

SATCHITANANDA ASHRAM

VOICE: [Hadiom?], Swamiji.
Is the mike on? [TAPS ON MIKE]

[Hadiom?]. Good evening, Guru Dev. We're very happy to have with us this evening Gururaj Ananda Yogi from Cape Town, South Africa, originally from Gujarat, India. And he is the founder of The International Foundation for Spiritual Unfoldment, which is the parent organization. And their centers are known as meditation societies: in this country The American Meditation Society, in England The British Meditation Society. And he's got centers throughout the world. They're just beginning another one in Australia. And he's going to speak to us this evening on the guru/disciple relationship and ashram living. Thank you.
[MUCH LAUGHTER FROM AUDIENCE]

GURURAJ: Mmmmm. Good, good, good, good, good, good. Shall we...I'm sure you all do meditation. Could we meditate for a few moments together? It would be nice. [PAUSE FOR MEDITATION]

[GURURAJ SAYS PRAYER IN SANSKRIT] Open your eyes slowly. Namaste. I salute the Divinity within you all. Guru/chela relationship. Is there really a guru/chela relationship? What is a relationship? Is that relationship a physical relationship? Is it a mental relationship? Or is it a spiritual relationship? I've always said that physical bonds can be broken, mental bonds can be broken, but the spiritual bond is never broken. So if your [sadna?] is not completed, and the guru starts you on a certain path, and if your [sadna?] is not completed, then perhaps in another lifetime you will still be on that path, and the spiritual force, his love, is forever with you. I was once in an ashram and I met a man there who went to a guru, and he tells this guru, he says, "Sir, I have come to you because my guru is dead." So this guru replies, "No, you are dead, your guru is alive."

In the relationship, what happens? I love you. Is it because you have such a pretty face and you're so charming and you speak so well? Do I love you for that? No. No, not at all. You can be shriveled and burned, and I will love you just as much as I would love whoever's so pretty and beautiful exteriorly. But the exteriorness does not matter between a guru and chela. There is an electricity, something is awakened. And in that awakening this electricity flows, a channel is formed. And the channel is formed for one purpose: is to awaken that which is already within you. I always say that the duty of the external guru is to awaken the internal guru within you. Yes.

I will tell you a little story which is quite a favorite of mine. You know, everything is inbuilt in you. You know these soft drink cans we get? Do you get them in America? I believe they started off in America. Fine. [LAUGHTER] Everything starts here: good, bad, and otherwise. [LAUGHTER] Good. So this chap used to go to this cafe every day to buy a tin of that stuff which you even find in Sahara desert: Coca Cola. [LAUGHTER] Fantastic publicity. You people are great in all the external things. Very good. Very good. But I'm so proud to know that you're turning inward now. So, to continue with the story. This man used to go to this cafe and he used to buy his tin of Coca Cola, and he used to take out the can opener from his pocket and open that can and he used to drink the contents. Now, he did this for two days, three days, seven days; two, three weeks passed. And the shop owner, his curiosity was aroused. He says, "What is this chap doing using a can opener?" So, one day he says, "Excuse me, sir. Do you know what that ring is for on that can?" So this man says, "Yes, I know what that is for, but that is for people who haven't got can openers." [MUCH LAUGHTER] You see, everything is there within you. Everything is there to open the can of your heart. And that is where Divinity resides: in the can of your heart. And what the guru does is shows you how to use the ring. Ramakrishna said, "That amongst all my chelas if there's only one person I could lead to self realization, my mission in life is complete." But if as many people as possible, sincere seekers, are put on the right path, then eventually you will reach there. If you are a stranger in town I am a stranger here in [Putnam?] and I want to reach New York, and I'm going in this direction; so, floundering around, some kind person comes and says, "Are you lost, sir?" And I would say, "Yes, I want to go to New York." And he shows me the direction: go north. Or whatever it is, I don't know your geography. Go north. And I follow north. Eventually, I will reach New York. That is the job of the guru, to show the way.

What is your job? Have you ever asked that question, hm? What is your job? Vivekananda said something very beautiful: the seed must be right and the ground must be well tilled for the seed to grow. The seed can be very powerful, but if you are not prepared to plow your ground, how is the seed going to grow? And on the other hand, vice versa. The ground could be good and if the seed is a rotten seed and they are more expensive, by the way, the rotten ones [LAUGHTER] then it can't grow either. So here this communication is so necessary between guru and chela. Between guru and chela this electricity that flows back and forth, this force of love that flows opens you up, opens the heart. Now, what is the way to open the heart? Many people feel a pinch. What is the way? Now, the way is [sardhana?], which you do at home and where you come to an ashram to a school where, under supervision, you are taught the [sardhana?], the various practice of chanting, meditation, and so many other spiritual practices: hatha yoga and all those various yogas, according to your temperament.

