

Questioner. Guruji, why does the questioner question?

Gururaj. Beautiful question. Why does the questioner question? Why does this thing shiver when I speak? Why does the questioner question? That is a beautiful question. For when a questioner questions, we can question what lies in the mind of the questioner. Good. Why should one question the questioner? Because the depth of his question is normally dependent upon his understanding of whatever he's questioning about.

Now when a person asks a question, I hear the question, but at the same time I go deeper into the man's heart or soul to see what has motivated the question, what is going on in the mechanism of the person to ask the question. So, when the answer is given, it does not only cover the question, but also covers the areas within himself, which he perhaps cannot articulate in words. Not only that, the questioner also reflects the general mood, tendency or questions that are in the hearts of the other people in the audience. How many have found that during my talks, you hear something and you think to yourself, 'Oh, but this is what I wanted to ask Guruji about'? You see. You see. That's how it works. That's how it works.

Now what is the mechanism of a question? How does a question arise in the man? A question could be called a superfluous question if it is just based on the intellect or the little conscious mind. The question could assume a far greater significance, if it goes still further, goes deeper than the conscious mind and something within the strata of the sub-conscious levels comes to the fore of the conscious mind and the question is put. So when here a question comes from a deeper level, I have to see not only the words and this is done in the letters I receive from most of you, its not only the lines that are read, but what is in between the lines, the feeling, the mood, the state of mind, the state of the entire psyche and how it is relating to the real 'I' within the person. So when the question comes from a deeper layer, or the deeper strata of the mind one tries to cover that layer as well. But then there is another kind of question which goes deeper than that, deeper to the super conscious level of the mind. Conscious, sub-conscious, superconscious layer. Now, when a question is put, it could be just about anything like, why does the clock tick? Or why does this thing here amplify the voice? That's not important. Where does the question come from? Does it originate from the superconscious level of the mind and if it does originate from the superconscious level of the mind, then whatever the questioner asks, has one basis and the basis is this, he is virtually asking, 'Who am I?'

So the basis of every question is that one, 'Who am I?' And not being able to answer it himself for the moment he tries to ask someone who would know, 'Who am I?' Good. Now when one talks on the level of 'Who am I, who am I

really, what is my real self?', then it depends a lot on the questioner to receive the answer. For it depends so much upon his conscious state of mind and his awareness. It depends so much on the sub-strata, the subconscious, how clear it is and how far the answer could penetrate to the superconscious level, the level of the finest manifestation, the level of the finest manifestation, where the light in the answer becomes one with the light in the superconscious mind. That is an achievement. Now when a question is asked in that manner then there is an emotional quality involved. The emotional quality involved is that deep yearning that is created within the person of really, really wanting to know the answer to the question, 'Who am I?' Now someone asks me that question, 'Who am I?', what can I answer, and how much will he understand the answer? Now one thing I can tell you as a surety, that you listen to any talk, any talk, listen to any tape today and listen to the same tape three years from now and you'll find a different meaning of the same talk. Has many had that experience? Yes. You listen to a talk now and through meditation, as the awareness expands, deeper meaning is felt, deeper meaning is known or recognised in the answer. Good.

Now this is a common experience because the purpose of meditation is to integrate and the result of integration is a vaster awareness to all that around us and all that we hear and see and feel, and touch, and smell. How many of us can really smell a flower? Some people say to me that 'Oh, well this flower hasn't got a deep smell'. They could only perceive a flower that smells very strongly. Other flowers don't. But if the awareness is deeper, if the awareness is vaster then you would smell any flower. You will not only smell the flower and as I've said in one of the talks, you are actually partaking of the flower, for what emanates from the flower in the form of fragrance, is a subtle part of the flower which you are imbibing within yourself. The same thing applies to food and everything else. That is why people feel atmospheres. That is why people feel vibrations. How nice it is in church or nice it is in a Satsang room where there is onepointedness of mind and the things we talk about always is that which is Divinity or of Divinity.

Now this would create a vibration. Now let us question the questioner what vibration is he feeling when he asks the question? Good. The purpose of the questioner should be firstly a yearning to know, you've many questioners that wants to test the knowledge of the answerer. That is idle curiosity and it serves no purpose. But when a question comes with deep yearning, you are because of your yearning drawing from he who answers, you're drawing from him from a far greater depth. That is why the answer is so much dependent upon the question. For between the questioner and the answer and he who answers, a link is formed, call it a vibrational link. The questioner listens and as he listens, the vibrational link becomes stronger and stronger until the possibility is there that if the question is filled with deep yearning of really wanting to know, then that link becomes so strengthened that a oneness exists between the questioner and the answerer. You see how this works.

