

## RAPID QUESTIONS AND ANSWERS

GURURAJ: Now, I believe the program tonight is rapid fire question and answer session, so ask about anything you like, any question even how to boil water or cook potatoes anything.

QUESTIONER: Gururaj, why do they say that "cleanliness is next to godliness"?

GURURAJ: Good. Why do they say "cleanliness is next to godliness"? Because God always has a bath three times a day. Yes. So, by cleanliness we do not only mean the physical body, we mean the inner cleanliness, the inner purity, and that is not next to God. That's a misnomer; that's a misinterpretation. That purity is God. You first come next to God, and then you merge into Him, because of that cleanliness which means purity. And not physical cleanliness only, although the physical cleanliness is very, very important, because that gives you an idea it makes you think also of inner cleanliness. So the recipe is this: every time you have a bath and while you're cleaning the outer body, think also at the same time instead of singing, you know, "moon, June and spoon," and "cruising down the river," and all that cruise down the river into the heart, and while having the bath, you think of the inner cleanliness. My most important hour of the day is when I spend in the bathroom doing all the "S's." Well, shaving, showering, you know? and all that. And those are the times you know, I must really install a tape recorder in my bathroom when all these thoughts are going through the mind philosophical thoughts, godly thoughts, they are going through the mind. That's the best hour of my day. When you have relaxed for the night, rested the body, done your meditations, and there's a beautiful calmness which is so conducive to all those beautiful thoughts. Even the water from the shower falling on your body, it feels as if there is the grace and glory of God descending upon you, hm? Have that attitude while you clean the body, and that will automatically cleanse the mind also. So cleanliness is next to godliness, and the next step: cleanliness is godliness. Right.

QUESTIONER: Guruji, I have two questions, but one of them has to do about bathing. So it's kind of unimportant. I wanted to know why doesn't it work to meditate in the hot tub? I've tried several times and....

GURURAJ: Do you meditate in the hot tub?

QUESTIONER: I've tried it, but you feel terrible afterwards. And I'm not quite sure it's been suggested that perhaps it's the heat, but I was wondering if it was the water that I come out feeling worse.

GURURAJ: No, it's neither, it's neither. It's not the heat; it's not the water, either. It is the electricity that's generated from your body. When you meditate, then you are emanating a current much more faster than what you are doing now, because the mind is led subtly it's led to a more subtle level. Therefore, you are emanating a current which can, by the touch of water, especially hot water, forms a electric circuit, and you feel terrible. Is this...?

QUESTIONER: Well, with just the head sticking out, I get a difference between the head and the body, and the head is what feels the worst.

GURURAJ: Naturally, because the energies flow to the head, because you're meditating there, and you're shooting all the energies from there to the body up and down all the time. The direction is not important. But why meditate in hot water? What do you want to be in hot water for? [Laughter]

QUESTIONER: Everybody says that it's so nice to, you know, in the hot tub, relaxing and everything, and I thought that by combining....

GURURAJ: You listen to your guru! Never mind everybody! Meditation also involves experimentation. Meditation is not a meditation does not work with mathematical precision. The general outline is given to a person on how to meditate, and then that person, with experimentation, must adapt himself. You might feel uncomfortable meditating in hot water; someone might feel uncomfortable meditating under a cold shower. You see. So experimentation. You experiment which is best for you, and that position or posture or whatever might take you into deeper meditation as long as you don't lose the basic principles. Stick to the basic principles, and you can stand on your head and meditate. I don't mind. Right.

Now, many times people ask me, "Can I lie down and meditate?" Now there's nothing wrong with that lying down to meditate, to do your mantra meditation. But most people get into such a relaxed state that by lying down, they fall asleep. Therefore, I recommend do meditation sitting up. But if you are established in meditation, then you can lie down and meditate. Like myself, I very seldom sit to meditate. I always lie down and meditate, because I am totally established in meditation. Twenty four hours of the day is meditation to me. This is to give an extra booster. So as soon as I wake up

and become fully awake, then I go into meditation float away in a different world. You see. So, you adapt yourself to that which is most comfortable to you, because being comfortable facilitates and aids your meditation. But if you are in strain, if you sit in one of those yogic postures which would be a strain to you, then your mind can't quieten down, because the mind will be led to the strain, and the whole purpose is lost. So, don't be in hot water. Be in meditation. Okay? Next.

