to me tomorrow. Tomorrow's our last satsang, and we'll talk an hour on it. Hm? Okay, Peter? [APPLAUSE] Because I won't be able to do you justice in a few minutes. Good. Next.

VOICE: We have an easier question.

GURURAJ: No, no, it's not a matter of easy.

VOICE: I know.

GURURAJ: It's a matter of the time that it requires to cover.

VOICE: Okay, Catherine.

CATHERINE: Well, first of all, namaste.

GURURAJ: Namaste, love.

CATHERINE: And I wanted to say thanks for your coming to be with us to share these ancient truths put in a way we can understand today.

GURURAJ: I was never gone.

CATHERINE: And I want to thank Doug and Betty. [INAUDIBLE] [APPLAUSE]

GURURAJ: Yes. Yes. Yes.

CATHERINE: Well, the question is very small. It's the one I put on my form, and you said to ask you about it sometime when it's practical, one in connection with the practice of the mandala. I wonder if you would explain what the purpose is of drawing the chakra, chakra? I don't know. Is that correct?

GURURAJ: Yeah, chakra.

CATHERINE: Chakra forth to the mandala. What is the purpose?

GURURAJ: Um hm. Yes. Good. Fine. Lovely. Firstly, the mandala is a combination of practices. It includes mantra. It includes tratak. After you have practiced them separately for awhile now here you get combined. It includes mantra, as I said, it includes tratak, it includes pranayama and also prayer.

Now, what is the purpose of getting the chakra out of the system and into the mandala, and from the mandala back in and back and fro movement? What are chakras? I would recommend to everyone, because, see, I could only do this briefly, I would recommend to everyone that I have made two tapes in England and which are available here, they've got copies of it here, on kundalini yoga. I recommend that you read that for deeper explanations. The chakras are situated, seven major ones, are situated in your subtle body. In actuality there are seven hundred chakras. Chakras means vortexes of energy. It happens many times because of samskaric coverings and kinds of samskaras, that certain chakras are blocked. In other words, the life force or prana the vital force of the spirit does not pass through smoothly as it should. It does pass through, otherwise you would not be alive. But by giving it a smooth flow and the proper momentum, a greater balance occurs in the subtle body. The subtle body is none else than the mind.

Now, the mind is not only the brain. People think of the brain just to be in the skull. But the brain continues down the spine as the spinal cord. The spinal cord is part and parcel of the brain. So you have brain in your head leading right down to your other end. You see. Right. Now, that is a highly sensitized organ containing approximately twelve billion cells of which you are using only one millionth part. The rest is dormant. The average person only uses about eight to ten percent of his brain capacity because the other cells are dormant. Fine.

Now the mind is something else, it is not the brain. I have made many tapes also on what the mind is. So I'll just have to briefly... I believe Betty has prepared a new catalog giving details of various tapes and subject matter. So, it would be good for everyone to have a catalog and get the tapes which you would be interested in. Right. Now, there is only one mind, the universal mind. There is only one mind. But what individualizes the mind is the physiological brain, the organ called the brain. And depending on how many cells are awake, so much can the mind pour through. So in this very physiological, biological and psychic structure we have these vortexes of energy which we call chakras in Sanskrit. Chakra means a wheel, turning wheel. So that is a vortex of energy.

Now, the guru knows, he sees as plainly as he sees you in the physical, that where certain blockages are, where certain samskaras are blocking and how they are to be melted down. So he uses your very brain as a start your conscious thinking, the amount of cells that are awake that brings about this waking consciousness to you. Because you have that

instrument, he asks you to use the instrumentation of the little bit of the mind that is pouring through those awakened brain cells, and to use them with thought force to the particular area of the mind structure that has the blockages.

