

## RAPID FIRE

GURURAJ: I'm glad what you did yesterday. It would be a very good idea, always, after listening to a talk if you guys get together and discuss it and exchanging ideas of what you have understood about what I have been saying. That is important. For having the discussions between yourselves, you will find a greater depth of meaning of the talk. Do you see? It is also a process of self discovery where you contemplate and you would think to yourself, "Oh, Guruji said this. Now what did he really mean by this?" So it is good. And as you all know, I mean you have been on courses with me and courses and courses and courses, and by having these discussions there's a greater registration of the ideas that are put forth. So keep on doing that.

Now Roopaji and Vidyaji thought it would be good this morning to have a rapid fire session so that everyone could participate, because you ask me one question and I'll speak about an hour or whatever on it, and many people don't have a chance of asking what they want to ask. So the rapid fire is for that purpose: so everyone has a chance to ask whatever they want to. Good. First question.

Bring that... Where's that mike? Oh, there it is. Good.

MERRILL: Guruji, I'd like to ask about eye contact. Sometimes people have difficulty in maintaining eye contact and sometimes not. Can you speak about that?

GURURAJ: Yes. As Shakespeare has said, "The eyes are the mirrors of the soul." So by having eye contact you are connecting yourself, through the vehicle of the eyes into a person's soul. Many times, as I've found through thousands of lectures around the world, that they ask a question but by having the eye contact I could immediately know what is behind the question. Do you see? Because everyone is not articulate. They would be saying something from the mind, but I would find out what is in the heart and penetrate the heart, and therefore eye contact is necessary. [I, Eye?] contact with your I. You see the beauty of it? Now it's not only the physical eye, but what I would try to contact whenever possible, and it's always possible, you know, we know that, that I penetrate the real I that is you and what level you are at. And penetrating the level at which you are at I become that in the oneness with you, with your heart, your soul, your entire being, and that is the purpose of eye contact. I contact you and you contact me. A two way street. That's what it is all about. Next.

GARY: I have a question about anger. For me lately I've had a lot of anger come up that I haven't experienced in my whole life, and I'm not sure how to deal with it. My question is, sort of, where does anger really come from, and how does one disperse it as harmlessly as possible?

GURURAJ: Beautiful, beautiful. Anger is a product of oneself, and it is created by so many kinds of frustrations that one might have within oneself. So the outward anger is just a projection of what you are all about, combined with all your inhibitions and frustrations and you are not at one with yourself. So therefore, anger is important, because it helps to gather you within yourself. Now, I can take each and every one in a moment and make you feel totally angry, [LAUGHTER] but that is not the solution. I could shit you out right away, yes, and make you feel more angry. It could serve a good purpose though, because you would be releasing the pent up emotions of yourself. So anger too has a great part to play in a person's life. But there's one thing to be remembered, surely, is the control of anger. Control of anger does not mean the suppression of anger, because by suppressing it it only goes deeper down and will erupt like a volcano. So let it out in bits and pieces. That's the way to do it. Because then the process will not hurt you so much by letting it out in bits and pieces instead of a vast explosion. So to make the process more simpler, more easier, you let it out little by little. As the old saying goes, "If you feel anger go and kick your dog." Poor dog. Why must it be kicked in any case?

So, anger wells up because of pent up emotions and feelings. But you can dissipate it step by step and very, very kindly. So when the kindness is mixed with anger, anger loses itself. If you want to be angry, be angry with anger and not with anyone else. Do you see how simple it is and how it works? I'm going to be bloody angry now! Jesus, what am I angry about? I'm angry about my anger. Do you see? So be angry with your anger and say, "Hey boy, what the hell is this?" And then you start analyzing it and you ask yourself, "Why have I been angry?" because anger is transitory. It's only for the moment, and after the moment of anger passes, you are in a totally different mood. And in that mood you say, "Why was I angry? Was it necessary to lose my mind temporarily?" That's how one views it. But why do it in retrospect? Do it at the moment. If your foot itches, scratch it. And you scratch your anger and remove the itch, because that itch is a bitch. [LAUGHTER] As Sujay says, "Oh, life is a bitch." Do you see? That is the way to deal with it. And with a bit of patience and practice you could deal with anger. For example, if I would swear now at Vidyaji or Roopaji, in one moment it will pass and I would ask myself, "Why did I swear at them, because this was not done or that was not done when I know it will soon be done. I have been impatient with myself. I have lost the patience and become impatient. So, that is how we deal with anger or any emotion that wells up.