Now, if you have an analytical mind, naturally, it would be suggested to you to study these various scriptures. If you have the mind, the temperament, of a karma yogi, then you'd be shown how to work. I don't need to go into gnana yoga, karma yoga, bhakti yoga, you know all about it. You've heard a lot about it show you how to work, action for the sake of action and not for the fruits thereof. And if you are of devotional temperament, then you are taught by experience what devotion really is. And then all the various methods of raja yoga, all these things, are best taught in an ashram. Now, you would know the value of going to a...taking up a course through a correspondence school or actually attending classes. There's a great difference. There's a great difference, and that is not the only thing. It is not only the theory you learn, but the teacher sees that you practice it. So, now, it means that you study theory. Good. You put that into practice, through your meditational and spiritual practices, your [sardhanas?]. And if this is achieved, even understanding gained comes into the mind, certain realizations dawn gradually. These realizations dawn, practices are done, and then automatically without asking you draw grace to yourself. That is the gift of the guru. That is the gift, not only of the guru, but through the guru. The gift of the universe is thrown at your feet.

You serve the guru? Do you really serve the guru, or is the guru serving you? If you are ill, I will gladly come and wipe your backsides for you. That is my dharma, to serve you. I identify myself with you. Your tears are my tears. Your pain is my pain. Your hurts are my hurt. Your laughter is my laughter. This identification occurs and then a spark, the flame is there in its full glory. All this is preparation. Some are in standard two, some standard three, some standard four, some standard ten. Preparation for that moment of that spark, the moment of that union. He comes as a flash of lightening, if you are ready.

So with meditation what happens is this, that the mind, body and spirit of man, his three aspects, become integrated. And when that is integrated, then the light within, the light of the Kingdom of Heaven within, shines forth unimpeded, unblocked, the window is clean. With the [sardhana?] you are cleaning the window, so the light shines through in all its full glory.

Many people go about, Oh, I've got to destroy my ego, destroy my ego so that the light can shine through. No, you cannot destroy your ego. Nothing is destructible in this universe. Every word spoken is forever swimming around, swirling around in the universe, for nothing could ever be destructible. You cannot detract one ounce of energy from this universe, and you cannot add on a single ounce of energy either. It just is. But through our [sardhanas?], and finding that integration within us through integral yoga, by finding that integration, by allowing the mind, body and spirit to operate harmoniously, that light within shines forth, and it permeates every cell of your brain and every cell of your body. This little brain, this cunning animal called the mind, twelve billion cells are there, and it weighs three and a half pounds. Do you know how much of it you use? You use one millionth of it. The rest is lying dormant. So as you meditate you not

only open up the heart, but you also develop awareness. Your awareness expands. The little hole that you are peeping through becomes bigger, and you have a panoramic view of life. And having this panoramic view of life, you hold the entire universe in the palm of your hand. And as Blake has said, you experience eternity in an hour. But I tell you, you experience eternity in a moment, and that is your birthright.

Our foundation is called spiritual unfoldment, not spiritual development. The spirit does not require developing. It is developed already. It is just to be unfolded, so that its full glory could shine through. We always complain. We always complain this is not right, that is not right, there's no fresh air in the room. But do we ever think that the windows are closed? Let's open the window a little bit. And you don't need to call in the fresh air, it comes in by itself. So you see. Meditation and spiritual practices, proper action: be good, do good; think right, act right, if these little simple conditions are met, then automatically grace comes.

Just look at nature. Just look at nature. This flower grows. When the seed is planted, the whole of nature rallies to the seed. The right amount of minerals are drawn to the seed. The right amount of water is given. The right amount of air. The right amount of sunshine. All these conditions are given in the right proportion for this flower to grow. Because we know too much water will kill the flower, too much fertilizer will kill it, too.

