

RAPID FIRE

INTRODUCER: This is a satsang with Gururaj Ananda Yogi, USA 1981 No. 40, recorded at Techny Towers in Illinois.

GURURAJ: Good. I've had a request last night, Doug, from about half a dozen people to have another rapid fire if you'd like that, so that people that have small questions and they'd like to....

DOUG: Okay. Who would like to start off then? As long as they were requesting it, there must be questions.

QUESTIONER: We discussed one of the tapes that you made to a minister and we tried to explain to him what you meant by the fact that there is no sin. You know, there is no sin, and he had quite a problem with it. His comment was, "Well, if I stole your pocketbook you would just nonchalantly say, "Well, you can have it." It was quite a problem to explain it to him.

GURURAJ: Good. Fine. What is meant by there is no sin? In reality is there any sin, or is it a moral injunction made by man? Now, we do know that good deeds would naturally have good effects, and bad deeds will have bad effects. The entirety of all theologies is based on this principle of sin. Where religion could not win people with love, they threatened people with eternal damnation. In other words, they put fear into the people's minds. Now in order to put fear into the people's minds you've got to give them a reason and tell them that "this is a sin." Now, what we regard to be sins is totally different from time to time, from country to country, place to place. It would be a sin in our Western world to have more than one wife, while in the Muslim world you're allowed to have four wives.

Now, say a person steals. We could call that a sin if we would look at it on the surface. But if we try and study the motivation of it, what would we find? What was the motivation in committing the crime of stealing as you mentioned? Like the story I mentioned the other day by Victor Hugo, *Les Miserables*, where this man stole one loaf of bread because his children were starving and of course he was hunted down for the rest of his life and even when he achieved success this was held against him. The motivation was to save four children from starving, from dying. Would that we call a sin? It was not for himself.

Now, let us take the other extreme where a person steals and he just can't help stealing, it is inbred in him and he just has to steal, that becomes his profession. Now, let us study what goes on in that person's mind. Is the person mentally ill? Not that we are justifying his acts, we are trying to analyze the basis of these things. Is he suffering of some kind of

illness that will not make him do an honest day's work and earn a living but doing it that way? And, if we look at it from the energy viewpoint, a thief has to use more energy and more thinking power than an ordinary working man. He uses up more energy. You see? Now, if he keeps on doing that it is definitely due to some mental aberration. Prisons today are places that breed greater criminals. A person locked up in jail for a while he comes into contact with others and he comes out not reformed or bettered, but he comes out becoming a worse thief suffering of a worse mental condition. So, on the surface a thing might seem wrong, but if we can see below the surface and the motivation and how the man's mind is working, then could we really call it a sin? For Divinity is a neutral energy: it is neither good and neither bad it is neutral. As far as the highest form of Divinity is concerned, that force is not concerned at all with what you do. But we must take into account the factor that all the things we do should be within the flow of nature and not against the flow of nature, and by doing this our lives can become smoother.

Now, all people are regarded to be sinners, and I have a great objection to that. The objection is this: that theologies plant in your mind the thought you are a sinner, you are a sinner, you are a sinner and you start believing you are a sinner and that makes you a sinner. If you say, "I am sick, I am sick, I am sick," you will start feeling more and more ill. But if you start with saying, "I am not a sinner, I am Divine," and you will soon assume the qualities of Divinity. So, there is such a thing as sin but not to the extent in which theology defines it. Sin is something there to the extent of how much it can harm you your evolutionary growth. Is it being blocked? Is it become stagnant? You never go back, by the way. Evolution is never retrogressive. Some of the Hindus they believe that if you live a bad life, in the next life you will be born as a dog or a cat. That is not true. Once you have reached the human level you will always be in the human level and you will rise above the human level into another dimension. So, if you were such sinners, then how could you rise to a higher dimension? You see.

