

RAPID FIRE

For those of you who are teachers of mine and if you want to master the art of voice projection, then you do not direct it here, here, here, OK. Direct it faaar away, beyond the room, OK, beyond the hall, and you feel it will carry a great power and weight. So, in voice projection there's this little art of doing things. In doing lectures all over the world everywhere, I could project the voice ten times of this room even without using a microphone. It's easy to do. It's a simple trick, nothing much to it. It's a matter of a kind of science of voice projection [loud buzz]. So you that are teachers of mine, of ours, try that if you want to project your voice further, even where Amitaji standing over there could hear me totally and completely well. Right? Simple demonstration. Good.

Now on every course a rapid fire question and answer, and of course the reason for it is this, as most of you would know, and perhaps the new ones do not know, to remind them that everyone could share in with any, any question [laughter] you want to ask. OK. Start off! We are a bit late this morning, and of course the person to be blamed is my Vidyaji [Laughter and ahhh's]. Right. Ok. Mother? Namaste.

TAMAJI: Beloved Guruji, it seems that high technology does [sound goes off on video] not have divinity like nature such as flowers, trees, water, mountains, and such, and yet technology is a part of our reality. I know you are a "high tech guru." Would you speak about relationship between spirituality and technology?

GURURAJ: What a wonderful question! Beauuuutiful! Technology has nothing to do with spirituality until you infuse the techniques of spirituality into technology. And when that infusion takes place, then you use techniques to find spirituality. So in this world of technology that deals in machinery and mechanics and nuclear energies and all this, that and the other, what has that to do with spirituality? Nothing at all. Because all the various inventions of our modern sciences seem to destroy spirituality. Two thousand years ago, five thousand years ago, nine thousand years ago, where was scientific technology then? And yet the greatest knowledge was produced without the mechanisms of modern scientific technology. So in

our modern world, we could combine both and we do not need to deny it. Hm? There's technology, that video machine there, huh, OK, and without that scientific technology of Terryji, will not record for you, which we want to leave for posterity. So everything has its own particular uses, but the emphasis should be far greater on spirituality and not technology. OK.

These sons of mine, right, they are master computer experts and professionals and psychiatrists and psychologists and lawyers and you name it all. But how far is your computer going to take you to? Because in this vast space of life you need those computer machines to get things going, going, going, going, going, going, going! But where is it going? Actually, where is it going? Hm? So technology, of course, has its particular uses, But do not put greater emphasis on technology, but on techniques of finding your real self.

And yet, as you would all know, the greatest knowledge, the greatest wisdom, was produced without the use of computers and all that bull. So true wisdom, true knowledge, true spirituality comes from within and not by these outer machines which is composed of technology. The wisest men of the world that have existed (of course I was the life force behind them all, you know, you know that) and I taught them to teach the message of the

heart, and the heart operates itself in its own techniques without using the modern methods of technology.

So when the heart speaks and the spirit wells up to impart love and peace to the world, would there be any necessity for any technology? Technology is only but a convenience. For example, if you go to the toilet, as most of you have done this morning, unless you are constipated, you're using technology! The water runs through the cistern, and after you are done you pull the chain. And that is how far technology goes, just by pulling the chain. That's all, finish!

But that inner self within yourself finds its own techniques, through proper guidance, of course, that's understood. And you find that opening there, that welling up. So technology is something totally different from techniques! Ology ugh, tech nology ugh. Take, take, take and forget the "ology!" That's take ology, not technol? Technology. Right, OK.

So take off yourself and offer it to the world. It's a new word for you. Not technology, but take ology. Ha! I'm a master of philology. And I could take any word and give it a totally different meaning all the time. Right, next question.

Oh, my beloved Mary Beth!

MADHU: When one feels jealous of another, for some reason or another, what does one do with the jealousy?

GURURAJ: Mhm. Mhmm. Firstly, is there any reason at all to feel jealous? And if you have the greatness of heart, jealousy will not exist, so the whole question of jealousy falls away. Now what are the components of jealousy? It is because of your own personal hurt that makes you feel jealous. Jealous. How do you spell that? J E A... [Madhu finishes, "l o u s"] L O U S. Ahah! Ahh! [laughter] Ahahahahah! Take the "j" away [laughter] and by taking the "j" away, substitute it by "zed" [laughter and ahhhhhhh's] and become a zealot that will not be involved in jealousy, because you are a zealot! And if you still want to take the "z," the "zed," away you can do it, for "zea" and "sea" is the same and you become that lot of eternity.

Think of these words carefully. Analyze them and you will find different meanings in them all the time. "Z" [he laughs] What does it mean, actually, what does "Z" mean? So chuck away that "z" which is nothing else but water of the sea and become that lot that you and I together creates the lot of our family. Good.

