

Gururaj. Now you've all been given this slip of paper, so before we start this, I'll give you a brief explanation on what it is all about. Many people have come to me and told me that 'Guruji I just can't get very deep into my meditations'. And of course questioning them and analysing their problem, I found that they sit down to meditate coming in from outside very hurriedly, or they're in a state of agitation rushing around in the house or even having a bit of a hard word with someone. Now the best way to start meditating is to be in a calm mind. We call this practice, the Purification Practice, for want of another word, it's actually a prayer. And I will demonstrate to you how it is done so that it calms the mind, brings good thoughts into the mind, and when the mind is filled with good thoughts, prayer which should be sincere, its no use just repeating words they would mean nothing. But there has to be a feeling behind it and it prepares one to go into a deeper and deeper meditation. For example if you go to church and while you're walking to the church, you are hearing the church bells ringing. Now there's a purpose for that. That is not there to call you to church, but as you're approaching the church and you hear the bells ringing, that beautiful sound naturally has some effect on your mind. It is preparing you into a calmer state with the ringing of the bells before you even enter the church. And then of course the church's atmosphere is also very peaceful which also helps. Now you find this among the Hindus as well that when the Hindu enters the Temple there are bells outside and they ring the bell and with that sound going through their mind, they enter the inner sanctum of the Temple. You'd find this with the Buddhists as well where the gong is ringing and that sound is reverberating. So it has a calming affect upon the mind.

Now let me recite this whole thing to you just for the sound of it and then we'll go into the explanation of each and every syllable. Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam. Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Now there are things that go with this but we'll go into explanation. Aum Vaak Vaak, the first one means, O Lord purify my speech and may I never speak untruth. Aum Prana Prana. Let my breath be filled with your energy which in Sanskrit we call prana, prana is the breath, the vital force. Aum Chakshu Chakshu, the eyes, may my eyes always see goodness. Aum Shotram Shotram. May my ears always hear truth. Aum Nabhi, the naval which is the solar plexus, may my nerves be purified and strengthened. Aum Reedhayam, may my heart be opened, soft and with feeling. Aum Kunthaha, throat. May I always speak with sweetness, because the voice comes from the throat. Aum Shiraha, the head. May my mind always be filled with good thoughts. Aum Rahubya Yashobalam, knees meaning the legs. May I always be

strong because the legs are the things that make you walk and give you strength. Aum Karatalkar Yashobalam. May all the whole world as well as myself have this purity. And then it's a repetition again. Aum Buha Punatu means again. Aum Buha Punatu Shirashi. May my mind be filled with good thoughts. May my eyes see all that is good. May my voice forever be sweet. May my heart be soft and unfolded. May the nervous system of mind be purified. Knees. May my legs be filled with strength and again may my mind always nurture good thoughts, kind thoughts, compassionate thoughts. And then may this be to me and to the whole world. And then of course the others are written down. Lord, you are my vital energy. Lord, you are the taker of my burden. Lord, you are the giver of my happiness. Lord, you are that which we all worship. Lord, you are the creator and preserver. Lord, you are the destroyer of all my negativities. Lord, you are the eternal truth

Now these things must be thought of and done with very deep feeling, with a sincerity and you will find after a little practice that you'll become so calm and you'll feel so pure within yourself. And then after that you start your meditation and you'll find a world of difference in it. So, this can be done at home every day. Of course at the bottom there's a little prayer which is self explanatory. Good.

Now pick up your cups in your left hand. Now there are five elements of which, there are five elements of which, there are five elements of which this whole universe is composed. Fire, water, air, earth and aether. Now water is always a very purifying agent. It is symbolised as purifying. In the East for example and in the West as well, as for example in Baptism and various other ceremonies, water is used because it's a very purifying agent and you can live without food for quite a while, but you won't be able to live without water. So it is purifying and also very symbolic. Good. These two fingers of the hand, the two middle ones, okay, - it is said and proven by science too that these two fingers convey the greatest amount of energy. And even in healing processes these two fingers, according to the Eastern medical sciences these are used for healing purposes for touch even on auspicious occasions when they put on the red Telaka, you know on the head these are the fingers used and it has been proven by scientists that these two fingers when energy was measured, these two fingers give forth the greatest amount of energy. Good. Now watch me and follow me.