Now if the question is full of yearning and sincere, then it is not only the verbal answer that the person feels. It is also by drawing deep from he who answers, drawing deep from his soul, he draws a certain energy. And then even without answering, something happens to that person. A certain mechanism is triggered off whereby he goes deeper into his real self. So, this is, this is the entire basis of a Satsang. That is the basis of Satsang. For example, you have heard the word, Upanishads, those wonderful Treatises of Philosophy that have been written, and most of you perhaps have read some of the Upanishads. Now Upanishads actually means to sit at the feet of, and to sit at the feet of also means the quest in the questioner. So, if we have the quest, real genuine quest to find answers then even without uttering a word, the answer dawns. Now this happens in your gurushakti practice. I get hundreds and hundreds and hundreds of letters. This happens in the gurushakti practice – it is just a picture but the bond, the link is there where a conversation is held with just a picture, a piece of paper, which is just used as a focus for attention and the question is put, a deep heart searching question is put and then the person suddenly wakes up from there and says, ‘Oh, I’ve got the answer’. What has happened there that you have made a connection, using a focal point, because man’s energies are mostly scattered you need a focal point. And the focal point should be with one who has, whose mind is in tune with the universal mind that contains all the answers to everything. So therefore you draw unto yourself, through that link that is created, you draw unto yourself the answer. And the answer will never fail you. The intellect will deny. It might find so many justifications, but if the sincerity is there of the questioner, he will surely always find the right answer. And that is why a true questioner questions, because of his quest to find the answer.

Now the mind plays a lot of tricks upon us. We sometimes think that our question is genuine. Like one person asked me last night, ‘Why do you get tired’ and I think it was very stupid. This person didn’t realise that my day starts, while I’m on Courses and there’s you can say twenty hours work a day going on. I might not be here in the Satsang Room, but if you go and see my desk now, it’s just littered with papers and letters. The body has limitations. So some questions because the mind is so cunning, some questions are facetious. So the questioner should be genuine in his questioning. There should be a genuine yearning, a genuine desire of wanting to know the answer to the problem that befuddles his mind. He tries the intellect. He tries all kinds of analysis, but no answer comes forth. For every question that the mind answers, another six questions or a dozen questions are bred, like rabbits. Yeah. Like rabbits. They just breed, breed, breed, more and more.

Now when a questioner asks a questioner, he is basically asking, ‘Who am I?’ And the question though it might be superfluous like as I said what makes the clock tick, is actually asking what makes me tick. And why are there veils in my

mind covering the answer? You know the best way of answering a question is by saying nothing. Yes. Yes. If the question comes from the deepest layer of the mind, the layer of the superconscious mind, this is how for example, Buddha taught. He would sit there with his chelas around him. He would just sit still and his chelas would sit around and they would have questions in their minds and when they leave his presence, they find that they have found the answer to what they were enquiring about. Good. But that is at a different level. Today what we have to do is to clarify the mind to an extent where no question remains. That of course is the goal, where the question and answer is but the same. For actually the question is itself the answer. This is a bit difficult I know to understand. When I say the question is itself the answer, means that the answer is contained within the question. For if the answer was not contained within the question, then there would be no question. Like, it is like saying that the solution to a problem is contained within the problem or else there would be no problem. Good.

Now what we need is a recognition of the question. What we need to know is what is the basis of the question. It could be any question, but every question has a deep basis, a deep basis. The basis is so deep that it touches our real inner self. Even a question like how much peppercorns shall I put in the soup, even a simple question like that has a deep basis, because here the mind is set functioning. What sets the mind functioning is the power of the inner self. And the power that is within the inner self does not come to the fore in its fullest scope, is because the mind is cluttered, cluttered with all the samskaras of so many lifetimes. That is why we need the external help to answer the question.