So any time, going back, reverting back to the old question, any time you feel jealous ask yourself firstly and foremostly, "Why am I jealous?" Is it because John, Jack, Jean or Joan, or whoever, Merrill, OK, is feeling jealous it is for one reason only: that you feel insecure within yourself. And because of your anxiety, insecurity, inadequacy, you feel jealous of another because the reason is this very simple you feel jealous because of your inadequacy or insecurity, and you would feel that you are going to be hurt by the other. And if you are well established in your spiritual practices, nothing can hurt you. Nothing can hurt you because you are stronger than your little feeling of inadequacy and the still smaller feeling of being hurt by another because you are strong enough to stand up and say, "So what the bloody hell!" You see? This is the way you get rid of jealousy. I could go on this subject; I could write a whole ten volumes on it, about what causes fear, what causes inadequacy, what causes insecurity, what causes the hurt that you fear would be inflicted upon thee. I could write ten volumes on that. But very succinctly I've given you a little answer. OK. Namaste.

Cigarette, woman! Relax!

ROOPA: Are you still taking questions?

GURURAJ: Yeah, yeah, yeah, yeah. Sure. We got time, haven't we.

ROOPA: Yeah, we have time, plenty of that.

GURURAJ: We've got plenty of time, OK.

ROOPA: Where's the ashtray?

GURURAJ: Relax! Light up a cigarette. Relax! Come on you guys, relax! Give me a chance for a puff, ok. Even in lighting a stupid cigarette could be brought to an art like the artist would twirl his brush and create the shapes of his art or his painting. Another lesson to be learned is this, you are all so tense! What for? Look, look, look how this hand functions, although it's lame [laughter], how it functions in total rhythm, ah? Sorry. [laughter] Oh where are you going to get a bastard of a guru like me, huh? Right, son, you wanted to ask something now?

TERRY: What can we learn from the heartiness of the wild weed, compared to the delicacy of the cultivated flower?

GURURAJ: Mmmm... beautiful! Oh, that's profound! Now you are discriminating between the wild weed and the delicacy of the flower, but did you know this, and know it for sure, that the beauty of the flower was created by the wildness of the weed. For without the weeds growing there that gives substance to the ground, how could the delicacy of the flower be brought about?

So it is a total combination. Take that delicate flower, and Mataji will explain this to you better than what I would be able to, take that delicate flower, and you don't need a whole bunch of it. One flower (we're talking of Japanese art now), one flower in a little vase, vahs, I don't know how you pronounce it, and take two pieces of that wild weed and let them merge together, and you would be creating art, beautiful art. Take one flower. Oh you must, uh, OK... we haven't got a little glass, have we? Never mind, never mind, you got my meaning: that one solitary delicate flower, and your flower is in the center, and on this side, let that wild weed drop over and on the other side, [laughter] if you wish, of course, let the other one droop over. So what will happen is this, that you will enhance the beauty of the delicate flower, and at the same time, create an artistic form in that little glass. Or little tumbler or whatever, whatever you have that you could use. Good.

Now here you got to remember one thing: you take that delicate flower, Terryji, fine, and if you have a white little vase, vahs? vase? and let that wild weed drop this way, and another piece of weed drop the other way, for what will happen then, you will be creating art because the flower will be standing there in its own beauty, of course, and those two little weeds will be enhancing the beauty of that delicate flower. That's our art, mother, isn't it? Next.

VIDYA: What is Brahma Murti? Marti? Murti? I may not be saying it right. Brahma Murti?

GURURAJ: Krishna Murti?

VOICE: No Brahma, Brahma murtah.

GURURAJ: Oh, oh, oh, oh, oh, brahma muhurta.

VIDYA: Well, I was close.

ROOPA: Oh well.

GURURAJ: She is quite close, but thank God, she might have been slightly off there, but she's so close to my heart. That's more important. Brahma muhurta is really the time for meditation because brahma muhurta, the hour of Brahma, when the sun rises and the air is fresh and clean and not polluted, that is brahma muhurta and that is... I am going through this life as a yogi, hah? I used to chose that moment for my meditations. The air is fresh, the sun is rising, and everything is so clean, without any pollution at all. That's the time you just merge away into Brahma, which means the creator. So Brahma, the stupid idiot, also has his time. "Muhurta" means time. And Brahma, the creator, also has his time.

So why not be mixed up in His time and become timelessness yourself. So you need the object. Of course Brahma is a symbolism. But of course everything else in life is symbolic. So you merge yourself into Brahma, the creator. You see, in the Eastern theology you have Brahma, Vishnu, Shiva. OK. They all have their time and place. But early in the morning when you rise at four, half past four, five in the morning, when the sun is rising and the air is so pure and fresh, after Brahma had his sleep during the night. So at least he has that energy to be fresh and impart that freshness into the... But of course you have to be receptive enough for it, that's understood.

