

Gururaj. It's good to do a lot of meditation. The normal limit is half an hour, but as the inner system, the inner nervous system becomes more refined, then gradually you can increase your time. And now of course what Stephen has been doing for a while, is meditating more than necessary. So with the forces released by the meditations, the nervous system cannot stand it. So therefore one should always increase one's time in meditation gradually, and especially on a Course where a lot of energy is built up, a lot of spiritual force is built up. It is fairly easy to feel that. But one thing he told me that in spite of all the shaking he went through, it was very, very pleasant. (General laughter) Yeah. Good. So Stephen is okay. Lovely. Any questions?

Questioner. Gururaj, I ask this question on behalf of Mary Deegy who has returned to London. But she asked, 'Is there anything we can do to further the evolution of those people we love, who have chosen not to meditate or would anything we do, try to do encroach on their freewill?'

Gururaj. Firstly, on the relative plane there could be something called freewill. You have a choice but really means that a person has a choice to do whatever he wishes to. I always say you can go to London by donkey cart or by motor car or by plane. That is your choice. Now that constitutes freewill but underlying freewill, the entire universe is governed by a certain pattern which we call Divine will. So all of us are included in this Divine will and yet have the freedom of freewill. Now if we love someone very much and the person does not meditate or is not interested in any of these things, we firstly have to analyse the person. Because there are so many paths and like Ramakrishna would say 'They are like rivers coming from different directions and leading into the same ocean'. So this person who does not meditate might perhaps be a good Karma Yogi, that every action of his that he performs in life would be good, right thinking, and right action and that is also a path. Meditation helps all those paths and the four major paths are Jnana Yoga, the Yoga of analysis, Bhakti Yoga, devotion, Karma Yoga, the Yoga of action and then Raja Yoga is the path that we mostly follow with practices and which includes all the other paths. So Raja Yoga means the Royal path.

Now the person we love, whether he meditates or not is not so important. He might be following a particular path and that might be of great benefit to him. But if he could be made to meditate, if he could be encouraged rather, to meditate, then of course it would be very, very beneficial to him. In such cases what can be recommended is the practice of gurushakti, where you do gurushakti practices and transfer by the force of thought - we've been speaking about a thought a lot on this Course, how powerful it is - where you transfer those loving thoughts to those persons, to that person, or direct those thoughts to that person. And if you love someone very much and if there is a mutuality and then there is always the other process of discussion where you discuss things. Perhaps you start off in a very subtle way and then

progress and go deeper and deeper and you don't make a person meditate. You don't do that. You allow the person to go into meditation by himself. And if the interest - and an interest can be created in everyone - all kinds of interests could be created in anyone, if the person is strong enough to do that.

But what happens in the case where we don't have the strength to create an interest in someone else? Then we try as I said firstly, gurushakti and secondly, a total loving attitude towards that person. You tell the person, "Don't meditate. You don't need it, what do you want to meditate for?" - (won't you like to sit there - you read my thoughts) - and then you have this loving attitude towards the person. You tell the person "Look if you don't want meditation, don't meditate." Reverse psychology, and they would start meditating. Yes. You would find this everywhere. If you want to go to Liverpool and the wife wants to go to Manchester, say "Okay, I would have preferred Liverpool really, but seeing that you want to go to Manchester, okay, let's go to Manchester." And she'll turn round and she'll say, "Love, perhaps you're right, let's go to Liverpool." (General laughter). So the whole gist is this that you cannot force a person into anything and especially the spiritual path, you cannot force a person on to the spiritual path. You can tell the person all about it and then add, that try it, the proof of the pudding lies in the eating. Try it. Why don't you give it a chance? These are my beliefs and this is what I do and you know I love you very much and I'm sure you do love me too. So why don't you give me that chance of just trying? And once they start trying, Bobs me Uncle.

You see, so that is how it works. As a matter of fact in anything in life, we could never force a person against their will and it would be wrong to force a person against their will because it will not do the person any benefit. It will not and especially more so on the spiritual path. And we do not believe in indoctrination. We do not indoctrinate people into all kinds of beliefs or ideologies. We leave them to themselves, whereby they have a wide range of choice and that which they will find to be of the greatest truth to them at that particular time and moment, that they will accept. So as the old saying goes 'You can take the horse to the water but you can't make him drink' applies very much here. So for such a person, whom one loves very much and would like the person to meditate, you can only work through love and gurushakti and by that person, if the person is observant enough, could see the changes in you. We have so many, meditators where wives have started and husbands were too sceptical, they wouldn't want to meditate and when they see all these changes and this lovingness in the wives, then they say, "Wait a minute, there must be something in here." And then the husbands too would start. So this means that if we are practical examples of our ideologies, our teachings and our meditations, then there is a greater attraction from the other person towards those ideals.

