

SAN FRANCISCO TALK

I never prepare a talk. Meditation creates greater creativity within you. And naturally the spiritual master of meditation should be the first example of it. So I don't prepare talks and they're dependent upon a question which you might like to ask or more, so the deeper the question the more we will enjoy it. A superfluous question will have the same kind of response. A deeper question, the same way. Questions? Sir?

Q: I would be curious to hear you describe some of the practices that you prescribe for specific individuals and perhaps talk a little bit about how these practices relate to [GR: Daily life?] No, no daily life but also to the big [?????]

GR: Ah ha. How do you know that it is big? It could be very small and very big.

Q: But it has to [?????] everything.

GR: Absolutely. Good. Another question. I can handle a half a dozen at the same time. Hm? We'll get on to that.

Q: Can you talk about [??????]

GR: Uhhhh beautiful. Back there.

Q: [????????]

GR: Ah ha, yes, yes. Now the purpose of the meditation and the practices which are individualized for different people cannot be spoken about in a public meeting, because then you'd be talking about someone's individual practices. Let me give you an idea of it. And the purpose of the practice is to find, to come to a realization that you are not only potentially divine, but you are actually divine. And this can be achieved with hope and faith, that could be one path, but that path is a very long path. With the practice of meditation and other spiritual practices, hope and faith enter into it not with effort but enters into it in a very spontaneous way where you find all the hope that you require. Because if you analyze hope, what would happen? Analysis necessarily would imply a rationalization, huh? And hope could also imply a lot of wishful thinking. I hope Mother would come home. My girlfriend has run away come home. I hope I can have a million pounds

dollars that's also hope because within hope you have instilled wishful thinking, and wishful thinking operates only from the left hemisphere of the brain which is analytical, rationalistic and expecting things for nothing. You do not get anything for nothing and very little for five cents.

So now through spiritual practices what happens in this, that you become an integrated person. What do we mean by integration? We mean that the mind, body and spirit can function holistically, can function in totality. So when a person functions in totality, then all his actions become dynamic. He becomes more effective, more efficient, and because of the totalness of experience, because of the ever widening awareness until he reaches the stage where he can say that man is not only potentially divine, but he's actually divine. And that's the stage where Christ reached when he said "I and my father are one." So from potentiality.... Now when we use the word "potential," there's also analysis involved. You're thinking, you're thinking that oh, I have this potential or that potential, I have the potential of becoming a great pianist, hm, like Harold sitting over there. You see. So it involves thinking, while the integration that we want goes beyond thought it transcends thought and becomes the observer of the mind.

People think so much of the mind, but really speaking the little portion that we use is so little it is infinitesimal. It has been proven by science, and I've said this before, that this little brain weighing about two and a half to three pounds contains 12 billion cells and we're using only one millionth of the 12 billion cells. Do you see? Now the brain is only an organ, and all these billions of cells are lying dormant. So through spiritual practice which is individually prescribed for individual people because these are no two people alike on the earth like there are no two sets of finger prints alike. So they should be given practices which would meet their needs. Hm? If you have a headache, the doctor's not going to give you penicillin in an injection form. If you've got a headache you'll take a few aspirins. So you can't have one bottle of medicine that would cure all diseases. And if we think one bottle of medicine would cure all diseases hopefully and faithfully so, it might just not work out.

So here you have the tools built in within yourself to really realize that I am actually divine, not really divine, but actually divine, because realities change from time to time. Realities are forever changing. Reality is a process that the mind goes through or undergoes. For what seems real to you today might not be real tomorrow. So the very substance has not changed, but your perception has changed. Your perception has changed because of a vaster awareness that has been developed through the proper practice of meditation.

So to come back again, realities could change from time to time, but actuality cannot change. What is the difference? You take gold for example, and you make bracelets from one piece from another piece you make a necklace. You make rings. What do you say, "Oh, that's a bracelet, that's a ring, that's a necklace." Would you say that? That is reality, it is real it is a real ring, it is a real bracelet, it is a real necklace. But what is it actually? All but gold.

So through these various forms of realities you find what is really actual, for if divinity's regarded to be omnipresent, he must be present in every cell of your body. If we have billions and billions of cells that regulate this body. So that divinity, that indefinable force. Someone asked me what is the definition of God. So I said, "Oh, that's easy. The definition of God is an indefinable energy [laughs]." So through these various paths that people follow you'll reach what is actual, the never changing actuality amidst all the ever changing realities of life. For all the realities that the five senses experience can change with time. If you develop jaundice, which you won't, none of you will, don't worry. But if you do develop jaundice, everything will seem yellow to you. That's one of the characteristics as the doctors will tell you, but the object is not yellow. It is you that are yellow. I believe in America yellow has so many connotations. He's yellow means he's a coward or something, does it, huh? He's a coward. So all of you including me, we are so afraid to walk on that path that brings joy and peace into your life. And yet you have hope and you wish that may I please have this joy, this peace that passes all understanding. But we do nothing about it and the path is so simple, huh? Yet I've seen a tabloid newspaper, in San Francisco someone showed it to me. And I saw about 500 different kinds of organizations offering various kinds of psychological and spiritual devices to bring you into integration. And they make it so complex. They make it so so complex. They have to, they're forced to. Otherwise they can't tell you 3 or 4 hundred dollars to attend a weekend seminar, huh? While the path of spirituality is so simple, you'd be amazed of it's simplicity. But people find it difficult. I've a very favorite old saying of mine that it's so simple to be happy but so difficult to be simple.