Do you know when you make love to your wife or girlfriend, whatever, it is also an expression of a certain form of anger. Do you know that? Because that pleasure has the element of pain in it. But how to combine the two, how to reconcile it, there lies the art of love and of living.

Next question. Just give me a little moment to blow my nose. And I'm not angry about that, that's for sure. It's mixed with a certain amount of pleasure and also pain. Namaste.

TAMAJI: Could you speak briefly about the relationship between language and truth?

GURURAJ: Language and truth, uh huh. And why must I speak about it briefly?

TAMAJI: One word.

GURURAJ: [LAUGHTER] Language is not truth. Language is just an expression of the feeling that is within you. And how true are your feelings? So how could you correlate language and truth? How many times we hear people talking and they are telling bloomin' lies. So is language truth? No.

Truth is an area that flows from the heart translating itself through language. Is that brief enough? [HE LAUGHS] You see, truth lies in one's heart, and language is just a medium through which you can express the truth of your heart. But most times, and practically all the time, when people use words from the level of the mind and that is where the trouble begins. And that is where you find the machinations of the mind, and the lies, and contriving, scheming.

If I tell my woman I love her, I'm using words. Okay. But am I speaking from the heart? That is important. And yet, we use the medium of words to express that inner feeling, that heart. But do you know what happens in this world? I have a friend, well he's passed away now he was a reverend and there's one of his poems, and in that poem, I remember it so well because we used to sit and discuss literature and poetry and all those things. People use words and words and words and nothing is said. Because they in their inner selves are dead. I'm adding on to his poem. So be alive there within you and use the medium of language to express that aliveness that is within you.

So, why use words, words, words and nothing is said. We leave that to the politicians, not to spiritual people. I know that art too, by the way. I can talk to you for an hour, and I will say nothing. No, that's not the purpose. Every word expressed through language must be filled with power, with the force, and the truth that is within you. Otherwise, it's a waste of valuable energy. Why waste energy when you can conserve it and put it to far greater useful purposes? And that very conservation of energy forms your preservation. Do you need any more persuasion? Do you see?

So language and truth has always to be combined. For every word one utters must have the element of truth in it; otherwise, don't say it. Keep quiet. And silence itself can speak without words. Did you know that? I could convey to you so many thoughts in your minds even without saying a word or using any language, because inside here there is a divine song welling up all the time. [SINGS] The language of the heart even without articulating it. It means the love is swelling up so much for you, my beloved, and you cannot help but respond to that love that wells up within me. Feel it! Live it! And you will find within yourself a divine joy without even using a single word. Just a look, just a glance, and just being there. How many of you are just there? If you are not there, you know where, scatterbrains. Be there within yourself and not a word is necessary. If I should tell my woman I love you, those would be just words. But I could just look at her and melt away in her, which will tell her more than what the words would say. That's language. There's so much to learn.

Next question. Come on.

JASUTI: Could you give us some new suggestions on how we can increase the intensity of our gurushakti practices?

GURURAJ: That's very easy, don't do gurushakti. I'm joking, you know that. Gurushakti is something indefinable. It is the power of grace that you are drawing unto yourself by the practice. Now, grace is so abstract, so you need a symbol to make it concrete. And pouring yourself to that symbol you are clearing your mind and drawing the grace to you. (Did you have your, you bloody fools, did you have your Bloody Marys?)

SUJAY: Several, thank you.

GURURAJ: Ah, good. [LAUGHS]

Do you see, so that is a method how to intensify and become receptive to that gurushakti that pours into you. I don't know if I told you this before, perhaps, somewhere in the world. Just take a picture of me for example, right. Sit down at it and just pour your... is that me?

VOICE: Yeah.

GURURAJ: Oh.