What is there? What is there, what guiding principle is there that gives this plant everything in its right proportion? Grace. That is grace. That is the eternal law which functions all the time, that functions all the time throughout the entire universe. Everything acts in precision. Even in your body billions and billions of cells are forever recreating themselves, preserving themselves and dissolving themselves all the time. Billions of cells in proper precision, one cell cooperating with the other cell all the time and billions of them. That is grace. And that is what the guru stands for. That is what the guru comes for, to make you realize the power of grace. And then these [sardhanas?] are given as preparation for receiving that grace. Do you see how important it is? But we think and think and think. You know, life is so simple. Life is so, so simple. But it becomes very difficult to be simple. It becomes very difficult to be simple. Man has to reach his primal self again. I was invited in New York, a few days ago, to a Zen Buddhist monastery. I was speaking to this abbot, [Theroshi?], there and a young man came in and started talking. Now, this young man started talking about when he was three years old. So, I say, "Good, how old are you now?" "Oh, I'm twenty two." I say, "Fine. Now, you must grow more. From three you've reached twenty two, from twenty two you must reach seventy, and still grow more until you reach three." Ah. That primal purity. That primal simplicity. That primal simplicity opens the heart where devotion flows. Where devotion flows.

What does a guru ask you? Just love and devotion. And you can be devoted to your husband and wife and everyone else. Just devotion, huh? You don't need worship. That comes on its own, if it wants to come. Why worry about that? And why worry about self realization? Who are you to worry about self realization? Be good, do good, do [sardhanas?] and that will come. That will come naturally. You go to work. Right. Every day you're working you are not thinking of the salary check every moment of the day. No, you are not. You are doing your work. And if you do your work well, then at the end of the month the salary check would be there. You don't need to think of salary check, salary check, salary check. That might even become a wrong kind of mantra, huh?

[LAUGHTER] Salary check. Do you see. You don't think of the salary check. You just carry on doing your work, you please the boss, the boss likes your work: end of the month the check is there. You see. It is all so, so simple. We humans with our cunning minds make it so complex. We find all kinds of diversities where only this unity exists. Where only this unity exists. So here in the guru and chela relationship, what happens? That the chela tries and identifies himself with the guru, and the guru identifies himself with the chela, and a oneness is there. Not you and I, that is gone. Gone. Gone.

I don't know if you know this little story. It's a favorite one of mine. It's a Persian poem. I'll give it in my own words. Because I know all of you understand Persian. Huh? But I can't speak it. [LAUGHTER] Good. Good. [LAUGHTER] What's? It is good. Everything is good. Fine.

The lover went to the beloved and knocked on the door, and she asked, "Who is it?" And he said, "So and so." The door was not opened. The next day the lover goes back and knocks on the door, and she asks, "Who is it?" He says, Mr. So and so." The door was not opened. But the third day he went back and knocked on the door, and she asked, "Who is it?" And he said, "I am thee, by beloved." And the door was immediately opened.

You see, that is the relationship. If you cannot find oneness with your guru, your teacher, how are you going to find oneness with this entire universe of which you know nothing? [LAUGHTER AND APPLAUSE] Yet, I am flesh and blood. Touch me, feel me, smell me, smack me; anything. And if you cannot identify yourself with that, then how the entire universe? For the entire universe is within you, just to be unfolded. Everything is there, nothing to be added, nothing to be subtracted. But this mind makes you think and think and think. Now, it's good to think. Yeah, but not thinking as an end, but thinking as a means. We need analysis. We need to have understandings and certain realizations. We need that. It has its own purpose.

I'll tell you another story. In this court the king wanted to find the cleverest man in his kingdom. So he found the most brilliant scientist. And he was recommended the most brilliant mathematician. And he was recommended the most...a