QUESTIONER: Guruji, I'd like to know if once we leave this evolutionary plane and we decide to go onto another planet you know, when we decide that we're ready do we start at the bottom rung of that evolutionary ladder?

GURURAJ: Yes. Now the thing is, you don't decide at all. Man has no power of decision as far as that transition goes. So in transition there is no decision; but the forces of evolution and your very status of evolution will take onto the plane where you need to be. So no decision there is required. You can't force your will or you can't force your will upon where you want to go. Like that. Next?

QUESTIONER: Gururaj, when meditating on the mandala, it's such a challenge to do it without forcing the swirling, and whatever suggestions you can give I'd appreciate.

GURURAJ: Good. Yes. In the beginning, in the beginning, like a child learning to play the piano, he has to force himself to press the keys ping, ping, ping, ping, ping and then afterwards it becomes such a spontaneous and a natural process that no forcing would be required and you just float into it and float away with it.

QUESTIONER: How long would you say? I mean, I know everybody's different. Like, does it take some people like a year and a half or two years before it becomes a natural process rather than...?

GURURAJ: There is no limit. You can do it within a day, and

then reach the natural process, depending upon your own mind and how it is conditioned. For some people it takes a bit longer. But, even if it takes longer, every time you sit down to meditate in whichever meditation there is always some benefit, even if it does not come to your conscious level for that moment. We have people sitting in this room that I've spoken to. They say, "Guruji, I sit down to meditate and nothing seems to happen, but, over a period of time, I have seen so many changes in my life." You see, now that is important. It's not the half an hour morning, half an hour evening that's important. No. These are just tools we are using. It is just the screwdriver to drive in the screw. The important thing is

that the screw has to be driven in. The important thing is not the screwdriver, although the screwdriver plays a great part in turning the screw. So the half an hour morning, evening, that's not so, so important although they are totally necessary. But the 23 hours of the day, how one's life changes, how the transformation so gradually occurs that is important. Ah! Next?

QUESTIONER: How do we discriminate between reality and illusion, and how can we apply this discrimination to our daily lives?

GURURAJ: Hm! What are we going to do tomorrow morning? Do we have a satsang in the morning? That would be a good question for satsang, because I just can't answer that in two sentences. Take about an hour's talk. Remember your question and ask it tomorrow morning. So that will be our subject for tomorrow morning's satsang.

QUESTIONER: I have another one, a short one. Does the enjoyment of moderate enjoyment of good food, wine, tobacco, things like that, have much effect on our spiritual progress? Are they things to avoid like the plague, or does it...?

GURURAJ: Yes. It has a great lot of effect for the novice. Like heavy eating of meats heavy meats heavy drinking, heavy smoking, would definitely have an effect, because it has a tendency to numb the senses. It has a tendency to take the alertness away from you. Then it would definitely have an effect on your meditations and on your spiritual progress. But when you reach a state of being established in your meditation, then any action which you perform has no effect whatsoever at all because now you are established in Self. And once you are established in Self, whatever you do has no effect and has no karmic ties. Now, for example, these disciplines are necessary. Now many schools of thought will tell you that when you do pranayama, you must sit up straight, you know, neck in line with the spine totally straight so that the energies can flow through the sushumna and the ida and the pingala. You know all about that. Now why was that done? Those energies are so subtle that you could be rolled up into a ball and yet those energies flow. There's no blockage. Right. But, in olden times, ancient times, children used to be sent to the guru's ashram at the age of seven or eight. So the teacher, the guru, had to exercise discipline. Now if the teacher teaches and one child is, you know, slopping this way and the other one is slopping that way, there is no uniformity in the class. So therefore they made it a rule, that "Look, you sit up straight, with neck straight, and if you are having your neck straight then you are focusing." So these things were made for discipline. And then later teachers, you know, stuck to it and says that, "Look, it has to be so, or otherwise the energies can't flow. They get blocked." That is all nonsense. You see. So, in the beginning for the

