

Gururaj. Good. Shall we start with questions right away?

Questioner. Beloved Gururaj, it is to be hoped that everyone we speak to about meditation would want to join our family, but as you have said in quoting another of the world's great Masters 'There are many sheep, but not all of them are of my flock'. Is there then for us as teachers a lesson to be learnt in having this gift, this pearl of great price and having to watch people turn and walk away?

Gururaj. Firstly, if you haven't found all the sheep, how do you know how many will walk away? The movement is still in its infancy and those that are ready to receive will receive, that is very true, which another great Master has said 'That there are so many sheep but they don't all belong to my flock'. But, what is the duty of the teacher? Shouldn't he try and gather as many to his flock as possible and let the message of love flow to all, to all that could be reached. So here is a question of not how many sheep in your flock, here is the question, what is the duty of a teacher?

So, when one tries one's best to get as many to one's flock, by all means and those that turn away, we do make effort to get back the stray sheep. A lot of effort is required but if it is impossible, then of course there's not much one could do about it. Now this attitude could bring about a complacency in teachers that they say "Oh, everyone could never belong to one flock, so why bother. If they would want to come, they will come." Now that is a totally wrong attitude and this principle applies to everything even in business - that you start a business, you have a business, you do your best in advertising and promoting your products and those that would want to buy will buy. Those that do not want to buy might just pass your shop and there would be others that would just come in for a browse around and even that browsing around is of such great value. For even, if you go into a bookshop and you browse around at the books, you'll leave at least with some thoughts, some title might strike you, you might not buy the book but the very thought, the title might convey some message to you. So, if we could say that they don't all belong to our flock, there's great truth in it, but it must not lead to complacency or laziness.

Now, the question would be 'Who belongs to our flock and who does not?' Our principles are so broad that takes into account the essential truths of every religion. So on those grounds we could say that all belong to our flock. The teachings are simple, direct, straightforward. The methods, the practical side is simple and straight. And you will find some people want instantaneous results and those that want instantaneous results are the most ill. It is only a person that has very little understanding that will want instantaneous results, while the sensible person knows that I have gone

through so many millions of years and it would be wrong of me to expect immediate results. Everything takes a process. Even a simple dish that you would cook would require an hour on the stove. You can't do it in two minutes. You see.

So like that, so like that when a person is introduced - this is actually a teacher's question, not a philosophical one, so when a person is introduced to certain principles, it is just not necessary for the person to accept the principles, but if the teacher teaches that 'Have an open mind, listen to it and then accept what you can of it', then it might bear some results. I know people that have been with us for many years and yet they still haven't grasped the inner meaning but the one quality they have and that is this they have persistence, perseverance and thereby understandings grow. Now if there was not a process of understandings to grow, then those understandings would be worthless. As I said the other day when you eat, it takes some hours for the food to digest. Its not only the eating, you are just satisfying hunger for the moment or catering to your taste buds. But the real value is not in appeasing the hunger but in the assimilation of the food whereby it could nourish the body. And even a simple thing like that takes time. Now then again you would find people that are extremely ready and ripe, like a ripe piece of fruit that could be eaten immediately. And then you would have fruit to which you would have to give time for it to grow. The whole idea is to plant the seed and as the great Master as you referred to also said "That I will go on sowing, some of the seeds will fall on fertile ground, some on barren ground and some on rocks that will feed the birds of the air". Those are not the exact words but of course this is what was meant.

So with various temperaments in this world, people, with so many different kinds of people it is not given to all to accept. You go to an Art Gallery, there could be a beautiful painting done by a Master - your Turner here in England is one of my favourite painters as a matter of fact. Good. Now, I might appreciate Turner but someone else would say 'Oh, what is this, a couple of watercolour strokes?' And to me in those few strokes, he captures an immensity.

So when the chela is ready the Master appears, always in full force. And then again let me repeat over and over again that does not mean that you become lazy and do nothing because nobody just comes. Some will come, okay, some will come because they have heard of it. And others have to be told of it and that is the main duty of a teacher. So you will find, you will find that you might be planting seeds on barren ground but don't let that worry you. Don't let that worry you. At least you have tried. And who knows that that barren ground might not become fertile one day because the people since birth have been going through certain indoctrinations. They have a certain background in which they are brought up and it is only a true seeker that would want to move away from the dogmatic and stifled beliefs that he has. It would only be the true seeker that would want to rise above it and look around him and see if there is anything better. It's like the story of the frog in the well, he thought this was the whole world, this is all, there is nothing more to it, until he had

a visitor from the ocean and said "Come, come out of the well and let me show you" and when he saw the ocean, the frog of the well, when he saw the ocean, he said "Ah, there is so much, much more". You see.

