
EXTEMPORANEOUS MEETING WITH GURURAJ
RAPID FIRE

GURURAJ: I want you guys just to relax. The reason I lit a cigarette is to encourage you to relax. So be at home and light up a cigarette, if you want to. No problem because this is something informal (shut up!), because this is something very informal, and talk about anything you like, especially our teachers that are here, if they have any problems with teaching, how to deal with initiates, please do not hesitate to ask me. You are welcome all the time. Good. This is getting hot on my head. This is Sujay's hat I borrowed, don't forget it. Right. Now, Vidya, Roopa, start off your meeting.

ROOPA: Does anyone have any questions about teaching?

JASUTI: What I see is people approaching with questions about our group and meditation, but they're coming from the influence of Shirley MacLaine and all the psychic stuff. How should we respond to that? How should we handle the [????] somebody, what they're really interested in, or they think they are?

GURURAJ: I know Shirley very well. She's a good friend of mine. [laughter] There was a time when we nearly got into bed together, but having three rounds the previous night I couldn't. [laughter] Now Shirley is a lovely person, of course she is getting old, and her cookie is nearly crumbling. [laughter]
Nevertheless, please to get to your question now, apart from the joke. I always like to create a laugh, you know that. Get away from psychic stuff. It does not develop your spiritual growth at all. Psychic things are more to do with developing certain mental capacities of the mind. But what we are doing around the world is to unfold the spiritual qualities. So, okay, just for fun sake, just for knowledge, you can read these books on these psychic things, nothing wrong with it. But do not be influenced with it. I could demonstrate to you now that I could levitate up to the ceiling, but what is it going to help? What I want in my beloveds is that spiritual unfoldment where they can recognize God, where they can recognize Divinity. That is the most important thing. Because all the psychic meanderings can only confuse you more and more, and it could also drive you insane.

So try and be as far away from it as possible. No good. And that is what I challenged Maharishi on in Spain in front of over a thousand people, all that bull about levitation and all this. That's rubbish, total rubbish. What are you going to prove to yourself by levitating your body? What I would say is levitate your heart, levitate the spirit, closer and closer and closer to Divinity. That is true levitation. If Patanjali was here I would tear him to bloody pieces, and I promise you one

thing, he'll kiss my ass, as Muktananda did when I gave him hell. It's true. Does it not make sense to you? Levitate, unfold the spirit, and become closer to God, because that is where you will find joy, peace, happiness, togetherness, integration away from fragmentation. Because when you practice any of these psychic things, and I know of them all because I can do them all, I could demonstrate it to you any time. Where does it get you? It just befuddles the mind. Because you are dealing in the area of the mind and not of the spirit. With our spiritual practices and meditation we are getting in touch with the Kingdom of Heaven within, so that you all could one day say that I and my Father are one. Have you ever heard of our Father, our Lord, levitating? Huh? Does it make sense? So if He did not levitate or do psychic practices, why the hell must you? [laughter] It is so simple. Next question.

[LONG PAUSE]

GURURAJ: The lull before the storm, I suppose.

ROOPA: Does anyone else have a question?

GARY: I was just home, in upstate New York, visiting my mother and grandmother. She's ninety four. She lost her husband and her sister within the last two years. She asked me why she continues to live, what was the purpose of her life at the age of ninety four. She's a burden to everyone...

GURURAJ: [interrupting] Have you got a sorry, I beg your pardon have you got your grandmother's photograph with you? No. Let me meditate on her and I will see her. [pause while he meditates] Gary, please don't feel bad about this because I know you love your grandmother. In a certain way, of course. But she only has plus minus a year to go. God bless her soul. She had a good [innings]? and she played it well. God bless her.
Next.

DANUSHA: Guruji, some of my students are teachers and when we talk about the conscious, the subconscious and the superconscious they ask me how the superconscious compares to the super ego; that they are used to talking in those terms.