novice, some discipline is required. Now, many people have asked me, "Shall I stop eating meat?" The answer I give is this: no, you don't stop. Because a sudden change from age old habits can create havoc in your nervous system. Because your entire blood your cells and your entire physical chemistry has to be changed, and if you do it overnight, great harm can be done. So what I do advise: that if you eat meat three times a day people have meat, bacon and eggs in the morning, then they have a hamburger, which is also meat, for lunch perhaps, then they have a stew or a roast or whatever you call it at night three times a day cut it down to two times a day. If you eat meat seven days a week, try and cut it down to six days, gradually five days, and as you get more and more established in meditation and your whole system becomes more and more refined, your need for grosser foods will become less and less. That is how it works. So don't do anything suddenly. It has an effect on the nervous system, you see, and that we don't want. Fine. Good.

QUESTIONER: Guruji, I'm curious about the second part of Mary Beth's question. Even if we don't have anything to do with the transition or have no choice, do we begin on the bottom rung?

GURURAJ: Oh, yes. You do. I forgot that part. You are going to a higher plane of existence, and you do begin on the bottom rung. And then you start climbing again in that sphere there. Oh, yes. The higher the sphere, the more joyful it is. So the bottom rung of a primitive man would be far, far different than the bottom rung in a different plane of existence. Yes. That bottom plane of existence in a higher level is more joyous. Oh, yes. One has to go through these stages. It's a must. Some go through them faster, some go through them slower, some tarry a bit stay there a while but the push is there to go on. Yes. Yes. Thank you, Catherine. Next?

QUESTIONER: Guruji, why is it that sometimes even when a soul is a sincere seeker and is following the path of God, that his trouble may be such that it may even lead to suicide, and the teacher is unable to implement the Law of Grace, even though the soul may be a sincere seeker?

GURURAJ: Um, hm. The soul is never a seeker, but it is a part of the soul which is a seeker. The soul of man comprises, as I was talking about in this week sometime, that the soul of the man is the mind which is encapsulating the spirit. So the spirit the circumference, the periphery, is trying to find the center. Now, when that person has started to become a seeker, there might have been disturbances in the mind already. There might have been disturbances in the mind already, you see. And perhaps because of those disturbances that the person become a seeker. It is like any disease. When a cancer, for example, is just in the beginning stages, it can be arrested. But when it reaches a very far

advanced stage, then the greatest surgeon, the greatest doctor, cannot help that person. It's become totally terminal and has advanced too far. So the person becomes a sincere seeker because of the imbalance and the mental turmoil that person has gone through. People only remember God not all, but most remember God when they are really in trouble, not when they are in happiness and joyfulness. Therefore we have thanksgiving, that every day we thank Divinity for the joy he has provided us for this particular day. We live from day to day. "Give us this day our daily bread." Forget tomorrow. We're not asking for tomorrow. We're asking for this day. You see. So the person having that imbalance starts to seek to correct the imbalance. Now, if the person is a sincere seeker in spite of the imbalanced state, grace does descend upon that person. The person might commit suicide, but the transition would be so beautiful. It might have been so much worse without the grace, without the seeking.

Somebody was changing the wheel of his motor car, and, you know, when we change a wheel, we loosen the nuts and we put it in the hub cap. So a car was passing and it hit the hub cap because

it was in the middle of the road the boy had put it there so foolishly and those bolts passed right past his face. So he says, "Why has this happened to me? I could have been killed! That to go through my head! And yet I'm such a lover of God. I'm a pious man." I said, "Well, your piety has saved you. Who says those bolts might have not gone through your brain? It went past you." So look at it from that angle. Why look at it from the angle that these bolts went past me? In the first place, why did you put the stuff right in the middle of the road for another car to knock it? Do you see? So the grace of Divinity is always there for us but to recognize.

