

OASIS #1: PASSION AND RAPID FIRE

GURURAJ: What is passion? What does passion mean? How could we define passion? How do we experience passion? And what constitutes passion? Fine.

Is there something really called passion which is an innate quality within us? Is a little child passionate when a child is born or reaches the age of two or three? Does a child experience any kind of passion, or is passion an acquired thing that a person learns? And if it is an acquired thing, then what motivates passion in a person?

Now there are many kinds of passions. You could have physical passions, which is caused by physical attraction, you could have a deep desire and passion to meet Divinity and become one with Divinity. What is the difference between the two of them?

Firstly, passion, although the child does not experience it, it is already inborn in the child, a carry over from previous past lives perhaps, if you wish to believe in them, or hereditary. Fine. Now what causes these things to develop in a person? It is because of the samskaras that a person has inherited. What do we mean by samskaras? We mean the impressions it has gained in past times.

Now an animal is very passionate. But it is instinctively passionate. For physical passion is primarily for procreation and to further the species. Fine. That's physical passion. Now every human being contains within him all the elements that are in the universe so his potential is as vast as the entire universe. There's no such thing as human potential only. Human potential is what we express here and now. But behind human potential there's a vast storehouse of experience that a person has gone through through the animal kingdom, the plant kingdom, the mineral kingdom. Now all this constitutes passion. The basic factor behind passion is motion. For without motion there could be no passion, and motion in itself is caused by conflicting ideas within man.

Physical passion revolves around procreation, or even just release. So if it is just release, then passion must necessarily involve emotion. Now what is emotion? Emotion is composed of thought and feeling. And to allow emotion to take control over us and express itself as passion one contacts thought with feeling and associates those thoughts from the various impressions it has gained through the animal stages which he tries to express now through thought. The animal passion is instinctive and without thought. It is not something premeditated. While the human passion is combined with thought, and to make thought activate itself, one has to compare it with some experience or experiences one has had in the past.

Now these experiences could be painful or pleasurable. So this would mean that passion could be painful and passion could be pleasurable. So that is... we are talking about animal passion which exists in every man. And this is motivated

by thought, by probing into the subconscious mind with the stimulus gained through that which is external. So here the external circumstances, or external attraction, associates itself with the inner layer of one's mind which we call the subconscious mind, and that creates desire. So here, within passion, we have desire and we have emotion. So desire, emotion, and passion are closely related as far as human relationships are concerned. Fine.

Now when this relation is brought to its fruition, then man tries to find expression of this passion. And if expression is not found, then the very conscious thought, or the very external circumstance goes deeper into his subconscious mind and creates havoc. Havoc in the form of various kinds of repressions, in various kinds of inhibitions, and even to the extent of a certain kind of insanity. So therefore if man is equipped with passion physical passion we are talking about then the entire idea of celibacy is wrong. This is what Eastern teachers teach you; that you become a celibate and you will find yourself quicker. You cannot; because by nature you are not born to be a celibate. You are born to express every aspect of yourself, every human aspect, every human potential that is within you in every form possible. And, this very physical expression of passion is a totally natural act. So to practice celibacy we are not talking of promiscuity to practice celibacy could be very harmful because we are going against the laws of nature rather than flowing with the laws of nature. That is part and parcel of physical passion.

Now to repeat again, passion requires as its constituents emotion, which has thought and feeling, and desire. Now where does this desire come from that it stimulates within us passionate feelings. This desire does not really come from outside. The outer circumstances act only as a stimulus. But the desire is inborn within you to find expression of itself so that a certain balance could be maintained in the human mind. When desires are repressed or suppressed then it must have some effect upon the human mind. And the greatest effect it would have would be on the subconscious which in turn would express itself in insane ways, perhaps, to put it very extremely, through the conscious mind; and when the conscious mind is activated your five senses are activated. Seeing, touching, feeling, smelling, hearing: these are the adjuncts, or outer expressions through which passion manifests itself in the human mind and body.

But beyond this layer, this physical layer of passion, without becoming a celibate one can still contact and find contact with the higher self that is within man, and even the physical expression of passion can be brought to its total divine potential. So it could become an act of Divinity. For anything built in human nature can be only Divine, and nothing else. I always say that if God is omnipresent, or that Divine energy is omnipresent, then He is present in everything possible. So there is no such thing as unholy. Unholy can be spelled in so many ways: U N W H also. So everything is whole: W H O L E. So there is nothing unholy. Every act can be made to be sacred. Every act can be made sacred. Later I will go into the subject of a different kind of passion. Let us discuss the physical side first.

