

Questioner. Three questions Gururaj, would you like them all or shall I just start with one? The first one is, what is trust and what happens when trust is broken? Should we ultimately only trust ourselves? And the second one is, can you tell us what will happen to the Movement when you are no longer with us in your present body? And the third one is, do you think that the practice of regression can be useful in order to get to the root causes of mental blockages?

Gururaj. I think I can now. If you don't trust, you rust. What are the constituents of trust? Why are some people trusting and others not trusting? What are the mental mechanics that causes the opposing conditions? Have I framed your question better? The main requirement for trust is self confidence within yourself. Let's take for an example a man who might think he's sexually weak and that could be one condition why he doesn't trust his wife, although his wife could be a totally pure goddess. So therefore self confidence is something very important and to create self confidence in oneself, one must know oneself. And knowing oneself, to quote the Scriptures, 'Man know thyself'. So, when you know yourself, what part of you knows really knows yourself? Now, man thinks he knows himself and he thinks that he thinks but he stinks. You think that you think, but you are not thinking because of your little conditioned mind through all the various patternings you have gone through, all the impressions that have been created in your sub-conscious mind. As a matter of fact, we can organise a blackboard here for tonight. Can we, John? Yeah. A blackboard for tonight and chalk of course. I want to go into the mechanics of how a man's mind works. But that's a different subject. That we'll do tonight. Fine.

So, when I say you think that you know yourself, in reality you don't. Because a very small fraction of the conscious mind is set into motion and that very small fraction of the conscious mind can never encapture or capture the totality that is required for trust. And then when you don't have total trust, you distrust and you mistrust. You see how you've missed it all? Now, to have trust is to be able to function, not only with the small section of your mind, but the entire mind which I will explain to you tonight with diagrams. But that is still not enough. Because a mind can play various tricks upon you. So we come to the crux of the matter that trust is a matter of the heart. You trust with the heart and not with the mind. The mind will tell you that Jamie is such a good man. Yes. But you can only appreciate and know the goodness of Jamie, if you feel it. So here, the heart and the mind has to be combined for you to experience trust. Now when you start experiencing trust, your self confidence grows and grows and grows. And with that very growth, like a flower from bud it blooms into its full beauty and that beauty in the growing of trust is expressed through love. Because trust and love are inseparable. If you do not really love a person, you can't trust that person. And if you can't trust a person, you can't love the person. So, they are interconnected.

So now we have covered three points. Self confidence, right, which comes about through trust and trust through love, and love through trust, and trust through self confidence. You see how they intertwine. When the mind starts doubting, which is opposite to trust, because trust and doubt are at the different poles, polarity. Good. Now how do we convert mistrust or distrust into trust? There are some methods. Firstly, you start using the mind and you analyse. You say 'Jamie did this, he kept his promise. He was going to see Gururaj at nine o'clock and he came there one minute to nine. He was given some duty to do and it was done you know, punctually, on time.' So the mind would rely upon those factors of the person's past history, that if he has done nine things perfectly right and as he was instructed, then I'm sure the tenth one will also be right. There's an old philosophical saying that if you have a chain of twenty links and if nineteen links of the chain are the same, then the twentieth will also be the same. But now the movement that has to occur, this is mental analysis of how trustful a person can be and because of his past record, you'll start trusting the person. That's not enough. That's not enough. That trust, that mental analysis to repeat again, must be filled with that heart quality, which we call feeling. Right.

So feeling is also brought into play, right, and when feeling is brought into play then naturally one's emotions come into play. So now here trust would include self confidence, love, emotions, feelings, the heart but that is still not enough. Why is it not enough? Because those feelings that you have within you for the person, all the emotions, they still have to be filtered through the mind. And the mind is so devious that most times the mind does not express the true feelings of a person. It can distort. It acts like a filter. So you put on green glasses and everything looks green. Or if you have jaundice, everything looks yellow. You see? So, true trust apart from the various mechanics of the mind and the heart and the feelings, true trust must come from a different area. And that area is that thing within, the core of the human personality, which people normally call heart. You can call it spirit, call it whatever you want to call it. These are labels.