Adultery. If it is committed, if adultery is committed we're talking of all the commandments, and they were very very applicable during those times and we have got to take history of those times into account because of what was happening then in a totally different setting might not be happening now. Adultery, right. What would you advise a woman who has perhaps married someone who is impotent and could not fulfill her biological needs? You would say, "You abstain." That's what the priests tell you and in many religions they are supposed to be celibate, but they are the most uncelibate people I have met. Okay. Now, that woman is advised to suppress those desires. Now by the very act of suppression, where will she land up? Where will she land up? In a mental institution. She will be developing so many emotional problems. Look, I am not supporting, I am not condemning, and I am neither condoning, but I am trying to give you different angles of the same situation. So, if certain needs are not fulfilled... for example, you just avoid going to the toilet for a week and you know where you'll land up in hospital. There are certain biological functions, the human body is made

for it, fine. Now, yet another factor adultery again. A man has fallen deeply in love with a woman love not in the sense of a physical need not lust but a deep communion with the heart and soul of the other person, and in the flow of the heart and soul the bodies meet and where the very act becomes something holy. Is that a sin? I'm leaving all these as questions for you to think about. For if man and woman can function in totality which is not done so much where the mind and the body and the spirit becomes one and in the very act of copulation you are totally lost. The woman is not there anymore. The man is not there anymore. Only one universal orgasm exists. Okay. Now in that flow which is occasioned by a deep love and not by lust because that is animalism, but this deep love is bringing out the God in you. Lust brings out animalism in you. So, if God is brought out in that act, is it a sin?

Now like that I could go through all the commandments one by one. So, sin remains a mental concept. It remains a mental concept and these concepts were formulated for the organization of churches, and to repeat again, the tool they used was eternal damnation. Now I had a chat with a couple. I am a very unusual type of guru. They'll tell you all the do's and don'ts; they'll throw all those scriptural books at you. I'm the kind of guru that's a very practical person and know what happens in the world and how we must treat those problems that we are faced with here and now and not the hereafter. Who knows of the hereafter? That, too, remains a mental concept here and now, how life could be happy and smooth without becoming a hedonist. So any action directed towards God becomes a holy act. On the surface it might seem sinful to those theologians. But when motivations and purposes and the overall picture is taken into account, sin ceases. So when a person becomes more and more integrated through spiritual practices, he or she would rise above good and above bad and then you become like a true guru: a law unto yourself. Because by then you have mastered all the laws of nature.

So, it is very difficult to convince our brethren in the churches about what is sin and what is not sin. I was speaking about this one couple. This couple fell in love with each other. They were both married, but such loving souls that know the value of love. And yet they did not do things surreptitiously. The other spouses were brought into the picture and the situation was so well explained that all consented and they are to be married soon. I gave them my blessings. For here you are you are living an existence just an existence with spouse that you might be very fond of, but that fondness is not the expression of God. Now you have found someone through whom and with such deep love that you could find God and express Him and make that concept of God into a living God. Now if you can do that you have my blessings. You go ahead.

What we need is the practicality of life. What we need is to tackle all the various kinds of situations that we are placed in. Because we are placed in certain situations because of past karma, etc., etc., we know that. But how do we handle it? Are we going to handle it according to the injunctions of theologies that were talked about and written down thousands of

years ago, or we are going to do things and handle matters as it stands today? So a new thought must be created in this world and not for now I tell you these words which I'm speaking about now are going to last for thousands of years. As man's mind is evolving more, then concepts, too, must evolve. The truth has to be faced that is what I am telling you. Truth has to be faced and not covered up as theologians do and philosophers do. Mystics like myself don't cover truth. They unfold the truth. Do you see?

So, all the kinds of understandings and moderations can be brought about. Be moderate in everything and even in moderation be moderate. A quote from Carl Walters at the dinner table last night. Beautiful. Beautiful. Beautiful. Beautiful. That's right. So it's how you view things. Now here's one little story which I might have told you here or somewhere. I go around doing so many satsangs I don't remember where I talk of what. You know the story was of that great yogi Milarepa. He says, "When I was young and ignorant I did black deeds. When I found some knowledge and wisdom, I did white deeds. But now I do neither. I've risen above it all." So the whole idea is to rise above the concept of sin. Don't say, "I'm a sinner. I'm a sinner. I'm a sinner." Say, "I a Divine. And please God, lead me in that path. Lead kindly light, lead Thou me on one step at a time. That's enough for me. That's enough." So, if you can give expression in any action that will lead you towards God, then it is a good action.