So every act man performs is a holy act. And because many people teach you, do not have passion, become dispassionate, can cause a lot of harm. Because to be dispassionate also has its good qualities. But what is meant by dispassion? Dispassion means a lack of craving. To be passionate and yet not be craving. Because to be craving, to crave means a total attachment to certain things. Whatever it could be.

So you can be passionate and yet be non attached. That's the principle, and that is what celibacy should mean. That is what celibacy should mean. Where you do not crave, but the very passion that is within us is given a natural flow and not an unnatural flow. And by flowing naturally you become a natural person. Now is that not what everyone wants in life is to be natural. I always say that people might tell you to become like this or that, become like Christ, become like Buddha. I say no, be yourself. And to be yourself you have to be your natural self.

So passion with its proper expression could be totally natural within the confines of your evolutionary status. And whatever happens is right for you. If you break a leg climbing down the stairs, that is right for you. It is not wrong. You need that experience. If we take a walk down the road and we see a crippled person with a broken leg or a blind person, do you know the great favor that is done to us by seeing that crippled person or that blind person? The favor is this, that is invokes within us a feeling of compassion. You see. Passion has so many facets. It provokes within us a feeling of compassion, of kindness, of sympathy, of trying to understand someone else's suffering. So passion can be turned into compassion. Do you see.

Now, to get back onto the physical level. I said just now that every act a person performs is a holy act. And the greatest disease in the world today is that of guilt. Many acts have been perpetrated through the misuse of passion. And yet, it is not the misuse that is harmful. That which creates the greatest harm is the sense of guilt. And all people in the world suffer today because of the sense of guilt. Heart disease is not the greatest killer. I've said this before. And neither is cancer the greatest killer. But the greatest killer that eats up, gnaws your entrails, is the sense of guilt.

So what can we do? Why suffer guilt? If Divinity is omnipresent then everything, every cell in your body is filled with Divinity and therefore we call it omnipresent, present everywhere. So even in some misdeed there is Divinity. Now if we can see this, if we can see this, then we would even start loving the thief, we'll love the murderer, we'll love the rapist. For then we will condemn the act, perhaps, but not the actor. For that person's mind has been conditioned in such a way, through his past karma, perhaps, for him to commit certain acts of passion which are not in conformity with society. And then after all, who makes up society? Society is not God made. The laws and rules are not made by Divinity, for Divinity is a neutral force, as you all would know. It is made by man. So what could be good in one country could be bad in another country. There are many countries where polygamy is totally right, and in our Western world, polygamy is

wrong. So these are all man made laws. But the question is this: passion, and how to turn that passion into compassion and yet enjoy passion. Do you see. And this can only be done when you upgrade the word passion. The word "passion" has been misconstrived and misunderstood. It has been so misunderstood that it has bad connotations. That man is so passionate, and what we mean by that is that he's so lusty. No. No. You can be so passionate in love and yet not have lust. For lust is animalism, and love is human. So why not have passion filled with love rather than lust. And then whatever the body does, let it do it. Let it be a flow, just a flow. Although it might at first be created by external attraction associated to the impressions in the subconscious mind. But as one goes on and becomes more flowing then you will be just as passionate. Yet the lustfulness will go and love will take its place.

And then the quality of compassion finds its mate, finds its brother. So when we turn passion into compassion then truly can we love our neighbor as ourselves. And when we start converting or elevating passion into compassion then we automatically touch a far deeper level within ourselves. And that level which we can term the Kingdom of Heaven within or the superconscious level of oneself, one's higher self which also knows of passion. For man can never be rid of passion. For passion does not necessarily mean bodily function. You might have a passion for a certain kind of fruit. You might have passion for going to movies every night. See. But then that passion is filled with attachment, as we said before.

So how to enjoy passion is, to repeat, to be non attached. And to become the observer of what the mind is doing and what the body is doing. And when you become the observer it means that now you are touching upon the higher levels of yourself. For the conscious mind itself cannot observe itself. For it is conditioned all the time. It is patterned, and will function on its own because of its patternings. It's a machine set into motion which will act and react according to environment, external, and the internal environment. So the higher self within ourself, which I always call the superconscious level, that being the finest relative knows of the finest passion. And when the finest level of passion becomes the observer of the grosser level of passion, then we become non attached to passion.

