

RAPID FIRE

INTRODUCER: This is a satsang with Gururaj Ananda Yogi, USA 1981, Number 38, recorded at Techny Towers, in Illinois.

GURURAJ: Good. During every course we always have a Rapid Fire session which means try and get as many questions in as possible, and of course, shorter answers instead of one answer taking the entire satsang. Would that be a good idea for this morning?

DOUG: Yeah, we have a question but if you want to do the Rapid Fire, that's fine. I haven't had any warning of that but...

GURURAJ: Oh, but these things must just come up. In other words, it's sort of impromptu exchange, therefore we don't give them warnings and things. [Laughter]

DOUG: For those of you who haven't been here, what that simply means is that we ask questions that aren't terribly the answer which will not take the usual time, so it's kind of a more simple direct question with a quicker answer so that he can do many of them.

GURURAJ: Yeah, on anything how to bake bread, boil potatoes, anything...

QUESTIONER: I have a question.

GURURAJ: Yes.

QUESTIONER: I know you mentioned that the child in the womb has some degree of consciousness. Is there a consciousness in the fetus from the start or from the beginning of pregnancy?

GURURAJ: Yes. Consciousness is something which is totally indestructible and is eternal, so it is not only the fetus that has consciousness but the entire womb is consciousness itself, for everything existent is nothing else but consciousness.

And of course the higher the development the greater the recognition or cognition of that which we call consciousness. But at the age of about six or seven months the fetus starts remembering who it is and what it is. So, when a baby is born we must not think the baby knows nothing. In other words, it is becoming aware of itself once it leaves the womb, and as time passes, the awareness grows and grows until it starts recognizing its environment, and the very recognition of the environment is proof enough of the consciousness that the infant contains within himself. And that of course would be an individualized consciousness. So when greater and greater recognition grows, the individuality grows and the child assumes a personality. So from the assumption of the personality the path of progress would be to de personalize himself until he becomes the entirety. And that is the working. So everything is consciousness. This table has consciousness, this plant, these flowers, shrubs, that gong ah! great consciousness there.

QUESTIONER: Consciousness is not the soul?

GURURAJ: When we say soul one has to differentiate or really qualify the word what we mean by soul. Now in many theologies or philosophies soul is interpreted as the spirit, but really speaking it is not spirit. The soul is actually the personalized aspect of the divine spirit that is within man. So although everything is just but one, these differentiations for the sake of evolution and for unfoldment and for explanatory purposes we divide these things up into soul and spirit and mind and body, but it is all one, really. Because if a person asks where is your soul, that question becomes a non question because you are the soul. So, every cell of your body is the soul and if we study this holography we will find that even the teeniest bit of the picture would contain the entirety of the picture. So every cell of your body contains within itself the entirety of your soul or consciousness in its personalized aspect.

QUESTIONER: Then why do some suggest go to the heart to find the soul of your soul or God?

GURURAJ: Why do some suggest?

QUESTIONER: Yes, instead of going to the cell like your palms or your fingernail?

GURURAJ: I didn't get you. What about your fingernail?

QUESTIONER: Why do some Eastern philosophers suggest to go to your heart to find the soul of your soul or God, instead of saying...

GURURAJ: Some Eastern philosophers you have answered it! They have their own personal definitions of things. What they really mean is to find the core of yourself, and they do differentiate. They cause the separation that there is a soul residing within you. It does not reside in you. You don't own a soul or possess a soul. You are the soul. You say, "Oh, he was a merry old soul," that kind of thing. So, what soul are we referring to? Now, that soul that we talk about can also be equated to our subtle body or the mental body of ourselves, and there is no difference between the mental body or the subtle body and the grosser body. It just assumes different aspects of the same thing. So, for example, if we can take a plant. Now the leaves here are tangible, but yet that which invigorates this plant is the sap which is intangible and yet without the sap being there, this plant would not have any tangibility. The senses would not be able to perceive it and what it actually is is solidified sap that brings about the solidity and that what we see. Water vapor might not be available to one's sight. One might not see water vapor and yet the same water vapor could become water and the same water could become a solid block of ice. So there is no difference between the vapor and the ice, but just different aspects of it caused by condensation. So, the soul is the body, the body is the soul; the mind is the body, the body is the mind, and just for the purposes of definition we use these various terms. So, man does not possess a soul and you do not need to go into your heart to find the soul you can go into your toe and find it there, too. [Laughter] Lovely. Lovely. Next.