GURURAJ: Yes. You are talking of Freudian and Jungian psychology. I wish I had them here. Oh my God, I would tear them to pieces. As I might have said before... I didn't get your name by the way... Jerry, that's right, Jerry. The conscious mind is the analytical mind, right, that cognizes the environment and interprets it according to their own personal understanding. The subconscious mind is the level where all your impressions, or samskaras, are contained. Now, the subconscious mind influences the conscious mind in its varied actions of life. For example, if you make love, why do you do it? Because of your pleasurable experiences in making love with your husband, which is impressed in the subconscious, and those impressions come through to the conscious mind, which makes you desire to make love again. Right. And this happens. I am giving a common example because we are all involved in this thing. But the superconscious mind is of a much more higher level that goes beyond the conscious and the subconscious, and through our spiritual and meditational practices we lead the conscious level of our mind through the subconscious to the superconscious level which is, in human standards, nearest to Divinity. And we can tap from that source, that reservoir of the superconscious level, and we can bring down the purifying waters of the superconscious through the subconscious, washing it clean, into the conscious so our actions in life become pure and good. I'm not talking of morality or ethics, I'm talking of purity. Do you see?

So when this connection is formed from the conscious to the superconscious, what happens in the process is you clear out the dirt of all past impressions and samskaras, which are imbedded in the subconscious. And that is how it works. So our purpose of spiritual practices is to reach the higher level of ourselves, which is the superconscious mind. Because what governs your body? Nothing else but the mind. Because there is no differentiation at all. Your body is part of the mind. It is connected. It is inseparable. So when we use the higher levels of the mind we bring those purifying waters of the superconscious into our daily, conscious, active life. That is the process. Okay? Next.

MERRILL: Some people say what's the advantage of going to a course and being with the group itself? Is it not enough to meditate and listen to tapes? It's hard to explain the advantage of being here.

GURURAJ: The advantages are manifold. To be in a group as we are now we form a beautiful family in love and loving. That is one of the advantages. The second advantage is, if I say this in all humility, to be in the presence of a spiritual master you get transformed by his energies. And I've got thousands and thousands of letters to prove this that after a course people feel so elated, they feel different, they feel transformed. Something is added onto them. And that is why it is very important for people to come to courses where this communion, this togetherness is felt. I'm not only talking to you, but at the same time I'm imparting certain spiritual forces, through the grace of our Lord, to all and each and every one of you.

Now we started this course yesterday was it? Yesterday? Don't you all feel so much better? Your cares are lost, your worries are pushed away, and you need that neutralization. You can go and spend your time at some holiday resort or on the beach, but that would be something far more different than being with me. Mind you, I do like going to the beach, but never alone. I go to the beach with a bitch. [laughter] I'm joking of course. I don't do these things. Yet I could sit on the seashore and listen to the waves and allow the entire ocean and it's waves to melt into me as I now melt into the hearts of each and every one of you. Next question.

SANDHYA: Well, I've reached a sort of difficult time in my life. I have this special little friend that's five years old. She just turned five, and she can't understand why she can't see her mother. Her mother was killed four years ago. She keeps wanting to know, auntie why can't I go to my mother's house? Why can't I see my mommy? What am I supposed to tell her?

GURURAJ: You tell her your mother is alive, and she just changed her house.

SANDHYA: But she keeps wanting to find that house, she wants to go to that house, how am I supposed.....

GURURAJ: She is living in a different dimension and there will come a time when you will see her again. Of course a child which is five years old who was so attached to the mother, it would be natural for the child to be attached to the mother.

SANDHYA: She was only one year old when she died. She didn't attend the funeral. I feel if she had been allowed to attend that funeral, at this present time when she's cognizing things, she would have been able to accept it and understand it more easily.

GURURAJ: Right. She was one year old when her mother died, so you being her friend you comfort her and say I am your mother.

SANDHYA: She said she wanted me to be her mother. She told that to her grandmother.

GURURAJ: I understand that. I am reading your mind. You convince her, by love and caring, that I am your mother, and there is nothing to worry about. So you grow up well. Do what you have to do, and act towards her like her mother. You can call it a substitute mother, that is not important. To me, every woman in this room are like my sisters and mothers. Every one. This would be wonderful therapy. Not only for her but for you as well. Where you will make her feel that you are her mother, and the therapy that would apply to you would be that you would care and feel like her mother. Now isn't that great? To feel and care for someone, and acting as a mother to a little child. Do that. Do that. It will cost you a thousand dollars for this advice, but don't give it to me please, I don't want it.

ANGIE: Gururaj, can you talk about the purpose of suicide for the survivors, and what happens to the souls of the victims who take their own lives?

GURURAJ: You must really send my Angie a tape, because I have talked about suicide on many, many occasions. But to put it briefly, when a person commits suicide that person is in deep tension and filled with anxieties and worries plus, plus, plus. Now, the mind will carry those impressions, and after leaving the body, those impressions in the subtle body would become much, much more intensified.