Aum Vaak Vaak. Do that, do what I'm doing. Is that in the way, can you see me? We'll get this right again. Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam, to all. Let's do it again. Fine. Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam. Fine. Once more. Right. Aum

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Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Yashobalam. May that strength be to all. You see.

Now, if this - the reason why we touch is to make words and actions, if any words are portrayed in action it has a greater effect. So when you touch - Vaak Vaak, you feel deeply within yourself a prayer that may my speech always be pure and truthful. When the eyes, Chakshu Chakshu you pray that may my eyes always see the goodness in everything around me. You see. Good. Then part two.

Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Once more.

Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Now you will notice the movement, the first you are you know going down and the other you're going up. You see. Punatu means again. Fine. Once more.

Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Fine.

Now the third part is actually a pranayama mantra. In other words with one inhaling breath you repeat the syllables and then with the exhaling breath you repeat those syllables again. Now I've given you many explanations on pranayama, how it steadies the nerves, how it brings a great amount of calmness, how it revitalises the energy forces within yourself. Good.

Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Now did you get it all with one exhaling breath - not Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha. No. No. No. With one exhaling breath and the second time when you say it, it's with one inhaling breath. Fine. Let's try it again.

Aum Buha, out first. Let's start again sorry, I interrupted. Out first. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Good. Now let me show you how proper breathing is done. People don't know how to breathe. When you breathe, you breathe in through the stomach and then the breath is pushed up to the total level of your lungs. (Gururaj demonstrates how to do the deep breathing). I have to stand sideways with my big stomach. Then your entire stomach, the entire diaphragm everything's filled with revitalising grace. And then as you progress on that, what you do you do Kumbacha, which means the retention, like this (demonstrates). Am I sitting on it? Okay. Thank you very much. Good.

The syllables here are sounds for pranayama and that is for the purpose of duration. Do you see? In other words it is totally well balanced. Let's do this three times. Okay.

Out first. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam. Good.

Just relax a bit. Fine. Now while doing these, let your mind be filled with thoughts we spoke of. And then with the purification of the breath and the good thoughts in the mind, you'll find yourself so calm and peaceful you'll forget the outside worries. With a bit of practice, you will notice your breathing when you do the pranayama part three, you'll actually feel the breath moving up and the breath moving down with the inhaling and the exhaling, that. Just with this little first time practice, how many of you feel a bit calmer? Do any of you feel calmer? Hands up, hands up, hands up, up, up, up, up. There you are. That's the first time. Now just imagine we should be doing this for a few weeks or a few months how much greater effect won't it have. You see.

So what is involved in here is pranayama and also contemplation. See we have meditation and we have contemplation. Now you're contemplating these various factors of pure speech and the vital force of the breath and the eyes could see all that is good and the ears to hear all good and the strengthening of the nervous system and the opening of the heart, compassion etc and the throat to be able always to speak a kind, sweet word. See now when these contemplations go on and when these thoughts get properly digested, you will find that your life will become so, where instead of saying an angry word, you'll utter a kind word, a sweet word. Now these are the practical things of life. And everything spiritual is so very simple. And in many of these organisations, they try and make it difficult so that, for their own personal means I suppose, they want to make it difficult so they could have higher fees perhaps. Well that's not our business really.

So you'd find this very, very beneficial and if you do lose this I'm sure John would gladly supply you with other copies whatever. But do not bother John, look after it. Put it in a plastic cover, fine, so it can be looked after and then after some practice this will all be so easily memorised that you won't even need it really. And if by chance you should skip up doing the eyes before the ear or the ears before the nose or whatever, it doesn't matter. It doesn't matter, it doesn't matter as long as the thoughts, the contemplation, the accompaniment is there. And you don't need to go very fast. You can do it slowly. When you touch the eyes, the thought is there. Aum Chakshu Chakshu, you think oh Lord let my eyes always see good. Touch, speech, may I always speak truth, these thoughts. And you know yourself that the repetition of anything does become a habit. And with a lot of practice when you're in this, you'll find as soon as you get angry you know you'd think of Aum Vaak Vaak, you'd say 'Oh no, I mustn't be angry. I must speak sweet words, kind words'. And that is how one trains oneself up into a better living. There'll be better communication with people. That's how one becomes more loveable and more loving. And that's what life is all about. It's not only abstract philosophy. That's good for the understanding of the mind. It's nice to have knowledge and understand things, but of course the practical side of life is very important. A person does not need to be an intellectual or a philosophical genius. No.