So in trusting do not, if you want true trust of course, do not analyse the person that you want to trust or the object, or the question on hand. No. You don't analyse it. You just trust for the sake of trusting. Like love for the sake of loving. You do not analyse. Anyone of you here can pull out a gun and assassinate me. One of our meditators in America had a dream on my last trip to America that Gururaj is going to be assassinated. Do you see? So here for example anyone can pull out a gun and shoot me. But I say no, I trust that no one is going to do that to me. And if they should do I'd say bless you, you've taken me away from a lot of miseries, sufferings not of my own but the sufferings of all of you that are so close and dear to me. I can feel every thought of yours. My only suffering is your sufferings. None else. My beloved friend do not cry there, the gentleman behind you with the red jersey. You trust for the sake of trusting and I tell you what happens in doing that. Say for example a man is married to a woman who might not be very faithful or the man might not be

faithful. Do you know how to change that person? By trusting the person totally and completely. Because when you have the true trust within you then you are emanating a certain force and that changes the life of that person. So here two things happen, your mind and heart is at greater rest, at peace and at the same time you're transforming the other person who might not be truthful, I mean which you think is not truthful. Do you see?

So, everything in life depends upon us. Trust is a virtue and every virtue depends upon us only, not upon the object. Look everything in life you trust. For example, George okay, he believes that so and so is his father. Why does he believe it's his father? Because his mother told him. Who knows if his mother not go for a walk (Gururaj laughs) or the father, vice versa? When I mention the male you know I mean the female as well. You drive your motorcar. Are you driving your car all the time thinking that you're going to have a puncture, you're going to have a puncture, you're going to have a puncture. No, you don't think that. You drive your car and if a puncture should happen, you might have a spare in the car and you just drive. And of course you keep your car always in good condition, where all the nuts are tight. The only nut that must not be tight while driving a car is the man behind the wheel. (General laughter). Yeah. That's the only nut that must not be tight. Do you see? So all these qualities depend entirely upon us. Everything we do is based on trust. How do you know that you are going to be alive in the next five minutes or I would have a heart attack, but we trust. And that is how life should really be lived in total trust. And if you can't trust yourself, then you can externalise the trust by trusting God. Do you see? It's not very easy for everyone to dive very deeply within themselves to have that trust in themselves. So if you can't do that, the other way is to trust that Divine energy, call it God, call it anything you want to. Trust that Divine energy because you are in the flow of evolution.

Everything that happens to anyone, it is because of the force of evolution that is pushing you on. And the flow of evolution will never push you on in the wrong direction. Momentarily you might find things difficult, but the end results would be good. It's like a greasy pot. Can you imagine that the pot, it has feelings too by the way, that if it's greasy, you got to use a scouring, what do you call that, scouring wool, steel wool, you got to scrape, scrape, scrape and the pot becomes clean. And many people in their particular state of evolution, has to go through more scraping to make the pot clean. But at every time you use the steel wool, the pot is becoming cleaner and cleaner. And that is an inevitable law of evolution governed by that Divine force. Do you see?

So, if you can't trust yourself, if you can't trust your guru, trust God. And once you develop the habit of trusting, then you become a trusting person and you'll trust everyone. If someone for example does me any harm, the only thing I would say in the words of our Lord, 'Forgive them Father, for they know not what they do'. Right. So even by someone

doing something wrong to you, you are forgiving them. And that requires spiritual strength, knowing yourself and this is achieved and this is one of the purposes of our organisation, is to become integrated where you function as a totality and meditation and spiritual practices, you become trusting. Many times, this has happened to me where I have given a shelter to some poor person trustingly and I found some of the articles disappearing from the house. Someone else would have been very upset perhaps, but I was never upset. I take it to myself that perhaps this person needed it more than I do. That little ornament on your mantelpiece, it's just an ornament. When you get the ornament, you look at it sometimes and this that and you appreciate it, but afterwards you'd be totally ignoring it. You won't even notice it. Ask yourselves how many ornaments you have in your home that you go and study every day for an hour. Right. It's there and it's there. Right. So, if it goes so what, let it go a better ornament might come and the greatest ornament is the openness of the heart to be able to forgive.