So people with suicidal tendencies are very troubled people. And those troubles stemming from the mind, where they want to get rid of the body, would become much, much more intensified when you leave the body. So what would happen is this, that you would suffer more because you leave your physical body with a suffering mind, and in the subtle state, becoming so intensified, you can imagine how much you will suffer more. So people that commit suicide are those that cannot face life or life's problems. (Come sit here darling, come sit here, come, come, come sit here. My feet are sore, you can rub them.) Do you see?

It is better to face life's problems, for there is not a single person in this room that has no problems. Everyone has some form of problems. Face them, fight them, and by doing that you might solve them.

So what is the sense of throwing off this body woefully? It is not necessary. Let us face our problems. Let us solve our problems. And I tell you one thing, and this is for sure, that with the hundreds of thousands of meditators I have around the world, I do not know of anyone who has committed suicide. Because they develop a calmness of the mind. There have been a few psychotic cases that I know of that could not have been really helped unless I would have a weekly session with them over a period of a year or so. And these psychologists sitting here, and the professor there, and all them, they will tell you that in these short few days it's not always possible to achieve what I would like to achieve. They

would require prolonged therapy, psychoanalysis, psychiatry, and various things like that, and spiritual healings, and all that put together.

So anyone that has any suicidal thoughts are nothing else but cowards because they refuse to face life and life's problems because they do not realize where the problems came from. They created the problems themselves! And then they can't face those problems so therefore they want to end their lives. But this will not be good for them. To repeat again, after leaving the body and being the subtle sphere, the problems will be far greatly emphasized. So never think of these thoughts, anyone. Let's face it and let us fight it and let us conquer it. What did that guy say? I came, I saw, and I conquered. Who was... Julius Caesar. That's right. Do that! Wise words, although Shakespeare was a fool, but now and then a spark of wisdom has come out of him. You understand? Okay. Next question.

TERRY: Guruji, this is just a little bit of an add on to what you are already speaking about. Let's say there's a situation where you have someone in your life who has attempted suicide or is thinking about suicide. What can we do to help them? What can we do to support them, to reverse that?

GURURAJ: The best way for someone who is attempting suicide is to give the person the understanding of life, how precious life is, what a great gift is given to us to have this life. And then of course this would be the job of a qualified guru or psychiatrist or therapist or whatever you want to call it; and then by giving the understanding of what life is about, explaining the joy that life is. A great gift. Would you like to see the flower, beautiful flower, and crush it under your feet? No one would want to. No one wants to do that. You'd rather pluck the flower and put it in a vase. I call it vaz, you call it vase. And cover it with its beautiful leaves and enhance the flower's beauty. So the person that you would know that would attempt suicide, these are the things to be explained and make them understand with love that you are a beautiful flower and may my love, with all these trimmings, enhance the beauty of which you are as a beautiful flower. Now if you go on in this process you will change the persons mind. That is the way. Yes.

GOMILA: Here is another add on to that. What if a person is in excruciating pain? It's not so much that the person is real confused emotionally, even though with the pain it would happen, what would happen if he just can't live with the pain and the doctors really aren't able to control it?

GURURAJ: Send them to me. I will rid them of the pain with a touch. You can't do it. I can. Next question.

QUESTION: This goes back to what you were talking about earlier. Spiritual force, that calmness on a course, one of my students asked me... she went home, she had a feeling she had lost that connection, that calmness, and I didn't really know what to say to her.

GURURAJ: I understand what you mean. The guru never loses connection with his chelas or his beloveds, but if the beloved is not prepared, then he or she loses it. The guru never loses it. You can have a pitcher, a jug of water, and if there is a hole in it you can keep on pouring water into it and it will leak out. So those are called leaking beloveds. [laughter] But if they come back, what I would do is plug the hole and still keep on pouring water because it's unending, an endless reservoir. So by plugging the hole of the pitcher, the water won't leak out anymore. Do you see? So in every movement in the world, including churches, religions, whatever, they come and go. So what? It is your privilege and your pleasure and your decision to come or to go. But the doors of my heart are forever open for you to enter anytime, even without knocking on the door.

ROOPA: Anyone else?