So in these various spiritual practices that you do, it's a package you get. Good for an hour a day and most of the practices are done while you're working. And you feel the whole world going crazy around you but you feel stable within. You experience a deep calm, quietude. It's like Rudyard Kipling's poem, "If." The world can go crazy and yet you preserve your balance. And talking of balances, 99.9 percent of the world's population are insane, mad, bonkers. Any more words in Americanese? Nuts, ahh [laughs] Yes. That fraction of a percent of people that are totally integrated, that are totally self realized, can be called really sane. For we are born into this life for what? To cure ourselves from this insanity. This life is a hospital and this life, this life itself is a school. It's a hospital too, therefore you have all these labor pains [laughs] you see, huh?

So seeing that we have to be born, let the birth be painless and start living a painless life. For all the miseries that you go through, all the unhappiness you go through because you do not recognize yourselves as actual divinity. So where do these miseries come from? They are also realities, but changing realities, changing. Changing all the time. But the man who has spontaneous control over his mind, who has, through spiritual practice and meditation, developed a vaster awareness, could look at things in totally different perspective.

There's one person he came to see me. He's got quite a good position in a building society. Don't know what you call it here loan organization financial organization. He's the credit manager. He comes to the center there in Cape Town. And he says, "Guruji, I've been meditating for a whole year and nothing seems to happen to me." I said OK sit down we'll discuss it. I told the girl to make some tea and then we started chatting. So first we started chatting about his job. And he says you know my boss before I wish I could punch him in the nose every morning. Yeah. And then his employees, those that are under him, they used to really get him fed up. They're just not with it for him, he says and I used to shout but now what I do is call them all into the office, have a nice chat, and I found that productivity has increased. And then we started talking about this club that he goes to and his friends. He said oh there's a greater cordiality there. And he started talking about his wife and like in every home you have squabbles, you know, but he says we still have our squabbles but I don't take much notice of the old girl, you know. She might shout and I say OK let her shout. It'll boil over by tonight when we go to bed. When he used to come home, you know, the children with all their loud music what do you call this new stuff now days Disco, Frisco something Frisco ahh, I beg your pardon. And now he says it doesn't affect me at all. I go into my study, you know, and I relax with my Scotch and soda, you know, and they play their music and it doesn't disturb me. So then I says, "Mike, hasn't your life improved?"

It is not the hour of meditation that's important, but the 23 hours in between. That is important and those hours you spend in sleep of which you need less and less because your entire day goes through inner although you're very busy and productive the entire day goes through so calmly within. You develop that steadiness and you whirl around at high speed and seemingly motionless like a top being spun by a child, and spinning at such a high speed as if the top is just standing still. And these are the things that can be acquired through spiritual practices. This is the grace that is within man, but to explore and to know and to realize. It's not only eating food that's important, but eating it, digesting it, and then assimilating it so that the food becomes part and parcel of every drop of your blood. That is called realization. That is the way to find actuality, and when that is found you'd always see hope around you. There's always faith, but then it is not a blind faith. It is a reasonable faith because you have experienced something within you, therefore it makes it reasonable. I had a press conference in London about 2 years ago, and I told all the newsmen that were there that I have not come to empty the churches. I would like to fill the churches and the synagogues and temples and the mosques. But the trouble is, those priests and pastors and Imams, what have you, impart nothing. If these ministers that go to the seminaries or theological colleges if they could be put through spiritual practices, they could impart that. So what does man need really is not intellectualization; for every argument has an anti argument, good. For every question asked there is an answer, and that answer can produce six more questions. So after

the six questions you have six answers and the six answers will produce 36 more questions. So you go on questioning, questioning, questioning, mmm? And yet it becomes in the end mental gymnastics.

What we need is that same experience inside so that our faith does not become blind where we just believe in something which our forefathers have said. Or what the school has taught or whatever. If you tell me this flower is red and experience that redness myself. Not that I disbelieve you, but if I experience the redness myself, then I'll appreciate the redness of the flower more. And by experiencing it myself, I could perhaps go deeper, delve deep into the redness of the flower and find the actuality of the flower...what makes this flower red? What makes it red? Do you know what? Or the other flower white and this one yellow. What makes it that? Yes, there is only one color light, and that is white. And when the white is refracted through a prism, you see the range of colors, right. Now that flower seems red because it is throwing off red. The other flower seems yellow because it is throwing off the yellow. It is retaining all the other colors of the prism. So the color that becomes apparent to you is the color that it throws off.

So we have to do the same. We have to throw off all those old prejudices, old thoughts, and apply them to our daily life so that we live life in joy, for that's your nature. So through meditation gradually we approach that area that is still. Be still and know that I am God. That can be achieved. And I do not speak to you from books. I speak to you from personal experience. And no man has the right to speak of God if he has not experienced God himself. No man has the right, likewise, to talk of sweetness if he has not tasted sugar. So you speak from experience, and that very experience imparts a certain force, a spiritual force, to those that listen to you.