There was this one guru and he went to jail twenty times. Twenty times he was locked up and what he used to do when he used to see a policeman nearby is to pick up a stone and throw it into someone's window so that he could be arrested. Every time he would do a little act like that where he knew he would be caught and he would be arrested. So, chelas like you, you know, approached him one day and said, "Guruji, you know this is not nice, going to jail like that. What will people say, `You know your guru goes to jail every couple of months, huh? Bad man.'" So the guru replies, "I'm needed more inside the jail than outside here. Who is going to look after those people that's in jail and in the penitentiaries? Who is going to look after them? So every time I go in purposefully to teach them the meaning of life, and when they come out I promise you they'll be better people and different people." You see? You see? So this man breaking the window or pinching a couple of sweets from a shop, is he really sinning? This guru, is he sinning? Or is he performing a service? So, with all these little things I've told you and left many questions wide open, you decide. But the decision, let it be such that it takes you Godward. For to really love everything, to really love, then you know what God is. I love someone so so deeply I'd give my life for the person, for I feel that without that love, existence is of no use. And what do I see in that love? The absolute portrayal of my Ishtedeveta my personalized god. Where is the sin in loving that way when you see God in everything?
Okay. Next.

QUESTIONER: Guruji, you spoke of...

GURURAJ: The way you did that, I thought you were saying, "Heil Hitler." [Laughter] You see sin just let me carry on with this slight one. I just remembered something. Sin requires another sin sometimes. You see this woman went to a druggist pharmacist, you call them druggists here, don't you? and she told him that "Two weeks ago I was here to buy a plaster for my rheumatism." So the attendant there, the chemist, he says, "Yes ma'am." She says, "Now please give me something how to remove the plaster." [Laughter] Good.

QUESTIONER: Could you speak of forgiveness and the relationship of forgiveness to the chela's shedding of samskaras?

GURURAJ: The relationship of forgiveness to?

QUESTIONER: The shedding of samskaras.

GURURAJ: Uh huh. Yes. Yes. Who can really forgive? If you say someone does a deed and you say, "I forgive you," with what "I" are you forgiving? Is it a mental concept again? Is it just a thought that wells up in your mind to say, "I forgive"? You would have really forgiven if you will entirely forget it. Otherwise it is not forgiveness. For the very act of remembering what you have forgiven brings to your mind that deed. So, what do we do first? We first forget, then we forgive. Or you can do it the other way around, it depends on you. So, many people say, "Oh, I forgive." That is not the way to forgive. The proper way to forgive is to understand a situation in its entirety and find again the motivation: what motivated this person in doing this? And understanding the motivation you develop such a sympathy; you develop that mercy, you develop that compassion that you do not even necessarily need to forgive consciously. Then forgiveness becomes a spontaneous natural automatic act, and because of the understanding gained, the situation is forgotten. Now, when that happens, how is it related to samskaras? It helps your samskaras. It washes a lot of the dirt away because the tools you are using, as I have explained, are mercy, kindness, sympathy, compassion, etc. So by anyone using those tools in any situation, naturally smooths out of the samskaras, cleans up the dirt, and burns the seeds of karma. Right? Next.

QUESTIONER: One of the biggest questions that new meditators have after we initiate them is how to practice gurushakti. I would like to know how you practiced gurushakti as a chela of your guru.