good guru. There's no brilliant gurus, they're good gurus. Huh? See? Right. So, he gave them seven days time "I've got a puzzle for you. And the one that works out the puzzle will have a top position in the kingdom, and he will be regarded to be the most brilliant man. Seven days times you are to attend in my court, in my palace." Good. So the scientist started working, working. What could the problem be? And what and what, and this and that and that and that...ah. Same thing with the mathematician. But the mystic, he was enjoying himself. You know, the guru he says, "Ah, well, when the time comes. [QUOTES]," which means, we'll see when the time comes. Huh? Yeah. [LAUGHTER] Good. So, the time came [LAUGHTER], and they all went to the palace. Right. Now, then the king gave them the problem. He says, "I have a very intricate lock. And the three of you will be locked into this room. And whoever can open this lock, he will get this position and a big sum of money and...everything. Fine. So here the scientist was sitting with all his charts and whatever those scientists use, and all those things working out, working out, working out that if the lock is constructed this way, there must be so many levers in this, and so many levers in that, and if one lever is turned up, the other lever will go down, sideways and backwards and forwards and.... The mathematician, he was sitting down working out long mathematical problems and working, working, thinking, thinking, thinking. Here the mystic, he was sitting enjoying himself, you know. Enjoying himself and [QUOTES CHANT]. He was not worried. Yeah. He was not worried. Good. Twenty four hours was given to them. And twenty three and a half hours passed. The scientist did not have the solution. The mathematician did not have the solution. And the mystic was still enjoying himself. He says, "Oh, if it's to be open, it will be opened. You know, it's not in my hands." So then they decided who will open the lock first on the gong, twenty four hours. So the scientist went with all his sketches and that. And the other fellow got ready with the mathematical equations that he had worked out. Now, meanwhile, in this room they had some kind of two way mirror, and the king was watching, all his men were watching, all the procedures. So they decided who shall go and open the lock first. So they said, oh, this fool, this guru, you know, sitting there in the corner having a nice time and laughing at himself in his own ecstasy, give him a chance first. Then we'll start. So the guru got up and he just opened the lock and he went out. Huh? Yeah. The scientist and the mathematician were so surprised. "How did he do this?" But the guru knew in his heart that that lock was never locked. [LAUGHTER] You see? You see, living for the moment is what the guru would teach, not in the past and not in the future.

There's a meeting in England and this lecturer was talking of the coming of the end of the world. And the lecturer said that in twenty billion years time, hm [LAUGHTER], the world is going to end. Right. So here one woman got worried. So she got up and said, "Sir, please, I beg your pardon. What did you say? How many years?" He said, "Twenty billion years." She says, "Oh, what a relief! I thought you said twenty million years." [LAUGHTER] See? Living in the future, or living in the past, that is what... [HE LAUGHS]

Living in the past or living in the future, that is what we are doing. But living in the now, that is what we have to learn. For the future...the past is past. Gone. We have learned some lessons from it, yes. The future might never come. But to be able to find the present, the now. And when that is found you have become centered. Within yourself you have become integrated, where every moment is a joy unto itself. Every moment is a joy unto itself, and that is your nature. Joy and bliss, that is you; not all those ramblings and chatterings of the mind. That is not you. If your mind wants to ramble around and chatter around, rather do [budjan?] and [keirtan?] and [dhune?]. Chanting or meditation; do that. It serves a greater purpose. It calms the mind. It calms the mind.

If you have to read, why read novels? Because there are only thirty two basic plots. [LAUGHTER] Yes. In all novel writing there are thirty two basic plots, nothing more. Not a single one more. They just get mixed about. And if you want to write novels it's very easy. You write under the thirty two plots, throw them in a hat, shake the hat and pull out a couple, you have a new plot. You see. So there's nothing there. Read good books. Read the books of great masters.

Let the minds be channeled into goodness, into higher levels of thought. And those higher levels of thought, if you must think, if you must think, and with that what is so popular today in America? Altered states of consciousness. What does that mean, altered states of consciousness? Consciousness can never, ever be altered! You progress from a narrow awareness to a wider awareness. Call it consciousness, if you want to, but never altered. There is one consciousness. And that one consciousness pervades us all. There is one mind which is in us all. But what are you observing? The little waves. Forgetting all the time that it is one ocean, and calling the wave little individual minds. It is one mind, and, of course, one spirit. One spirit, in reality.

Now, for the purpose of definition, we have divided all this up so some understanding can be gained. But at the basis of it all, there is just this oneness. Nothing else exists except the one. And then theological people say that God is omnipresent, and at the very next moment they say, "You give me my daily bread." Now, there are certain truths in these things, depends what and how you understand it. But if He's omnipresent, He's everywhere. And that is why I was telling someone, a scientist, the other day that you are trying to capture this subtle, Divine energy in a test tube? You cannot do it. Because the test tube too, is also that Divine energy. Huh? You see.
How much time have I got?

VOICE: [INAUDIBLE]

GURURAJ: I'll go on all night. [LAUGHTER] My beloveds, there is so much to say. I could talk for hours and hours and hours. But I could say it all in three words: I love you, for you are none else but me. Thou are that. And that is in me. Tat

twam asi. Ah, and we go a little further: Brahmasmi. Brahmasmi. All one. All one. All one. No separation. No dividing line. No division in the vision, that is what we aim for. For truth is one. I and you are one. So beautiful. And we don't try. We don't try with a kind of conscious effort.