Now how much is the answer understood is very dependent upon ourselves. Good. Now if you listen to an answer unconcentratedly, would you gain more or if you just allow the sound to go through your ears, would that answer more? Good. Now if you listen to an answer with the fullest concentration, you are putting your mind to action. So because of the concentration, you are analysing the answer. Now in the process of analysis of the answer, this is good for Philosophers. Good. In the process of analysis of the answer, a blockage takes place and the answer does not reach the core of the being of the person. So, a certain amount of analysis is necessary. A certain amount of receptivity to the answer is necessary. But if the mind uses very little energy in analysing the answer and just allow the answer to float within like a sponge soaking, then be sure to know the answer reaches deep within oneself and it touches the heart. So this is the way where the questioner benefits by appeasing his mind and being touched at the heart level. And when the heart is touched, the inner core of the human personality is touched, then a realisation is born. I could take the most profoundest philosophy and reduce it to the simplest terms possible. It is like a process of Johnson, the great English writer, whenever he wrote something, was it Samuel or Ben Johnson, Samuel, Samuel Johnson, whenever he used to write something, he used to read it to his cook and if the cook did not understand it then he would re-write the passage.

Now I could take any philosophical question or any question and talk about it in such an intellectual way that you'd become more confused than you were before. Yes. Because if a person has the power of rationalisation, has the power of language and many people which I have met, they call themselves gurus, they try and avoid the answer by mincing it with big, big words. And then when you leave the Lecture Hall, you are more ignorant than when you came in. You see? It's a covering up of words by words, because what they speak about, has not been realised by them. It is a mental exercise, mental gymnastics. You'd find and I always stress the importance to these wonderful people here, that try and get as many people to Satsangs as possible. The reason is this that when I answer the questioner, I do not speak to the questioner on the mind level only. But I speak on the heart level. For most of the time I'm not aware, fully conscious, a hundred percent fully conscious of what I have spoken about. It's only a day or two later when I listen to Keith's tapes, that I say, did I say that, did I say that? Like that, you see.

So that is how, that is how unfailingly the answer to the questioner reaches the core of his personality and that is what we want. We do not want mental gymnastics. I spoke to many of our Counsellors, I said when you give talks, you can make it very intellectual. But no, make it simple. Make it very simple. Speak from the level of experience and then you touch the hearts of people. You reach the inner core, because that is the aim of a true teacher is not to give to someone acquired knowledge. That can be acquired, read books, what do you want to listen to gurus for? Tons of books on all subjects you can read. But the purpose of being at a Satsang listening to a true guru speaking, is to come to some realisations within oneself and that is the transformation that should and does occur in Satsangs. So that is why questions are important. For questions is but a quest to know one self. A question is not only a quest, but a request, 'Please tell me where I am at'.

Now if the sincerity is there, then it penetrates deep into the heart. The answer penetrates and then suddenly if it is not realised at that moment, suddenly one morning you wake up, suddenly one morning you wake up, and you say, 'Oh wait a minute, you know Guruji said something like this'. It clicks. Has anybody had that experience? Most would. Yeah. It just clicks at the most odd moments and it fits in perhaps within a certain situation, within a certain circumstance or a certain association of ideas that brings it forth. And where does it bring it forth from, from the deeper layers of yourself to the conscious level, where the realisation is now made conscious. The realisation is enlivened. The flower within is nurtured, watered, fed. And that is how awareness expands, coupled with meditations and spiritual practices. That is how gradually realisations dawn and we come to the truth by stages. Truth is always there and we know the truth. There

is not a single person that does not have a little inkling of truth. But we progress from a lower truth to a higher truth until we reach the stage of answering the question, 'Who am I?'

Now when we reach the stage of answering the question, 'Who am I', then the question, 'Who am I' disappears. That is the beauty of it you see, where the question that had been bothering and troubling us throughout our lifetime just vanishes, because when you reach the stage of answering the question, 'Who am I', you have become the 'I'. Ah. You have become the 'I' - the question is redundant. There is no who. Then you just say, 'I am that I am'. Where is the who or why or wherefore about it. 'I am that I am'. The flower is the flower. The tree is the tree. The light is the light. And what is it going to help me analysing or spending six, seven, eight years studying electricity and yet they don't know nothing about electricity up to now. Is that true? They know very little about electricity. They only know about it perhaps not what it really is. So what is the sense of spending all those years of study into the mechanics of how the light could be brought into this room. No, no, no. All I have to learn and that little baby, - is she gone to bed, is she? - that little baby can also stretch her hand out and flick the switch, flick the switch and light is there.