Now, when we practice the mandala what we are trying to do is to create a greater vibration in that particular vortex which is allocated to particular people. Right. So because of the burden these vortexes have to carry, they vibrate at a far more sluggish rate, not creating sufficient energy and not allowing those vital energies to flow smoothly throughout the whole system. So a person is asked to work on a certain chakra in order so that that chakra could attain its maximum rate of vibration. Now, the mind or the brain itself, the thought force of ordinary man, is not strong enough to do that. The real strong person that has control over this thought, he can just close his eyes, even keep his eyes open, and get any chakra going just by thought. But for the novice, the learner, the wayfarer, I have devised this mandala. In its very design there is motion. The very design of it is such that it will give you the idea of motion. Now gazing at that mandala, sometimes you have to gaze slightly off slight off focus you will see motion there in the mandala. Now, this motion through the little brain cells that are awakened, you bring them to that particular vortex that you have been directed to. The manipura chakra or the anahata chakra or the vishuddha chakra or the muladhara, whichever.

Now, by using the little brain of yours, you observe the motion and consciously you draw that to you. And by drawing that and focusing the attention to that one particular chakra, you increase the rate of vibration of that chakra. Right. That's the inward movement. Then you do the same for the same effect as an outward movement. So back and forth and back and forth. And by adding... two motions now you are adding. One the chakra, the cyclic motion; and one that motion so it has to speed up. Has to speed up. The propeller on the airplane just goes like that, but the plane goes forward. Same thing with your motor car. So these are... they are purposes.

The mandala in an instrument, a focal point, to train your mind to activate the subtle body so that it could function to its fullest value. And when that functions at its fullest value, then its benefits are found in the physical body as well. Now, the subtle body, that's your intermediary body, the link between the physical and the spiritual. In the subtle body, the body of the mind, are all the blockages, all the blockages that blocks that spiritual energy from coming through into its physiological or mundane material equivalent. Now, when that is cleared up and the rates of vibration are being leveled in the subtle body, in the mind, and you allow that spiritual force to shine through, then this clearing up leads one to the superconscious level of the mind. It's all in one. All steps, various steps one goes through.

Now, when this full spiritual force comes through you with the clarification through these chakric practices, and when it is translated in all that which surrounds you, then that light shines on that piece of wood and gives that wood the glow of the spirit. That is how you find everything to be divine. You see. So the table is divine itself in its own way, for its structure,

the structure of the wood, and the structure within you is the same. A difference of degree, but not of kind. You see. So that is how you find Divinity is everything. The entire world becomes divine, the universe becomes divine, you are divine, your guru's divine, your chela's divine. Everything is God. Everything is Divine. But these things have been devised by people who have reached the path, the goal. And being born for the purpose to lead and to teach of this higher knowledge, they do their work, their dharma in life.

If I should now, for example, go and start up a business, and believe you me...

[END SIDE ONE]

GURURAJ: [LAUGHTER] That, they also had to agree with me. [LAUGHTER] Yes, it's easy. I've been through all this. I've been through all kinds of businesses and things. It's nothing. It's pie. But will I be doing my duty? Will I be doing my dharma? Trying to accumulate wealth and things like that, will I be doing my dharma? Or is this my dharma that I was born for? So when people do the things for which they are born, then they are fulfilling their mission in life. And all this is brought about through purifying if you'd like to use that word or clarifying the clogged up chakric system, the clogged up mental body or subtle body, and then all the light shines through. So simple. Hm? [HE LAUGHS] Next.

VOICE: One more?

GURURAJ: As many as you'd like. I've got the whole night.

VOICE: One more, and that will be an hour.

VOICE: [INAUDIBLE COMMENT]

VOICE: One more will bring it up to about an hour.

GURURAJ: How many minutes have you got on your tape?

VOICE: [INAUDIBLE RESPONSE]

GURURAJ: Okay.

VOICE: Okay, I didn't see your hand.

ROSEMARY: Beloved Guruji...

GURURAJ: Beloved, love.

ROSEMARY: When will we ever have an ashram with you in England or in the United States?

GURURAJ: Good question. [LAUGHTER] Will we ever have an ashram with you? No. You will not have an ashram with me. You have the ashram and I will be with you. Do I make sense, Rosemary?