I'll tell you another story of a very good friend of mine. He was working for a boss. He had a nice job and he worked for the boss for about ten years. And then afterwards, he started getting dissatisfied and his boss started getting a bit cocky, you know, and he was not enjoying his job very much. And one day they had a bit of a row and the boss sacked him. He was so very, very sad because he lost a job. He's got a wife and children to support. And then this was many years ago when I was still in business. I'd just about arrived in South Africa at that time, about 25 26 years ago. And I chatted with him. I said, "Why don't you start a small little business of your own?" And he started a small little business. And where he used to work, a lot of people knew him. He was in the job for ten years, he had served those customers faithfully, and a lot of those customers started coming to him. And hard work, sincerely he worked very hard, and his business started developing. Now, we have in Cape Town one of our main streets which is called Wales Street you remember that? (good) which is called Wales Street. It's just a turning off the Parliament buildings. And today he owns half of that street of very, very valuable property, right in the middle of the city. So after some time, once we were sitting down together, we were chatting. I said, "Was that not a boon that you got sacked, or else you wouldn't be having

what you have today?" So in every adversity there is an opportunity. There's just for us to see it, and you see our whole attitude towards life will change, will change.

I know someone who is going into a business in our crowd here, and I tell you it's going to be a rip roaring success. Yeah. You've got to leap, you've got to jump into the unknown. "Nothing ventured, nothing gained." And even if you fail, so what? What have you come with and what are you taking with you? Yes. So that is the attitude. That is the way of thinking. And life can be made so, so happy, so, so joyous. Boundless joy if joy if we just think right, act right, dive deep within ourselves, draw those energies, those cleansing energies and allow it to permeate the mind and body, become more and more integrated. Attitudes change, and then opportunities arise by themselves, because the mind and the thoughts you think are the things that attracts our circumstances, that attracts things to us. Yes. And that is why they say ah, listen to this! that the poor will become poorer and rich will become richer. Why? What is the psychological background to that? Because a poor man will always be thinking of poverty. He develops a poverty consciousness. Therefore he becomes poorer. The rich man always has the rich consciousness, a consciousness of abundance, and he attracts abundance. Therefore any young man, I would say: go ahead. Jump. Take a leap. Don't be afraid. There's only two ways: You make or you break. So what's wrong with breaking? You can still repair it. It's so it's nothing wrong to fail. But the man is he who can stand up after he has fallen down. That is the man. And spiritual practices help. It gives us that energy; it gives us strength. Oh yes, oh yes.

A man lost his wife. He was so depressed. I'm talking of personal experience of people I know thousands and thousands of them throughout the world. He loved his wife very much. He was very, very depressed after she died. Well, that is a natural phenomenon, because everyone has the sense of possession and attachment, and all that. So I don't blame him. He is in that stage where he should have that. Okay, so I spoke to him and showed him the other side of life that which is not depressive. And slowly, gradually, he started developing a positive attitude: what has happened has happened. Why cry over spilt milk, as the saying goes. And he started developing that attitude, and he started attracting he was a young man and he started attracting such beautiful people around him that he got married again, and he's very, very happy. Now and then he tells me, "Now and then I do remember my ex wife that has passed away, but I don't remember her with sadness anymore. I remember her with joy. I remember those lovely, tender moments we had spent together. I remember those things, because I am having those tender moments and even more intensely so with my present wife." Do you see how, how, how the mind can make or mar our progress and our happiness? It could be the greatest stumbling block and the greatest aid, the finest instrument so delicate, so fine, so complex, hm? If the mind has to be reproduced in mechanical form, I'm sure it will take so many hundred square miles and yet not cover it.

Just the mechanics, just the nervous system of the mind, will take so many hundred square miles just to reproduce, and then it still won't work. That is for sure!

Next? Uh, just a moment, please, I think her hand was up before yours, huh? Okay.

QUESTIONER: Um, I just wanted to ask how would an unborn child benefit by a mother that meditates regularly?

GURURAJ: Ah, very beautiful! We have a special technique which we call the pregnancy technique. Are you somewhere there? [Laughter]

QUESTIONER: No.

GURURAJ: Because it could be taught here on the course, so don't hesitate. [Laughter] And, one thing: to become pregnant in the holy atmosphere of a course is something very beautiful. Yes, think about it. It has a meaning. Hm? Right.