So the third quality has to be introduced. And this can be done by spiritual practices where we systematically and scientifically reach the inner layers of ourself. And reaching the inner layers, we draw that energy and infuse it into our passion, the conscious passion that we are aware of. And yet the human has so much potential that he can reach that higher level within himself and draw from it as much as he wants to. It's a vast reservoir, as vast as the universe itself. Now imagine being able to draw from that vastness and bring it into the area of your little passion. Then how wonderful could the little passion not become. Because the little passion is made up and created by your little ego self. The little I that knows of these passions, these little pains and pleasures.

But now if that little I can be infused with the bigger I that is you, your reality, your real self, then you draw on the level of passion you draw the finer qualities of passion, and infusing it into daily activities, you sublimate passion. You sublimate it to a level where, in that act of passion, Divinity is present. And therefore, as I said, everything becomes holy. Everything assumes a wholeness because then you function in totality. The mind, the subconscious mind, and the superconscious mind are functioning together; body, mind, and the spiritual self finds its totality within that little act of passion.

So that very passion can become Divine, hm? For it is Divine. It is your nature to be passionate. But to have the perspective, to have the awareness of the Divinity contained therein is the essence. So here what we can come to from this point is motivation. What motivates that passionate act? Is it motivated by the lower self of ourselves, or by the higher self? And through spiritual practices, when we can tap the inner resources, then we can safely say that the motivation, the desire, the emotion from which we cannot be separated is the motivation of that Divine essence that is within us all, the Kingdom of Heaven. Good.

Now. You will ask, would it be wise to throw away the little ordinary passions of life. No. No. Sometimes in many areas we are not even as good as our little pets. Have you watched a dog eating? What great passion there is in the very act of the dog eating. Because the entirety of that dog, in its own limited way, is one with that food. Can man eat in that way? No. Because he will be analyzing the food all the time. This is sweet and this is sour and this is pungent and this is not this and this is not that. So here, even to our passions, we are applying analysis. And that analysis comes from the conscious mind. The dog does not analyze the food it's eating, and therefore it enjoys the food more than any human being can.

So if you could be passionate without being analytical, then passion assumes a far greater form. People analyze everything because they are burdened with these thoughts of guilt. They are burdened with these insecurities and inadequacies that is brought about by the sense of guilt: will I be able to please my wife or not? Or the wife thinks, "Will I be able to please my husband or not?" So as soon as that thought arises in the mind you're analyzing passion and not giving passion its fullest flow.

So the secret is just to flow, just to be. And you can only be if you are able, through spiritual practices, to contact your higher self and infuse that force into your lower self so that you uplift the lower self, into the higher self. The body gets merged into the conscious mind. The conscious mind gets merged into the subconscious mind, the subconscious mind gets merged into the superconscious mind, and then the superconscious mind, reaching its finest relative point is automatically merged into the Absolute. So in the passionate act what is happening then? It is the Absolute doing it and not you. How would you like to make love with the Absolute? Huh? That is the secret. To make love with the Absolute. And then it becomes total love. And then you know every action of life and what it is worth. Then you will know the true

meaning of "love thy neighbor as thyself." Then you will know the true meaning of "do unto others as you expect to be done unto you."

So husband and wife love each other. If they could only flow, flow, flow without any form of analysis or premeditation then, because of your spiritual practices, you bring the Absolute into being. Your body falls away, your mind falls away, the total relativity of yourself falls away and Absolute makes love with the Absolute. And that is the oneness; that is the oneness we need.

Can't make you think too much. Let's see if we can't find some jokes here.

This young man took his poem to an editor. So the editor asked the young man, "Did you write every line of this poem?" So the young man says, "Yes." So the editor says, "I'm so pleased to meet you, sir, because I thought Shakespeare died 300 years ago." [he laughs]

You know, it was so amusing. I was taken to a movie the other night and after the movie chatting about this, that, and the other and someone asks me, "Do you mind if people talk behind your back?" I say, "Yes, I do. Especially at the movies [He laughs].

Good. Now, we have gone from levels of animal passion to human passion to the level of the Absolute Passion. Now what wants you to have absolute passion, or the passion within you so that you can unite yourself with the Absolute? Is that desire good or bad? Now, many of the Eastern teachers tell you to be without desire. I say do not be without desire. But be set afire with desire. Any kind of desire. But let all these little desires end up and culminate in the supreme desire of becoming one with the Divine: I and my Father are one. That too is a passion. That too forms part of passion because desire is there, and passion can never exist, as I told you, without passion or emotion.