So, all these qualities are mixed up in trust. Trust is the greatest, one of the greatest virtues a person can have because it combines with it sympathy, compassion, love, givingness, forgivingness, do you see? All these things are there. And the end result is you become a better person. And by being a better person, it means that you are at rest within yourself. You are at peace within yourself. You find the peace that passeth all understanding. Because understanding has a lot to do with thinking. When you think 'Oh, that beautiful ornament that I had on the shelf there, it was given to me by Auntie Matilda or whoever she is and now it's disappeared'. You know the story, I'm sure you must have read it most of you, 'Les Miserables', written by Victor Hugo, the French Author. His family was going hungry and he stole a loaf of bread because his children were dying of hunger. But because of stealing that loaf of bread, he was haunted by the police, so much so that even after he changed his situation and went to another place and became established in business and became a well known man, he was still caught up in the end I believe. I read the story many, many years ago, I think when I was in Standard five or six or seven, many years ago. Then he took refuge in a church and as he was leaving the church, there were two silver candlesticks, candlesticks, and as he was leaving with them, the Padre, the Pastor, the Priest, whatever, came out and said, 'My son, life is made to give and not to take'. And you can only give if you have that trust in you because trust is also associated so much with faith. You can never have trust without faith. You can never have love without trust and faith. You can never have any of these without self confidence. You can never have any of these qualities without knowing yourself, 'Man know thyself,' which of course means nothing else but integration of mind, body and spirit.

So you see the far reaching affects. Say for example, John Doe says something to me. I will believe him. It could be a blatant lie, I would believe him. Who am I to doubt? Perhaps there's some energy or some power that made him tell

me this lie and through that I might learn a lesson. Ah so here we come to attitude, don't we, perspective, the way we look at things, the way we look at things. If you tell me go and jump in the lake, I will do it, because you told me to do it. It might be good for me. It might give me a little cold, so what. But that little cold that I will have will be well compensated by having two days rest in bed. Oh dear me. Do you see? So everything has its compensation and you know the well known example that if a person is, has, you know don't see well, his ears will become more acute. There's always compensation in everything.

Now the second question asked was, what will happen if I should leave this body? Is that what you meant Christine? Who ever told you that I'm going to die? I tell you I'm not going to die because I was never born. Do you understand that? Don't think of this little bag of flesh and bones. The eternal spirit is never born and will never die and that spirit will continue. Jesus was crucified two thousand years ago, but his teachings still continue. Buddha, five thousands years ago, two and a half thousand I think, Krishna five thousand years ago, they still live. They're forever alive and in their name the Churches are going on. You see? So the Movement will continue all the time. And as a matter of fact I have someone in training at the moment from the age of fourteen. He's just about reaching eighteen, who will take over my work when I can't travel anymore. I wish I could bring him with, I can't afford it unfortunately, he's my son. If you should hear him speak. He holds Sunday classes every Sunday and University Professors come and listen to him. Such a brain he has, I don't know where he got it from. Yes.

And then others will be trained and trained and some of you might rise up to carry on the teachings. Jesus' teachings really took some force about a hundred years after he was dead. People like St. Paul, what have you. Buddha's teachings only took on real force about two hundred years after he was dead. And the Gita of Krishna, the Bhagvad Gita was only printed about fifteen hundred years ago. That's all. Truth never dies. Truth is always there. When great truths are spoken by a true Spiritual Master, they reverberate all the time through eternity. Because when I speak to you, it is not, as I said, this flesh and blood that's speaking to you. As a matter of fact as most of you know I'm hardly ever conscious of what I talk about. You ask me half an hour later what I spoke about and I wouldn't know. Sometimes I sit down and listen to the cassette or something and say 'Hey, did I say this?' Because it's not me, it's not the mind that's speaking, it is the inner self that's pouring itself to you. I've had this, I've been told this by many, many people that they come to the Courses and they get, I don't know if this is the right word, so entranced in just listening to me that they don't take in a single word of what I say but then they buy the tape and at leisure at home they would listen to the tape and say 'Ah, Gururaj said this and Gururaj said that'. Do you see?

Now, this is what is meant by spiritual force. It's not only the wisdom or the knowledge that you give off, but in the very expression, the voice or whatever, that's what Dulcie experiences very often, don't you. Yes. You feel something inside. Something penetrates the hearts and that's not me. It's Him. I'm just a channel. Just a channel. So therefore the movement will perpetuate itself eternally, for truths are always eternal. And there's nothing new I'm saying really. But I'm putting it into the modern context where people could more easily understand and digest and assimilate it. Because truth can never be changed. Truth will never change and if any truth can be changed, then it is not a truth. You see? So it will perpetuate itself on its own because there's a great force behind it and no one can stop that force. If you study the lives of Buddha and Krishna and Christ and the great, great Masters, after them so many of these gurus and Swamis and bullshitters, beg your pardon, have come around and the words are forgotten. They are not remembered.

