

Voice. The questions today Guruji, are seven questions that have been asked over and over again by various teachers and we have them lined up here and they cover the practices that we do. Marjorie is going to ask the first one for us.

Gururaj. Beautiful. Beautiful. A Teachers' Course should have questions about teaching.

Aide. Before we begin on this, are these the questions - the little answers are going to be

Voice. Yes, and then these will be available as separate small talks -

Gururaj. For teaching purposes.

Voice. For teaching purposes

Aide. And in that case they have to be very concise, very concise. (General laughter).

Gururaj. Okay.

Aide. I have to explain something here. As things stand right now, there is difficulty having enough time to get everything that's already there into each of the meetings, so they will have to be like, five minutes, that sort of thing.

Gururaj. Five or ten minutes, fifteen minutes. I'll be very concise. Now, Marjorie.

Marjorie. Dear Guruji, after the introductory lectures

Gururaj. Dear Guruji!

Marjorie. (Cont'd). That's right (General laughter)

Gururaj. How about dearest? We always like to start with a laugh. Happy. Joy.

Marjorie. (Cont'd). After the introductory lectures, people request the opportunity to hear your voice. They are making a commitment to a new kind of life and they are confiding themselves to you in trust and many teachers have felt that it would be good to have a few loving words of inspiration and welcome and something on the general mechanics of how IFSU works. This would be a great advantage in helping people to make the commitment to meditate. The teacher could play this tape at the Introductory Talk and eight to ten minutes would perhaps be about enough.

Gururaj. Good. Fine. Words of inspiration. Censor. Any person who wishes to start to meditate, does it for several reasons of their own. Good. Now it could be whatever reason but the main reason underlying the need for meditation, would be to find that joy that is inherent within the person. Good. Now meditation is one of the means by which that supreme bliss, which is within every one, can be discovered and not only discovered but put into practical daily living so that one's life becomes smoother. One enjoys what we call living, instead of just existing. It has an effect of integration which means that the mind, body and the spirit which might be pulling in different various directions, would work as a unified whole. And working as a unified whole, one brings about the required joy.

Now through meditational practices, when we find and draw upon the inner strength that is inherent within all of us, then every aspect of our life could improve. Now this is not necessarily done overnight as if one uses a magic wand. There are processes one has to go through, but as days go by, one notices, and the people around us notice that life is indeed becoming better and better. And that is the purpose of meditation and the Preparatory Practice explains itself, the word preparatory explains itself. It means to prepare you for the personal individualised kind of meditation that you would need.

Today people live in such a tense world, such a tense environment that if the Full Technique is given immediately, they might not be able to feel the effect of it. So the Preparatory Practice prepares the person to receive the full impact of the Full Technique. And that is why the Preparatory Practice is necessary, and not only doing the Preparatory Practice but also the theoretical knowledge that goes with it, is also very, very important. And therefore you are here to learn the Preparatory Technique and may you be successful. I'm sure you would be successful because that success is not going to come to you from outside, it is success already within you which you are about to awaken. Namaste.

Okay. Did that sound alright? (Group Applauds) Do you know the only time I cannot give an inspirational talk is when you ask me to give one? (General laughter). The only time I cannot write a poem is when you ask me to write one. It just needs to well up, nevertheless its okay.

Questioner. Namaste, Gururaj. Gururaj, on our last Counsellors' Course we had a beautiful tape made in America on the purpose of the Preparatory Technique. We were all in agreement that it would be most helpful to have a short talk on the Prep Technique to play at our first lecture checking session. Could you therefore speak on the actual mechanics of the Prep Technique? How does the technique create a vibratory link between you and the chela? What part does the use of the breath and your name play in the technique? What you sense of the quality of the people's preparatory meditation when you receive the Forms?