So it is sometimes a tragedy, and I get a lot of letters where the person writes that "I meditate, I enjoy my meditations. I find so, so many benefits in it but my wife or husband is against it." And sometimes you get a tragic letter where the wife would say that "I can only get down to meditation when my husband is out. So I wait for the chance to see that he goes out and then I sit down to meditate." Now this is not a real home in our terms of what a home should be. I know a couple, I know of a couple - the wife is a Roman Catholic and the husband is a Presbyterian - and there is so much love and beauty in the home that the husband would drop the wife at the Roman Catholic Church, go on to his church and on the way back pick her up, go home have a beautiful dinner and its all love. So, here a lot of tolerance is required that you are an entity unto yourself. I cannot possess you. You are an entity unto yourself and it is my duty to give you all the freedom that is required to follow your faith and your beliefs. And that is how life should be. Yes. Oh yes.

So to come back to the question, you cannot force a person to do meditation. You can only, the best you could do, is shower that person with love and do gurushakti and send these healing universal energies to the person. And changes do occur in that person because thought, a sincere thought that wells up from deep within oneself, always reaches its mark, always has its effect. So sometimes the most sceptical people becomes, become the most devoted followers. And we have found this in thousands of cases where people start meditating just for the sake of curiosity which is really the wrong approach. But nevertheless the curiosity turns into devotion as they go through life and find changes in their lives. This does not happen overnight and we do not believe in miracles. Everything takes its gradual form according to a person's evolutionary status and like that, greater and greater improvements come around. Sometimes it would be imperceptible. It is like meeting a friend every day, you don't see any changes in him, the friend might be getting fatter but you really don't notice it. But be away from that friend for six months and then you meet that friend again and you'll see the changes immediately. So the meditator himself might not notice the changes because they are so gradual. The spiritual forces work very gradually and they work according to how pure our minds and nervous system could be and I'm referring to the subtler nervous system not the grosser one. So the greater purity that's brought about in there, the faster the evolution.

Now when it comes to the question of a loved one, we want that person to evolve. But then to make judgements, it's wrong too. That person might not be a meditator but yet more evolved than the meditator, than the woman or man that is concerned. Sometimes many a beautiful diamond has rough edges, it has to be polished. And this polishing comes around when it gets tossed around too much, all the rough edges wear away. But that is the difficult way. That is the painful way, while meditation is the smooth, uplifting way, where the rough edges automatically get brushed away. Smooth scraping, instead of a rough steel brush. You see. Good. Any more questions?

Questioner. In answer to a question on signs of progress on the last Course, you inferred that we shouldn't seek such signs and that we should trust our guru. But on the other hand you keep on telling us about the benefits of doing our practices, these benefits, such as love and compassion etc. Can you please explain the apparent paradox?

Gururaj. Good. Very good. When a person starts seeking for signs of his progress, his progress will stop. The very expectation that's involved in seeking signposts, will stop you from progressing further because you become so intent upon how fast you are going that you slow yourself down. Now, how are you to judge that you are more loving and more compassionate? How is anyone to judge that? You might feel today in a certain mood so loving to everything around you. What is the permanency of it? It could be just a mood, a mood-making thing. Say you win the football pools tomorrow, and momentarily you'll feel loving to all because the world has been so kind to you, then you want to be kind. How long is that going to last? So how can we judge ourselves? So really speaking it is not a paradox. It is the extension of one idea to another. You might do a compassionate act today and the next moment, the next day, the next week you'll do something which is totally uncompassionate. This we find in our lives. We find this. So when the factor of kindness and love and compassion arises we must look at the motivation of it. Is it a mood? You are in a mood this evening and very loving to your wife and tomorrow evening you'll come home and start a quarrel. So what is the use of that, was it really love in the first place? You might have just had a very nice day at the office and in that joy, so called joy, you come home and express it, you allow it to permeate. But nevertheless this is very encouraging. It shows a person his capacity. There could be people and I have met thousands of them that will perform an act of extreme kindness will go out of their way, go out of their way to do things and yet the next day, they would do things that would be harmful to people, or hurtful to people.

So on the seesaw of life we cannot judge. We cannot judge because all those things that stem from the mind level are forever fluctuating, going up and down and up and down. It is only when we go beyond these polarities and reach the centre within ourselves, the centre of the seesaw where you will not feel elated or deflated by whatever circumstances and you feel compassionate and loving without even trying to feel loving and compassionate. It becomes second nature to you. For every action, the smallest action will contain those elements and when you become kindness and when you become love and when you become compassionate, you yourself will not recognise it. Then you will not say that I am loving or I am compassionate or I am kind. You cannot say it, because you will not recognise it. It is an area which goes beyond the mind. So as soon as you feel one day in a mood that I am so loving and so kind, I did so many good things today, you are analysing it and as soon as you analyse, then it is on the mind level and the mind is always turbulent. So

that is no signpost. There can never be any signposts. Yet in life, we have to consciously do actions that are good. Even if it starts with a mood, okay, but do not regard it to be a signpost because one action breathes another action. A good action breathes greater goodness until the time comes - remember it's a patterned mind we've been speaking about so many times and we have to unpattern it. So consciously done actions will strengthen themselves, repeat themselves and by constant repetition of good actions, we start to be good very spontaneously. And when we reach that height of spontaneous good action, we will not even think that I've done a good action. You see.