Now there are many ways. For example, emotion can become devotion. For devotion is also an emotion which is mixed with feeling and thought. Now if this can be directed to meet our maker, then that desire is totally valid. Looking at it on the lower scale, if you have desire, if you have five million dollars in the bank and you have the desire to have ten million dollars, nothing wrong with it. Nothing wrong with it at all. Why not. But there again, what is the motive? Am I going to boost up my ego by having ten million and be called a multi multi millionaire or a billionaire? No. If that accumulation is for the purpose of doing some good, then that desire will not affect you. For it becomes a desireless desire. Although the motivation is there, but the motivation takes a totally different slant. And the slant the motivation takes is for the good of others, and not for one's ego boosting. So many of these teachers tell you to become dispassionate, become desireless, become this, become that. Don't believe it. You can't go against your own human nature. But let the desire be valid. And if the desire is valid, without motivation, or the motivation of doing good, then your passion that should be within the

desire, for when the desire becomes a burning desire, then you've got to be passionate in that very thought that I want to build a temple or a church or an ashram for public benefit. Then, although it's a desire, it assumes a totally different form, because in spite of running your businesses, and to accumulate all that money, the thought underlying it is just this, that it will be used for the benefit of humanity and not for myself because I'm non attached to it.

I might have told you this before, that attachment is the mother of all disappointment. Attachment has within itself expectation; and expectation and attachment is the mother of all disappointment. And then we complain that "I'm miserable, I'm so unhappy, I'm this, I'm that..." So attachment causes misery. But then do not become detached. Detachment means escaping from the world, escaping from responsibilities. But become non attached, which means that you are involved in all your desires, all your passions. And yet you are above it all.

So what have you done there? You have gone beyond pain. And when you go beyond the pain of attachment, you also go beyond pleasure. For the opposites must exist. That's the law of nature. And when you go beyond pain and pleasure where do you land up? You land up in joy that knows of neither pain and neither pleasure. For it is an area far beyond both. And then in that joy be passionate as much as you like. For then the very passion becomes a joy incomparable joy, incomprehensible joy because it cannot be analyzed.

So have passion as much as you like. Nothing wrong. Do what you are capable of doing as long as your body or mind is not harmed thereby and neither do you create harm to others. And that is what all the do's and don'ts are about. But you can rise above all the do's and don'ts by being in touch with that Divinity within you. And when you are in touch with that Divinity, then you become a law unto yourself. You go beyond the laws of nature and you become a law unto yourself.

And when you become a law unto yourself, what would that mean? That you do not become lawless, but you become one with the neutral law, the Absolute. Unconditioned. You go beyond all the conditionings, all the patternings. And that is human potential. To go beyond all the patternings.

We see around us all this misery and suffering, and sometimes I wonder to myself, why should this be? Can't people gain that little understanding of getting out of the darkness? It is just a matter of switching on the light and the darkness goes.

And they would go in for all kinds of therapies, which is good, which is good, helpful to many. Many people have different needs, many people have different requirements, nothing wrong with that at all. But if we can go beyond requirements then we will not have any need at all. And when we do not have any need, then all needs are automatically fulfilled.

Why? Because we are non attached. We are non attached, that is why.

So when we go beyond these needs and life itself becomes a therapy, life itself becomes a therapy, there's only a certain branch of people that I would feel sorry for would be the psychologists and the psychiatrists. But they can find other jobs. Oh, yes. They won't starve. Their needs too will be met. Yea.

So how do we make life into a therapy? [END SIDE ONE] It's an interesting word, therapy. Hm. Hm. Interesting word. So if we find the art through our spiritual practices, if we find the art through our spiritual practices to realize that life is a continuum. There is no separation between body, mind, and spirit, which cannot be analyzed. You cannot test it in a test tube. I was speaking to some scientists and when I was talking of these divine energies they asked me, "Can you not capture for us these divine energies in a test tube?" I say, "Yes, yes, into a test tube because this very test tube is made of divine energies itself. So what's going to capture what, when the very test tube itself is divine energy. Huh? And the very air contained in it is divine energy.

So the point to realize is this, that the body, mind, and spirit is totally divine. Totally divine. There is no such thing as non divinity. There is no such thing as non divine. All these things that the churches and mosques and synagogues and Hindu temples have been throwing at us was because of business. Organized business. And when they could not teach man to love man they threatened you with eternal damnation. You see. To keep you there. And yet the simplicity of it all is so apparent: that everything is Divine. And the misery that I feel is a creation of my own thought patternings. So let me get away from these thought patternings. And that I can only do by spiritual practices. Now spiritual practices include the belief systems. It also includes faith systems. But through all that we must reach the area of knowingness the knowing system. We go beyond belief, we go beyond faith, and we reach the area of knowingness. And when we know, we realize ourselves that this body is a temple. We say that like empty words, but it really is. For every cell is Divine, so it must be a temple. And what does the temple contain? The mind, which is also Divine. What does the mind contain? The spirit, which is also Divine.