For example, when I sat down here I was looking around, and your face seemed tense, there was a tension there. And now I see it's gone so so calm. Do you feel that? You see. It's not only the words that are important. And you can take the most sublimest philosophy and reduce it to the most simplest terms if you know what you're talking about and what you have experienced. Then you will know you will be able to discriminate between reality and actuality. Then the question would answer itself for you when you ask "who am I," the greatest question in the world, "who am I."

Now it is good to have hope to answer that question, but we have to do something about it, so that that question can get answered by ourselves. I can explain you the sweetness of honey, but you have to taste honey to know the sweetness of it. So the answer to the question, who am I, the answer to actuality must be answered by you. And I say this in many talks, that I do not shine the light upon you. I shine the light on the path so that you do not stumble and fall. For what am I doing here, at this very moment? What am I doing? I'm only sharing the love and the peace and the joy that is within me to you. That's all that I'm doing. So it's a sharing, and you can't even call it a sharing language is so limited. So when you proceed away from the various forms of realities and you come to actuality, you will find that you and I are not separate from each other. So where is the sharing.

Like the analogy I use so often, if a boy should ask a girl or the girl asked the boy, why do you love me, and if the man answers because you've got a cute nose or lovely hair or beautiful eyes, then be sure to know that's not love. It's just an attraction. But if he should answer, "I don't know why I love you," that would be a true answer. For love goes beyond knowledge. Loves goes beyond analysis. So when we say I hope to love, I hope to have faith, it does not work. Nothing wrong with hoping, but it is so misused nowadays, it becomes wishful thinking. I hope this and that will happen. I hope a million pounds drops into my lap, mmm? A handkerchief did. When it comes to faith, it starts with belief, hmmm? You're sitting in this room and someone tells you good friend that there is heat in the next room, you believe that. And as you approach the next room, you feel the heat coming through, then you have faith. Fine. And when you go into the room and become one with the fire, then you know. So belief, faith and knowingness, that is the stage of actuality, and spiritual practices leads you to knowingness beyond all reasoning where you do not need to exercise the left hemisphere of the brain, but you exercise the right hemisphere of the brain, the intuitive level, which is more closely attached and connected to the core of your personality. Hm? And the core of your personality is the kingdom of heaven within. Contact that. That vast reservoir of energy and everything will seem different to you, mmm? You will not find any ugliness in this world. Everything becomes beautiful.

In my garden I had a tree, a very gnarled and very awkward shape and I loved the tree. One day a friend comes to me and he says why don't you have that tree cut down because it looks ugly. So then I says, "Come let me show you." And I explained to him the beauty of the tree. I told him, look this is pure natural abstract art. And he started appreciating the beauty of the tree. He says, "No, now Gururaj, you musn't cut it." How you look at things and you know my favorite, favorite saying and this is the did you keep count Vidya, how many times I've said it? Um, 900, a million is it exactly? Good. Two men behind prison bars, one saw mud the other saw stars, mmm? This is what meditation does for you. Where the one could only see the gloom of the mud, while the other could see the glory of the stars, because he's an integrated person while the other one is a fragmented person. And this is what I was saying in this afternoon's TV broadcast I did. That from fragmentation you go to integration. Lead thou me on kindly light to that light that is within me. And bathe in the effulgence of that light, for that light is Heaven itself.

Talking of Heaven, this church minister was speeding and he was stopped by the traffic police and so this minister, as anyone else would, he started arguing with the cop, mmm? Yeah, he started arguing with the cop, and he says, "Look, I don't see any radar around here." Radar? Radar. "I don't see that around here. I don't see any kind of speed devices, and how can you say I was speeding?" So he says, "Sir, you see that helicopter up there? That has been timing you." So he looks up, sees the helicopter and he says, "Oh well, anything that comes from heaven I accept [laughs]."

Yes, and then talking of church ministers, this one well this was a guru this time. He was very thirsty and walking down a hot day like today, you know, and he passed a saloon and he wanted a glass of milk. He was quite hungry, too. Gurus are mostly hungry, you know. They're always hungry. They don't get enough food. So he goes into the saloon and he asks for a glass of milk and somehow by mistake the man behind the counter bartender, mm, he mixed it with some punch. So the minister drank it and the guru, sorry, ministers don't drink, only gurus do. Ah yes. I will talk about that some other time. You know, really the ministers love the communion, you know, the bread and wine. What happens after that with the left overs, ahh, I'll tell you about that! So he goes in there and he gets this milk with this punch mixed in by mistake. And he drank the milk and a few minutes went by and he looked up to the heavens and says, "Oh Lord, what a cow!" [laughter] Ah yes, yes, yes, yes.