Gururaj. Now the mechanics of the Preparatory Technique. The Preparatory Technique is to prepare you to receive the Full Technique. Now what is required in the preparation, that is the question. Firstly the Preparatory Technique teaches you to relax. When you are asked to lie down, you do lie down in one of the Yoga postures, which is called Savassan. Savassan posture is a posture which has been used for the past few thousand years and lying down in that posture, you would find a greater relaxation coming to your body. You normally do lie down on a firm ground and see that you are comfortable. Good. When you are asked to stretch your limbs, legs and arms, you do that for one very practical reason. The reason is this, that it will aid you in relaxation because after every tension that is produced, relaxation follows - contraction, expansion, this is a principle well known to all. Now when you lie down comfortably, you take a minute or two to adjust yourself and you start off with watching your breath. Good. The instructor is there to guide you through the various stages. What happens while you watch your breath is this, that as you watch your breath, your mind does not dissipate its energies. Your energies becomes focussed without concentration, you just take your attention to the breath. It is very important to remember not to concentrate on the breath but just to bring your attention to the breath, your awareness to your breathing. And as you feel the awareness of your breathing, as you become more and more aware of your breathing, you will find that your breathing slows down, which in turn signifies that there is a drop in the metabolic rate. So this too is another aid to relaxation.

Firstly, you are lying down in an Assana, which is specially made for relaxation. You aid relaxation more by the tensing of your limbs a few times and thirdly, the relaxation is aided further by taking one's attention to the breathing, which inevitably and without fail, slows down. So when the metabolic rate drops, as any scientist would tell you, it signifies a rest of the entire organism. When the physical organism relaxes then naturally the mind would follow suit because the mind and body are not two things apart. The body is composed of matter and so is the mind composed of matter. The body of course is of grosser matter, while the mind is of subtler matter. So here we are starting a process from the external to the internal. When you receive the Full Techniques, you'd be shown a process where you start from

the internal and go to the external. In the preparatory stage, you are taken from the external to the internal where the body relaxes and as the body relaxes, the mind also relaxes. Fine. Now, when you do, when your mind, when your attention is on your breathing, you will find that many thoughts will come into your mind, because the mind could never remain a vacuum. The mind is the busiest piece of machinery that was ever created. It can never remain a vacuum.

So thoughts will come and thoughts will go and you do not try and control those thoughts. You just allow them to play. The whole idea is this, imagine for example, to use an analogy, you are sitting in a cinema and you are watching what's happening on the screen. Now there is nothing that you can do that will encourage the events on the screen and there is nothing you could do that could discourage the events on the screen. You are also observing the screen and the events that are taking place. Now thoughts when they come and go, are to be treated in the same way. Now this would mean you are objectifying thoughts. We do not want to use technical terms but these things are well known in modern psychology. Good. So what we are simply doing is observing the thoughts and by observing thoughts, a very important thing happens and it is this, that by observing the thought, you do not become emotionally involved in thought. Now if you do not become emotionally involved in the thought, then the mind could be led or spontaneously the mind goes to still a deeper level of rest because what stirs the mind more than thought, is the emotional self of the person. Thought is like fire and the emotions that well up with the thought, is fuel added to the fire.

So what we do is this, we allow the thoughts to come and to go. They could be pleasant or unpleasant, that is not important. The important thing is, you observe those thoughts. Fine. Now thoughts could run so wild in a person's mind that instead of the integration we want, it could bring about fragmentation. One thought pulls this way and another thought pulls that way and when these things happen, a conflict could be created in the mind by the thoughts that are processed through the mind. Now to prevent this conflict, you cannot stop a thought, you cannot block it out, so what we do in order to get away from the thought is, to use the mantra Ananda which is given to you. Ananda of course means bliss and that bliss is associated to whatever belief you have. That thought could be associated to Christ, to Krishna, to Buddha or to your guru because they all represent the one and only consciousness.

Now there is no difference between a real guru's consciousness and the consciousness of the great personages that have been born into this world. That consciousness is one and the same and from time to time that very consciousness solidifies itself into a human form. So when, when you use the guru as your ideal or focus of attention, something happens on the subtle plane. Something happens on the subtle plane that your thought forces are directed to the consciousness of the guru. Now, when your thought forces are directed to the consciousness of the guru, thoughts

are never ever given out without a return. Every thought a person thinks, be it positive or negative, must have its return. It's an inescapable, inevitable law of nature. It rebounds back. So when your thought is directed to a pure consciousness or to the highest representation of a pure consciousness, then that pure consciousness or the representation of that purity rebounds back to you. And in this rebounding back to you, in this exchange, to and fro exchange, a link is formed and by forming this link and in this rebounding of that consciousness to you, you feel or you become spiritually activated. Something is lit up within you. Now in order for that spiritual force to light up in you, it is necessary to be able to relax the mind and the body. Because when the mind and the body are not sufficiently relaxed, they could become obstacles or a veil or a wall that would prevent that rebounding to come directly to you. They are stopped midway and perhaps just a bit of it filters through.