So where are you going to draw the dividing line? Can you separate the air in this room from this room? Can you? But our thought patternings make us close the windows so that air does not blow in. Only the air in the room is just circulating around. And when the same air keeps on circulating in the same room for months and months and years and years without opening the windows, then the air becomes stagnant. So what we are suffering from is stagnation. That is where we are at. And because of the stagnation, patternings are formed in the mind. For even in stagnation there is motion. The air will not stand still in this room. It will be turning around, turning around, turning around all the time.

So we need to open the windows. And how do we open the windows? Which windows are we going to open? The windows of the heart. Not of the mind. Let the mind be the appreciator, ok, fine. But the windows that have really to be open is the heart, the core of your personality. That has to be opened. And then the mind will be there, enjoying the joy which is in the heart, for the heart is made up of nothing but joy.

So through spiritual practices we reach the inner core of ourselves which we call the heart. And by reaching the heart, and when the heart is opened to its fullest, the mind simultaneously becomes aware of the fullness of the heart. And

when the mind becomes aware of the fullness of the heart, then consciously without analysis, you reach the area of knowingness or joy. You see.

Today's attention is so much on the mind. So much on the mind, and so much is forgotten about the heart. And the path is so simple, so direct. It is not by saying I love you, I love you, I love you that you can learn to love. You can never learn to love. You can never learn to love. You're bluffing yourself. The mind is bluffing itself that I'm learning to love. No. The heart has to be opened, and love itself will flow. Like the window. Just open the window and the air will blow in by itself. Huh? Make the garden beautiful and the butterflies will come there by itself. You don't need to go and call them, "Come butterfly, come butterfly, come butterfly." No. Make the garden beautiful and the butterflies will come there. So in short it means that beauty attracts beauty. By opening up the beauty of the heart, automatically the mind becomes more aware of beauty and joy. And when the mind and heart are combined with each other, to each other, then you awaken, then you wake up to the full realization that I and my Father are one. There's nothing, no separation. And if there's no separation between my Father and I, then how could there be any separation from anyone else or even the meanest little worm that crawls on the floor. How could there be any separation. For it's the same energy, the same Divinity that I have found with my Father, and by finding that I find the Divinity in everything: I love my neighbor as myself.

Love my neighbor as myself, for my neighbor is myself. I'm not apart from the entire scheme of this universe. Everything is connected and interconnected. And when that realization comes, then you do not need to learn to love. You do not need to love; you become love. Huh? If someone asks me that do you love, I say, "No, I don't. I am love." You see. Now, this is the potential that one has. Not potential only. You are it! But because you have not discovered yourself we call it human potential. You are Divinity itself. But because that is not realized yet we say that you are potentially Divine. Potentially because the patternings of your thoughts, of your mind, is blocking it off. The windows are closed. The air is not allowed to flow through every vein, through every cell of your body. The air of that supreme love will make you experience the highest extent of passion. Then you can go to bed three times a day. Beautiful. Nothing wrong. No, sorry. Once a day three times a Sunday. Do you see.

So human passion can be correlated, can be combined to Divine passion. In other words, you can do it in two ways: you can uplift human passion into Divine passion, or bring down Divine passion into human passion, which in essence means the same. It's a method in which way you want to work. In other words, you can bring the external to the internal, or take from the internal and pour it out to the external. That's what it means. In our system of meditation, for those that are not familiar, we, through the various recesses of the mind, form a hotline, a direct line to the superconscious level, and allow the conscious and the subconscious mind to merge into the superconscious level of our minds and experience the inner joy. And then going there to that area, we bring it out, through the various layers of the mind, into the body, and from the

body, to the external environment. And some of you should know my favorite saying: that the nature of the flower is to be beautiful but that is not the only thing it does. It also enhances the beauty of the garden. So what greater service can you do to yourself and mankind, to your environment? It is just but in one principle, this heart must be opened. And that can be done through spiritual practices, and many and most and all of your ills will disappear.

You know, me. Doctors are so surprised that I live. I had an open heart operation, I'm a sugar diabetic, I've got cancer, and all the doctors are amazed. Then say, "How do you live?" I say, "Ah, but what do you guys know? You know of mental energies and physical energies. Have you ever known of spiritual energy that keeps me alive and strong and traveling around the world day after day, after day, teaching, teaching, teaching." Do you see.