So there's a lovely prayer in Sanskrit and it says lead me from darkness to light. That is what we want. The darkness of ignorance, nescience, where we live in such confusion instead of infusion. Such confusion so life becomes unbearable, terrible, filled with misery and we make molehills into mountains and we miss the reality because we do not recognize the actuality. And the principle that you will learn through spiritual practices is this, you come to one big realization that anything happening to me today is created by myself and no one else is responsible for it. I myself am responsible. So we should not give up any hope. You know, there's a saying which is true only on a relative level. The saying is whatever you sow you must reap, mmm? It is true on the relative level. But there is a way out, mmm? That you do not need to reap everything you have sown. You can discard the crop. Yes. By becoming integrated you burn the seeds so they don't grow. By becoming integrated. All the suffering man has today is because of samskaras. It's a Sanskrit word which means the impressions left in the subconscious mind that has to express itself through the conscious mind. And after the conscious mind through the physical body which translates it into action. So all the experiences of this life, and perhaps of lives past if you believe in it, they are there in the subconscious mind. The subconscious mind is a memory box of all the experiences and impressions there of that you have had. Now if you have to pay or live through all those experiences, all those impressions, for every cause would have its effect in the relative world and every effect becomes a cause to have another effect and it's a vicious circle. And you have to get out of it. You are not going to wait 200 million lifetimes to get out of the rut. You want to get out of it now. Here and now! And this life here must become joyful and happy and not miserable. Why should it be? What have you done that this life is miserable now? Whatever has happened to you is because of past samskaras of some previous lifetime and you feel the misery in this lifetime. How can you be responsible for your previous lifetimes?

So we can discard all that because through personalized meditational techniques you, from the conscious mind, can drill bore a hole straight through all the layers upon layers upon layers of impressions in the subconscious and reach the

superconscious level of the mind which modern psychology knows nothing about and I always give them a standing challenge on that subject. And psychiatrists, too. That area of the superconscious level of the mind is, although at its finest relative, it is filled with clarity so that the inner joy that is you, the inner light that is you, shines through in its full force through that tunnel you have created of the subconscious. And the light is so powerful that it banishes the ignorance and the darkness in the subconscious mind and penetrates into your conscious mind, and then it transfers itself into daily action so that everything you do becomes spontaneous. So through meditation your action becomes without premeditation. That sounds nice, yeah. Through meditation your actions do not require premeditation. It is spontaneous. You just turn the right corner at the right time.

Gloria made such a beautiful shirt for me, she gave it to me today and it fitted just perfectly. Like that it goes on and on and on. [If I] Want to do something, I just say not hope "demand," mmm? Did I want this? It's there. This morning when I woke up I thought to myself it would be nice to have some Chapati, mmm? And here my host and hostess, [Dushinta?] and Lois, they made chapatis for lunch! Demand of life! Don't hope for things. Know the actuality, and once you realize the actuality of life then everything is there for you. This whole universe belongs to you. The whole universe belongs to you.

This little body comes with nothing, naked, and goes with nothing, it goes naked and all that which is in between of the coming and going as a gift. Enjoy it. That's what I told my son the other day. Enjoy it, you idiot. You see. The word idiot I DIOT. I die not! I am the immortal spirit, I am the actual spirit, I am divine! And there are no forces that could challenge my divinity. And it's hopeful, wishful thinking, but you become that hope, you become that faith that whatever you demand of life is yours! And when we go through life with that attitude, then it is there. The mind is so powerful. It's more powerful than nuclear energy or the neutron bomb, the works. The mind is so powerful because in this little thing of yours up there contains the entire universe. And then he can go traveling through it. Some of you that are coming to the course in Los Angeles and that have come to courses when I do the communion practice, you transcend the entire universe and people feel the effects that are sitting there watching me go into the deep state of samadhi. You feel that tangible [??] go into that total unity consciousness, and people feel that force and that power that radiates [???] many, ask them. I'm speaking especially to the newcomers. Come to the course in Los Angeles. It's not far away, it's a lifetime experience, hm? Yeah.

So what is there? We are here and now. We are not living in the past which was a reality at that time, but it's not real now. And that reality of that time hopefully projects itself in hope (the dope) to the future, missing out the present. And the present is so lovely, it's beautiful. What do you feel at this very moment, tell me. Can any of you describe to me exactly what you're feeling now? Really truthfully?

Chela: I feel very relaxed and I feel very [?????]

[END SIDE ONE]

GR: Beautiful. Beautiful. That's the spiritual force a spiritual master emanates, so that happens. So it's nothing unnatural. People talk of miracles, but there are no such thing as miracles. It's just that we do not understand the finer laws of nature and we call it a miracle. A hundred years ago if I tell someone or anyone tells someone that you can pick up the telephone and speak to someone 15,000 miles away they say you're mad, mmm? And yet it's such a reality we don't even take notice. And I only take notice of it when my phone bill comes in. Do you see.

So you have described a feeling that has first been rationalized. The feeling has welled up within you of that calmness. The mind feels lighter because of the calm inside, and then with a bit of humor and having some fun, the mind appreciates the humor. So what has happened there is that you have used the reasoning faculty and the feeling is associated with emotion. You have used the reasoning faculty mixed with emotion and that is what you have experienced. Now what I am talking about is beyond reasoning, it is beyond feeling, it is beyond emotion. You have [then?] in a very short while you could transcend all that and become an observer of the emotions, of the feelings. When you can objectively observe then nothing can hurt you. Nothing can hurt you. The whole mountain could collapse and you won't bat an eyelid, yes. Because you are standing on firm rock, grounded, and the waves, the turbulent waves of the ocean can dash up against the rocks all they want to, but you stand firm. And you'll still say, ah let the waves come, they're keeping me clean. See. Because they do. You're getting a nice bath everyday and a massage at the same time, with the dashing of the waves against the rocks.