GURURAJ: Ummm humm. Firstly, you have the belief, and later you have the faith, and later you know. It is like we sitting in this room and we believe that the fire is hot in the next room. [Airplane passing overhead] (Bye Bye. Bon voyage.) We sit in this room and we are told and we believe that the fire is warm in that room. As we approach the room we feel the heat, then belief turns into faith. And when we are one with the fire, then we know what fire is. So, the person that starts on the gurushakti practice, which is the strongest practice of all, he must be made to understand that the guru is nothing else but an ordinary person. The only difference between you and him is this, that he has the wisdom which you might not possess. And because of that deep wisdom that he has, he becomes a channel. In other words, there are no blockages in his system at all. He becomes a free channel for divine energies to flow through him to you. Good.

Now, it is not only the wisdom for that counts wisdom is good for explanation because people have minds and their minds have to be told things so their minds could be at rest. But the greatest quality we possess is this, that the true guru has merged into God. To the true guru, the Father and the son is but one. His whole life is lived in the oneness of God, and any action he performs is an action with the total consciousness of God. He lives God. But he could be such an ordinary person. Now most of you might know the Zen story. The man was asked the chela asked this Zen master, "Before you become enlightened, what did you do?" So the Zen Master replies, "I drew water from the well. I chopped wood. I made fire." "And after enlightenment, what do you do?" So the master replies, "I draw water. I chop wood and I make fire." But what a difference in the quality. What a difference in the quality. It is like sound: at a very low level you can't hear it and at a very high pitch it also becomes inaudible. But look at the range! So, same actions. Before the guru found his oneness with God he still went to the toilet and he still goes now. He had to eat food then and he still eats the food now, but at that time he ate food like a dog lustfully. Now he eats that food the same food in the same way but to him that very food is holy, becomes God, consecrated food. The very act of putting it to his mouth is holy. The very act of chewing it is holy. The very act of digesting it is holy. And the very act of its assimilation also assumes the form of Divinity. You see?

So, much a man becomes a channel a true channel of divinity. And what is that divinity that we are concerned with now is that universal consciousness. What do we mean by Christ, Krishna, Buddha, Mahavir is that universal consciousness; and the self realized man has captured within himself that universal consciousness by being that channel continuously flows through him all the time. So, when a new meditator is taught the gurushakti practice, the only thing that the chela has to do is to take his or her attention to that consciousness. That's all. And by taking your attention to that consciousness, you draw the energies of that consciousness.

Now consciousness is abstract. You cannot bring it to mind. So we use a concrete object. I could be a stone, it could be this glass, it could be anything. But it is better to have someone that knows and is wise and is self realized. So, you take your attention to your guru. You don't need to worship him, but there should be a relationship. It's a love affair. The relationship between guru and chela is a love affair where love is exchanged two way street and when the attention is taken to the guru, devotion grows, love grows, and when that grows gradually and the attention is taken, you will find those energies from that vast universal consciousness entering you. Many people do not feel it tangibly. Many people do feel it tangibly. But a subtle change occurs in the person. So what you're actually doing, you're actually living in the remembrance of God through your guru who is a concrete object. And then as that devotion and love grows to the guru you will find that that same devotion and love will grow to all around you, everything around you, because of that direction, that focusing. And finding that consciousness there and experiencing it in your daily life through these various subtle transformations that take place in you finding that divinity there, you will gradually find everything to be divine. Then you can practice the injunction, "Love thy neighbor as thyself," for thy neighbor is thyself. You can make your guru yourself, then it is easy to make your neighbor yourself.

So so simple. True spiritual practices are very very simple. Business gurus that teach business yoga make it complex so that they can earn more fees. You see? So it is in reality a contact with universal consciousness. It can be done through any object. Right. Christ, Krishna, Buddha, nothing wrong, but it is far better to have a live master than a dead one because that is one of the most important things needed here the impulse and who can provide that impulse to a human than another human? That is why from time to time and from age to age as the Gita would say, that consciousness embodies itself for the human touch, for human beings. You see how it works? So you are actually using a vehicle to remember God all the time. So gurushakti is not something sitting down, "Oh, my guru, my guru, my guru, he's got a lovely nose, he's got gray hair...." Bull.