So who's teaching. Not this rotten body or this mind. But He flowing. Therefore, I'm never aware of what I talk about. It's only after I listen to the tapes that I say, "Oh, did I say this now." Yea. Like that.

Now, we have talked for one hour. We can have a break for ten, fifteen minutes if some of you ladies want to powder your noses or whatever. And then we'll start the second half of the program.

[RAPID FIRE BEGINS]

GURURAJ:... everyone gets an individual practice but there's no wholesaling. And the system we use is this, that you fill out a form with simple questions, age, date, address, things like that, and you attach a photograph with it. And of course the teachers would send that on to me wherever I am. Then I use your photograph as a focal point. And using your photograph as a focal point, I go into deep meditation myself. And going into that superconscious level I become totally at one with you. And in that total oneness at that superconscious level because everything is one at that level I could evaluate your state of evolution, your emotional state, your physical state, and so many other factors are taken into account, and then special practices are worked out individually for individual people because there are no two people in the world that are alike. So we don't have one bottle of medicine for everyone. Everyone gets an individualized practice. And then what happens after that that the forms get sent back to our teachers here who are taught how to teach over the practices, and then they teach over the practices to you. So therefore in our system, the American Meditation Society, we go under the general umbrella of the International Foundation for Spiritual Unfoldment. Remember the word "unfoldment," not development. Because as you are you are fully developed spiritually. What you require is unfolding. So then if a mantra is given to you or any other practice is given to you, it is given to you from that level of the superconscious. And the full spiritual force is contained in the practices given to you. So it becomes immediately beneficial. Within a few weeks time you'd feel a different person altogether. Because that spiritual force is there.

Now just touching your forehead was just a slight demonstration [they must have done that before the tape was turned back on] of what a true guru worth his salt can impart. A little demonstration only. So those of you who are not our meditators yet and would be interested to learn to meditate, please speak to Vidya after the meeting or to Phyllis or to Doris or to Gail, who is some of our teachers, Pat there, and give them your names and addresses. If you are interested. We never force meditation upon anyone. But those that are keen to learn are most welcome to learn. We don't operate on any fees, but of course the American Meditation Society I get nothing out of it. I don't work for money. The few dollars that are sent with the form are used for postages and filing and indexing and secretarial work. And of course the American Meditation Society would expect a donation because they have lots of bills to cover, such as telephone and traveling, and expenses involved in running things, so we are totally non profit making and registered as an educational institution.

Now, as I said, we operate under the umbrella of the International Foundation for Spiritual Unfoldment, and in every country we use the country's name. In American it's the American Meditation Society, in Britain, the British Meditation Society; in Denmark, the Danish; in Germany, the German Meditation Society; in Spain, the Spanish Meditation Society; and like that all over. So the particular name of the country is used to give it a local character. It's all under the umbrella of the International Foundation for Spiritual Unfoldment. So whoever is interested speak to some of our teachers here. Give your names and addresses and phone numbers. They'll contact you and that's that. And to repeat again, we never force it on anyone. Those that are interested, you are most most welcome. Good.

Now, what shall we start with? We'll be running about half an hour late. We did start late. We only got started at a quarter to three, really. Yea. Fine. Now this session, any question anyone would like to ask, meditator or non meditator, doesn't matter at all, please feel free to ask anything you like. Including how to make chopatis.

VOICE: Beloved Gururaj, you have had much experience and success with your [???]. Some of us have [received loving?] karate chops which [seemed to solve the problem?] Could you tell us how you are able to locate the source of the problem. For example, is it a physical sensation about the hands, face; are they drawn to the problem area? Do you see the problem in the auras, or is it all of the above, or more or less?

GURURAJ: Now, I personally don't do any healing. I am just an instrument. The healer is He. I am like a piece of wood, like a flute. He blows His music; I'm an instrument. He blows his music for the world to enjoy. When it comes to healing I act only as a channel and the ability that I have acquired is to draw from this universal source and pass it on to the person

who is suffering. That's all. And when I do healings I go into a certain kind of meditation and I could touch the spot or know the problem without you could call it intuition, whatever but that's the way it works. As a matter of fact, we're doing a three day research in Chicago at the Institute of Metaphysical Research. We're doing a research program there with Doctor [Tausch?] and his associates. So for three days we're doing this research program at the Institute of Metaphysical Research. And if anyone wants any healing, I just need to touch you. That's all. Fine.