ROOPA: Don't you want the practice? [LAUGHTER]

GURURAJ: And just pour out all your problems and say, "Guruji, you bloomin' bastard, these are my problems and I'm pouring it out to you. Take them." And believe you me your burden would be so much lessened. It works, you know. It works. I mean, many of you have been doing it and all that. Yes, why not? What the devil is a guru there for, that devil? So, just pour out, sit down, you can laugh or cry or whatever and say, "This is my problem, Guruji, you take it." And I'm strong enough to take any problem of anyone. And there's thousands and thousands and thousands around the world that do that on a regular basis. Do you see?

And just, as any psychologist will tell you, just by pouring out, pouring out you lessen your burden. Because it's not only a matter of simple psychology. What do these psychologists know about these things? They're bullshitters. They all sit and listen to you, and listen to you, and listen to you. And you think you feel better, you don't. But that spiritual force is not there. Aha, that spiritual force is important. Whereby you sitting down and doing your gurushakti for a few moments, and you'll find you would just pouring it away out of your system. Your mind becomes more calmer. And for gurushakti you do not even need to sit down, but just to have that remembrance. And by having that remembrance it doesn't pile up into a lot. You're dissipating it all the time. Slow process, but it works. But when you feel really troubled within yourself, really troubled, then you sit down for five or ten minutes and just talk to that bloomin' bastard there. Just talk to him and tell him, because he is saluting the Divinity that is within you. It symbolizes that, look you are divine, and I share that Divinity within you. So, let us get rid of the idiocy of your mind. So simple.

I think we should have a program on this course where I could demonstrate to you the power of gurushakti. Make a note of that, we'll fit that in. Mind you, I like that bastard. Good. Next question.

MELISSA: Namaste. Guruji, what is the difference between prayer and meditation?

GURURAJ: What is the difference between prayer and meditation, huh? When you meditate and then do your prayer your prayer will become more powerful. Because the value of prayer becomes more enhanced when your mind is more quiet. There's no sense and no value to a prayer when you are in trouble and you bow down to whatever, and say, "Oh, God, I'll do this and do that, and do that." Oh, that's stupid business. But meditate, get the mind quiet, and your prayer is enhanced. Because prayers are composed of one element firstly, and that element is a request. What do you request in prayer? Are you praying to God? No, you are not. You are praying to relieve yourself of your problem, that's what you are doing. That's all.

You have a backache or you have a whatever ache and you bow down and say, "Oh, Lord, take it away, take it away from me. Come on, come on, quick, quick, quick." You're ordering Divinity, idiots. You're ordering Divinity to take away your problem. How can you order Divinity to take away your problem? You order yourself and become orderly, that's it. And then whatever request is in the heart, because prayer is synonymous of just requesting. You're requesting a certain problem to disappear. That's what you are doing. Why? You, yourself, only can take away your problem, and that comes about by bringing the mind to the quietude, through the quietude of meditation, and then you do not request any more. And then you say, "Oh, well, I know I have this little problem but may Thy will be done. I accept my problem, and I leave it to You my Lord, or that bastard there, take it away." Do you see? That is the difference. Prayer, how do you pray, tell me? How do you pray? "Our Father which is in Heaven," and blah, blah, blah, blah, blah and you don't understand a single word of it, and neither do you feel it parrot like repeating it. Is that prayer? No. Prayer has to have the element of total inner sincerity where you feel every word that you are thinking about, and you can only do that with the quietude of mind.

So pray, by all means, in whichever way, in whichever form, but get the mind quiet first. For example, why do we always start our satsangs with a moment or two of meditation? To quiet the mind so you could have a better understanding of what I am saying or trying to say, rather. You see? So, you could flow with me in my flow. And what's greater than flowing? Flowing itself is a prayer. So flow, flow, flow, flow with the current of Divinity and that itself is a prayer. You don't need to go to the chapel and bow down on your knees and say, "Oh, Lord, blah, blah, blah, blah, blah...." The real chapel is within your heart, within yourself! And as they say, the Kingdom of Heaven is within yourself, even if you do not go to a church. Perhaps that's symbolic and it could make you feel more peaceful, but the true peace is found within yourself. You know, when I was in the film business I had a partner who was of the Mohammedan faith, Muslim, and what I used to do is, on Fridays, you know they have the [namaz?], that's the Arabic word for it. On Friday they have their prayers and I used to drop him at the mosque, and I would go on doing my business or whatever. And after the hour he spends in the mosque he would come out and he would say, [RUBS HANDS TOGETHER] "Ah, now who could we take on today? What contract can we get hold of, and how, and at what price?" So, I tell him, [Ami?], that was his name, I said, "[Ami?], you're a damn fool, you know? You spent a whole hour in the mosque and as soon as you came out you're thinking of who the hell can I get?" What's the sense of that kind of prayer or going to the church or the mosque or the synagogue or the temple? Makes no sense. Right. If you spend an hour in a church, temple, mosque, whatever, synagogue, you should be able to come out feeling totally calm and filled with joy and love, not saying [RUBS HANDS TOGETHER] "Who can we catch?" I used to kick his bloomin' backside for him. And then after a while he stopped it, you know? He stopped it when I had to explain him these things. You know, that partner of mine, I had him as a partner because I needed