So through individualized meditation and spiritual practices the word meditation has been so misunderstood today because it's become big business through certain organizations and things and of course I do feel very sorry about that. So I rather say spiritual practices. Although mediation is a good word, it's so misused. So through spiritual practices you find that peace that passeth all understanding. You become more efficient in everything you do. You find that you become that rock, steady, steadfast and steady and nothing can disturb you. And then you enjoy. And when nothing disturbs you then you can be here and now! And you enjoy the moment.

Disturbance comes from the past and projection into the future, hm? So you're not here and neither are you all there. Then where are you if you're not all there? In a mental asylum, huh? Good. Now I've spoken for about an hour. Good. I think the program is correct me please that we have a break 10 or 15 minutes. We can stretch our legs. Ladies may

want to go and powder their noses or whatever. The gents might want to go and have a cigarette, it doesn't matter. Good. Then we'll meet together in 15 minutes, 10 to 15 minutes. Then after that we'll have a rapid fire question and answer session, where any one can ask any question they like even on how to bake a cake. I'll tell you about it. Yeah. But you want to know how to make chapatis you must ask [Dushinta?] over there [laugh]. Good.

[FIRST SATSANG ENDS, BUT NEXT PART CONTINUES SAME PLACE ON TAPE]

Who's going to ask the first question? While we are waiting for questions, there was a stenographer typist and she was looking for a job. So she applied to this firm and they seemed to like her. The personnel manager and the manager asks on what system do you type. So she says, "I type in the Biblical system." So he says, "I've never heard of that Biblical system of typing." So she says, "Yes, seek and thou shall find." [laughter] That's the way I type, you know. Gotta find the keys. Yes

Q: [Inaudible]

GR: The state of enlightenment. A vast subject there, good I love it. We could write about 50 volumes on it. The state of enlightenment is a misnomer because enlightenment is not a state. Any state would naturally be limited. Any state would have boundaries. While while enlightenment is boundary less and limitlessness is what is experienced. Now if it's a state it can be described, but if it is what it is and enlightenment is but isness it cannot be described but experienced. Now who experiences enlightenment? There has to be an outside source that experiences enlightenment, hm? So the only vehicle you have to experience enlightenment is your mind, and your mind cannot experience enlightenment because the mind, being a superimposition upon totality of existence, can never experience enlightenment. So what happens there? Enlightenment experiences itself. It's like a flame burning. You experience the light of the flame, but what does the flame experience? Nothing. So when one transcends the mind or all the workings of the mind, the pros and cons of the mind when the mind becomes still... People say absolutely still. That's another misnomer, because the mind could never be absolutely still. It would carry on and on and on. Good.

So enlightenment experiences itself as the flame does. The sun does not experience the heat it gives off and neither the light. The flower does not experience the fragrance it gives, but it just is. And the goal of life when you, the individual being, merge away into that infinity. And apart from infinity what can be there that could experience infinity, and if there is some factor that would experience infinity, then you make infinity into something which is finite. So in enlightenment what

happens is this, that it is just an isness, an isness which later through a process having a body and a mind expresses itself, the isness expresses itself in love, in compassion, in true hopefulness and faith. Faith in the good nature that is within every man. In that state of isness, there is nothing but joy and joy experiences joy itself. It requires no external aid, for joy is not a pleasure. Pleasures require an external aid, but never joy. Joy stands by itself. Pleasure cannot. You need external or internal stimulation to experience pleasure, and that very energy of external and internal stimulation also makes you experience pain. So pain and pleasure are two sides of the same coin, but transcending pain and pleasure you experience that joy which is enlightenment itself. In describable, ineffable. Total isness.

Q: Is there a way for us as individuals to meditate, um [????] meditate for ourselves and find our true selves without the advice of a guru [???

GR: That is very true. If you are born as a very highly evolved person you could knock up against that proper form of meditation for you, but 99.9% of the world's population requires a teacher. Like our little children, we send them to school, to a teacher who teaches the child ABCD and word formulation, and after the child learns to read, the teachers' not required for reading purposes anymore. So in the beginning stages one requires a teacher, and after all a guru is a spiritual teacher. He's a spiritual master. He has gone the way and he knows, he's a guide, mmm? For example, if you want to go to the ocean and you are knocking around on a path that goes up to the mountain and you meet someone and the person tells you, sorry friend you're taking the wrong road, the this road, that will take you to the sea. At that moment that person is your guide. He's your guru. He showed you the path to the sea. You see. So everything is a teacher unto us if we really look, mmm? Look at ants crawling. Look at the system they don't bump each other and yet in long rows they would crawl and everything, everything, everything, and everything we can learn from, mmm? For example, the blades of grass swaying, there in its eternal dance, so rhythmic, huh? Isn't it beautiful. How much does it teach us that our lives too can become rhythmic. Listen to the wind in the trees. Listen to the symphony that it plays. Do you see. So everything teaches really, but on the spiritual path trial and error could be a way, but a very difficult way. If you have a shelf full of medicine bottles it's no sense trying out this pill and that pill and that pill and that pill. It could be very detrimental. But if you have a qualified physician and he, when you tell him your problem, he'll say well take this, these tablets, they will help you. So why not make use of the facilities that are there. If your faucet (we call it tap in England) is leaking, you're going to call a plumber, not a carpenter. And so to mend the leaks inside or on the the spiritual path, you need a spiritual teacher. And I've said this over and over again, that the external guru always tries to awaken the internal guru within you and then you can discard the external guru. After you've got your graduation, at whatever university, you

do not need to stick around any longer. You start finding a job and using the education you have gained. See. So therefore, it is always helpful to find someone that knows his job, and you must experience it that the man knows his job. After all, when you are attracted to a guru you delude yourself by saying I've chosen a guru. No. A guru chooses you. And therefore the old saying, when the student is ready the master appears. And you'll find such an attraction.