VOICE: [Inaudible]

GURURAJ: It depends upon the person. Sometimes I have to draw out toxins, and sometimes I have to instill spiritual energies. So it's very individualized. There is no general rule to it. But it is just with the intuition the sense of knowing. That is why we're doing this research program so that they could test the spiritual force which I emanate if they could record it through various mechanical devices. So that is the program I have from tomorrow onwards, I think. Yea. So you could always take Dr. [Traush's?] phone number from Vidya if you have it with you. And anyone living in the Chicago area would want to come down and have a healing done or something, most welcome, most welcome.

VOICE: Are the healers there meditators? [Or do the same principles apply?]

GURURAJ: I have made some healers here in America as in England and elsewhere. Now after they have started meditating for awhile, and if they have healing potential, then I impart the healing ability to them and also show them certain techniques how to do it. But if a person hasn't got healing potential then it would be useless. Like a child without musical talent and the parents would spend thousands of dollars getting the best teacher but still the child won't become a musician. So in that way if a person has potential naturally I would impart the healing energies to them so that they can help other people because I can't be around the world at the same time all the time. I've just finished a lecture tour of England, Denmark, Spain, and then went to South Africa for a month, then came here on a three month tour. And, of course, from here I'm going back to England. And then who knows where else.

VOICE: [Inaudible] [What determines healing potential?]

GURURAJ: I test you. I test you. And I could very easily see if you have potential. In our healing you can call it an art rather than a science. But now these doctors and psychologists and physiotherapists and physicians are interested in trying to record it. Well I hope they could capture it in a test tube, but [he laughs] we'll see.

But as far as healing goes, through the grace of the Almighty all kinds of diseases have been cured, even to the extent of cancer, leukemia, and all kinds of things. We had one experience in England now recently where a woman had not walked for 13 years. She was in a wheelchair. And they even had to use a commode because she couldn't go to the bathroom. And there in front of about 30, 40 people she wanted to see me and I gave her a healing. And she started walking. But I put her on a program because all the muscles after 13 years of not getting out of a wheelchair I've given her a program of certain kinds of exercises because the muscles have become atrophied, the circulation is not there. So I told her that you carry on with this program for six months, then you and I will go jogging together.

VOICE: [Inaudible]

GURURAJ: Oh yes, if the damage is not too extensive, and if... I would have to see the children and then perhaps if something can be arranged I could visit your school. [VOICE: inaudible] See how my schedule stands, Vidya. She looks after all the secretarial stuff. Perhaps we could do something.

VOICE: [Inaudible] [Something about craving and desire]

GURURAJ: Well, I think you've partly answered your question. A craving is a total attachment to something which becomes an obsession. It is obsessive. That's craving. While natural, normal desire would have its need minus the obsession. That's the difference.
Next.

VOICE: [Inaudible]

GURURAJ: Oh yes. Visualization is very important. To some of our meditators, visualization is prescribed. Now the system of visualization that we prescribe is this, that without concentrating, without concentrating, you are taught how to focus the mind, and without concentrating you learn concentration. In other words, all your mental energies become concentrated. Now that is usually by activation of a chakra we have here called the ajna chakra. And today science has

found that there is a relationship between the ajna chakra and the pineal gland. Now, by doing this practice one develops a greater awareness because the third eye, if you'd like to call it that, is opened and you gain a greater awareness. Now because the ajna chakra, or the third eye, has its physiological counterpart in the brain called the pineal gland, that becomes stimulated. And when that is stimulated it secretes a substance called melatonin. And this melatonin, this substance, rejuvenates your entire system, your glandular system, the endocranial system, and it makes you ten years younger, if you'd like to put it that way. So it helps you to concentrate. Your mind becomes more concentrated. Now any activity in life the difference between success and failure is nothing else but concentration. When you have concentration you have better application. When you have better application you have more perseverance. You see how all these things are interlinked. Right. So it benefits you psychologically, it benefits your physiologically by the stimulation of the pineal gland and its secretions, and psychologically, physiologically, psychically, we gain a deeper insight into things, a greater awareness. And of course all this put together helps you unfold spiritually. So there's a lot to be said for visualization.

VOICE: [Inaudible]

GURURAJ: You apply to become a meditator and you'd be given your practice, individualized, ok. If I tell you a practice now then everyone else might start practicing and it might cause them harm. You see. So with us everything is individual, personally supervised.

