

Gururaj. Namaste.

Questioner. Guruji, when we teach people the full technique, we ask people to affirm that they will consciously and to the best of my ability try to live a life of truth, purity and love. After receiving their Full Techniques, people are often uncertain what to do to develop this affirmation. Can you say briefly how we can begin to help ourselves?

Gururaj. The very affirmation explains itself and it is just a matter of common sense to be able to know what could be good for one and at the same time beneficial to others. When we say, we will try our best to our utmost ability to live a truthful life, in very simple ethical terms, it would mean that let us be truthful to ourselves, truthful to others, those around us. Let us not wilfully commit any acts that would rebound upon us and that would be detrimental to other people.

Now, of course, as far as truth goes, one could go very, very deeply into the subject on the definition of truth but at the time of affirmation when a person has just started meditating, what he needs to know and which he does know, are the various Scriptural injunctions. And as he meditates more and more, gradually greater and greater truths will unfold to him, truths from the surface level of the accepted moralities and ethics to deeper levels of what really constitutes his whole being. So, therefore this affirmation is very important. He affirms to himself, he promises to himself that he will try and correct areas in his life which might not be conducive to his happiness or to the happiness of others. So in the beginning, the new initiate starts with very simple precepts, for example the Ten Commandments, which are very simple really to follow, if one really tries to follow them. If he is following Judaism or Buddhism or Hinduism, the very same ethical injunctions are there.

So, when the person makes that affirmation, he will naturally know that he has to be kind, he has to be compassionate, he has to be loving. And he says 'I will try my best, to my utmost ability' and that for the beginning is good enough for the new initiate. Now, if you tell the new initiate various philosophies that are involved in the process, it might lead to confusion for him. So, stage by stage, gradually, he starts understanding the deeper and deeper meanings of truth. Good. Now truth is something as man sees it at that particular moment in time. You would have initiates that might have no knowledge of the various philosophies. Now that is not necessary for the moment at all but everyone does know one thing and that one thing is goodness. Let me be good in whichever way he can and good to others. From there, a turning point starts in his life and as he pursues the path of goodness, he will know, he will know how far goodness reaches, because its highest reach is directly towards God. But this is a process.

So for the new initiate we allow him to begin where he is. He will go home for example and immediately he could demonstrate that very affirmation by being kinder to his wife and his children. He would be able to demonstrate that very affirmation if he has to go to work after being initiated, to the people that work with him in the office and he would also know and have some sense of duty to the job that is allotted to him. So when a person makes an affirmation he is not expected to know the depth of philosophy. He is just expected to know simple moral ethical principles that will help him and as he goes deeper and deeper into meditation and as his awareness expands, his awareness of truth will also expand. Because everything in life is truth but there are gradations of truth, from a lower truth one proceeds to the highest value of truth. And if he incorporates that truth as he sees it for the moment, he would become a more sincere person. And when he becomes a more sincere person, in whatever action he performs, that very sincerity of his, will lead him to understand what life is about. That very sincerity of his, would become his life. That very sincerity of his, would become his way and all that could only lead to truth because the way and the life is but truth.

Does that answer you? You wanted fifteen minutes, didn't you? Good. Next. Its a subject we can go on for a very long time but I was told that this little fifteen minute tape was going to be used for some purposes and we didn't want to go too deeply into it. In other words it was just for the beginner and not all these advanced students of (General laughter).

Questioner. Will you talk to us about your plans for the IFSU and more particularly for the BMS as part of the International movement, so that we as your teachers may be given a more objective understanding of our work?

Gururaj. The plans of IFSU is a plan-less plan. It is a plan-less plan, organisation-less organisation. In other words it means it has an open mind. It is not confined to moulds. Whenever any truths are processed through a mould, the totality of truth could never be realised. For then putting it through certain moulds, it could become fanatical, it could become dogmatic and it could stop one from realising the higher values of life. Because the range of the higher values of life is so vast that it only ends when one finds oneness with Divinity. So, how can you capture that vast range by organisational means. So, therefore I said it is an organisation-less organisation. That is what it means. We got to have systems. Things do not just happen haphazardly, there has to be a plan. There has to be a system whereby development can take place.

Now the development - there is no difference between BMS and IFSU, it's all the same thing. Who is the parent and who is the child? What came first, the egg or the chicken? So it doesn't matter. It doesn't matter whatsoever what takes priority. The only reason why things have been divided up, is because to create a certain kind of system-less

system. And so the people in England function under the banner of BMS, in Spain under SMS, in America under SAMS, (Gururaj laughs) sorry, AMS, South Africa SAMS and like that wherever we are, we are, wherever we are in this large family that is rapidly growing day by day.