Now, this does not require any belief, or any faith. We are entirely against any form of personality cult or any form of guru cult, but we do recognise that there is a power higher than us. There is definitely a power higher than us, even if your mind does not accept it for the moment but as you progress in your practices, you will experience that higher power. And then you will be convinced and you will know that there is something far greater than just this little physical body or this little mind that I have. So, when this rebounding takes place, this interchange, you are drawing upon a force that is much higher than you. This has nothing to do with the guru's personality, his little body or the shape of his face or nose or ears or eyes. It has nothing to do with that. It has only to do with the Divinity that is existent, eternally existent. That immortal, eternal, everlasting Divinity that is existent and that is what is drawn upon and most of the meditators that have started, on the very first day of doing the Preparatory Practice, they experience something. We have had reports that many meditators actually feel a presence. They actually feel a presence and many of the teachers here bears that out to me because I get their letters and normally they do attach a note now and then about the experiences of certain meditators and how they receive this.

So receptivity is important. You don't need to believe. You don't need to have faith now. It's not important but have an open mind. Have an open mind. Have the receptivity and experience. That is important. Because when you experience, you know. People can tell you sugar is sweet but that is only what you have heard. They say sugar is sweet, honey is sweet but until you taste it, until you taste it, you would not know what sweetness is. So by having an open mind, you open yourself to tasting the sweetness of that Divine love that is forever there and you can feel its tangible presence. People talk of actually seeing visions. People have many times with their eyes closed, they see me around them. Perhaps this little body could be, is used as a focal point. That's not the important thing. Good. Any focal point can be taken, anyone that you could love, that could be used as a focal point. But we have had hundreds and hundreds of

reports where they would actually see me there with them. And then many of the experiences people have, and now we are only talking of the Preparatory Practice now and many of them, they actually hold a conversation with me.

Now in all this what is happening to the guru - a person is having a communication - what is happening to the guru? Is he feeling that communication at that moment? No. No. He is not. He is not feeling that communication at the moment. The reason being that the consciousness is so universal that your mind and your consciousness is not apart from his. It is one consciousness. Perhaps one consciousness, the one's, the guru's consciousness is a more expanded consciousness and you on the path that are starting, too, will have that expandedness through this level, this medium that we are using of meditation where what you regard to be a closed consciousness will expand, will expand and totally merge with the one supreme consciousness.

So, this is the experience gained through the Preparatory Practice. It opens you up, opens up the link, opens up the channel whereby this force, this inexplicable Divine force could flow and flow and flow. And it could only enrich us. It can only enrich us and make our lives smoother and finer where we can experience the reality of life and not just the superficiality. It shows us that underlying all the superficiality, there is a reality and what we want to do, is experience the reality. What is the sense of living an unreal life? Now this, you might not want to admit but unless we can infuse the everlasting quality even in all this changing, changing, changing unreality, then that unreality just remains on the surface and would become meaningless and because it is meaningless, life does not enjoy the full value for which life has been created.

So that is what happens, by opening this channel that we feel that life force. Now the life force or the Shakti in the guru, is the same life force and Shakti that is within you. Perhaps the starter might have that life force veiled. The window is closed so the air doesn't come in, the fresh air doesn't come in. So slowly with the practices, the window opens up more and more and more and your whole being, the mansion of your being, all the rooms therein gets revitalised, regenerated, rejuvenated by that beautiful fresh air. And that means it gets regenerated, rejuvenated by that force which we can only call love. And when a person really knows the meaning of love, then he has reached somewhere. We only try to have a mental concept of love but not what love really is, what love really is. And that very briefly is what happens in the mechanics of the Preparatory Technique.

We could go into this, into far, far deeper detail, but for the moment, you as the starter in meditation, this would suffice to give you some little idea of the range. And as you start meditating and listen to various tapes and things, you

will gain a deeper and deeper understanding. But I want you to remember this, very, very specifically that anything that happens to you must just not be accepted as happening, you must also have an understanding of it. So, it is just not only practice, but, and not only theory, but it is theory and practice combined where the heart feels and the mind understands. And then we become whole human beings. Then we don't just function on one level, or your motor car which has six pistons, six cylinders just operating on three of them. If you have a car with six cylinders, I think you should drive it on its full force with full six cylinders and just not three of it. Okay. Namaste.