So one has not to be too concerned because when it comes to real dedicated duty, it is not a matter of concern, it is a matter of joy and if you find someone is not ready and very few people would be in that category not ready. There is not a single person in this whole wide world that does not want to have happiness and there is, there are only a very few people and you can count them on your fingertips of one hand and the fingertips of one hand are still too much that are not seeking for happiness because they've reached the totality of life. Meanwhile, all the ninety-nine, point nine, nine, nine, nine, nine, nine percent are still seeking for happiness. Now this search could be unconscious. They might not be consciously searching for it but unconsciously there is that desire within them to be become fulfilled. They have happenings in their life which is not totally conducive to their lifestyle but they don't know why, but within themselves there is this yearning for fulfilment and it is the duty of the teacher to bring that to the fore. And the teacher does that by making the new person listen to talks or giving talks to them and to show in some form of way that 'Look how much you are missing. Don't be the frog in the well. There is a bigger ocean ahead.' You see.

So if all the sheep does not belong to one's flock and they never will. They never will. We could never that the four thousand million people in this world are going to become our meditators. No. It's impossible. But if enough momentum is set up, just to say five million people for example, then that momentum will perpetuate itself. The work we are doing is not just for today. It has to last, the teachings have to last for many thousands of years. It is a formulation of a new philosophy which synthesises all the philosophies of the world and that is what the world needs, to bring about a greater unity. Now this could have great ramifications where people are united in a particular line of thought, then you must know that they could remain united. Because of the message of love and peace, it could prevent wars and destruction. So naturally you can't have one farmer owning all the sheep in the world. It would be unfair. But if your teachings are good, you'll have the majority share. That's for sure. Yes, yes, you'll have the majority share and this has been proven. You take five people and you give them four marbles each, there will be one of them that will have the majority of the marbles. Why, because he has the knowledge of the game, he has experienced the game and he gathers the most. But now this does not come just out of the air or by wishful thinking, it requires work. And that work is really not work, it is a joy. It is a joy. You take the 'erk' out of work - yeah - then it's wonderful. Do you see? You see. So don't worry about the flock. 'If you are okay, the world is okay.' It's a very good old saying, that. Mind you this question did not have much scope for me really. Shall we have another one?

Questioner. This is just a sad question, a very practical one. Do you know anything about dream dynamics, where it's said to try to awaken the consciousness during the sleeping time? It is given by an American man

Gururaj. I know nothing about it.

Questioner. (Contd) Well the case is that, could it be good for us to use some technique in order to awaken our consciousness during the sleeping time?

Gururaj. No. It's no good. No good. You just do your practices that you are given. Don't try any other things. If you want to, no one can stop you. But how do you know the workings of your subconscious mind while you are asleep? The best way to work with the subconscious mind while you are asleep is to go to bed with a good thought, a good loving thought, a good Godly thought and while you are sleeping, let that thought permeate the subconscious in your sleep because the subconscious does not sleep. Now you talk of this auto-genics or something. What did you say?

Questioner. (Cont'd) Dreams dynamics

Gururaj. Dreams dynamics - oh (General laughter) Thank you. You know in America, in California, I was sent a thick newspaper like that, with over five hundred advertisements and with all various kinds of dream dynamics and auto-genics and auto-erotics and I don't know what else - (Gururaj laughs) all kinds of things. You see what happens is this that someone takes up a course - well thank God its not so much here in England, we can be very happy for that but in America its a lot where you can have all those various kinds of movements - a person takes a course in elementary psychology, then he attends a couple of courses done by others and he takes all those courses - he has no understanding, no realisation of what he is doing - he takes a half a dozen other courses, he learns from them and he combines them and then creates something else. So, for example any one of you can write a book. Say a subject interests you. Now you read up twelve books on that particular subject and from the knowledge you gain from those twelve books, you can create a thirteenth book. But does it come from experience? That is the question. Is it digested knowledge, is it wisdom? So anyone can do that and that is how, that is how these things have come about. I knew a Psychologist in South Africa who started a dream workshop and he charged about two hundred Rand per person. And all you did there was sat round in a circle and you start talking about your dreams while the instructor, the Psychologist had a very nice snooze. (General laughter) You see?