If I should go into the story of myself and my guru I've made a few tapes on that. It's very interesting. You could borrow it from our lending library. So it's very very interesting. It's a magnetic attraction, you just can't avoid it. It's a spark that flies. And after all, what is the relationship between a guru and a chela? Nothing else but a love affair. Yes. An expression of love that is motiveless. Totally unselfish. Just a giving, a giving, a giving. That's what the guru does he gives. Why? Because he loves. He can't stand the suffering of people. Therefore he just wants to give, to alleviate the suffering of others. That's his dharma, that's his nature. He just can't help himself. That is a true guru. Otherwise you do have these humbugs floating around starting businesses in the name of God. That we don't want. No.

If a man comes and tells you I can show you God, please run away far from him. If another one comes and tells you give me A A A A \$350.00 and I'll give you a mantra, run away. Or another one comes and tells you it costs you \$4,000 and he'll show you how to fly, run away, stay far away. And I tell it straight to these guys, I meet them all. Oh yes, and when they know Gururaj is coming they go through a few shivers up their spine. I kick them you know in the swadisthan chakra which is the coccyx. So it's good to have help. And the guru does not only teach by the wisdom he imparts but also by the spiritual force he imparts and ignites that fire within you. That's important! And you with your little effort that is required create that little spark into a raging flame in which you get consumed. The raging flame of love and joy and peace. Yes. Yes.

See if I can find another joke. This cannibal chief. They caught a what's happening here they caught a missionary and they were about to cook him, the cannibal chief was, so some of his advisors told him that you know this man is a man of God. We can't cook him you know and eat him. So he says, "No, no, no, we must cook him and eat him. At last my people can have the taste of religion." [laughter] Next question, please.

Q: I don't know if you can answer this in a general way but I'd be curious to know what you think the effects of recreational drugs on the meditational process, such as alcohol, marijuana, LSD are.

GR: Uhhh, mmm. Well, let me tell you LSD and marijuana can give you certain experiences, I mean that's undoubted. But those experiences are not controlled. You can have a high or you can have a terrible trip. Good. Now, you always find that after taking these drugs which are nothing else but an artificial chemical stimulation of your brain cells it has

nothing to do with your spiritual self and they damage your brain cells. Right. So therefore you become more and more confused and more and more befuddled. And when you come out of a trip you do not feel uplifted. You are not better than what you were. Now proper meditation also gives you beautiful high feeling. I believe that's a vocabulary of drug takers. It also gives you a high feeling (meditation), but it is always uplifting. It takes you to integration, while drug taking takes you to fragmentation more and more and more where you lose a sense of balance within yourself. You lose a sense of balance. A person that's totally integrated can do anything. He becomes the law unto himself. Nothing effects him. Now for example, Ram Dass's guru, Baba Nacroli Ram Dass was a great drug taker, LSD, he's known as Alpert, I think his name was. Good. And he his guru some of the LSD's. What do they look like? I've never even seen LSD pills. Good. And he gave Baba Nacroli enough to knock 12 men out. But Nacroli took them and put a blanket over his head for a few minutes or two and he came out just, you know, as if nothing had happened. Do you see? So when a person has the spiritual force or energy, he becomes the law unto himself, and nothing can affect him really. It doesn't destroy that spiritual force. But people on the path I would strongly advise to desist from drug taking, and meditation helps you to overcome the addiction, the craving, the compulsion. And today more and more psychologists and psychiatrists and I'm a consultant to many of them, where they call me in certain cases of cases of neurology and a cardiac problems, plus drug addiction and things at the Gtoote Sschuur Hospital in Cape Town which is world famous. You might have heard Groote Schuur Hospital where the world's first heart transplant was done by Chris Barnard, who's a very personal friend of mine, and we've gone through many experiments with these things. As a matter of fact, we are doing an experiment at the moment with sound and its effects neurologically and also on drug taking and various other kinds of physical disorders. It's a tape I made here in America at Kenny Roger's studio in Los Angeles in L.A., and, of course, we were connecting this up to certain electrodes. The person would lie down and just relax and listen to this sound especially created for this purpose because everything is a vibration and all these compulsions and cravings and what have you come about because of imbalance. Now if in some way meditation is the easiest way, of course, but when it comes to hospitalization, if in some form we can find how to correct the imbalances in the vibrations and the vortexes of energies that are within us, then of course it would expedite the healing process. Because we are correcting the root cause and the root cause of any illness, and of course drug addiction is an illness, it is definitely an illness: alcoholism, LSD and morphine and cocaine, it's an illness, you see. Where there is not only a physical compulsion, but also a psychological compulsion, they're caught in a net. And we normally tackle healing at the base of the problem. For with the physical body we have the subtle body and then with the subtle body we have of course the spiritual self. Now all diseases and all these malpractices and bad habits originate from the subtle body because there's an imbalance in the vibrations or energies there. And once that is brought into balance then these ailments do go away. But people that don't have those facilities, meditation helps a lot in gradually reducing your need for artificial aids. Yeah, it does.