Oh, if I could only tell you of the experiences of thousands of people around the world the transformations that have come to them through the grace of divinity through the practice of gurushakti. Thousands of things have happened. Then you can call them miracles and yet there is no such thing as a miracle. It is just an understanding of certain laws that people don't understand today. Like I always say, a hundred years ago if you were to tell someone a two thousand ton thing will fly through the air, they will tell you you are mad. Or if you were to tell someone that you can pick up the phone here to South Africa 15,000 miles away to Cape Town, within two minutes they will say you're mad. So all these laws are still not understood and today's world with its modern technology wants to prove things for themselves. They want to have proof, tangible proof. Not experiential proof, tangible proof. They want to capture Divinity or God in a test tube, little realizing that the test tube itself is also God. You want to capture God in God? That is the trouble with the world. So that

is the basis of gurushakti. I do gurushakti myself, oh yes. I have constant remembrance of my guru all the time although he is dead. As a matter of fact, I was on an English course when a telegram came and just about a month before that I went to India to visit him because I got a letter from his family that he was very ill. I went to visit him and as soon as I saw him the very first words more or less he uttered, were these: "I'm so grateful that you came. You have come to free me." My guru never had many chelas. He had one chela that was me. That's all. So I used to tell him, I said, "Look, let me work, let me organize ashrams for you, you can have hundreds of chelas." He says, "No. No. Who wants thousands of flowers? I want to grow one perfect flower." Sometimes when I think of him I cry. Am I really that perfect yet? That is my guru. The love. The devotion. And yet when first I met him he didn't even look at me. For eight months I hung around. Some days he'd shout, "Why is that piece of paper lying there? Why is this doing there, that doing here?" Shouted at me. I tried to question him about something and he'd turn it and he'd talk about something else. I used to ask him, "What is the meaning of this?" He'd say, "Close those curtains, please.

[END SIDE ONE]

And then one day all of a sudden he says, "Come, let's meditate." And that he said so gently, so softly those words still ring in my ears so gently, so softly, "Come, let us meditate together." That was my guru. Now, why did he ignore me for those eight months? I felt, what the hell is this? What kind of chap is this? I've traveled bloody thousands of miles to come to him, you know, all that, and he's taking no damn notice of me because I was used to being taken notice of, you know? And then in retrospect afterwards I started realizing what it all meant because I was an arrogant bastard: lots of money, working in the film studios with all the film stars, producers, directors, the works, money no problem. In younger days I was a nice looking chap, not too bad, presentable, pleasant, and all these lovely little girlies followed me around the supply was greater than the demand [laughter] brilliant student, ah yes, brilliant and the amount of awards that I won at college and universities, it's an arms long. Okay. Fine. So all this produced that arrogance in me hah! Me. Arrogance in me. So by ignoring me like that he was slowly breaking down my arrogance. He was slowly breaking down my ego, and when he felt that I'm about ready, he says, "Come son, let us meditate." And then after that day all the deep philosophical conversations and things were had. I made a tape in England I think it's about two tapes on my relationship with my guru, and some of you that have not heard it I would recommend because it tells you of the experiences that I've had with my guru and things like that. I don't know if we've got that in our library here we do, yea you'd love listening to it.

So I still remember my guru in my gurushakti practice because although it could be... guru means: gu is darkness, ru is light. He that leads you from darkness to light is guru. Shakti, as you know, is divine energy. Gurushakti then would mean that the energy or consciousness that flows through the guru to you. In other words, the power of grace that flows. That's all, you see? Next.

QUESTIONER: I wanted to ask you if you'd take that concept a little bit further. Does that mean that one can only have one guru? And if so, what place did the other important teachers in your life have?