VOICE: [Inaudible]

GURURAJ: How to deal with responsibility. Now firstly we've got to ask ourselves one question: are we responsible for a certain action or not. And if the answer is in the affirmative, that we are responsible to perform a certain action, then we find the ways and means how to perform that action as perfectly as possible. No when we find the ways and means how to perform the action as perfectly as possible, then automatically the sense of responsibility comes to us. And as we keep on performing the action that we have to do, the responsibility increases by itself. Then you become more and more responsible. Now responsibility also contains the word "response ability." Huh. You see. So you develop the ability to respond to the particular situation. And this is enhanced by spiritual and meditational practices.

VOICE: Do the colors that [vary in individual?] meditational practices they seem to have significance [inaudible]

GURURAJ: That is very true. You see as you meditate and go into the deeper and deeper and finer and finer layers of your mind, how are you going to interpret it. Right. So there are only a few methods of interpretation. Firstly, verbal interpretation, but the energies which those colors represent are so fine, at a fine level, that you cannot verbalize them. The second process, as Jung would say, would be symbolization. So you can perceive of things as symbols. Now, if you perceive things as colors, that means that you are going to deeper and deeper layers of the mind and perceiving that deeper layer through the medium of color. Now some people would be able to do it through color, some people again through sound, some people again through smell. You see. So perception can only take place with the combination of the conscious mind and the five senses. Some people can perceive the deeper layers of the mind by touch. Some by certain sounds. Some by colors. Some by smell. Many times I walk into a place like this afternoon I came in here, there's such a beautiful fragrance in this room. So perfuming, so nice. So like that.

So all these things have significance. And then again, you cannot put it down to general rules where you buy a book and it says blue means this and green means that and white means that. No. It does not work. Because blue for a particular person would mean a certain level or strata of the mind, while the same blue for another person would mean a different strata of the mind. So there too, individualization. You see. Spiritual practices could never be generalized. It's a very individual thing. It has to do with you and your Father. Nothing else can interfere in it. Therefore it's individualized. It's like a family. Say a father has five sons and each of them love the father. But there's a difference in the love of each of them to the same father. Like that.

This chap went to a restaurant and he ordered a steak. So the waiter says, "Sir, we've got all the modern methods of cooking. We do our steaks by electricity." So the customer says to the waiter, "Will you please do me a favor. Take the steak back and give it another shock." [Laughter]

So this other guy goes to a bar for a whiskey and water. After he sipped it he called the steward over and he says, "What did you pour in first, the whiskey or the water?" So the steward says, "The whiskey, sir, I poured that in first." So the customer replies, "Oh well, I suppose if that was the case I will soon by and by get down to the whiskey." [Laughter]

Any questions?

VOICE: There are times that I feel I hear a silent voice speaking to me. Sometimes [they come true?] What level of consciousness does that come from and how do I discern...

GURURAJ: If it's the inner voice. I know. Yea. I could tell you that if you describe a particular incident to me then we could analyze it. Because many times people talk of an inner voice and it could only be their subconscious self that they

are listening to, rather than their spiritual self. Because the real inner voice which comes from the superconscious level is never verbalized, but you just come into a sense of knowingness. You just know. You see. But if it comes from the various layers of the subconscious mind then verbalization can take place. So to listen to the silence, to listen to the silence and you just know. You come to a crossroads and you just know which road to take, the right or the left. So that inner voice is actually a silence which gives you knowingness. So one has to analyze it in detail to see from what level it is coming from. Next.

I've known you for ages, I've known you for ages. You had been a student of mine before. Yes. Not in this lifetime. It's the first time we met here now.

VOICE: Just to pick up, there was a fellow who wrote a book [on some form of therapy?] called parent, adult, child. In your intuitive expression of the voices is it connected with left or right? Knowing this could the silence [???

GURURAJ: Yea, the silence normally comes from the right hemisphere of the brain rather than the left hemisphere. The left hemisphere is the analytical part of one's brain, while the right hemisphere is the more intuitive part. So you get that knowingness, but that knowingness comes in the form of intuition and later it is filtered through the left hemisphere, the analytical side. But now that is why meditation and spiritual practices are so important. Because how is the right hemisphere connected with the left hemisphere, and how in harmony is it functioning. You know the synapses and what have you. [Voice answers inaudibly] Yea. He's a medical man.

VOICE: Would there be a way to learn to tell the difference. I know from my own experience that sometimes I feel I've connected with that inner spiritual voice and I get a bit of advice from it. And other times I find that it's just my own mind and ego creating some little [scam?] on myself. And I have the damndest time trying to tell the difference.

GURURAJ: Yes, I know. The latter is more likely. But sometimes it does happen.... [END OF TAPE]

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