You know, this chap went to a book store and he asks the lady at the counter there that have you got a book titled, How to Master Women. So she says, "Sir, you have the wrong department. Go down to the fiction department." [laughter] You know, this fellow meets a girl and he kisses her and he says, "Look, I've got to confess one thing to you. It is this, that you are not I've kissed hundreds of girls and you're not the first girl who that I've kissed." So she tells him, "Boy, you've got a lot to learn." [laughter] Next question. Life, love and laughter. That is the motto of the American Meditation Society. You know, Paderewski, the great musician, met a polo player. They were having tea together, so Paderewski says Paderewski was Polish. Right. He meets this polo player, so Paderewski now what does he say. Let me have a look, yeah. He says, "You're a poor soul playing polo, and I'm a poor Pole playing solo. [Laughter] Good. Next question. Yes.

Q: How do you choose the meditation for someone?

GR: Everybody doesn't require mantra, mostly do. It goes in two stages where the teachers that are specially trained by me personally will teach you the preparatory practice. In preparatory the word explains itself where you're prepared, become prepared for the full techniques, and then a form sent to me with your photograph and I would use the photograph as a focal point and go into deep meditation on that, reaching the level of the superconscious mind. And at that level you're beyond the time and space so a direct contact is made with you. You can be a million miles away because it's beyond time and space. And after the direct contact I would evaluate your evolutionary status, your emotional state, your physical state, your psychological state, and all that, and according to that, if it would be mantra, a sound would be heard at a very very subtle level which would be brought down to its grosser counterpart that is speakable and audible. And that would be the basis of your mantra. And as you start meditating, that very sound that is given to you will take you back to its original source where it was conceived. So you see how systematically from the conscious mind through the subconscious mind you reach the level of the superconscious mind and thus become integrated. It's quite a process, it's not a mantra supermarket. I know of some organizations who have 16 mantras and they dish it out on age basis. That's not the way. And it's not only the sound. Because it is, you know, captured at the superconscious level, the spiritual force that goes with it. That's important. Otherwise you can create your own mantra and say apple, apple, apple, orange, orange, orange, hmmm? Doesn't help if the spiritual force is lacking. Next, yes.

Q: Could you talk about old souls and young souls [?????]

GR: Yes. There are no old souls and no young souls. All souls is within the boundaries of time because there's a difference between the spirit and the soul. The spirit is eternal. The essence of everything, while the soul is a mixture of that eternal spirit and the impressions that are individualized in your mind. In Sanskrit it's called Jivatman. So that is a soul. Now they've all started together since in this present cycle of the universe... The universe is eternal in the sense that there are continuing cycles. So within this continuation it is called infinite and eternal; but within that, like in an ocean... the ocean is eternal, so to say, and yet you have waves coming up and subsiding, coming up and subsiding. So within the present cycle of the universe, at the time of the Big Bang explosion, all these various particles shot out together with such great force and that very force is what we call evolution. So everyone started together, so there's no old soul or young soul. But if you wish to use those words, you could say a more advanced soul. In other words, a more evolved soul and a less evolved soul. Perhaps one has done his homework more or studied harder or practiced more so he's further on the path of evolution. So him you could regard as an old soul, mmm? Old King Cole was a merry old soul. Something like that. Next question. Yes.

Q: I take from that that you do not prescribe to the idea that souls evolve and gradually animals become human souls [????]

GR: Yeah. I do subscribe that, yeah, yes, ah, yes. That is semantics really. The dog has reached the level of doghood or a very advanced doghood, so you can call him a young soul. Yes, sure, and then, of course, it would become human, that is true. You can call him an older soul in that sense only. But that is a matter of semantics and very relatively speaking. But if you go to the source, that dog started just the same time as you and I had started and yeah, and here's something I'll tell you which you'll find very revolutionary. It is this. It is this, that the only reason why scientists (talking from dog to human)... Now the only reason why scientists can't find the missing link is one, that a transformation takes place not on this planet Earth, but in a different dimension. That's why the missing link will never be found not here in any case. In a different dimension, yes. I go traveling around sometimes and I see how certain animals have to be born as humans. A very wonderful transformation takes place. Beautiful. Love to take you with me to see these things. Yes.

Q: Do you think that it's important for people to [inaudible]

GR: I see what you're trying to say, yes. There's some people going around claiming that they were such and such in one lifetime and such and such in a different lifetime, this that and the other which could be neither proven nor disproven.

It's the statement made by someone, and what has that got to do with the price of potatoes. Now, we don't need to know that. We don't need to know that, and the greatest gift God has given man is the ability to forget. If you could remember your previous lives and all the things that you have done in those lives, huh? Might have been murderers, you know, cut throats, robbers, rapists, whatever. If you could remember all those things, life would become unbearable for you. So it's not necessary, that's the past. We live in the present. We don't live in the past. I say we don't even live in the past as far as last week is concerned. Never mind previous lives. You don't want to, and then the one that really knows his past lives, he wouldn't tell it to others. Because it's totally irrelevant, inconsequential. Could be done to impress others. For example, I know my past lives, but what is it going to help you, me telling you about my past lives? It's not going to help you. I'm here to try and assist, to hold your hand if the ladder's steep, the railing that you could hold on to, to climb up the stairs. Do you see. So it's not important. But there have been past lives. That is true. I mean I know that as a fact. Yes.