Now, let me tell you something of the Hindu system, their traditions, their way of life. Good. When a woman becomes pregnant, fine, up to 2, 3, 4 months is okay. She'll still keep on doing this is the first child she'll still keep on doing her housework and, as she becomes more and more pregnant aahh, that's wrong! You can't become more and more pregnant! As the pregnancy advances that's better then her workload is lessened, because among the Hindu people the whole family, the sons and the wives, they live as a united family. It's not like in Western countries where the girl gets married and she leaves home, or the boy gets married and leaves home. Well, the girl leaves home among the Hindu families, but the son brings his wife home, because it is the duty of the son and his wife to look after the parents. Good, fine. So, as the pregnancy advances, the workload for the woman becomes less and less and less. Now, when she reaches the seventh month of pregnancy, they have a big prayer ceremony. All this chanting of the sacred Vedas and things like that go on, and the holiness ritualism plays a great part in people's lives. They bring to one's mind a certain mood perhaps not understanding, but a certain frame of mind. Fine. Now after this long ritual lasting for about two, three days, then the daughter in law will be taken away to her mother's home. Then she's away from her husband and she is staying with her mother. Now it is the duty of the mother to look after the daughter. She won't be given any work to do except little slight duties so she doesn't get bored, and there's no husband there to molest her which is good. And she would spend most of her time reading the scriptures. She'll read the Ramayana, Mahabharata, Gita or whatever



they're interested in. She'll read these scriptures. Now, the child, the fetus, is so connected to the mother in every way, totally physically connected. And while the mind is developing of the child, while the brain is developing, the mother's thoughts are also having some effect on the fetal brain. So when the woman is pregnant and she does meditations and spends times in prayers, it definitely has an effect on the baby in the womb. Now, this science has proved. I read of a case history where a pregnant woman witnessed an accident, witnessed this accident, and the impression she got from the head under the car was the black hair of the person that was crushed. And that was such a strong impression on her mind that, when the baby was born, the baby had a mole on the cheek with long hair growing out of it long, black hair. Now this has been I read it in a medical scientific journal. So whatever the impressions the mother has during those last months of pregnancy are very, very important. I don't know where I gave a talk, was it here or somewhere else, that when does the soul enter? Was it here?

VOICE: It was in the Midwest.

GURURAJ: It was in the Midwest. Yeah.

QUESTIONER: It was in England, as well.

GURURAJ: In England, as well, Yes, because yeah. Pity we never did it... Nevertheless, you can always get the tapes and listen to it. It's very important, because a lot of the misconceptions have been, you know, taken away, of when the soul enters the fetus, and all that. Nevertheless, these last months are very, very important for molding of the child, and they last, they last until the child is three to four years old. They are that is the molding period, and it starts right from the womb. So women that are pregnant in their last months, they must always have in their mind higher thoughts, loving thoughts, caring thoughts. And we, any of our teachers, I mean if any woman from the age of 18 to 85 gets pregnant, they can always ask for a pregnancy technique. Okay? Next.

QUESTIONER: My question is regarding those faces that one sees when one meditates on a friend or on one's own face. And I was wondering whether or not that is necessarily those faces are necessarily always other incarnations of the person, or does the mind sometimes fabricate symbolic faces to illustrate the nature or the character of the individual?

GURURAJ: Um, hm. Now, you say you meditate on your face, or a friend's face?

QUESTIONER: Well. Well, you know how we do the gurushakti [sic., communion] practice and people see faces; or you sometimes gaze into another person's eyes, and it happens that you can see faces in their face; and, um, or if you look at your own face in the mirror, you get the same you get these faces come up. And so

GURURAJ: You do have some psychic ability. Good. It's alright. See them.

QUESTIONER: Well, what are those faces? Are they...?

GURURAJ: I don't know.

QUESTIONER: You don't?

GURURAJ: I don't know. I don't know your mind.

QUESTIONER: They could be anything, is that right?

GURURAJ: They could be anything. Yeah. I don't know your mind. Because it can be produced through a wonderful balance, and it could be hallucination which could be produced through imbalance. See? Good.

QUESTIONER: Guruji, could you briefly explain the beyond physical unfoldment process of the Self that takes place during and in the period immediately during the fasting process?

GURURAJ: During the?

QUESTIONER: Fasting.

GURURAJ: Fasting process. What happens? What? I can't get your question. Can you interpret it? I didn't get the first part, Bruce. You'll have to read it again.