ROSEMARY: Well, I mean...

GURURAJ: Yes, Yes, I know.

ROSEMARY: Would you like for us to build a place?

GURURAJ: Do it. Do it. I am there. I've been speaking to many people, and what I want to do is spend four months in England, four months in America, perhaps five, you don't cut it down. And perhaps a couple of months in South Africa. Go around... such a vast country is America. So much, so much can be done. And really teach these gurus some lessons. Yes. Yes. And make the American public realize what the path is to self realization, what the path is to the Divine, what the path is to the Kingdom of Heaven within. Yes. To show them that you are none separate from the Divine. Oh, yes.

Why are American... American people, I love them so much. But there are a few things that I just can't understand. They are so technologically advanced. So technologically advanced. When I get these forms very seldom do I find someone that has not got a university degree. Highly educated, highly sophisticated, technologically advanced, leaders of the world in business, in economics, in industry, in science. All that, yet so damn gullible. Why? Must I tell you why? Because they too, because of that advance, they have become true seekers, true seekers. They are looking for answers. They

are. Very much so. They are looking for answers. For in all this development of the mind and brain they feel that there is definitely something more. And I tell you this now, mark the day and date, that in America there are far more spiritual people than there are in India. Yes. India was once a spiritual place. I was telling some people there, some of the so called big gurus, I say, "Yes, India was a land, the cradle of civilization, but civilization is gone. Only the cradle is left." Here in your country to me I use these words just for explaining, because to me there's no such thing as country. All is one, you know. There is no America, Germany, England, Japan. It's all one, one, one. After all, who made countries? Man. He divided up to his own detriment, for it is because of the division that you have all these wars. Nevertheless, the American people are real seekers. Because of their search, because of the dissatisfaction they have found in all the mundane things that they are seeking for something higher. And some smart aleck comes along and with all his mumbo jumbo, you know, and bopping on the head with feathers and I don't know what all they do... Takes you on airplane trips, flying. Fred, have you... [LAUGHTER] Hm? Yah, yah, yah. You'll be out of business, Fred, when they all start flying around without airplanes. [LAUGHTER] And they do it for cheap. So cheap. Teach you to fly, only four thousand bucks. Oh, my God!

VOICE: For you, a special rate. [LAUGHTER]

GURURAJ: Pardon?

VOICE: For you, a special rate.

GURURAJ: Ah, good. Yeah, yeah. I says, "Oh, my God, they know not what they do. They know not what they do." I tell all of these guys, like Satchitananda and Muktananda and [Mishre?]. I say, "Look, get off of those damn pedestals." That day of the pedestal guru is gone. Be ordinary. Like the great American saying, "Of the people, for the people." With people. Be ordinary. What's so special about me or you? Huh? What's so special? We all do the same things. All do the same things. One little difference: one has realized that goal, the other is striving to realize it. That's all. That's all. No difference. Gurus also eat, they go to the bathroom, they have biological needs as everyone else has. What's so special? Ah, but there's one thing only. Having reached that goal, the very food he would eat assumes a little difference. It assumes a divinity. Oh, Lord, You have offered me Yourself in this food. How might I, using that food to build this body and brain, reoffer it to Thee in Thy service? The wayfarer eats to fill his stomach, and then he has to get antacid powders, indigestion powders, and I don't know what all. You see, the goal, aim, is different. That's all. This beautiful flower you

have grown, Lord, how I enjoy its beauty. I think of You when I look at the flower. This beauty is a reflection of Your beauty. And having given me the sight and the insight to appreciate this beauty, how can I spread that which You have given me to others so they too might see this beauty? You see. It's the only difference. Otherwise, they're all the same. Everything is the same. Everyone is divine. Everyone is good. Nothing bad. No bad. Nothing is wrong. All is right. And you Americans should know that, you drive on the right hand side. [LAUGHTER] All is right. You think so? Okay.

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