So in realisations, one comes to a stage where one transcends the questioner. Who transcends the question? The questioner transcends the question. And who transcends the questioner? The real 'I' with himself. And no questions are left. No questions are left. For total realisation is there and total realisation requires no questioning. Because that is the ideal state that we are aspiring to, and answers could be an inspiration to that aspiration. It causes perspiration sometimes too. (Gururaj laughs) Yeah. You can't translate humour so quickly. Good.

So, the questioner questions, the basis is for the answer of 'Who am I?' The true guru starts the mind thinking, but more than that, it starts the heart palpitating, not the physical heart, the core. It sets up, it heightens the vibration when that link is formed. And many times you will experience that just by looking in someone's eyes, immediately the answer is there. You do not need to ask your beloved, 'Do you love me?' No. You just look at her and you know she loves me. But then the mind comes in, that stupid thing, that wants reassurance, that wants reassurance all the time. Why does it want reassurance? Because it feels insecure. It feels insecure of its possession. Because the mind thinks 'I possess my beloved'. That's what the mind really thinks and that is what all this conflict in this world is all about. I possess. Who possesses who? No one possesses anyone. Where is there a question of possession, when the separation between two people ceases and two become one. Who can possess who? Where does one end and where does the other begin? So likewise, with the question, where does the question end and where does the answer begin? Where does the answer end

and where does the question begin? So, that is the stage that one reaches in questioning, where the question becomes one with the answer.

Now the answer, to repeat again, a few things are worth repeating, it could be appealing to the mind, to the intellect, to the analysis that ah this sounds nice, this sounds right. I see this in front of me and this is the reason for it. But is it really the reason for it? I analyse this building. I say these walls are standing up because there is a foundation first been laid. The foundation is deep enough to support the weight. But what about the foundation under the foundation? Have you thought of that, that there is a foundation under the foundation of this building. The foundation of mother earth. Have you thought of that? Right. And if you go beyond mother earth, there is a foundation under mother earth too, and on and on it goes, until one comes to the realisation that even these stones, and these bricks, and these walls and what have you has but one basis, one foundation, Divinity.

So that is how the questioner finds the foundation within himself, starting first with appeasing the mind and if the answer is given by a person who has gone through all the experiences of the foundation and the foundation beneath the foundation and the one beneath it, ad infinitum to its source, then the answer that is given is not a mental answer. Although of course the mind has to be involved, but the answer comes from the source of all the layers in between, that comes to the surface value of the conscious mind where the question is analysed. And when the answer comes from the source, it leads one to a realisation. And that is what we need, because in realisation there is not only digestion but assimilation.

Becomes blood and becomes flesh and becomes this and that and muscular tissues. It is assimilated and that which is not required is thrown out. But the essence is assimilated. Ah. So this happens in an answer where the outer mental appeasement appeases the mind for a while and the stomach feels nice, had a lovely supper. Stomach feels nice comfortable, you feel relaxed the hunger pangs are gone, you have eaten, but the essence of the food is the important thing because that satisfaction that is achieved at the meal passes away. A few hours time you are hungry again and then hunger pangs start, but the essence that had been drawn although the hunger starts again, but the essence that has been drawn is the nutrition the body requires. And this is done in question and answer, where the outward form of the answer is used up in the mind, appeases the mind, gives it that satisfaction, 'Ah, lovely answer I wanted to know this'. But the essence goes deep within and an immediate cord is struck in some people. With some, they have a delayed reaction, where suddenly, 'Ah, Guruji said that. Yes. I realise it now'. That means assimilation of the essence of the answer.

And then that is why I said that the answer is contained within the question, and the question is contained in the answer, until there is no questioner and no one to give an answer, where we say, 'I am that I am'. No questions asked. I love love, not the beloved. You never love the beloved, you're incapable of doing that. No one is capable of loving an object. It is just a mental conditioning that puts your mind into a certain frame making you think that you're loving the object, but what you are really loving is, love. You are loving love and the object is used as an instrument for that love. And in the oneness that occurs, at a later stage, then there is no lover, there is no beloved, only love remains. You start off with a concrete object and your mind thinks you love, but later the heart experiences that love and then after those experiences are gone through, then you become love. No object, no subject, just love. No question, no answer, beautiful silence contained within itself, self-contained and all the answers are there. That is how it works. That is why the questioner questions. It is good to do that. Okay. It took an hour, eh.

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