QUESTIONER: With Christmas time just around the corner, there is so much depression and they say there are more suicides during this time of year than any other time. How much emphasis should we put on gift giving, Santa Claus, what have you?

GURURAJ: Santa Claus is a so called myth as far as the elders are concerned. But it is not mythical as far as a child is concerned. A child believes that there is a Santa Claus, so when a present comes a child thinks that Santa Claus has brought it. Meanwhile, the parents, while the child is asleep, has put it in the sock. But there is one value in this belief that at least we are teaching the child in this way that there is something higher than himself, that there is a gift giver. In this symbolic way we are teaching the child that there is a power of grace that gives. So when children have the belief in Santa Claus we should not destroy that belief. They outgrow it themselves as they gain greater and greater understanding. But the whole gist the whole meaning behind it is this, that there is a power of grace existent which is

a giver and not a taker. So, when they have that thought in their mind, they naturally would emulate that in their later life and become givers. So, that is as far a child goes.

Now when it comes to exchange of presents at Christmas time, it started with very very good meaning. But nowadays it has been so misinterpreted. "Oh, I gave Auntie Mary a crystal vase and she only sent me a [t'penny ha'penny book?]." Huh? Do you see? So it has become a business. It has become an exchange, and the real beauty of gift giving has been lost because any gift that is given one should never expect a return. A gift should be more in the form of appreciation of anything appreciation of friendship, appreciation of the relationship one has with the other. It is also a kind of remembrance. The true essence of it we are talking about, and not the remembrance... we might not remember at all the person concerned, but we try and impress the person by letting the person know that, "Look, I have remembered you by sending a card or sending a gift or something like that." And then you come home and say, "Gor' blimey, I spent five dollars, could have bought for two dollars." Now it loses all purpose. A gift should be a symbolic form of the exchange of love between two people or whatever the case might be. So, the giver is always the gainer in everything in life. The more you give, the more you receive. That is a natural law which is totally indisputable.

A person came to me who was in difficult circumstances in his business. He says, "What must I do now?" So we worked out a plan how he could increase his business. We went through his balance sheet and with me having the background of a chartered accountant, I am capable of discussing his business problem with him. So he worked out a plan how he can, if he really does work, how he can come out of his problems. I say, "Do this. Fine. But do something else also and that is just give to anything you feel worthwhile and you would see how it rebounds back on you." So we find in this world many takers. They talk a lot, you know, just empty words. They would go to a restaurant and for two people they'll spend twenty, thirty dollars for an evening. But they'll pass a poor person on the road and would hesitate putting two cents in the purse. And yet that would have greater value than anything else, for the giver is always the receiver.

Now it is human nature human nature is very lecherous, grabbing most natures I mean I talk of personal experience. You have people coming to you demanding most of your time as if they owned you demanding most of your time: they want this done, that done, that done, that done, and write you long long letters but they'd never think, "Let's put a dollar bill in Gurujji's envelope so that at least he can buy himself a little bottle of eye drops." Okay. No, they don't. But then, the person on the receiving end, how should he take it? And these thoughts, naturally being human, would arise in a person's mind. But then a person of spiritual qualities, of a certain spiritual height or stature, he would say, "Why not? Isn't it my dharma to give?" And in this way, you know, the giving takes place. So, although in reality it should be a two way street, it does not always happen that way. But we ourselves must never forget our dharma and that is important. So that is also within the framework of gift giving.

So, a gift does not only take the form of anything tangible or anything of monetary value. The greatest gift you could give a person that's in trouble is to say some comforting words, for example. And I have found through personal experience, that just one word spoken very casually has had so much effect that it has transformed in hundreds of cases and I've got letters and letters to prove it, that just one word casually spoken has transformed a person's life where a person's life has been so dull and dreary and it has been transformed into a greater joy, happiness and gaiety. So these things are important. So gifts are not necessarily of tangible value, but they could be given in so many different ways. Someone comes to you in trouble and just even a few words of comfort helps. That is also a gift. A gift means giving, giving in whichever way and in whichever form, for to repeat again, the giver is always the gainer. Always.