The purpose of IFSU, International Foundation for Spiritual Unfoldment is self-explanatory. We've got to have a firm basis, a Foundation upon which we can find the unfoldment of the spirit. Now, what is the Foundation? What is this unfoldment based upon? The unfoldment is based upon love and truth and within love and truth, the qualities of devotion of this family spirit, "Love Thy Neighbour as Thyself", "Do unto others as you expect to be done unto yourself", that forms the foundation of all our teachings. The other day I said in a talk which I was reminded of later because I never know what I talk about, I said that all these talks I'm giving basically just means one thing to be put into three words "I Love You", the rest is just explanatory of what love and devotion and compassion and kindness is all about. So that is the foundation, the foundation of love and the unfoldment of the spirit is the unfoldment of the foundation itself. So, one explores the foundation and yet develops from the foundation.

Now when you build a house, you have the foundation and upon it the structure is built, but in our foundation the structure becomes in-built in the foundation. So spiritual unfoldment is synonymous with becoming one with the foundation itself. So our foundation is in itself the basis to find itself. You start from a basis to find the basis from which you have started. Now this might sound a bit paradoxical, for if we really find ourself, that word is a derivative, to find oneself, that which is founded is the reality of all existence. So everything requires a name, a label, or else how are you going to distinguish John from Jack from Thomas. So you attach names and yet names really mean nothing. They are names but the basis behind the name has to be so firm and eternal in its value so that it does not change or crumble. And the eternal values I personally have found in life is love and love is such a tree upon which all different fruits grow. You'll have mangoes and pears and peaches and all that growing on the same tree. Right. What do we mean by that? That on this tree of love, kindness, compassion devotion, all these grow on the same tree, this wonderful tree that produces all this varied, virtuous wonderful, uplifting, unfolding fruit and we enjoy that fruit. It is entirely up to us to enjoy that fruit, for it is already there. So, if we have as the foundation this basic principle then all the fruits come to us and that very foundation is nurtured by an inexplicable force, an inexplicable force which the mind may not understand. The mind might only talk about it but not what it really is. That is the difference between a University Professor and me. I love to talk about it, rather than about it. Good. The analogy we use, the analogy we use is sugar and we have used this analogy many times. You can send it to the laboratory, you can have it analysed and diagnosed and all kinds of processes that lump of sugar could go through and you could tell - they could tell us all the various chemical components of sugar, yet but they

cannot explain to us or even intimate or give us the slightest idea of what sweetness is about unless we taste sugar ourselves.

Now in foundation - and when I say foundation, I include BMS as well, - in our foundation we want not to explain about sugar, but we want people to taste the sweetness as has been the experience of practically all of you here. And when we start from that foundation of really knowing the taste of what sugar is, then all the things about sugar comes to us naturally. Then the Scientist, the man with the mind comes and tells us this is the chemical component and this is - ah yeah, fine, fine, fine, good, good, good, we understand all that and thank you for all your trouble in analysing it for me. Good, but I have tasted it, right, and by you analysing it for me and telling me how it all works and telling me all about it, might make me appreciate the sweetness more, which I sometimes doubt. Hah. You see.

So, that is the foundation. The aim of IFSU is to spread this message of love to as many people as possible throughout this world and in within three years through grace we have reached quite far and wide. When this is told to some people that we are established and being established in so many countries in such a short period of time, they get astonished. So I get astonished at their astonishment. The reason being this, that there is this whole Divine force backing us, so what is there to be astonished about. They say 'Oh, wherever you walk, miracles are happening around you all the time.' What is there to be astonished about? We are little instruments. We are just puppets. And that puppeteer is sitting somewhere unseen, He is pulling the strings. He might have a Stage Manager like me around (General laughter) yeah, to guide. But He is the puppeteer and all glory goes to Him and whatever we achieve in the movement, in the foundation, in the AMS, in the BMS, in all the MS's, in all the MS's, these manuscripts are to last for six thousand years. And they will, for the foundation is laid, the foundation laid upon truth and sincerity and not self aggrandisement, not self-interest. Neither is there any desire for name or fame or power. Neither is there any monetary desire. It is just a service performed by people of like minds who have tasted sugar and say to their fellow brethren, "Come you try this sweetness too". That's all that is done. That is the basis.