QUESTIONER: Could you explain the beyond physical unfoldment process of the self that takes place during and in the period immediately after the process of fasting?

GURURAJ: Fasting? That means going without food? Hm! No, no, no. Your spirit does not get unfolded in fasting. If it would get unfolded in fasting, then I put you on a lifelong fast. It doesn't happen that way. What happens is this, that by cleansing the body through fasting, by ridding the body of toxins through fasting, a greater clarity of mind comes about. And with a greater clarity of mind, your thinking processes can become razor sharp. They can become very powerful. So your powers of concentration is increased. The power of concentration is increased, and in that state of heightened concentration, your prayers become more fruitful, your meditation becomes more fruitful. So fasting is good. Now, we have a day Thursday is called "Guruvar," the day of the guru and millions of people throughout the world fast on that day. Now you can do it for spiritual reasons, and that day you spend in prayer. Like my wife fasts three days a week, because normally she spends six to seven hours a day in prayer, and those days when she fasts, her prayers become much more intense. Her pujas and her practices become more intense. So it is an aid, it is an aid for greater mental togetherness. It adds more power to one's meditation and it is also a physical cleanser. It gives the stomach a rest. It gives the various other organs, you know, the digestive tracts and the juices, and whatever you ask Robin. He'll tell you about all that. It gives it a rest. So fasting Um, hm?

ROBIN: I have a question about that. How much activity do you recommend during a fast?

GURURAJ: Normal. Normal activity. Normal activity. So. And then again, it's okay for some to have a total fast, but for some again a total fast might be detrimental. So you have a piece of fruit. That does not mean two dozen apples and a dozen bananas. A piece of fruit just to as a sort of a bit of a sustenance. Or a glass of juice, orange juice or something. But it is always good to fast. I have been fasting for many, many years. Many years. Regularly, until I had this heart operation, when the system could not stand that fasting anymore. I don't need to fast anymore, in any case. But nevertheless, that's beside the point. Fasting is highly recommended, highly recommended. Oh, yes, it's the greatest cleanser. There's one person here in our midst who fasted for 21 days 28. Yeah, 28 days.

VOICE: Only distilled water.

GURURAJ: Um, just on water, two glasses of water a day. And

she had a terrible pain in her side. What did they diagnose?

VOICE: Ulcerated colon.

GURURAJ: Ulcerated colon. And by fasting for 28 days on distilled water, she got totally cured.

VOICE: The body [????] all the poisons.

GURURAJ: Yes. The poisons are eliminated.

VOICE: Eliminated.

GURURAJ: It's good, good. But don't do it all at the first yes. Start with a day a week. It's good. People think of their figures, you know: I'm getting too fat, and things like that and then go through strenuous exercises and jogging. It's good in its own way. Try fasting a day a week. It's good. And, when you fast, funny enough, the mind is always led, you know, to better things, higher things. Especially if you start feeling that fasting is good for oneself spiritually, then during the day of fast, the mind is always led to higher thoughts. So it is absolutely recommended. [END SIDE ONE]

QUESTIONER: Guruji, my question is could you explain the process of the connecting of the pineal and pituitary glands?

GURURAJ: The process of connecting the pineal and pituitary gland it is already connected. Because there are so many subtle nerve fibers running through the brain that has its connection. As a matter of fact, every part of, not only the brain, but every part of the body is connected to each other. Every cell is connected to each other. There is no separation at all.

QUESTIONER: Okay. The reason why I bring that question up now is because of some kind of a gold liquid that kind of drops on the spine or it comes up or something and it brings about enlightenment in the ajna area.

GURURAJ: No, that doesn't happen.

VOICE: Oh, it doesn't happen?