So this leads you by these practices to see good, to hear good. You know the story of the three monkeys, let me see good, speak good, hear good. And that becomes part of karma yoga, where your karma, your daily living, your daily actions are good and pure. And with that combined with your meditational practices, that leads you deeper and deeper within, your progress on the spiritual path is definitely expedited. Do you see? I don't say you can have it tomorrow. It might take years, two years two lifetimes, ten lifetimes. But as long as we're on the path, that's important. And once you are on the path you'll find greater and greater joy in life and you'll never turn away from that path. It will carry on even after this body is dropped and another body is taken on it will still carry on. Because you are on the path. And I can tell

you that in many of my previous lives I've always been a teacher, therefore teaching has come so naturally to me in this life. You see now likewise everything else carries on. Good then, that gives an explanation. The whole thing is practice of course. It's not only the explanation. The explanation is just there. We don't do things blindly. We want to know what we are doing and therefore the explanation is necessary. But of course the greater part is you that has to practise. So after doing this, it takes about ten minutes or fifteen minutes it depends how long you want to spend on it, and then with that beautiful calm mind you'll find all little trifling worries will disappear and then you start your meditations, your mantra or your Tratak and you'll go so deep. That's ecstasy. Good.

Is this okay or would you adjust it for me please? You see the water is not only a purifying agent but the touch of the water against your nose or eyes makes you conscious of what you're doing. So there is a psychological factor as well.

What shall we speak about today? Ah Sidney, good.

Questioner. This is a question Gururaj, from Christine Wilkinson who is not with us at the moment, but it seems to be a question which is of general interest I would have thought, relating to the movement rather than being a philosophical question. Recently a lot of people seem to have been moving away from BMS. How do you envisage the development of the movement in the future? Also are you a guru in the line of such gurus as Vivekananda and Yogananda, or are you by your own actions trying to teach us something different? Are you in fact a guru for a new age?

Gururaj. Right. What makes you think people are drifting away from the movement? I'm only concerned with their hearts and souls and they can never drift away from that which is Divine and I represent Divinity. You'll find ninety per cent of people going to any spiritual movement or any spiritual master go because of the problems they have, be it economical, physical, mental, psychological whatever. There are only ten per cent true seekers and as Vivekananda has said 'That the spiritual path is the path for heroes'. That means perseverance. You got to stick to it. If you want to reach the summit of a peak, the top of a mountain you'd have a lot of problems climbing over boulders and crevices going through so many, many things that a mountaineer goes through. But if he is determined to reach the top, he will overcome those obstacles. Many people have the idea that after going to all kinds of doctors and psychiatrists and all kinds of things, they think they'll come to the guru and the guru will wave a magic wand and their problems will be over in five minutes. That's a fallacy. If that was possible I will lead these four thousand million people in this world into enlightenment in five minutes. And no one has been able to do that neither Buddha, Christ nor Krishna. Good.

So, you would find in groups cliques form, so one member of a click has some little problem, so the whole clique moves away. Right. Then in any movement throughout the world and I have studied them so very, very well an in-depth study, what happens in our movement happens in every movement. But we that are outside don't know about it. So these things will always be happening. They will come and go and come and go and after they are gone they will come again. I know some people that have moved away and opened up their own centre, yet all my tapes are played there to teach their people and the walls are plastered full of my pictures. And they started a business charging one hundred and fifty dollars to initiate a person with the mantras which they have copied, which I have given to people. There doing a great harm.