Now all these things, you see people are so hungry for knowledge, really speaking they are hungry for knowledge and they are taken so much advantage of by all this various things and fancy names. It is actually a sin to misguide people into things, to play with people's emotions, to play with people's minds. Show me one Psychologist or Psychiatrist that really knows the human mind, that knows the human psyche. You go to a Psychiatrist or a Psychologist and what is he doing with you, he is just experimenting with you. It is always best to stick to the tried and tested old principles of all the religions, principles of love and charity and compassion and kindness. Yeah, it's best to stick to those than to try all these so-called short-cuts. I have heard of a lady here in England who says "Attend one of my discourses for two hours and you will leave enlightened". You are lighter in the pocket! What a pity. What a real, real pity. If enlightenment was so easy, like going to a supermarket and buying a loaf of bread, then, then we don't need movements and we don't need all these things. What do we need it for?

The greatest thing one has to find is the most easiest and the most difficult. And what we have to find is our inner selves, which in other words could be called Divinity. And that just does not come about. You know the story of Vivekananda and Ramakrishna. So Vivekananda goes to his Master, Ramakrishna and got some instructions. So Vivekananda sat the whole night at the riverside meditating and then in the morning he came back and he was very, very furious. And he tells Ramakrishna, he says "Guruji, I have been sitting out the whole night meditating and I am not enlightened yet". So Ramakrishna tells him that "You know it took me twelve years just even to reach the fringes of enlightenment." And that's great saints like Ramakrishna. Do you see?

So all these finicky short-cut gadgets can be more damaging than doing any good. Any of these movements and I've studied all of them, not all but most of the important ones. After you finish their course, do you become a more loving person? They guarantee all those things or your money back within seven days and if you forget to write within seven days, you don't get your money back. How many people have come out with a greater love, with a greater sense of unity, with a greater sense of integration, with a greater welling up of joy within themselves? And they promise it to you - attend a weekend and bobs me uncle. They promise you that. Yet I don't see that because a lot of the people that attend those Seminars - big word - Seminars and what have you, come back, come to us. And I know some Forms I get where a person, you know what have you done before and every conceivable movement is listed there. Jumping from here to there and there and there and looking for short-cuts and instantaneous enlightenment. That is not possible. That is not possible. Some will reach enlightenment, some definitely will, but the duty of us teachers is this, is to put people on the path of love, the path of God, the path of purity which all means the same thing. You see?

So that is what we are doing. We don't promise enlightenment because that will come on its own. We don't need to call it. Enlightenment will come, if we live our lives in a proper way. That will definitely be there. But meanwhile as we go on with our practices and self help, effort during the waking state of life and reading and listening to words of wisdom, new and deeper realisations dawn on us and things that seemed very adverse in the beginning, might seem now so much easier because awareness has grown, the heart has expanded and life becomes more smoother. And this is a gradual process. It is not something that comes overnight. Maybe through meditation in the beginning, people feel a bit of relaxation. As they practise more and more, they will dive deeper and deeper within themselves, draw from themselves that extra energy, spiritual energy that is needed to permeate the mind. We explore all the time. It's the most beautiful adventure in the world, the exploration of the deeper and deeper layers of the mind and not by analysis but by actual experience. We go through all these deep layers and experience the qualities and the strengths and the subtleties of it. It is a wonderful journey, the finest journey that anyone could ever embark on and that we as teachers have to teach and guide. You see.

So these dream dynamics and things - what are you doing in dream dynamics? You are just - I don't like to talk of other movements, let people do what they like - what happens in dream dynamics that you put yourself into a certain kind of self-hypnosis. It's a form of self-hypnosis where before sleep, you try and condition your mind on certain levels of thought and you allow the levels of thought to manifest themselves in dreams. Now what does that help? You are only replacing energy from one place to the other. That is all what you are doing but, but are you cleansing the mind? Rather go to sleep with loving thoughts or a prayer for some friend or taking your attention to that wonderful power called gurushakti, and sleep with that. Oh yes and let that work in the subconscious because the Divine force has a cleansing effect, has a purifying effect.