There has to be effort in the beginning stages, and that effort must become effortless in finding that oneness. A naturalness, to be oneself. To be what one really is, is to become natural. That means in tune with the laws of nature and not against nature. Then you become like this beautiful flower, giving off its fragrance to the world to enjoy. We're all flowers. And by creating this harmony of mind, body and spirit, you are not only beautifying yourself, for it is the nature of the flower to be beautiful, but it also enhances the beauty of the garden; the environment is improved.

And how much more is it not enhanced in the environment of an ashram. I wish every person, every American, seeing that we are in America, could spend out of his three score years and ten, just one month in a good ashram where love and devotion is taught. I've seen ashrams, you know. And it's a pity I haven't got a bunch of feathers here. I've seen ashrams and ashrams and ashrams. But as soon as I walked in here, I felt totally at home. Totally at home. I've come home. That's how I felt. So much love. Look at the shining faces.

When I came guru Dev was resting after a long journey from Virginia. So what did I do? As I walked around greeting everyone, I was watching every face. The tree is judged by its fruit. I want to see the fruit, then I will worship at the tree. Ahh. You see, how beautiful. I wish everyone could come here for one month. Just one month, that's all. It will, start you off. I even told my children here that, okay from the centers we haven't got and ashram here in America yet, if you want to spend a little time, a few days, come here. Come here. Good.

Now, I will end off by telling you another little story. You see. After God created...this is a very favorite one of mine. It's new to you. [LAUGHTER] You see, after God created this world and everything, this universe, you know, He was tired. So He thought, "Let me have a little rest, and at the same time see my creation." Like I come here to America, and England and all over the...around the world, you know, to see how the centers are functioning. And at the same time, also, you know, a little bit of rest, perhaps which I don't ever get. [LAUGHTER] Nevertheless, so He came down to Earth. But when He came down to Earth, people were still bothering Him. You know, this problem and that problem and this problem, you know, people have the way of turning a molehill into a mountain. Yah. Smallest little problem: "Oh, Guruji, Guruji, Guruji." Nevertheless... [LAUGHTER] So, so God got tired. Now, He had a council of advisors, you know. So He said, "Look. what shall I do, I really need some rest now?" So someone advised. He says, "Look, why don't you go up to the Everest, top of the Everest." He said, "I know if I go up there Hillary and Tenzing will climb Everest, and then they will tell everyone and there will be ques and ques again, so I will have no rest." So someone advised. He said, "Go to the moon." So God thought, and He said, "Look, I will go to the moon. That is very nice of you to tell me that. But one day

those Americans, Armstrong and all those, you know, they will come up there with their rockets. And then everyone will know, and all will start following them and still bother me all the time." And then He didn't know where to go, you see. So He called His council again. And now I can't remember if guru Dev and I were on that council. [MUCH LAUGHTER] But some... [LAUGHTER] But some smart member of the council made one suggestion...

GURU DEV: [I think they said that's you?]. [MUCH LAUGHTER]

GURURAJ: ...made one suggestion. And he said, "Lord, You go and hide in the heart of man." [LAUGHTER] Yes. Yes. "And when man discovers You in his heart, he will be so evolved that he won't bother You anymore. [LAUGHTER AND APPLAUSE] Good.

That ends the talk today. Next time I come to America, I definitely will, if I'm welcome, I definitely will come again. [APPLAUSE]

[END SIDE ONE] [TAPE CONTINUES ON REVERSE SIDE WHERE SIDE ONE ENDS]

GURU DEV: Now, you know the secret [why?] so many people are here. [LAUGHTER] Yeah, I'll just keep it for the end. [LAUGHTER] [PAUSE] That was fine. You are looking at me, I had to say something. [LAUGHTER] Yes.

VOICE: Sounds very familiar.

GURU DEV: Sounds familiar? [LAUGHTER] Well, the same feather. [LAUGHTER] It's nice to hear the same, many ways, through many mouths. At least some of you [would know?]. I think he was right, because Guruji also said that, yes . [MUCH LAUGHTER] [INAUDIBLE] [May I have the mike?]? Mind has that tendency [??????] to doubt. Could that be possible? Is it true? [Though?] if everybody says the same, then, "Oh, I [?????]." Because everybody says, it must be true. It's true. That's why one should not hesitate to listen to all that.

[HE IS INTERRUPTED AND HAS A DISCUSSION WITH HIS CHELAS]

GURU DEV: [INAUDIBLE]

***** END ****