finances, you know, millions, millions, twenty, thirty, million to start the film company. And I'm glad that his life is very well transformed by me teaching him this and teaching him that and teaching him that and the method of life and what prayer is all about. He's a much better person today, thank God, if there is one. I don't know. I see a fan only up there.

[LAUGHTER]

Next question.

[END SIDE ONE]

SUNITA: Beloved Guruji, I have a tremendous conflict with my mother, which is a desire for respect and love, both of us feel that way. Yet in my unfolding, and her knowing that I am unfolding, she feels frightened. It's insecurity of my leaving. So we come in the presence of each other and push buttons constantly. And it just creates more anger and frustration and anger.

GURURAJ: Where are a woman's buttons?

SUNITA: They're everywhere.

GURURAJ: Now, I thought they were just there.

SUNITA: No, no, not those. [LAUGHTER]

But it just makes it more and more a problem, and, you know, it shouldn't be there, and we both don't want it but...

GURURAJ: But it just happens.

SUNITA: It happens.

GURURAJ: True. Now, have you ever thought why it happens? Think it in two ways: is she problematic or are you problematic? Who's creating the problem? A mother is someone that you love, okay. And the mother loves her daughter, fine. So you stop pressing her buttons, right, or her bottoms, whichever. Be more loving and you'll see you will bring out

the true motherliness from her, and by doing that you will feel, to yourself, a greater daughterliness. So we're not going to press any buttons or bottoms, right. Next question.

MELISSA: Namaste, Guruji.

GURURAJ: Namaste, dear.

MELISSA: Sometimes it seems to me when we come on these spiritual retreats we come here and we suck at the teat of Divine love. Yet, in between our visits with you every six months it kind of drains away. And I'm wondering how we can maintain this fullness?

GURURAJ: Yes, that's very simple. You do not do your practices enough to sustain the power and the force you gain, the spiritual force, on these retreats. So if you would be constant and sincere in your practices, you will see that what is gained in these few days that we are together will always be there, it will be sustained. But you leave the bloomin' course, right, and forget everything what Guruji has said or you forget the experience and go and do this and you go and do that (Is that you, Babita? Hi. Namaste.) Right, you see. And you just forget it. So how can you sustain it?

You know, there's a lovely sweet meat, a sweet, which is called halva, and... (here it is.) And you put all the ingredients in the pot on the stove, and you got to keep on stirring it and stirring it and stirring it. It takes three, four hours. But if you stop stirring it it will become hardened like a stone and lose that lovely softness of it. So you got to keep on stirring, that's the problem. It's not only this four or five days, you know, with satsangs and being with me. But you got to keep it up, stirring, stirring, stirring. You must have a picture like that, haven't you? Now, stir that swine of a bastard, and he's always with you. Because sometimes he falls asleep, too, you know. And you go... wake him up and he's there with you. So keep on stirring and stirring and stirring, and the experience of the four or five days together will always be with you. Now stir yourself. What are you sitting so...? That's it. Stir. Do you see, darling, that's how it works. Actually, we were enquiring, Vidya and Roopsi, and we were talking this morning that you had not arrived, you know, and Gary. Do you see? I keep on stirring the pot of life. But you'll have to switch on the stove, okay. I'll do the stirring, don't worry.

[LAUGHTER]

Are we done? It's a quarter past twelve. You forgot you guys have got to go for lunch, I think?



VOICES: We've got fifteen more minutes. We've got one more question.