So one must never worry about signposts - that how far have I travelled now. That is not your business. That is the business of God to see how far or how closer His children has come to Him. You see. It's no use man taking over the work of Divinity. It's no use, because you can only do that when you have become one with Divinity and not before. Until then all the things we do in life, all the moral and ethical precepts that we adhere to and follow and practise are nothing else but preparations, preparations to reach that neutrality which is beyond all the laws of opposites. For in that area there is no kindness or unkindness. There is no love and no hate. It is beyond it all, but for practical purposes living in this relative world, we have to adhere and very consciously perform such actions that are conducive to our evolution without looking for signposts. Now as soon as you start looking for signposts, you are tying yourself further into karma because the very act of looking for signposts is looking for the reward. How far have I reached after doing all this? And the Scriptures would tell you, 'Work for the sake of work. The rewards will come by themselves'. And then rewards come more quicker because we are not expecting rewards.

We are not looking out for the signposts of how far I have progressed. There's a very simple answer to this. Very simple. Do spiritual practices, meditational practices, think right, act right and the rewards will come. There will be subtle transformations in your life, if you are ready for them, they'll come quicker. And if you have a big bundle of karma behind you or with you, the transformations are still there. But it will take longer to lessen the weight because you have come with so much. And if you have come with little, then it would be quickly noticeable. But you don't dwell on it. You don't dwell on it. When joys and happinesses come, you allow them to come. When sorrows come, you allow them to come. So what is the difference in any case? Do what you like. There is only one certainty in life. Death. Discarding this body. That's the only certainty you have in life. There's no other certainty from the mind level. Ah. But we want to reach the other certainty, the certainty of immortality. That man within himself, his spiritual self is forever immortal, where there is no life, where there's no death, only life. And as we experience life today, we are experiencing it not in its pure form. That is why we think of happinesses and miseries and we think more of the miseries than the happinesses.

So because of living life as it should be lived or in its pure form, we have to go through these miseries which we have created ourselves. Nobody has brought about these miseries to us. We have created the conditions. We have created the conditions. So it is not a contradiction and it is not a paradox either that one must not look for signposts and at the same time be loving and loveable. It is not a paradox. Be loving and loveable and forget the signposts. For if you travel to London from here, you are going to reach London if you are on the right path. And as you travel to London it makes no sense whatsoever watching the signpost to say a hundred miles, seventy miles, sixty miles, ten miles - what is it going to help you. It does not help. It will just make you think that "Oh, well I'm just ten miles away from home. Now I've been home, away from home for a week and this has to be done and that has to be done and I left the house in a mess and this whole process there now and so much work." So you're living into the future. Like I always say a person, if the dishes have to be washed, they've washed the dishes ten times in their minds before they actually get down to it. Do you see? Do you see? So, signposts does, has the same effect upon you.

Now if one looks for spiritual signposts and sees, 'Oh I've only got one more mile to go', you will be stopped immediately in your tracks. All your four wheels will have punctures at the same time, you can't move, because you are building up an ego there. 'Ah, I've progressed so much and so fast and just a mile to go, boy'. You're building up a barrier of ego, that I have done this, I have reached here. If a person comes to me and says, 'I'm a very spiritual person'. I say, 'Thank you very much, go next door'. Yah. You see. So not to look for signposts but to live a life so splendidly, so beautifully, so joyfully and in reality everything is joy. We cover it up with our thoughts and all the workings of our mind and samskaras and karmas and whatever you call it. We do that. Once those veils are removed and our path of unfoldment is to unfold those veils, removal of veils so that the truth within us would shine out forever, the immortal self within us, for everyone is immortal and permeated by that one spirit, the one spirit that has no second. One ocean only and little bubbles playing around thinking they are so permanent and yet within a second or two, the bubble bursts and become the ocean again. The wave subsides and it is still the ocean. So if it is only the ocean - (why don't you sneeze, don't stifle it) (General laughter). Yes. So, we realise that there is only one ocean and that's the realisation one has to come to and one reaches that, not by watching signposts. One reaches that automatically because it is not a thought process. It is an experiential process. And that's how it goes.

Now I think we should end now. It's been very nice being with you all. It was a lovely Course. I enjoyed myself thoroughly and to be close to loved ones is a joy in itself. The object is love, the subject is love and that which transpires between the two, is also love. So shall we end with a prayer?

From the point of Light within the mind of God
Let light stream forth into the minds of men
Let light descend on earth.

From the point of Love within the heart of God
Let love stream forth into the hearts of men
May Divinity return to earth.

From the centre where the will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the plan of love and light work out
And may it seal the door where evil dwells.

Let light and love and power restore the plan on earth.

Amen.

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