Was that alright?

Aide. Very long. It lasted for over twenty minutes Gururaj, its way, way too long! You see the thing is they already have an hour and a half to an hour and forty minutes, with things to cover and if you add another twenty minute tape to that, more than twenty minutes, I really think it would stretch out the evening too long.

Voice. The talk could be divided into two halves

Gururaj. Well, teach the teachers.

Aide. Maybe it would be possible to edit that down.

Gururaj. Sure it's a good idea.

Aide. I think if we split it into two talks. The last half was of a very separate subject of the first part.

Aide. The analogy sugar is sweet..... you don't belief or faith I know from my experience, that's a lovely stop there and then you go on to the point, the focal point and guru's expanded consciousness.

Aide. We should carry on now.

Questioner. I hate to say this but the last part of the question which you didn't touch upon

Gururaj. What was that, sorry?

Aide. What do you sense of the quality of people's preparatory meditation when you receive the Forms?

Gururaj. Do you want to add on to the Prep Technique or should that be a separate question?

Aide. It's a separate.

Questioner. It's part of this question, the entire question.

Gururaj. Can we reword it? So, Guruji when you receive a Form what do you do and what happens? Something like that.

Aide. That would be part of the Full Techniques.

Aide. The last meeting of the Prep Technique is the time when you'd be going into detail about how he selects the practices and so forth and that would be the time for that.

Questioner. Can we not (Inaudible) the second part at another preparatory meeting.

Gururaj. You mean this past now, what we have done. I think we could incorporate that in the last part of the hour, from the very time the form reaches me what happens. Okay.

Aide. That will be a third and separate thing of which you will be covering in the final checking in the Prep Technique. Whereas the one you just did about the focal point and all that, that would be appropriate in the first meeting of the Full Techniques, because that's when you first present the gurushakti practice and get into that.

Gururaj. Now, but here is also a question of the link that is formed. Yeah and this was in reference to the link because even in the Full Technique, the link is preserved.

Aide. One of the reasons when we talked about this originally, one of the reasons why we made that decision to use Ananda in the Preparatory -

Gururaj. Yes of course because of people's different beliefs

Aide. So that people would be very led gradually to understanding the relationship between the teacher and the disciple. I think that if we, right at the very first meeting, the day after they have started the Prep Technique, we start talking about forming links with the guru and that sort of thing, it may be a bit early to bring that up. I think its better to build up gradually to that because - now sure some people would be ready to hear this immediately but you have got to consider that in a hall you are going to have mixed groups of people, people coming in

Gururaj. Also we spoke about the, the, - you know whatever deity they do believe in.

Questioner. It should be Gururaj Ananda. I second that point, the other teacher's point but I come back to teaching Gururaj Ananda, because it seems to be what most people want and with the few people that are uncomfortable, then we go back to the alternative. Yes. Some people were not so happy with Ananda. In fact I had two groups joined up and one group had been taught Ananda and one had been taught Gururaj Ananda, and the one who had been taught Ananda felt they had been cheated.

Aide. This was the general sense of agreement at the last full council. Most people who had those discussions in the summer with you, who went from Gururaj Ananda to Ananda, had now sort of come back to using the whole phrase but we were leaving it open a little, as I was saying, to use either. In certain circumstances we'd use things like Ananda for nuns or priests.

Gururaj. I knew that would happen.

Aide Yes. We knew you would really.

Gururaj. No. No. I'll tell you why while on the Preparatory Technique we use a longer mantra. There are many reasons for using a longer mantra in the Preparatory Technique so that the scattered mind could have a greater focus of attention. Right. And by getting used to that, so when they get their real mantra, that becomes a natural easy flow.

Gururaj. Okay, son. Sit down here - that's it.

Aide. We did make the point that perhaps it was too early to bring in the subject matter of the vibratory link. Now my experience and I am only relating my experience, is that if one doesn't bring in this very early, the initiates tend to bring it out of you because otherwise they don't really understand why they need a guru. That they almost insist that they have this information which is given until then it makes some sense.

Gururaj. That is why I spoke about it now.

Voice. I have never given an introductory lecture when it hasn't been asked 'Well, how is it done?'

Gururaj. So therefore this is important

Aide. That's different, Marjorie, you are talking about the question of how the practices are selected. They always ask that question.