So this dream workshop I was telling you about, this chap was teaching how to induce a dream. Now by inducing a dream what is happening is this, that you are creating more and more waves in the subconscious mind, while in reality what one should do is subside those waves and bring about a calmness. You see. So you are removing some of the currents of samskaras by these good thoughts. A very good practice if those that don't do what I've said, is to read a good book at night, just a chapter or even a few paragraphs on something good, even the Bible or the Upanishads, whatever, whatever you like, something good and sleep and let that thought permeate your subconscious because your subconscious is forever working. That is real dynamics. That is the real thing and not replacing and deplacing energies in the mind. Do you see? That is so important. And to experiment with things that one is not sure of, does not help. It

might even create great damage. You see. So that's it. The simplest path is the best path. Duty, love, things like that and being loving is the greatest cleanser. As we said the other day 'Love is God'. That's all. That's all. Next.

Questioner. Gururaj, there are some people who have never heard of you, have never heard of BMS, who seem to be thinking that an important spiritual Teacher or a new Messiah in Western terminology is about to emerge into the world. Some BMS teachers might have a sneaking suspicion that they know this fella

Gururaj. They, sorry -

Questioner. (Cont'd). that they know this fella

Gururaj. Oh do they? (General laughter) Introduce me to him please.

Questioner. (Cont'd) Should we tell people who you are or should it be kept a secret for people?

Gururaj. Should you tell people, sorry, sorry - I didn't get that

Questioner(Cont'd). Should we tell people who we think you are or should we keep it a secret for people to discover for themselves?

Gururaj. Oh my God - (General laughter) You're working on assumptions and you're working on what you think. Aren't you really? But nevertheless if that fella is around, I'd like to meet him, you know. He might be a nice chap. No. No. No. No. We don't want idol sensationalism. Good. People must realise what they realise, by themselves. That's all. (General laughter) But one thing I can tell you is this, that if any new Messiah is here or the Messiah is here or if he is to come in this time and age, he is not going to perform miracles. He is going to make you experience. That is the message and that would be the work of he that has to come or has come or whatever, I don't know. As far as I'm concerned, he's always been here, perhaps changes shape and size and body and things like that. That's all. (Gururaj laughs). Very brilliant. (General laughter) You know it's like that story where the lawyer asked this person in Court, how does it go, "Do you still beat your wife?", yeah "Do you still beat your wife?" So if he says "Yes" that means he used to or he does, and if he says "No", it means he used to beat his wife. Next. (General laughter).

Questioner. You spoke of the underlying likeness and Divinity of all things and that the concept of wrong is only in our mind or in our dream. How does one reconcile a feeling of guilt which arises from one's conditioning when in reality everything is Divine?

Gururaj. Good. In actuality everything is Divine and when one suffers of guilt that falls in the framework of the mind. Now, there are certain processes in the mind that makes one feel guilty. There are certain chemical, bio-chemical, physiological, biological, psychological processes that work in the field through the brain cells from the mind that makes you feel guilty or not guilty. Good. Now when a person feels guilty then be sure to know he or she might have some reason to feel guilty. A person feels guilty because according to the conditioning of his mind or the moral precepts that he believes in, he has gone against them. Now by going against one's personal convictions. Say for example 'Thou shalt not commit adultery', now you believe in that, that is your faith, right and you know what consequences it could bring, how it could damage not only your life but also the life of the person concerned and those that are around the person, fine, and those that are around you. Fine. Now you have that firm conviction that 'Thou shalt not commit adultery' and you do.

So you feel guilty because now here you have created a conflict between your convictions and your actions and that very conflict constitutes guilt. Now how to remedy this? What has been done has been done and feeling guilty is a good thing if it is under control because without that feeling of a little guilt, you will not repent. So that feeling of guilt will start one in repentance. So what should one do then? One does actions to overcome that guilt and those actions should be such that I have done this wrong and may I be forgiven for it and I shall never do that again. Many people go to churches on Sunday and they have all the finest thoughts and from Monday the old routine starts again until they go to church the next Sunday. Now that's no good. That's hypocrisy. Fine.