So if we develop the giving spirit, so much happens to us. Our own personalities get transformed because when you give you become charitable. That is a great virtue. When you become charitable you become kind another great virtue. When you become kind you become compassionate. When you have compassion in you, you develop greater and greater sympathy. When you develop that sympathy you would feel the problems of the person and that very sharing of someone else's problems can lighten your own problems, too, as well as lightening the problems of the person concerned. So, with the small idea of giving, all these great virtues get developed in us spontaneously, without awareness. And is that not life, really? Is that not life really?

I do remember this story by Victor Hugo, Les Miserables, and there's one passage there which I read when I was a small boy but I have remembered it all the time it sticks in my mind, all the time! This one man stole a loaf of bread and he was hounded by the police. I'm sure you know the story. And here he took refuge in a church and he was so broke that when he was leaving the church he stole a pair of candlesticks silver candlesticks, and as he was going out of the church the priest was there and the priest said, "My son, life is made to give and not to take." Very beautiful.

So, all this falls under the department of gifts and giving. It must not be done with a motive, that, "If I give Auntie Mary this, what is she going to give me?" Then that becomes business and then it ceases to be a gift. And of course the greatest gift one could ever give anyone is the sincerity and the purity of the love that is always within us, and when we say pure love we mean cloudless love in its pristine purity. And that is great giving.

So this businessman he started giving although his business was in trouble he started giving to this charity, that charity, and the law of nature works that way you can really not define it, but somehow or the other his business started increasing and his problems started disappearing and he's a very prosperous man today without the worries that he had in his particular sphere of business. Try one thing. Take a few cents in your hand every morning and just throw it away. Don't see where it falls, just throw it away. Someone will pick it up. Sounds so simple. Sounds like nothing, doesn't it?

But in six months time you will tell me the results of it what would happen within you. Okay. Little experiment. All you have to use is a couple of cents, it's not going to cost you too much. Okay, fine. Next.

QUESTIONER: I notice that you're always interested in circles.

GURURAJ: Circles! Yes.

QUESTIONER: Could you explain the significance of it? For instance, you say don't break the circuit when you meditate this way. Now there are some schools that meditate with their hands out like this, as if they're going to catch God as if he comes down on them. And they sit this way by the hours... very uncomfortable. In fact one group they had watchers come around any time your hands moved and they part your hands back surrender like that. Would you explain about the circuit idea and what we're circuiting whether it's the right, left brain or what?

GURURAJ: When you do meditation you are gathering together all your energies. In meditation you gather together all your energies. Now the adept who has an abundance of it who virtually becomes a channel for the energies, he can meditate in this way where he is after gathering those energies very consciously and spontaneously he is sending it out to the world. So that serves the purpose. But for the novice still not well established within himself, still not well integrated, he should always hold his hands together. Now, holding hands together is also a form of prayer, a surrender. You know when we pray we always do that. So it is a form of surrender. Fine. And the other important thing there is this, that with the recharge of energy, we are not solvent enough yet to give off those energies. So we preserve those energies within ourselves to strengthen ourselves.

Now I know there are many schools that believe that they have to have the hands this way, and yet they don't know the meaning of this. It is symbolic. These three fingers represent the three gunas that constitute the universe: tamas, rajas and sattva. Fine. These are combined with the represents all the relativity of life. So this represents the Absolute factor, or Shiva and Shakti the manifest and manifestation and after transcending and having control over these gunas, one combines the relative with the Absolute. That is the significance of that. You see? And many people will sit "Ah!" You see? But we have found this through experiments at the universities in South Africa. We have used electrodes to measure energy levels and we have found that by holding the hands together it is not only reverence to a power that be, but we have found that the energy level in a person rises more measured on these electronic devices than if he had his hands apart. So even if you don't sit in a semi lotus like this, and you sit down on a chair, it's nice to have your feet

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together or your feet touching instead of being apart and your hands touching. You form a sort of wholeness with you. And as the energy flows through you, why let it escape out? Let it re enter you again and regenerate itself and regenerate all the time creating greater and greater momentum and preservation of the energy. Many times I have people around with me meditating, and as you said, they come and separate their hands. I go and put their hands together. That's the whole idea behind it, and this has been scientifically proven that instead if you are not in this state of that high solvency, then preserve what you have to strengthen yourself always.