Q: [inaudible]

GR: Kundalini Yoga and what I think of it and what's the second part?

Q: Are certain types of yoga or meditation damaging to certain people?

GR Yes, if it's not properly supervised. It could be damaging. I made a set of two cassettes on Kundalini Yoga in England not too long ago, and I'm sure the American library has those copies too. The whole theory on which kundalini yoga is founded is absolute nonsense. There is no....Kundalini yoga believes that there is a serpent coiled three and a half times on the muladhara chakra which is at the base, you know, of your extremities, and through certain practices you awaken that serpent, mmm? And then it climbs up through the sushumna nadi which is a nerve. It climbs up there and as it climbs up, you know, all those lotuses. There are pictures of those lotuses, the chakras open up and until it reaches the sahasrara, the thousand petal rose I don't know who went to count it. Nevertheless, the thousand petal rose reaches there and you are enlightened! Rubbish!

Your brain is not only in your head, but your brain extends down your back as the spinal chord. Now within the entirety of the brain and the spinal chord are certain vortexes of energy, which they call chakras. Actually they are just vortexes of energy, and if these vortexes of energy are brought into harmony, then you become a more and more balanced person. It could be a way to enlightenment. But the reason when they whoever started this Kundalini Yoga business, what it was initially meant to do or to be was as an aid to concentration. You would concentrate on a certain part of your body,

while these vortexes of energy has nothing really to do with your body although they interact with the body. So then you have the muladhara chakra, then you have the swadisthan chakra, and the manipura chakra and the anahata chakra. The visuddha chakra, and the ajna chakra, and then the sahasrara chakra. There are actually 700 different vortexes of energy in your body and not just seven. Your nervous system contains 72,000 nerves. And many many of them are clogged or not functioning properly. And with the properly prescribed spiritual practices you can make that function properly so that they would harmonize with the other vortexes of energies there. And that helps you. That brings you from fragmentation to integration. Otherwise the whole thing, put it down as mythology where you actually visualize a lotus opening up there, mmm? Here in the anahata chakra and manipura chakra and all those chakras. That's what they tell you. As the snake rises, those lotuses that are drooping turn up and open up. Nevertheless, there are a lot of old theories and things perpetrated upon the Western seeking mind. But just don't accept everything. Reason it out, experience it, then accept it. The rational mind is not given to you for nothing. It must also serve a purpose. You rationalize, you think is this helping me or not. And the proof of the pudding, as I would always say, lies in the eating, the proof of the pudding lies in the eating, mmm? Yes, my darling, what did you have to say? Hmmm. [to baby]

SAN FRANCISCO TALK 3 & 4

You know, three Scotsmen, went to church, and I believe I was told that the Scottish people are quite stingy when it comes to money. And so, you know, they're passing this town and they attended this service and the minister made an appeal for funds for the church. The three Scotsmen were trying to get out of this as the collection plate was coming nearer and nearer. So they thought out a way how not to contribute. One fainted and the other two carried him out. [Laugh] Where's your mommy baby, mmm? [inaudible] Good. Any more questions? Yes.

Q: [Inaudible]

GR: Yes, yes, yes. Yeah, that's right yeah. I know it's not the Kundalini rising in the wrong channel, but certain vortexes of energy who are functioning at a rate they should have not been functioning. So what the Guru has done, and which I do all the time, is balance up those energies, and if the vibrating level of that vortex of energy is too swift, then I would slow it down, or if it's too slow I would speed it up so that it could harmonize and your problem is gone. That's what they do. But there's no such thing.

Q: [Inaudible]

GR: Yes. True, true, true. Doctor's don't understand this science yet, unfortunately. Today's doctors are very, very, very much experimentalists rather than anything else, you know. They have some funny names too, some of them are called sawbones. Dr. Sawbones and mmmm, Dr. Diahriky, mmm, funny names, huh. Talk of all these diseases, this pretty young lady went to a doctor for an examination. So the doctor says, "You've got acute appendicitis." So the girl got indignant and said, "I did not come here for admiration. I came here for an examination [laugh]." Acute appendicitis (growl).

Yes, and this minister was giving a talk and his sermon in the church. You know, talking on intemperance, and he said if he had the power in the world he'd take all the liquor and dump into the river. So after his sermon he says "Now let us sing a hymn. Turn to hymn 94." And they hymn was, Let Us All Gather At The River. [Laughter]

This other church minister, a fellow goes to him and this man was a great football fan, so he says, "Reverend, you always speak to God. Would you do me a favor, would you ask him if there's football in Heaven?" You have football here in America, don't you, mmmm? Yeah. If there's football in Heaven. So the minister says, Come back next week, I'll tell you, mmm? I'll speak to God and ask him." So next week the man goes back and he asks what was the reply. So the minister replied, "There is football in Heaven, and you have a reservation for the big match next week." [laugh] Well, I think it's ten and it's been so nice being with you all. It's beautiful. Any of you that are interested in starting to meditate, newcomers, please contact any of our teachers. We have some very, very good teachers in this area, yeah. And they'll provide you with further information. Good. Thank you.

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