So when a person feels guilty, one has to be more alert and more vigilant not to commit that act again and do such acts for the wife or husband, to make up for that. Now how do you make up? By exercising greater love, greater kindness, greater service to either spouse whatever the case might be. And by putting those positive things in action, your guilt will soon disappear, because that very action is a form of repentance itself. It's no sense, its no sense after committing something whatever and sitting down in a corner and moping. It makes no sense at all and feeling guilty 'Oh I've done this, I've done this, I've done this.' Okay, it is done, finished. 'Now what am I to do?' And by performing good actions to overcome that - they always call it 'I made a mistake', really speaking its never so - so by performing good actions after that, you can free yourself from the karma that you have incurred, the bad karma you have incurred, you can free yourself by over-balancing it with good karma and then the mind feels free.

Because you got to know your husband or wife, you can destroy your husband totally or your wife because you have done this, because he or she had so much trust in you and you have betrayed that trust. I am only using this as an example, it applies to everything else. You have betrayed that trust. So, you could hurt and harm so much. So now who do you confess to, to your Minister, your spiritual perceptor because to tell God something is one thing but let there be a human witness to it too. It helps a lot. So many Catholics believe in these confessionals, now I mean, but in many places it has gone sour but the original, the origin of it had very good meaning. Today everything might be distorted. They had very good meaning in those days when it first started. So man as my witness before God, I admit to the wrong I've done, so help me and call upon that grace and perform actions, such action in life that would overcome the bad karma by good karma.

So now that is totally on the relative plane, which is true and living on the relative plane, one has to take assistance of relative circumstances. Good. When we talk of there being no good and no evil, that is from the absolute point of view. But how many has reached that? It must not be used as a justification. That talk that night that everything is but a dream, it was just to give you an insight. I don't like to talk on very abstract things but give to you an insight of what lies beyond that, once you wake up from the relative fulfilling, everything required in the relative, reaching the finest level of the relative and then when you reach the absolute from that standpoint, you would find that all that was a dream.

Now the committing of an act, does it help a person? The committing of a bad act does it help a person or not? Now there are two angles to this. It could be detrimental to a person by incurring bad karma, when the bad karma is incurred but it could also be used as a lesson. It could also be used as an experience by which one could better oneself. And all these things constitutes true repentance. So if one develops the attitude that this is an experience which I have had, perhaps unwittingly, some spur of the moment, some impulsive act, this is an experience which I've had and now how best can I put this experience to use. So from everything good or bad on this relative plane of existence one can learn. And one, every moment of the day, one learns, learns, learns and learns. So that of which we feel guilty, can be turned to our advantage and not only that but by turning it to our advantage and good action, one gets rid of the guilt. You see. It's really simple. Okay. Next. It's about a quarter to one now, we still have fifteen minutes. Yes. Yes, just a question and answer session.

Questioner. Gururaj, the question has been asked of me what people should do regarding meditation and even their particular techniques when they are really feeling very ill. There seems to be a feeling that perhaps they're going ...(inaudible)..... or that it's not best for them to use their techniques while they are ill, it's best to use Gurushakti.

Gururaj. No, no. They can carry on with their techniques that are given to them. If they are too ill to do any other meditations, then they can just do gurushakti. It depends entirely upon the person. Some person might be too ill to do a Mantra meditation or a Tratak or things like that, they just do gurushakti.

Questioner. Gururaj, going on a bit from that if you were asked by someone what to do when suffering pain, but the pain was so much that they couldn't continue meditating ...(inaudible).. (General laughter) What should they do to ease the pain?

Gururaj. Yes, yes you just can't lift the pain away although the pain is a creation of the mind but it is there. You have a toothache and you have to go to Don. Right so the pain is there, it's undeniable and one needs to have a very great strength of mind to be able to objectify that pain where you can separate that pain from yourself and look at it and even enjoy it. One can do that. But how many has that mental strength? Now therefore I am always so insistent that do not neglect your Tratak Practice because through the Tratak Practice, one learns to focus all one's energies so that, all one's mental energies so that, by gathering the forces of those energies they could be used as a laser beam, as a laser beam to the troubled spot.