I have explained to you before and I will do it again that a mantra is conceived when I go, - for a particular person, - when I go into very deep meditational level reaching the superconscious level and there I reach the superconscious level of that person that I am going to initiate and become one with that person. And at that level I hear the vibration of the person. Now what is vibration, - I'm repeating things because of your question - what is vibration? Vibration is sound. Does the Bible not say first was the word and the word was with God and the word is God. So we reach that ultimate level which man can reach and that is where the sound is heard in the meditative state. But the sound is very subtle, so what I have to do is bring that sound down to a grosser level so that it could become utterable and audible. Otherwise, how are you going to pass it over to the initiate? In other words it's like an ice cream cone, where the sound is picked up at the thin end and brought to the thick end. Fine. Now, as the meditator goes on with the mantra that's given, and if it's done properly and sincerely, he will recede back to the finer and finer and finer level at the superconscious where it has picked up and that person reaches the superconscious level of his mind in meditation. Those are the mechanics of it.

Now, there's another great factor that is this if mantras are given indiscriminately they could cause a lot of harm. You know Rajesh and Jasmini, they're sitting over there, they sent me a Form of a girl that was initiated in Australia and I could see the mantra there because there is one question there, what mantra have you have you been using if any, and the mantra that was written there was one of my mantras given to someone else. And I saw that if this person when I went into meditation on her, I found it could cause this person great, great harm. It's like you're going to a symphonic concert and some idiot shoots off a whole lot of fire crackers, what a disturbance can it not cause. By using, to reach God, to be on the spiritual path, it's not a toy, it's not a play-toy, it is something serious and you've got to have determination for your own peace. So, when I saw this Form I said 'Oh my God, please help them, I could only pray for them'. And then of course I gave the proper mantra that was required by this person.

Now people doing such things for the sake of money. And I believe these people took in according to a Newsletter four hundred and eighty thousand dollars last year. And yet the real Master that knows his damn job does not know where his next piece of bread is coming from. Do you see? So, to commercialise God, what greater wrong can you do? How much karma are those people not incurring to themselves? It's very easy for any organisation for that matter to send forms to me and say 'Guruji what shall I give this person and I want nothing. And when a Form comes with the three pounds, it's just become five pounds now because of the rise of cost of living - I don't get a penny out of it because that goes for expenses, stationery, postage, filing, files blah, blah, blah, you know what it is when you run an office. Not a penny. Do you see?

So, when these people move away those that you trust and have trusted and given so much knowledge to, two people from opposite sides of the world, one in America, one in South Africa or in England and brought them together as a team. And I believe as husband and wife, they are quite happy now. Someone like that goes totally out of the way to see the happiness of others and yet they would stab you in the back. But I don't mind. I don't mind. As my children I would reprimand them but the love is not less. The love is not diminished, no one iota because I do not see them in their bodily form or their mental form I see them and everyone here I see you in the spiritual form. Many times I've said that when I'm sitting here talking to you, I fail to see your faces I just see blobs of light, some brighter, some dimmer, blobs of light. Now, the mantra the thing that is to be realised that when the mantra is given, it goes to you with a great spiritual force from a true guru. Do you see? And what helps you most is not your own sound vibration, but the spiritual force. Seventy five percent is your sound vibration - twenty five percent is your sound vibration and seventy five percent is the spiritual force that goes with it. And that is how you progress on the path.

You get all kinds of people coming to a movement, Sid, some are curiosity seekers, and some want a magic wand. I can show you path but you have to walk the path with your own feet. And if you do your practices regularly and with sincerity then naturally the progress would be there. And we have thousands of letters on file of how much people have been helped and their lives have become smoother through our practices because there is truth, love, sincerity and Divinity involved in the practices that are given. So, those that want to go, let them go. We never force anyone. We never hold anyone back, like some organisations that brainwash people and make them slaves. We've been seeing some TV programmes here in England on that. We don't do that. We do not believe in slavery. We do not believe in guru worship. We believe in total freedom for every individual. I've never told anyone yet, do not do this and do not do that. As your awareness grows with your spiritual practices, automatically the dirt will fall off. It's a natural process. I shall



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never try and put a square peg into a round hole. But with the spiritual practices the square peg will become round and fit into the hole.

Do you see the method and then the wisdom that is given to you does not come from books. It comes from all the experiences I personally have been through since childhood when at the age of four and a half I ran away from home to find God. It's been a long journey. And who knows if it was not much longer in other lifetimes. Do you see? And when it comes to gurus, after all who is a guru? A guide, a spiritual guide. That's all. A spiritual guide. Here are the tools, use them the best you can and you have my blessings. If you do not want to use them, I cannot force you. You know the old saying, 'You can take the horse to the water but you can't make it drink'. Yes.