It's good for a great good yogi spiritual master and when a spiritual master meditates, he does not think of himself at all. His thought is always centered on all those around him. I have for example myself, let me talk of myself, it's better I have albums of all our meditators. As a matter of fact, my walls are covered with these group pictures that we take at courses, and not a single morning goes by that I don't turn over the pages and just glance over the meditators that we have. And as I am doing that there is a prayer and a thought force welling up all the time directed to each and every one. And then of course in some special case a person is really in trouble someone's letter comes and then of course I would spend much more time on it meditating for the person trying to channel those energies to the person so that the power of grace or gurushakti could help to lessen the problem, and if not to lessen the problem, to give the person strength enough to face the problem in such a way that the problem does not hurt so much as it would normally hurt. That's what we do. Not only that, the connection between the guru and the chela is forever maintained. It's a matter of direction, and what tools do we have of directing? The tools we have is thought. Thought is man's greatest enemy and thought is man's greatest friend.

So we can use it in such a manner that thoughts are directed towards people and we know, for example, in absent healing and in doing this where a person is ill and we would sit down, visualize the person in the mind and see the person covered in a blue haze and invariably we'd find the person being helped because those energies are so powerful subtle energies that there is no time or space for those energies and it can pierce to the thickest steel walls that could ever be made by man or by the angels. Very very powerful. And everyone has this experience of the power of thought where you are thinking of someone and here the person knocks on the door. Most times, here on courses, too, I'd think, "Ah! A cup of tea would be nice." And someone pops in with a cup of tea. You see? And this keeps on happening all the time. All the time. I may think of a person and here the phone rings and it is that person on the phone. Everyone experiences this some perhaps in a more powerful form, some in a lesser form. It happens all the time. Next.

QUESTIONER: I know you said it happens pretty often, you know, and it does to me, too, but I often wondered are you transmitting to receive this or is it just the person how would I say that? Are you a cup of coffee, I'm hungry for a cup of coffee. At the same time someone walks in with a cup of coffee. Is that person are you transmitting or receiving?

GURURAJ: Ah hah. I get your point. Right. Now, you don't think who's going to bring you the cup of coffee you think of the coffee not who's going to bring it to you. That, too, can be done, but it's unfair. Who are we to command other people's mind? But you think of coffee and the coffee must materialize. For God's sake, it must! [Laughter] Right. Now as far as gurushakti goes I think that's what you really want to know about. Gurushakti is like a transmitting station. Now there might be five million radios in the area and the transmitter is not aware of who's tuning in. It depends upon the person, the radio, to tune himself to the transmitter and pick up the broadcast, you see? And the broadcast that gurushakti, that power is always there. So the transmitter or the guru does not even need to be aware of who is tuning in and who is drawing from that energy.

Now, in order to be successful for that, one has to have one's radio well tuned and the valves must be working well. They must be in good order. If it's a small two dollar transistor set the reception might not be so good, but if it's a bigger set the reception will be better. So, that depends entirely upon the individual person. Now, if a million people pick up the broadcast, they do not pick up the broadcast in a million different pieces. The beauty is this, that everyone picks up the entire broadcast. And yet it is just one transmitting station. You pick up the entire symphony. For example, "Bach's Headache in E Minor" [Laughter] you pick up the wholeness of it on your radio, and so does everyone else. See now, that is the divine force. When we say we believe in God, have faith in God, this, that, we pick up that God, or whatever you want to call it in its entirety and not a little bit of it. Like the radios and the transmitting station it works on the same principle. So what we have to do is get our radios in order so that they could receive well. And gurushakti is a practice whereby you consciously tune yourself on the right wave length and on the right meter to pick up that particular broadcast. That's all we have to do, really. It's very simple. Okay. Next.

QUESTIONER: Gururaj, we've been recently reading in the Midwest about two young boys one from South Africa and one from the Midwest about nine or ten who are suffering from a disease whereby their bodies they have bodies of seventy year old men at this time and I was wondering if you could explain the spiritual reason for this particular disease.