Marjorie. No, no, how the link is formed.

Aide. That doesn't even come up in an Introductory Lecture unless, unless there is someone there who already knows something about this. In other words people won't say how do you create a vibratory link with the teacher unless the person giving the lecture first brings up that point.

Gururaj. They do. Gita also says they do.

Questioner. It's her experience they do.

Aide. Many people said this in December.

Aide. It doesn't come up as a question how is the vibratory link formed. They don't use that sort of terminology. They do say 'What is the connection between us and guru? How does he know about us? How can he know about us?' It doesn't come up as a vibratory link - it seems to be needed and necessary very early on.

Voice. Because the whole point is that it's an individual practice that Gururaj gives us individually. Because you say this in the Introductory Talk, so therefore they want to know how he does it.

Gururaj. They do. It would come up. For example this article that you had in 'Yoga Today', speaks something about it or sort of alludes to it and that question is a natural question. So, so I try to do it comprehensively here so that no more questions remain on it. I do realise that its twenty minutes, a bit too long, but it might be worth spending ten minutes extra to a person. A lot depends on how teachers feel and what they've experienced and everyone of course can express their views and opinions.

Voice. From my experience I think it's the way it's put over to people. You have to be very careful because they can bring in the question of idolatries and the guru, worshipping the guru. I know you mentioned this on the tape very clearly that we are not worshipping the guru.

Gururaj. That's right.

Voice. But other people come to learn meditation and if it does come too early, it can be very frightening and you won't see them again for the other checks. If that does occur, there would be no point in bringing this in. It would have to be brought in very carefully and gently, maybe phrased in that way, it would not have a negative affect on them.

Gururaj. Therefore its not be said it's not a guru cult; it's not a personality cult. It is just attuning to the consciousness.

Voice. Gururaj, on the tape it could, it seems that we're listening to you now, I think on all of these tapes; it seems too soon to make a decision. It would be better if we could listen to it and then listen to the tapes when we are away from the atmosphere here, because it's going to change and when we listen to the tapes again, we are going to have a different opinion of them to what we have now.

Aide It's good just to get feedback about what's happening while we have Gururaj here to ask him questions.

Voice. I think what we should use the tapes for, - we should listen to the tape and decide later.

Gururaj. True, true, true. Because then what happens, you could listen to the tape more objectively as well. Yes.

Voice. while learning, he is all over the place, a bit argumentative, a bit unsettled and I think nothing that I could say would settle him but if I play him a bit of your tape, then immediately he calms down, relaxes.

Gururaj. Relax. True. And then, that, that immediately you could tell, explain the person the vibratory link has already started, even through a cassette.

Voice. While you are on this vibratory link, Gururaj, is there - some people tend to think when we talk about vibratory links, is it something spiritual? Does the link form, does he attach himself to you or what happens? Now these sort of questions do arise and some people have asked what is this vibratory link. How does it come? Is it - and I have taught one or two people who were really afraid of this word and the implication of it. So if we make this particular word in rather simple sort of, in a different form and instead of saying link, possibly we could use a different word. That should perhaps help. I have found time and again this crops up and sometimes it is very difficult to satisfy them.

Gururaj. Yes. Yes. That is very true.

Aide. I think the word communication is a better word or mutual flow or something like that, so they know exactly what you're talking about.

Gururaj. Yeah. Yeah. I know that very well too. Many people won't understand what vibration is first of all. You got to go into very deep detail and explain what vibration is. It's not everyone that has some knowledge of elementary science. But what could be explained, is that every atom existing, you know has a connection to every other atom in the entire universe, where there is no separation, everything is inter-connected. Now I don't know if your kind of people will understand this either. Everything is inter-connected and it is just by focusing our attention, our little particular atom that it would activate and draw to itself, the forces of all the other atoms around it. That is actually the mechanics of the process. That's what happens.

Voice. Maybe the word channel would be better than link because link implies being tied to something whereas channel is something where you can get through if you wish to.....

Gururaj. That is true. It's a good word, channel. Look, don't worry about time because after lunch we can get together again.