About a week before I came here, I normally wake up early in the morning, three o'clock and I found a terrible pain going from the front to the back. Good. So of course I would not trouble the family and I had the pain. It was rhenol colic - kidney stone and that is regarded to be the most severest pain any person can suffer. I believe it's about so many times more severe than childbirth, I was told that. Good. So of course when the family saw me with this pain they called a doctor. The doctor gave tablets and then the pain still did not go. So in the afternoon the Doctor came again and he says "We must take you to hospital." They took me in. This happened just about a week ten days before I came here. The doctor took me to the emergency medical section. So I spoke to the doctor there and I says "I want you to locate exactly where this stone is" - because they diagnosed it as a stone - "I want you to locate exactly" - this was on a Friday, Friday afternoon. So they took X-rays and what have you and showed me, he says "That is the stone, there." Now I said "Leave me alone for two hours." Good. So I was lying there, lying there in the bed, I concentrated all the mental energies I could to that stone and dissolved it. And of course 'peed' it out afterwards. Yeah. I dissolved it. So afterwards when they took

the X-ray again and the IVP, that's what it's called, where they inject a fluid and then take an X-ray "Ah yes, there's no stone, gone." And the next morning, six o'clock, I left the hospital. I needed some rest after that and went home, had a nice hot bath and eight o'clock I was at the office and ten o'clock we had a Satsang. You see.

So now these things, these things can be done. These things can be done but have we acquired that strength? And it is so simple. It is just the focusing of all one's mental energies into a fine laser beam and shooting it to where it has to be shot. Do you see? Now, but for the ordinary person now that has not - ordinary - I'm ordinary too (General laughter) - I'm ordinary too, but for our brothers and sisters that can't do that, what are they to do when they are in severe pain? What are they to do? They can do their meditations and by getting the mind off from the trouble spot, if they can. A child has a toothache - you must have noticed this - a child has a toothache and get a child busy into some game and he forgets his toothache. So you see the mind is responsible, the mind is the receptor of the pain. So if the mind can be diverted to something else, then the pain would definitely be lessened and that too requires strength and this is gained by meditation and spiritual practices. Fine. And of course the other solution if it's too severe, is to get a sedative or something, painkiller. Yes. If the body requires that, give it to the body. Nothing wrong with that. There are many people that have an erroneous belief that 'No, I would not call a doctor' and this that. No, call the doctor. If you can't do something about it yourself, why not get outside assistance? Give unto Caesar what is Caesar's. Call the Physician for the physical body. Nothing wrong with that. Nothing wrong with that. But when we have reached a certain level in our evolution, then you need nothing and no one. Then you don't even need yourself. Then you don't even need your body unless you have some work to do. Yes. Like that. Okay. Next.

Questioner. ... (Inaudible)...

Gururaj. No. I still get them even without - it takes a bit longer, but it's okay. No, no problem at all. Next.

Questioner. ... (Inaudible)

Gururaj. No, it's beneficial to both. Yes. Oh what a beautiful time to meditate while feeding your baby. Oh it's really nice.

Questioner. ... (Inaudible)...

Gururaj. Yes, it's alright - how old is he?

Questioner. He's nine.

Gururaj. Nine, yes, fine. At nine, orange juice is good with meditation. (General laughing). Next.

Questioner. When the children ... (Inaudible)

Gururaj. Yes, they can start anytime with the child technique. Yeah.

Questioner. ... (Inaudible)

Gururaj. No. No. No. The mantra and other kinds of meditations are given when they are a little more mature. But when they are four, five, six, we have techniques for that, child technique. Yes. Yes.

Questioner. (Inaudible)

Gururaj. What mothers can do for babies - pregnant mothers?

Questioner(Inaudible)

Gururaj. Gurushakti and projecting it to the child. Gurushakti is the best because there is that transference and then the little baby is very sensitive, you'd be surprised how sensitive they are. They are more sensitive than grown ups because our minds are clouded. They are innocent.

Questioner.Inaudible)

Gururaj. Yes, (Gururaj laughs) upside-down. Oh yes, that's a good technique. June? Mike did you want to say something.

Questioner. No. I was just ...(Inaudible)..... would like to be children (Inaudible)

Gururaj. From ten upwards but now don't use age as the criteria, because a child could be, a child of ten could have the maturity of a child of fourteen. Yeah. So age is not the criteria and the teacher could very easily judge when a child is ready.

Gururaj. That's it. Gotta go to school now!

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