So early in the morning, after doing your ablutions, you're there within Brahma, the creator. That is what is known to be. Although I created Brahma myself; that's besides the point. But that is the time when you find the greatest value of your meditations, in brahma muhurta. [pause]

Good. Next question. Please! Please come, my son. I think he has grown a bit taller, has he? [laughter]

BALDEV: Beloved one, following up on what you just said, but perhaps it was a misunderstanding, you said that Shiva, Vishnu and Brahma all have their time and place. What would be the time and place of Vishnu? Would there be a similar time on the clock? An hour of the day as Brahma? Or is there another, a greater meaning to when you said "time and place?"

GURURAJ: Can't you say it?

BALDEV: I think I can.

GURURAJ: I am Brahma. I am Vishnu. I am Shiva. Question answered. Next! [laughter, blows nose] No, no, no, no, no. So what my son was actually saying, of course I made a little joke of it, what my son was saying that there comes a

time for creation, which is Brahma, there comes a time for preservation, which is Vishnu, and there comes a time for dissolution, which is Shiva. So you have Brahma, you have Vishnu, and you have Shiva. But these things are measured in time and place as you said. So therefore, what is to be remembered is this: that the world is cyclical, so there comes a time of creation, preservation, and dissolution, and that is what it means. But simple.

Oh, my darling! Ah! Margareteji [Sings]

MARGARETTE: Preatam, you often urge us to know ourselves. What are the everyday mechanics of that? How can we do it every day? To know ourselves better?

GURURAJ: Beautiful question! Lovely! Roopi! [pause] Thank you, my dear. The best way in how to know yourself is not knowing yourself. Because by trying to know yourself you are becoming more and more conscious of yourself. And the more and more conscious you become of yourself you get into greater and greater ignorance. So instead of getting involved in ignorance, rather ignore yourself! Ah, do you get that? And by ignoring yourself that I am Margarete, I am John, Jack, whatever, by ignoring yourself, you will lose the ego sense of yourself. And by losing that ego sense of yourself, you will start really knowing yourself. Right! Next question. Oh, my mother is coming up. Help her along there. Oh, oh, oh, oh, oh, oh, I thought you were coming up, Mother.

PRIYA: Preatamji, how can we transform our need and desire to love and be loved by someone in this world into a desire and yearning for Divinity, Divine love?

GURURAJ: Hmm, good, very good, very good. The best way to find yourself to be loved is to destroy the yearning for loving, or wanting to be loved. In that way, when that yearning for wanting to be loved or be loving or whatever, the very destruction of that mental conception or thought will attract all the love to thee. You see, people in this world take the wrong path. They go in the opposite direction instead of the proper direction, and then they want to find answers going in the wrong direction. You walk down the road here somewhere, I don't know where, I don't know this place, and you will find what? What are you going to find? You'll knock up your head against the trees and the mountains. But the other direction you will find the beautiful cool sea in which you could bathe and feel so free in your own personal relaxation. So we yearn to love and we yearn to be loved. Now take away that yearning and then you will be earning that which you deserve. That's the secret of life. If I want to love I will not care about loving at all. I will just be giving myself, and love will take care of itself. So simple, you know? So, so simple. I'm not going to strive to love someone. No. I will just give

myself and love will automatically come to me. That's all! I've been demonstrating this principle for all these years teaching round the world. Can any of you tell me, in your own sincerity, that you hate me? Can anyone say that here? You cannot say it because I am love, forever giving my love, so you just cannot help but returning your love to me. So simple!

You see the secret of life is so so so simple! But the idea is to find that simplicity within yourself. No one in the world would ever hate thee at all because it is not man's true nature to hate. Man's true nature is to love. But we have to put in our ten cents in the box, OK, to make a phone call. What do you call it? Quarter, quarter, yeah. Put in that quarter and you... [demonstrating] the phone will ring on the other side and then you would say, "Hello, is that you Joyce? Oh it's so lovely to hear your voice, Joyce." [Laughter] That will make Joyce feel happy because you have contacted her not only by your voice, that is just a subfactor, but you have contacted her heart and made Joyce's day a better and more beautiful day.

That's the power of love. And no pretense is required at all. Just be yourself. And if you phone Joyce, you say, "Joyce, I love you, beloved, and it's so nice to hear your voice. I just wanted to say hello to you and to tell you I love you, so do have a nice day." And Joyce will have a nice day. You lit her up. That's lighting up. Lighting up, yeah. Enlightenment of the practicality of daily living and daily joy. One kind word spoken to a friend, a beloved, or even a stranger would not only be helping that beloved or the friend or the stranger or the brother or the sister or the mother or the father, but it will be helping you more because what you have done there not for the sake of politeness, that's false. All kind of politeness is mixed up with mental politics. But truly to say to someone, "Hello, good morning. How are you today? Have a good day. I just phoned to say hello to you and to hear your voice. Thank you, Joyce!" So simple! Jesus! [laughter] Talking of Jesus, he was quite simple too. I taught him his business.

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