Now the power of Divinity is there all the time. Now the question could be asked by the analytical mind, the rational mind that if that force you talk about so much is there, then why do you have to do these things, it will automatically happen. Now that is how logicians use their logic. Illogical logic. For is it not said that 'God help those that helps themselves'. Why was it necessary for all these great Masters in the past to come and teach us these teachings when that force and that power is there? They come to teach these teachings so that it could be brought to the consciousness of man, to the consciousness and by consciousness I don't only mean the surface consciousness but to the deeper and

deeper layers of consciousness so that man could realise and bring to fruition the potential that is within him. So that is what the Stage Managers have been doing through the ages, where this pure consciousness crystallises itself so that it could impart the impulse to the crystallised environment around them. So this is the purpose of International Foundation. This has been the purpose of all the various churches in the world is to bring to man the consciousness of this higher being, God, eternal spirit, infinite energy, any label, is to bring that to man. That is why churches have been established. Unfortunately churches are becoming emptier and emptier and emptier. I was speaking to a Church Minister who says on a Sunday night he has two or three people. What we want to do is fill those churches. We want to fill all those churches. We want to fill all the so-called organisations that teach people in a sincere, truthful, unselfish way the path to Divinity.

So we are providing the foundation, the basis through meditation whereby they would develop that greater love, to go to church for example. That is why I have always been saying if you're a Christian become a better Christian, if your a Hindu a better Hindu, a Buddhist a better Buddhist, a Mohammedan, a better Mohammedan. We are not interested in the world to say BMS is so big, or IFSU is all over the world and the name of IFSU is known on every street corner of the world. We're not interested in name. I personally am not even interested in Gururaj. I'm not. Who is he? Just another mortal, ordinary like anyone else. Nothing at all. But what I would like to be, what I would like to see that on every street corner, every person that's walking through the street, all these thousands, millions of people walking through the streets of London for example and I stand there on the pavement looking at their faces - so strained and stressed and worried and so far away from themselves, so far away from the centre within themselves. And what a pain it is, what a suffering it is for me, for example, to see this. And I say if only these people through the help of teachers like you, could in some way assist them to bring them to the centre, all the stresses and strains will disappear. Their lives would become more joyous. Then they would be fulfilling the promise of the Almighty. We would be fulfilling the daily prayer 'Let Thy Kingdom Come, Let Thy Kingdom Come'.

That is what we are trying to do, to allow His Kingdom to come upon earth to those that are ready, those that are knocking on the door, those that are seeking. And there are many seekers in this world, but confused, they don't know where to turn. So the duty of the teachers is to do their best, to show them, turn this way, at least try it. The proof of the pudding lies in the eating. The proof of the pudding lies in the eating, why don't you give it a try. And when they try and feel some benefits then slowly belief develops, belief develops further and becomes faith. Faith develops further to the region of knowingness and then they know, yes, there is 'That', in capital letters 'THAT'. There is 'That'. And once they realise that there is 'That', then the enquiry will begin not only in the mind but in the heart to know what is 'That'. And as they start knowing little by little what 'That' is, then that desireless desire begins in them to become one with 'That'. When

you see that beautiful glorious light, you want to be merged in that light. And even if you do not seek mergence, you will say in the words of the great Indian Poetess, Mirabai, who wrote four to five hundred years ago, 'Oh Lord, let me not merge into Thee but let me be born again and again and again and have the privilege of worshipping at Thy feet'. And that too is a great step.

So we are doing one thing is just directing. If I am floundering around in London and looking for Piccadilly Circus, and not knowing the way, someone sees me bewildered, it could be very easily seen - this person is trying to find the way and if I could say 'Friend, this is not the way, this is taking you to Nottingham. Take this road, that will take you to Piccadilly Circus'. And he goes that way. He might miss a few streets here and there but eventually he would come back on to the path again that will lead him to where he wants to go, to Piccadilly Circus. That is basically what we are doing. We can take the horse to the water but we can't make it drink. But if just by taking the horse to the water and the horse has an inner thirst, it will drink. And if it has not the inner thirst, that thirst will eventually develop because it will know that I know where the water is. And the horse will go there on it's own when it really feels thirsty. And if the teacher is powerful enough, not powerful, wrong word sorry, sincere enough, the new initiate will automatically have that thirst. You might not be hungry but let that lovely cake be on that table and you will say 'Let me try, I am really not hungry, but let me try a little piece.' You see. Lovely cream cake. Clotted cream. I love that. (General laughter) As a matter of fact some of our friends are going to make a parcel to give me to take to South Africa because I have always been telling all those people around me there, we call them the working committee, I've been telling them of the lovely English clotted cream. Fine.