GURURAJ: No, that doesn't happen. The ajna chakra is the one of the third sight. They call it "the third eye." As a matter of fact, there was a book published, The Third Eye, by Lobsang Rampa, and he is one of our meditators. Yeah, he is one of our meditators, and it was just found by accident that he is Lobsang Rampa. Yeah. One of our teachers in England wanted to give a talk. And this man, being a meditator, he approached him that, "Look, in your town we want to give a little intro talk and to invite some people." And he had a large room. Now, when this teacher of ours went into this man's study, well, he's written about 13 to 15 books and which is translated into so many languages. So he had The Third Eye there on his shelves in all the languages it was translated in. And he he had Forever You all the 15 translations on his shelves. And whatever other books he's written. I can't remember titles. I've read one or two just to know about what's happening. So, all the translations. Now, if you are a fan of Lobsang Rampa, you have one book of each. You won't have all the translations, would you? So then on one of my [Kauphy?] sometimes you laugh unnecessarily. Joy, happiness. Good. Good, if it is that. As I say, this fellow came to tell me about this. "I said, what could it be?" he asks me. So, well, I don't want to mention his real life name. He's an Englishman. He's no lama or anything. Of course, in one of the books he claims that he's been his body was possessed by a lama that was dying or something like that. He writes well and it makes entertaining reading. Remember the word "entertaining reading." Good. So I called him up. I said, "You're Lobsang Rampa, aren't you?" So, of course, people don't dare lie to me. They don't. So he says, "Yes, Gururaji." Now, a lot of fantastic things he talks about. But why not read it? Look, you read science fiction. Why not read that? Yes, so that's fine. Meanwhile, we had a visitor who was a monk from Tibet: [Karyapa?] some foreign name I could not remember. It was a lady monk, a nun. She came and then we were having tea together, and I asked her this was before I knew that this man was one of our meditators so I asked her, "What do you think of Lobsang Rampa?" So, she says, "Well, look, it is very superfluous," and this, that and the other, and "fantastic," and things like that. "Fantastic." I think that word is derived from "fantasy." Is it? I don't know. Good. But she says he has done a great service to Tibet. People never used to know about Tibet. It's such a far off place. But now, after reading his books and they are very popular. They're always published in paperback a lot of people know something about Tibet. So he has done Tibet a good service. Well, that's very good, very good. In whichever way man could serve, even by reading a good novel, you know, based upon certain truths. But sensationalism could also benefit you. You get an insight into how people live and lives are lived, and things like that. See, so it's alright. So Lobsang is good, he's fine, he's doing well. He's a very regular meditator. And I do get letters from him fairly regularly.

VOICE: Does he really live with cats?

GURURAJ: He is very fond of cats. He's written a book on cats. Well, look, I don't agree with all his thoughts, by the way. I don't agree with his thoughts, but he is doing his work. You know, he writes for a living, so why not? Let him! You don't necessarily need to disagree to agree with someone, to agree with the thoughts, but you can respect another man's thoughts; for it is his thoughts, and he has the right to think them and write about them. You see? He loves cats, yes. His cats speak to him, and he's got some Tibetan names for them, I think.

VOICE: He taught me to like cats.

VOICE: Do they really speak to him?

GURURAJ: I don't know, lovey. I can only go on what he says. And who am I to deny if they speak to him or not? Who was this great singer that composed that song "Singing to the Trees?" What's his name?

VOICE: Charley Speaks.

GURURAJ: Hm?

VOICE: I think it was Charley Speaks, wasn't it?

VOICE: "I Talk to the Trees" was...

GURURAJ: Talking to the trees.

VOICE: I don't know who Tommy Smothers did a parody on it.

GURURAJ: No, no, no. This is sort of operatic, semi classical singer. And his name's very well known; I just can't seem to think of it. Yes, he used to talk to the trees and in the end, he was taken away to the lunatic asylum. So if this chap talks to the cats? Okay?

QUESTIONER: Guruji, you spoke on the Midwest Course and mentioned that intentional abortion is murder. I'm wondering how you feel about birth control, and I'm looking at it on a smaller scale and wondering if you feel the same way about that as a convention [????] or is it actual murder, only on a small scale?