GURURAJ: Very good question. Very good question. Before I met my guru I went from guru to guru to guru, and each and every one of them I revere because although they have not taken me to the final end, at least I have learned something from them. I've learned something from them. The sun gives light to the whole world, but a little lamp can give light to a little room. So, whoever it was, whichever guru and a lot of them are bullshitters (excuse the expression), but I learned something from each and every one of them and therefore I revere them. They are still in my remembrance, too, until I met Swamiji Pavitrananji, until I met him. Now, the purpose of having one guru is very simple and the purpose is this: one pointedness where your energies are not dissipated in various directions. I always tell everyone: listen to as many teachers as you want to. Go and listen to lectures. Read the books of philosophers and other gurus or whatever. Read as much as you can, learn as much as you can. And then what you do try and correlate what you have learned or read to what your guru tells you.

So, you learn different aspects. Truth is eternal. Truth is one. There's nothing new under the sun is a true saying of truth. So, learn, look at the truth from all different aspects nothing wrong. But by being one pointed, by being concentrated... I said before it's a love affair. If you could have your full concentration of love towards one object, one beloved, one lover, your growth is faster. You know the meaning of love better instead of phaluting around, gallivanting around with this one, that one, that one, that one, that one the energies are dissipated and then no such thing as love remains it is just a mental aberration. Because if you really love one man or one woman you don't need others. You really don't. So, therefore, the purpose of having one guru is because of one pointedness. The other purpose is this, that by association with one guru, over a period of time the guru starts knowing you better and you start knowing him better, and when the guru knows you better he knows exactly what treatment you need how to clear away samskaras or blockages or little faults or frailties. And then how do gurus act? Here's a quote from Ramakrishna. He says, "A poor physician will just prescribe medicine to the patient and if he takes it or not, he is not worried. The mediocre physician will prescribe medicine to the patient and try and convince. He says, 'Look, this is good for you because of that and that you must take

because of this,' and he convinces the person to take the medicine. But, the great physician he'll put you down on the floor and put his knee on your chest and pour the medicine down your throat." So, a guru has to use all methods, and some of them might seem very unconventional, but a true guru knows the final end. That is what is meant in the Gita when in the discourse between Arjuna and Krishna, Krishna said, "You and I have lived together many times before many lifetimes. The difference is this that you don't know it, but I know it." You see? Right.

Now, a true guru is a person that stands on the hill, to use an analogy. You are walking on a path, you don't know the way, so you take this path and that path and that path and you might get lost in the woods. But the guru is standing there on the hill. He can see the entire path and where it is leading to. So from atop the hill with his loudspeaker he shouts down, he says, "Turn right and then turn left. Stop at the traffic lights. When it turns green, go. Rest now." Like that. Like that. You see? So he knows the final end that where this road is going to lead to, and he would always lead the chela to the end where the chela has to reach instead of stumbling around in the forest. That's how it is.

DOUG: Time for lunch!

GURURAJ: Oh now, I've just about warmed up. [Laughter] You know, you people are going to eat there now but I had a complaint from the dining room. Some meditator was sitting at the table and took the napkin and put it in his collar like that. You know, the Italians when they eat spaghetti that kind of thing he was doing. So now you know that is not done here in America in a civilized country like this. I hope so. Yeah. So, the person in charge saw this and he told one of the girls or the chaps there, he says, "You know this is not done. Please go and tell this person of the American Meditation Society not to do that put the napkin on your lap type of thing. But, be very tactful because American Meditation Society they are very good customers of ours, they come to us once or twice a year, you know, and we don't want to hurt anyone." So this person thought, "Now, how shall I handle it?" So she goes up to this gentleman with the napkin stuck in there and she says, "Sir, excuse me, what will it be, shave or haircut?" [Laughter]

Now seeing that you people are going to eat, there's another one about a rookie. A rookie is a person who is a beginner soldier I'm learning Americanism very fast [Laughter]. So this rookie was passing the mess hall I don't know why they call it the mess hall it shouldn't be a mess, should it, places to eat?

VOICES: [Laughter and comments]

GURURAJ: So the rookie asks, "What are we going to eat today?" So the chef there says, "Oh, we've got thousands of things for you." He says, "Like what?" "Thousands of beans!" There's a few more, but we'll save them for satsang tonight. [Laughter]

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