GURURAJ: Always. All right? You know, traveling on the plane, what happens with the pressurized air the feet swells up a bit, and then I find it difficult walking, to use a walking stick. While traveling half a million miles every year around the world, I tell you it's no joke. But it's fun. It's my joy, to see my beloveds. Always, always. All ways and in every way.

QUESTION: You mentioned twice this morning and this afternoon about fighting your problems, facing them and then conquering them. I've heard of I thought that was what I was doing in my particular life and situations. But I've heard that there is a value in surrendering to what you consider to be a problem because it's only your problem. I'll just leave it at that. There's a value in surrendering firstly to the problem....

GURURAJ: No.

QUESTION: ...and accepting that you have it.

GURURAJ: No. You've got it the other way around. You first fight the problem, and fighting the problem means to find a solution to the problem. And then you surrender to the problem. Do you see? The reverse way around. If you walk down

the road here and get a thorn in your foot, what are you going to do? You are not going to surrender to that thorn. You fight the thorn by removing it. And you surrender to the pain it might have produced. And then you can always apply some balm, some antiseptic. Anti. Septic. We are all susceptible and septic. Prefix it by the word "anti," and it cures the wound by being anti to the septic. Very simple. Very simple.

So you tackle the problem. By tackling it, what I meant by fighting is tackling the problem, by removing the thorn. And then you surrender to the pain and apply some medication. The pain will be gone. So always, when any pain arises, face it and fight it like a man and not run away from it like a coward. Any problem. Anything in life. By fighting it your mind will start thinking. And what is the purpose of fighting or thinking is to find a solution, and that is how you will tackle it. If you have a thorn in your foot use another thorn to remove it, and then throw both away. Do you see? This is not original from me, this is what Ramakrishna said. Normally, very seldom I quote other people, but just for emphasis sometimes quotations are necessary. That is the way we go through life. If you walk down the road and a thug tries to attack you, are you going to surrender to the thug? You will do your best to give him a blow, an upper cut. And why not? Or a karate chop. (Is that what you are doing?) [laughter] Then if the thug overpowers you, you say, "I am very weak, I've got a watch, I've got a few dollars in my pocket, please take it." I'll tell you a story about myself, I don't know if I've told it before. I was working late at my office on a Saturday. It must have been about four, half past four. At that time on a Saturday afternoon the streets are empty, people are at home or going to sports or whatever. Three thugs came along and they pressed me into a shop window thing, what do you call the entrance? Yeah, they pressed me into it, and I think I must have had about twenty or thirty bucks on me and so they took it. Then they ran up the road and I shouted to them, "Why only take this thirty bucks in my pocket? Look, I've got a watch and a pen, please take that too." They came back and returned my wallet. Of course they spoke Afrikaans. Shall I, just for you to hear the sound? [speaks Afrikaans] "This is a different kind of man."

So they don't take my watch, they didn't take my pen, and they returned my wallet. If one can learn to handle people with deep love take, take, what the hell am I going to take with me when I leave this body? So take. It's all yours. And if you develop that idea of non attachment, because you've got to buy your bread and milk and a bit of cheese sometimes, if affordable, and sometimes a bit of jam. Fine. Do you see? That is how when people are approached with love, then you are putting up a fight. That is the true fight of life. And by fight I do not mean physical violence at all. Fighting with the heart. Giving with your heart.

Say if there is a woman and her husband is having a love affair with another woman. If I was the woman, do you know what I would do? I would love him more and say, "Beloved, go ahead, the freedom is yours." Then you will see his attachment to the other woman will lessen and lessen and lessen more and more, because you are tackling the problem

with the fight of love. Tell him, "You are free, do whatever you want to do. But please try and be kind to me." You're appealing to his inner senses. And everyone has some good quality in them. And if you appeal to those inner senses of his, to his good qualities, he will start loving you more and more and more. That's the way to do it. That's the way to do it. If you pick up your stick and hit him on the head, it will drive him away, further away. But you know he is doing wrong, and if you treat him with greater love he, in turn, will start loving you more. That's the law of nature. And we have done many experiments on this with all my psychological classes at the universities and all that. It does work like a charm.

Okay, you guys, I suppose we should end now. It's ten to two and you have to remove to the dining hall for Thanksgiving dinner. Okay. Right. So we shall end it for now. Where is that darling of mine whose lovely doll I was cuddling? Whose is this one, darling? Is there anyone here in this room that hates me? Is there anyone? No one can.

[Chatting]

**** END ****