GURURAJ: That their bodies have become prematurely aged? Well, there definitely is a physiological factor involved in that and not a spiritual factor. When I say physiological factor I would include within it the karmic factor as well the past experiences of the child in lives before, perhaps. And that is as far as it goes, for the spirit within each and every one is never young and never old. It was, is, and always will be. And with a seven or ten year old child, you know, having the body of seventy, it might normally even scientists call it a freak, but I do not believe in freaks and accidents. These are all part of a plan formulated by the person himself in a previous existence. It is an experience necessary for the evolution of that person concerned. Sometimes being a karmic and physiological problem there might be no cure. But, through spiritual practices when the spirit is infused in those problems, the problem definitely would become lighter. A person could be very troubled and very worried, and if the person is well established in meditation, for example, he comes out of meditation 15, 20 minutes, half an hour and he will find that the problem is not really as big as it seemed. And the human mind is cut that we tend to exaggerate our problems. We create mountains out of molehills, and yet if we look at a problem objectively which through the practice of meditation help us to do, we will find that the solution is inherent in the problem. There could be no problem at all in the world without the solution not built in because the solution is the obverse side or the reverse side of the same coin. So if you take the heads, you take the tails as well. But what do you focus on? That is important. So, these little things happen in nature, and they don't happen.... people call it freakish, people give it so many labels, but it is a karmic force that has to be experienced. A case like that which you mentioned is uncommon, but what about a child that is born deformed? What about a child that is born a spastic child? Or a mentally retarded child? Those are very very common things we have, and that is also working of the law of karma. And now you can ask whose karma is it? Is it the child's karma? Or the parents' karma? I would say it is the karma of both because the child needs to go through that period needs to go through that period and in that even if it's a mentally retarded child, it also learns lessons perhaps not on the conscious level, but on the subconscious level it also learns lessons, and the parents also learn more in learning to care for someone that is so helpless. That is also a gift. That is also a giving where you would spend most of your time attending the child. I know. My wife... we had a spastic child that passed away at the age of five and a half, and I know how she used to care for the child practically twenty four hours a day. What a giving. What a beautiful purification. What a transformation that occurs in the mother or the father just by that. So, if we have a child that is ill formed or deformed we must really thank the Almighty for sending that child to us. That child is sent to us to teach us certain things that we have to learn, for life is none else but a school to which we have come to learn and develop. You see?

So, one should look at things in such a perspective where the problem ceases to be a problem and becomes an opportunity for us to grow, for sooner or later if not now, five years later, ten years later, twenty years later, in your next

lifetime perhaps you will still have to go through those so called problems and so called experiences. You will still have to go through it. I would rather prefer going through all those problems now instead of postponing them and postponing them and postponing them. You see? Now if we look at these things in this light, you will find that they are not really problems, and all problems in life are so transient. Something might be problematic today and tomorrow it ceases to be so. And therefore theologies teaches you to have faith and things they have their values. We go a step deeper by strengthening ourselves through meditation because faith, although it has its value, has really deteriorated. The real import of it has been lost and people instead of having faith, proper faith they indulge in blind faith. Right. So, we do all know the old saying when it comes to a problem that, "All this too must pass." Nothing is permanent. When you fall asleep in the waking state there is a problem when you fall asleep, where is the problem? There's no problem while you are sleeping, and yet in the waking state the problem is so huge and vast. But in your sleep state, the problem is not there. So what does this mean? This means that your problem is on that very small little bit of the conscious level of the time. That is the area of all the problems. So when the conscious area of the mind is put to sleep, the mind does not disappear but the problem disappears for that period of time while you are sleeping. Now, this can be practiced in the waking state of life. The sleep state is natural and normal, but it can be practiced in the waking state of life by finding this harmony, this integration within oneself, the Kingdom of Heaven within which we spoke about last night. Doug was telling us something really nice last night at the dinner table of a sermon he was giving. I think it would be nice if you would repeat that. It's really beautiful. I loved it heaven and hell. The origin of Heaven and Hell.

DOUG: Now?

GURURAJ: Now, now, now, now, yes. While we are on the subject.