So, a true guru is nothing else but a lover and the relationship between a guru and a chela is a love affair at its purest level. Heart touches heart, where two hearts become one without any need, without any wish for any gain. It is just a giving, a giving, a giving. A true guru is like a flower that gives of its fragrance to the world. Those that have ears smell. Those that have a nose can smell. Those words, that have ears will hear. Those that have eyes will see. So, those that cannot see, that are blind, find your way. But even if you are blind I'll try my best to get you a white walking stick, yes, and a guide dog too, with the spiritual force and prayers that go out for each and every one.

You know when I was in business, film business which is very, very hectic, and when the time came when I had to relinquish business, I thought 'Let me do my calling that I've been born to do', which my guru instructed me to do and I started that. I thought oh on the spiritual path with all these spiritual people life is going to be so smooth. Believe you me. (Gururaj laughs) Yes. I come from the tradition of Masters and when people talk of lineage, there is no such thing. Can you tell me that a good man's sons will all be good. I found many good men's children to be damn rotters. Yes. I come from the greatest spiritual lineage that stems right from Divinity. Divinity is my true guru whom I found through the medium of my own guru, Swami Pavitranandaji. And you have tapes there on my relationship with Swami Pavitrananda. I think it was even printed, transcribed in little pamphlet forms. Read that. You see?

So, you do not bring down tradition as some gurus do, that 'Oh, the Master said this', then his prime disciple carries on with the same tradition and then his disciple carries on with the same tradition and the same tradition and the same tradition, same tradition, same tradition all the time. That I think is wrong. Because whenever you talk whenever you mention the word tradition, you must know it is narrow. It becomes dogmatic after a while. The original Master might have meant good but in the traditional way the same teaching comes down and down and you know my story of the soup

being the soup of the soup of the soup of the soup. And that happens because it becomes narrow, it becomes dogmatic where the teacher only teaches what was told to him to teach. And they call it the purity of tradition. There are movements that do that. I say no. Truth must come from your own personal experience of truth. And speak only those words which you have experienced and known. And no man has the right to talk of God if he has not experienced God. I tell you that ninety nine per cent of the Christian ministers and the Hindu priests and the Buddhist monks and what have you are hypocrites. Even this thing is shivering. They are doing a job. That's all. Well look, everyone has to do a job and perhaps one or two words which they have heard from the book or from others might be good words and it might sink in somewhere. But the true Spiritual Master he speaks from the level that is deep within himself and his guide is God. All the words he speaks are not book learning, but he can call them revelations for they come from deep within. And that is why I am never aware of what I've talked about, slightly perhaps. It's only when later when I listen to the tape and I say, "Oh did I say this?" You see?

So forget the traditions, there's no validity in it. A person teaching Buddhism will always follow the tradition of Buddhism. A person teaching Christianity will always follow the traditions of Christianity and Hinduism the same thing. But the real teacher, he goes beyond all those traditions and he teaches truth. And truth has no tradition. For what is truth? Truth is as you could conceive it at your level and then you progress from a lower truth to a higher truth until you reach the ultimate truth which is God. Do you see? So any things I tell you for example in these talks or the Courses or wherever, accept what you can, leave out what you can't. Don't reject it though. Leave it out for a while and later on when you listen to the tape you will say 'You know Gururaj said this and I don't agree really but now I see the point'. Why do you see the point then after a few years because you have evolved to that level to see that point, ah this was it. Now I understand. Do you see? So traditions and masters are a plenty. Are a plenty. Some one was telling me that there are so many gurus going around that they trip over each other. I said well that's quite right, they should. (Gururaj laughs). Good. It's not to get too serious now.

This person went to a doctor for loss of memory. So he tells the doctor, 'Doctor you know I have a terrible memory'. Good. So, after he left the doctor his friend meets him and he says 'What did the doctor do?' He says 'He made me pay in advance'. (General laughter) Yeah.