But true Masters, their words always are remembered and they're always perpetuated in one form or the other. Take the example of Ramakrishna, a great Sage, self realised man at the turn of the century he used to be a priest working as a priest in a Temple in Calcutta. And he spoke to in his room, I've been there myself I know and there was only seating for about twenty, thirty people, and he spoke you know to them which is recorded in the book called 'The Gospel of Ramakrishna'. Some of you might have read it. By someone that just calls himself M. Right. And then who should come along Vivekananda, who popularised the Vedantic teachings of Ramakrishna around the world. And most of you have read Vivekananda, his Karma Yoga, Raj Yoga, Bhakti Yoga and Jnana Yoga all that. Do you see? So truth can never be hidden, it will always go on and on. A true diamond, at times it might just be covered with dust but a gust of wind will come and blow the dust away. So the diamond would shine in its fullest glory again, and it will be recognised, you can't hide it.

What was the third part? Do you think that the practice of integration can be useful in order to get to the root causes of mental blockages? Oh is it regression? You see I'm always interested in integration you know why regress. Integrate. No. Regression does not work at all. In America, and I don't know about England, there have been movements founded that take you through a deep process of breathing and its hyperventilation actually. And it comes from Yogic sciences which some guy must have you know, picked up half a dozen books and formulated his own little thing. It can, you know, hyperventilation can damage the brain. But what they purport to do is to take you back, regress you to your childhood and birth experiences. And I find that to be very dangerous. There's a name for that technique really. Can you think of it?

Voice. Rebirthing.

Gururaj. Rebirthing, that's it. That's what I'm talking about. Rebirth. No such thing. You can be twice born but never reborn. Twice born means to find not regressive things, but to find more integrative things that you are twice born. In other words your life is changed. And regression techniques can never take away your mental blockages. That is why psychiatrists and psychologists and whoever have not been very, very successful. They try and take you back and, - I wish Jung and Freud was alive sitting here, I would give them a piece of my mind. Do you see? Now it helps to a certain extent but when we talk of removing mental blockages, it does not truly work. What you are doing by psychoanalysis and these regressive techniques, is that you are just shifting energies from one part of the brain to another part of the brain. In other words, you are playing the fool with twelve billions cells that are in your brain, that weighs about two and a half three pounds. Mine weighs about ounce or two, I think. Do you see?

So you're continually shifting energies without gaining any benefit. And I've said this before, I don't know where, that you remove a headache and develop a toe ache. So what's the sense? Now by regression, you're going back, you're taking your mind back to problems that you have had in your life and your mind will always go back, not to the more pleasurable things, but moreso to the unpleasant things. That's how the human mind works. Now what's the sense of churning up that dirt all the time? Because by churning it up, you are implanting it more and more in your mind. Do you see? In your mind, you're creating deeper and deeper grooves in the mind, in the brain. And it expresses itself in one way or the other.

Now we have quite a few psychiatrists here, psychologists and doctors and they will bear me out that this happens. Because repetition of a thing or reliving a thing which is part and parcel of regression, you're only implanting those seeds, driving those seeds deeper and deeper into the subconscious layers of your mind where it will sprout again in one form or the other. The best way, if it is dark and I have said this many times, if it is dark, why analyse darkness? Switch on the lights, darkness disappears. So why go through that analysis rather spiritual practices that brings light unto yourself, that gives you the strength to face life squarely, that gives you the strength to work out the problems and overcome the problems instead of involving yourself in the old problems all the time. Because when you involve yourself, through regression into old problems, your mind will be filled with the negativities that you have experienced in the past. And by repeating those negativities, churning and churning and churning them can only make those negativities stronger.

Say for example, someone has lost a dear one, husband, wife, son, daughter, whoever. I know one lady in America, right, who holds, I would not like to mention names, but she, the daughter used to study music and she