DOUG: I was speaking of heaven as meaning the inner harmony that's technically what the word means. It doesn't mean something up there or down, you know, whatever. It speaks of the harmony within oneself. One is seeking the kingdom of God or the kingdom of heaven and both words that mean the same. You're really seeking that harmony. Now of course everything has its opposite and what's opposite of that? We use the word "hell." But in terms of harmony, it would be then disharmony, and what is disharmony? Disharmony is to be in separation. So the word when they were writing the English bible and had the Greek they thought well now they are going to have to find a word that means in separation. So in the English language the old English had a word spelled h e l l, which meant to be in separation, to be

walled off from, to be in disassociation, and they used to use it in the old English that way. They would say that they were helled which meant that they were in separation or walled off or...

GURURAJ: Imprisoned.

DOUG: So they used a word which meant exactly what they wanted. Now of course time has gone by and people forget what the old English word meant and now we've got this other word which has a geographical place attached to it.

[END SIDE ONE]

GURURAJ: How beautiful it is. Now we say that oh, Hell is down there below and Heaven is up there. No, it is all all within us. The difference is harmony or disharmony within us. So we can go through hell and all the fires of hell. That is very true. That is very true. It is not the fire that we know of that burns like lighting up wood it is not that fire. But it is the fire of that dis ease that we suffer, and when the mind feels troubled that is the fire of hell. You are burning inside. That is hell. And when you feel at harmony within and that is heaven. So, "Seek ye first the Kingdom of Heaven within" seek ye first the harmony within. That is what it means. He's a brilliant guy, you know, that fellow. Next.

DOUG: This will probably have to be our last one. Make it a good one, Jamie.

JAMIE: Yes. There's a poem that I like Guruji, that begins, "Getting and spending we lay waste our powers." Please comment.

GURURAJ: Getting and spending we lay waste to our powers. Where does this saying originate?

JAMIE: I don't know. [Laughter]

GURURAJ: Umm. Getting and spending. That's the law of life. You are not to gather. As it comes in one way, it must go out the other way because that is the basis of all the laws of nature. You are not to be the gatherer. You are only a caretaker of all your possessions which you call your possessions you own nothing. But you are the gatherer or the caretaker of various forms of energies, hmm? They could be philosophical, they could be metaphysical, they could be

economical you do not own it. It must forever be in circulation, for the entire universe exists only because of motion and everything must be in motion in the relative plane of existence. It all has to be in motion. Therefore, nothing must be hoarded. You know the beautiful Biblical story of laying up stocks in the barn. You are not supposed to do that, laying up stocks in the barn. Nothing wrong in something for a rainy day, but you have no right to the barn and neither all the hay you stack up in the barn, for the lightening can strike at any time and destroy it all. You see.

So, if everything is kept in motion and this also reverts back to the question of gifts if everything is keep in motion you will find that the waters in the river the river shall never be empty. It's in continuous flow, and the rivers that pass away to the ocean will be replenished by the waters that come from the mountains. A continuous flow. And by having this flow, you would find that all the giving is no dissipation, but it leads to the vastness of the ocean. Though it comes from a small little spring in the mountain, those waters of the river, it ends up in the vastness of the ocean. Stemming from our small little minds it ends up in the vastness of the heart the heaven. So, from hell to heaven we proceed. In other words, from....

QUESTIONER: Gururaj, if you're to give love and meditate with your hands together back to the meditation if you're keeping inside that, are you suggesting that just the guru then can extend the love out rather, if someone were to try to do that who is not attuned, that they couldn't?

GURURAJ: Uh huh, I see what you mean. No. No. It is not the sole monopoly or it is not solely patented by the guru. No, everyone does it, but the novice must not do that through meditation. You are not on the full practices yet, and when you get the full practices, one of them would be gurushakti which you direct to the other person. So there are various forms of meditation where you give that, but when it comes to building up of the energies, laying in store those energies so that they could be given and when the sufficient of that spiritual energy within you, then that giving becomes powerful and forceful and not just wishful thinking. So, love, too, as it comes to you, must be passed on so that it becomes more and more powerful and it regenerates itself all the time. So it is not only the guru's prerogative, but it is the duty of all, for that which we receive is never to hold and keep. Pass it on, pass it on always. Hey, that sounds like a poem! I must write about that.

Twelve o'clock.

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