Here is this preacher we have so, so many. You know this other chap went to a doctor who swallowed a coin. And the Professor, it was a teaching hospital and the Professor asked the young medical student. He says, 'Now this man has

swallowed a coin what would you do?' So the young medical student says 'I'll call a preacher, because they know how to get money out of anything'.

And then this other fellow went to a doctor and he says 'Doctor, please don't use, if there is anything wrong with me, don't use any scientific terms please tell me in plain English what you find'. So the doctor says, 'Look to be frank with you, you are just plain lazy'. So he said 'Thank you very much, doctor. Now you give me the scientific term for it so when I go back home I can tell the missus'. Oh yes. Such is life, isn't it?

You know this has happened all the, all the time when a true spiritual force arises there will always be opposition, because the world is filled with so much negativities that when a positivity arises the negativity tries to strangle it. But those that are really faithful and sincere to themselves, will always follow on the path of truth. So I have no regrets at all. I would like to see this Movement grow so that if we have larger numbers at least some out of the larger numbers would emerge. And there will be curiosity seekers there's that. Look what happened you know to our Jesus Christ. You know he only had five hundred followers and he was despised by all, the Pharisees, the Sadducees, the Sanhedrins, the works. And in the end they crucified a man of God, the Son of God, the Son of Man. And his twelve closest disciples that followed him around everywhere and saw all the miracles happening around him, that heard his profound teachings and when Jesus got into trouble, they all ran away. One gave him away for thirty pieces of silver and the other denied him, while the cock crowed thrice, you know the story and the rest ran away. Such a great man. One of the greatest that ever walked this earth. But did they recognise him then? No. No. He trampled round the whole of the country barefooted in sun and rain in ragged clothes to teach and teach and teach and suffer. Yes. And it is true that we can take on suffering of others. A true spiritual master can.

I'll give you one example and Charles will bear me out. I was at his home, and a phone call came from America where a lady, a friend of this lady phoned and said her kidney had collapsed. You remember that, Charles? Immediately I had that call I had a severe pain because I prayed for that poor lady. I said 'Oh God please help her' and tried to send her energies. And I started a very severe pain just here in my kidney, just one spot here. Of course in a few days I shook it off, so I'm fine. But these things are possible. Why? Because of love and compassion. And when you see people suffering, it breaks your heart to see suffering in this world and you do your best to alleviate the suffering of others. And I tell all of them now in my last talk in America, if you have any suffering give it to me. Why do you suffer, give it to me, think deeply sincerely of me and say 'Guruji take this suffering, take this load off me' and you will be helped. Yes.

Rajesh Ward, ask him. He phoned me to South Africa a few weeks ago I think where this person had a total breakdown. When he told this to me on the phone I said 'Lord please let me have it and not that man'. That man became better and I laid up in bed for two days. I shook it off. It's not difficult. But that man would have taken years to shake it off. You see. So life is giving, life is giving, life is made to give, give, give of whatever you can. I can't give you anything monetarily, but I can give you spiritually. That is a guru, Sid. You see? That's how we work.

You know this man was ill and of course he had a doctor. So the doctor walked in smilingly into the room and said 'Oh you look so much better today'. So the patient said 'Well, I followed the instructions on the bottle'. So the doctor asked 'What instructions, what were they?' He said 'The bottle said keep the cork tightly fitted on the bottle'. (Gururaj laughs)

And then this, we're all on doctors today. This Professor of London College of Medicine was appointed a physician, an honorary physician to King George. So he wrote on the board of his class, the blackboard, that Professor Jennings wished to inform the students that he has been appointed an Honorary Physician to His Majesty King George. So after the lecture was over and when the Professor returned in the afternoon, at the bottom was written by some student 'God Save the King'. (Gururaj laughs)

And then there was this Parson, this church Minister, so, he was noted for giving very long sermons, but that day he only spoke for ten minutes. So then he got up and he says, 'My dear Brethren, what happened was this that my dog is very fond of paper and he chewed up most of my sermon so I only spoke for ten minutes. Let us pray'. Fine. Good. So after the service was over a man came up to him who belonged to another church, came up to him and he said 'Sir, has your dog perhaps got a pup which I would like to present to my Minister'.

Well thank you and it is quarter to one, lunchtime.

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