Nevertheless, that's besides the point. (General laughter) We got to have some relief in between instead of getting too serious. For even in seriousness lies the greatest humour and even in every bit of humour, lies that supreme seriousness. See. It's all intermixed like Doug McConnell would say Life, Love and Laughter. (General laughter) Did I tell you this story when I went to America on the last trip? I told it to a few. Now there was this one chap who makes T-shirts and on this T-shirt he had you know, 'AMS, Life, Love and Laughter'. So someone tells me 'You won't put that on'. I said 'Do you dare me? Why not? I've got nothing to hide and people that have nothing to hide can be very open because they've got nothing to hide. Right. It is only those that have things to hide or that has nothing to give, you know they stay far away on high pedestals, so you can't even go near them. I've got nothing like that, - open, plain, simple, I hope. Good. So what happened this morning was this, so I put on that T-shirt lovely yellow one - AMS - Life, Love and Laughter and you know put the shawl around it so it can't be seen. Some of them that were there will tell you and then we had our usual meditation, a few minutes. It's always good to meditate together, always good. And we had our few

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minutes of meditation and I slowly stood up and opened the shawl, (General laughter) the roar of laughter - now I'm sure it could be heard over the entire Santa Barbara University Campus. Beautiful. Beautiful.

To be simple, to be ordinary, to share, to share. If I have a pound of sugar to sweeten my tea, why must my neighbour drink bitter tea when I know he needs some sugar too. It's a sharing. And the more you share, it is just so fantastic that that packet of sugar just does not seem to get empty, the more you dish out from it, the more it fills. It just does not get empty and that is what will happen to your lives as well. It will never be empty, never ever be empty. The more you give, the more you will receive. You see the purpose of BMS or any MS. It is this giving and through, and through this giving, thou shalt be receiving. For the giver is always the gainer, though of course his motive is not to gain, that comes automatically.

So, for the teachers of BMS - the Preparatory Teachers are the most important than anyone else, they are even more important than me, the Preparatory Teachers. Yes. They are the direct link from the man in the street, to truth. They are the direct link. They are the ones that introduce man to the truth, of course the guru develops it afterwards. But the initial step, the first holding of the hand of the first few steps is the Preparatory Teacher. The work the Preparatory Teacher does is of inestimable value. It is invaluable, you could never put a price on it. Every person who you put on the path of truth, what greater service can there be. I said the other day if you give a person a plate of food he is hungry, a few hours later he is going to be hungry again. If you could give a person a set of clothes, a few months later it will be worn out, but if you give the person this Vidya, this knowledge, this wisdom of truth, it will last with him eternally. So you are starting that person off on a path that leads to eternity, not just from here to here. Do you see how important it all is? It might seem so simple and yet within the teaching itself, it could be so much fun and joy and.

I know how many of the centres here in England operate - they have a Satsang once a week which is to be encouraged. They play perhaps a part of these tapes because not all people that could come to Courses, part of these tapes. Then they have a discussion on it which could be very, very beautiful, uplifting and the teachers are there to guide the discussion if necessary, exchange of ideas. I'm sure at these Satsangs plays and movies and things are not discussed you know - I'm sure 'Hair' and 'Oh Calcutta' (General laughter) and things like these. Is that right, Kummel? Just a minute or two. I'm sure things like these are not discussed. Things of a higher value are discussed, uplifting things are discussed and we know very well where a few people are gathered in His name, He is there. And in that togetherness the family spirit develops, a sharing perhaps of each other's problems, a little weight is removed. The burden is made

somewhat lighter even without anyone sharing anything, just the atmosphere itself that is generated because people are there with one-mindedness, with a common purpose of enquiry into truth.

Then of course the tea and coffee and biscuits can follow afterwards. It becomes not only a joyous occasion, a celebration but also celebrating the enquiry for truth, to realise that life itself is a celebration, not a celebration, to reach deep down, deep down. It has nothing to do with the cerebral blah blahs. And hearts flow, hearts mingle - it is very beautiful and this is to be encouraged and this BMS can do with existing centres. And of course you know the families must develop, the family must grow with more and more people coming to enquire into truth. And everyone in this movement, everyone in IFSU will find truth according to their level of development. This week for example, play any tape and different people will have a different understanding of it. Play any tape five years later and you will understand more than what you have understood today because there is a process of assimilation that goes on. There is a process where the very words, or the spiritual force behind the words go deeper and deeper and it is His power. I am the instrument. So that is how it will go. And I can tell you for sure that in five years time, five years time, IFSU will be really, really known on every street and every corner. That is for sure. I need your help. I need your help. I need your help desperately. I don't have many more years to live. So whatever help you can render in spreading the message of love and truth, do it. As it is at the moment, I am living on sheer willpower. God bless you all. Namaste.

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