committed suicide, young girl. I think Vidya knows who I'm talking about. Where are you Vidya, by the way? Ah there you are. Vidya, you know the Heifetz Memorial? And things like that. And every year she spends a fortune having a concert because the daughter loved music. And her mind is continually on her daughter. The daughter is gone, she died in whichever way and by having your mind continuously on your daughter you're not going to bring her back. You're only doing damage to yourself. You're only moping and sorrowing and things like that. So I told her, I said 'Instead of spending a fortune every year in having this Memorial Concert in memory of your daughter, why don't you use that money for some good charitable purpose, the Blind Society, or the Crippled Care Association or the Deaf Dumb Institute? It will be worthwhile then. Then you'll really be doing something, instead of inviting guests and spending a fortune having a big symphonic orchestra there'. So I told her 'If you want to perpetuate the memory of your daughter, which is not necessary, she had to go, she had to go and you can do nothing about it. But if you do have some feeling, do some good work. The same money that you are spending, do some good charitable work which will help'. Because a person that is helped, remember a good thought will flow through that person's mind and every thought that a person thinks never disappears. Never, never, disappears. It's always there. For example I'm hungry and someone gives me food. Right. I would eat that food and while I'm eating that food, I will be thinking of the person that has given it to me and being grateful, thankful and I personally of course would send my blessings to the person. And they reach you. But you will be repaid for it in some way or the other. Yes.

Let me tell a little story about myself. One day I was so broke, they came to cut the lights and the Water Department came to cut the water. No lights, no water. So Lata, who's my wife, says 'What are we going to do?' I said 'Don't worry, what's wrong with you know lighting a candle. You can always blow the candle when you go to bed. And look at that lovely soft, you know, atmosphere that's created by candle light'. I'm telling you this to see things positively. Right. So every morning you know I have a fixed time eleven o'clock I go to my box, my Post Office box because between ten and eleven they sort out the mail and put it in your number. Of course my Box No. is 202 Gatesville, right. And there should be a letter from Jamie, there he's sitting there, with a hundred dollar bill in it. Quickly I rushed to Thomas Cook to change the money into South African Rand and went to pay the lights and the water. I tell them 'Look, this is urgent would you please you know do it as quickly as possible?' Do you see? So if you do good instead of regression, progression, hah, then things come to you in one way or the other. I'm sure with the blessings that were sent out to Jamie on that particular occasion, you know for the help, I'm sure something good must have happened to him. Did it?

Voice. ... (Inaudible)..... (Gururaj laughs)

Gururaj. You see now this is how things work. So we do not really think of regression, rather progression and progression as far as our inner self is concerned. 'Seek ye first the Kingdom of Heaven within and all else shall be added unto thee'. And it works I know. It does. Even if you don't become a millionaire, it doesn't matter. I would still like to meet a multi-millionaire or millionaire that is totally happy. I haven't met anyone like that yet. Always have problems. And when I was in business in the film world, it was just, you talk in millions you know, you don't talk in tens or twenties. Do you see? And I've never found anyone happy. Right. But I found some very poor people, they're so happy such great peace in the heart and calmness in the mind. They just sparkle with happiness and so self giving. And then they receive it in one way or the other. Two very good Chelas of mine, I regard them like my children. I tell them, I says 'In six months time you are coming to visit me in Capetown'. But they thought it was just impossible. They're hard working people, just making ends meet. So what should happen, a bonus gets thrown in their laps to buy a ticket and also at about quarter of the price. There comes your question of faith. Because they had faith in me. They said to themselves, which they told me afterwards, that 'Guruji said in six months time you are going to be in Capetown' and there it was. Right. They're sitting there at the back. Do you see?

So when a person has faith, anything and everything is possible. Then as I've said sometimes before, you don't use the word impossible anymore. You put an apostrophe between the 'I' and the 'M' and say 'I'm possible'. Good. There are, John there are quite a few new people on the Course, aren't there? Would you like to join me in a little hymn? It means glory or praise to the Lord. Rama is Lord. Jai means glory praise. People call Him by various names. Some would say Ishvara, some would say Allah, some would say Christos. But it's the same one Divinity. Good. You join me with this.

Jai Ram, Jai Ram, Jai, Jai Ram. Jai Ram, Jai Ram, Jai, Jai Ram. (Repeated) Ishvara, Allah, Christos, De Ranaam, Jai Ram, Jai Ram, Jai, Jai Ram. Jai Ram. (Singing Jai Ram continues).

Namaste. Do have a pleasant lunch. See you later. Now today is, John what is the programme for this afternoon? Have you announced? I think its Yoga Nidra today. Okay. Yeah. What we'd have to do of course is pack the chairs along the walls I suppose, whatever. We've got a lot of strong young men here can help you. Don't bother the ladies. Yeah. Yeah. And then of course, do bring a blanket - those of you that are new here, bring a blanket and a pillow. And Yoga Nidra which is a yogic sleep, well I'll go into deep explanation when we start on it this afternoon at half past five.

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