GURURAJ: No. Birth control is not murder. It is not murder, because it is not every time that a person copulates that the woman conceives. So it cannot be murder. It is only during a certain period of the cycle that the woman is ready for conception, the ovum being ripe and the sperm penetrates. So it is not. But then, of course, making love for the sake of lust, that is bringing out the animal self in oneself. That's lust. But to make love for love, that is something different where you are so intertwined with your beloved, spiritually there is that communion between spirit and spirit, and you feel that total oneness that you go beyond the body and the mind, and the very act of lovemaking becomes just an expression, a bursting of that deep welling feeling that is within you. Then that is not lust. You are devoid of lust then. You are beyond lust. You are making love, and yet it is not it ceases to become a physical act in the real sense of the word. Although the body is used, it is just the communion of two spirits, two individualized spirits finding its original oneness. So that is why the act of lovemaking becomes nonbinding, because you are beyond it. It is just the body that's functioning in the expression of that Divinity, and then it becomes a meditation. And this is what tantra teaches. The real essence of tantra is this tantra yoga. So there's a great difference. Same act, same thing, same behavior, but totally different motivations, totally different motivations. Yes. Next. Yes, Robin?

QUESTIONER: In order to say a prayer to God, I've heard it must be done with humility. Ramakrishna, when he ate the dinner with the dog, and when he mopped the floor with his hair, tried to humble himself. Is that real humility? And is there a way that humility can be developed? And, if you're intentionally trying to do it, doesn't the ego get in the way?

GURURAJ: Now why do you come up with such profound questions when the course is just about ending? Do you see the capacity Robin has! Now this is such a lovely subject for a beautiful satsang, a total satsang. A whole week we were battling and someone was talking of this and someone was asking that, and I say to myself: "What's happening? Where are the deep questions that could draw out from me that innerness?" And now he comes out! Look at him!

QUESTIONER: Well, I was thinking of asking you, but I didn't have the nerve.

GURURAJ: Ah! Look, a guru is a friend, a guru is a friend, a pal, a father, a playmate. He's, you know oh, what the devil! You haven't got the nerve! Aw! Where did you get the nerve now?

QUESTIONER: Well, it wasn't easy. [Laughter and Applause]

GURURAJ: Well, if it wasn't easy now, you could have used the same uneasiness during the week.

QUESTIONER: Yes, I guess I could.

GURURAJ: Now, now, when Ramakrishna sat down with the dog and shared the meal from the dog's bowl and wiped the floor with his hair, he was not conscious of the act that he is acting humbly. It was a spontaneous flow of that which he was, that humble person, that which he was. But if a person tries to put on an act of humility, then that is the greatest blasphemy, because it becomes an act. You are acting. Like our story of the rabbit and the lion. You are acting. But in Ramakrishna's case, it was no act at all. It was just a natural flow. He was just himself. Therefore, we say: be yourself! And he was just being himself. Do you see. So there is the difference. So we don't act humbly then we are hypocrites. For example, you come to me and, "Oh, Guruji, Guruji." So fine, good if it comes with true sincerity and true feeling, where you feel that, where you feel that you find it right to kneel at a teacher's feet. You feel that within yourself, then it is an expression of yourself in the form of humility. But like I have seen in some ashrams where you have to go and prostrate yourself to the guru. It is just an act, you see, which has no meaning, nothing, nothing attached to it. It's just hopeless waste of time. So humility has to be natural. As haughtiness is natural. I don't know why negative qualities become so natural and positive qualities not. To be haughty, you're just naturally haughty. You know, "big shot." Right. It comes so naturally to you. But to be "small shot," you've got to force yourself down. Now that is not real humility. Rather be haughty and be yourself than not to be yourself. Yes. I think it was Aristotle that said: "To be is to be." And I think Shakespeare said: "To be or not to be." And Aristophanes said: "To be is to do." And Sophia Loren said: "Doobee, doobee, doobee, doobee, do." [Laughter and miscellaneous comments from audience] Well, Sophia Loren is the wisest philosopher. Be and do! Doobee, doobee, doobeee. It's song from some film, I think. Hm? Yes, it's a song from a film. No, no. It's a song from a film. Is it from "The Millionaires," or something? Yes, it's where, where Peter Sellers takes the part of an Indian doctor or something, you know. Well, I don't remember it. Nevertheless. But that's great philosophy, that. Do and be. Be and do. That's honest. Good, fine.

So how far are we? Are we still going to have the concert tonight, or are we gonna postpone it to tomorrow night?



DOUG: Nobody will be here tomorrow night.

GURURAJ: Well, it's been real fun. Real fun, real fun.

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