GURURAJ: Oh, yes, please. Why not?

DOREENA: I would like to thank dear Nirmala for this question, because she sent me a book that helped to generate this.

GURURAJ: You say namaste first.

DOREENA: Namaste.

GURURAJ: Yeah, now start. [LAUGHTER]

DOREENA: Namaste. There are many concepts to the metaphysical belief of reincarnation. There is the over soul concept which theorizes the exploration of parallel selves or simultaneous multiple incarnations. This theory claims that you are one of many explorations created by your over soul and that the past, present, and future are transpiring all at once. There's also the advanced souls concept, which...

GURURAJ: Is that the next page? [LAUGHTER]

DOREENA: No. Wait this is... the advance souls concept, which hypothesizes that you are an old soul and have reincarnated at this time for very special opportunity to accelerate your individual evolution. What are your... [LAUGHTER] What are your ideas on the concept of reincarnation? Do you feel that our souls are experiencing parallel lives... [LAUGHTER]

GURURAJ: Carry on, carry on, carry on.

DOREENA: ...and if so why would one incarnation experience a lovely, peaceful, highly evolved lifetime while another incarnation lives a seemingly unevolved and chaotic and unpleasant life? Please expound on your views in one word or less. [MUCH LAUGHTER]

GURURAJ: Give her a hand. [APPLAUSE] Now, how many of you have understood the question, because I haven't? [LAUGHTER] It's a very wonderful subject, that. And I think we could take that up for tonight, huh? Okay, but make it brief. [LAUGHTER] You see, the trouble with we American people that we indulge ourselves in verbosity. Verbosity too verbose. Explain that better to this young lady there. Do you understand? What can be said in two lines, we Americans would make twenty lines of it. Bad. It's not precision of thought. It's a waste of valuable energy. Nevertheless, pass it over and I'll reformulate that. Give it to Roopa. [LAUGHTER] And that could be our subject for tonight. It's very good, really. Very good. Yes.

HUGH: [INAUDIBLE] a question, [???]?

GURURAJ: Yes, sure. Namaste.

HUGH: Guruji, it's been said that the pursuit of enlightenment is the path for heroes. And I'm wondering, speaking on behalf of the chickens of this world, [LAUGHTER AND APPLAUSE] could you give us some advice on how to lose our egos in our meditation? So many times I've come to this: I've stepped forward and I've stepped back. So I just wondered if you could just give me and...

GURURAJ: All of us.

HUGH: Yes, all of us.

GURURAJ: True. Thank you. Well, you chickens, as he has said, have to have a little ego to exist in this world. Now, what do I mean by saying having a little ego is to preserve a certain amount of individuality. If you don't preserve that little bit of individuality you would not even be able to go to the toilet. Now, isn't that something individual to you? Hm? Do you see? You can't go and have a... whatever collectively. [LAUGHTER] This damn guru, what are we going to do with him? I don't know. So, that little ego self has to be preserved for the sake of individuality. Now, ego, I go. Ego, huh, right. I think that's the way the Irish say it. Yeh, egoooo, you gooo, I gooo, whatever. But the whole idea is to refine that ego to a higher plane of existence. Say let's take a color, say red, okay. We'll take a color red. It could be deep red and because it is very deep red, red, r e d, but it also has to be read, r e a d. Then with refinement it becomes lighter and lighter and lighter. When it is very deep in its redness there's far more suffering. But when it

becomes lighter it just flows and you flow with it without losing your individuality, because your individuality has now become far more refined. So, from the dark red you lead yourself on to a lighter, lighter, lighter red, and you will see it will transform itself into a lovely pink. And still further on it will transform itself more, [coughing at length] (I beg your pardon) and with the transparency which the finer color creates you'll be reflecting greater light of the sun. The sun meaning Divinity. So, here the finer self of individuality becomes one with Divinity and you reflect it in practical life and living. Very simple, but to be done. Good.

I think we've had enough. You know, I came from a very hot climate and coming into your cold winter one seems to... change of weather and makes one cough.

VOICE: Do you want some water?

GURURAJ: No, no, no, darling, I'm going upstairs now. Okay. Thank you.

SANDHYA: I'll get you untangled. Wait just a second. Okay.

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