Aide. Right. Okay. I think there's one thing that we ought not to skip over I think, we ought to discuss this more thoroughly now because its going to, whether or not we make a decision one way or the other, its going to have very far reaching implications for the way our movement develops and its the want of using Gururaj Ananda or Ananda in the initial prep instruction as being the first start. This has gone through two phases. For the first eight months or so, Gita and I used that only and also when we started the people in the United States, we used that only. Now we found that especially in those days nine-tenths of the people loved it. There was no problems at all. Later on problems started coming up. We got reports from many, many teachers saying that people had started and they were really worried that they were worshipping the guru or that they didn't know, they had never met Gururaj, they never had a chance to see him and how could they use his name in meditation without knowing him better or something like that. And also reports from the US, from teachers there saying the same thing.

So I remember one day last May when we sat around in a group and discussed this and ninety nine per cent of the people there said 'Well, it would be better if we could use a neutral sound like Ananda rather than' - this was last May when we were in - we were having a meeting of all teachers. It wasn't here. It was England. Right. Everyone said, well ninety five percent of the people there said 'Maybe it would be better to use something like Ananda because its neutral and it won't imply that a person is doing this'. Well when we started doing this, then I understand just recently everybody has been back to Gururaj Ananda again. Now I think we should really think about this because if you use that, you never know that these are people coming in, many of them to meditation for the first time, they have absolutely no idea of who Gururaj is or our movement is all about. They don't have any concept whatsoever

Gururaj. About what meditation is all about

Aide. About what meditation is about or what a guru is or anything. And if we immediately say 'Alright, sit down and start meditating with the guru's name', I think a lot of people are going to be much more worried about this than you think and are not going to necessarily express it in the meetings. And as a result of this, we could very quickly get a reputation for being a kind of cult to the guru because the word will just go out, 'Oh'

Gururaj. Nearly time he sat down. Good. Everytime he sat down to do his meditation you know the earring is so associated to Irene and he would see Irene in front of him. He'd like to get up and go (General laughter)

Voice. Guruji, I taught my mother TM some time ago and it failed completely because I found after six months she had been using my name. I said 'Why did you?' And she said 'I thought you knew when you taught me'. She hadn't understood..... (General laughter)

Gururaj. Little problems. Coming back to Norman's, little problems like these do come up but they are very, very rare. They are very rare. This fellow, I might mention names because you won't know him; a Dr. Block who was given this mantra in this other movement was initiated in this mantra. Meanwhile, this Dr. Block some months before had some dealings with an Estate Agent, with an Estate Agent who done him down, that caught him in the deal and this Estate Agent's name was Irene. So, this poor fellow every time he sat down, every time he sat down to do his meditation you know, the earring is so associated to Irene and he would see Irene.

Aide. Which is associated with these movements, like Guru Maharaji, that boy who goes round - this idea of worshipping a guru and that sort of thing. And I think we should be very careful to avoid that reputation. Now we know that once people get their Full Techniques and they are introduced, a certain portion of them, to the gurushakti practice. And we have a series of very careful explanations which could also include part of this Tape here and the difference between worship and just using a guru as a focal point for achieving contact with something which really exists within ourselves. And in doing that we are approaching it more gradually, giving the explanation right when the time is right. And then we know that devotion is going to be one of the things that's going to develop for many, many people in the movement particularly as they get involved in more and more things but if we try to push that too soon

Gururaj. That's wrong.

Aide. Then I think we could be in trouble.

Questioner. Part of the problem as you said about people initially feeling that they didn't want to say the guru's name was because they didn't know who Gururaj was or anything about BMS or what this implies, but I think with the tape that Gururaj has just given that perhaps that this will put those fears at rest. And if Guruji can explain to them when they first

hear it and they hear it in his words, that in fact this is not a worship of the guru or anything like that, then they might be a lot happier about using Gururaj.

Voice. Amrit, I wonder if I could just say a word. I'd like to say I entirely agree with what you've just said. I think it makes a lot of sense and I wonder whether for the time being it couldn't be left to the discretion of the preparatory teacher to use either, as I think we are allowed to do at the moment. It's a very important thing. I agree with you. It's very important and there are a few people for whom one is better

Gururaj. Very true, very true. Because everyone normally is an individual person and everyone has their own beliefs and idiosyncrasies and things like that. There are - just let me complete this Charles, there are some Preparatory Teachers that just use the word Ananda but in the initiation room they have a picture of the guru there and ninety nine point nine, nine, nine times out of a hundred, although they are using the word Ananda, that picture gets fixed in their mind. So they are doing the same thing, without saying Gururaj at all.

Aide. We found that, at the weekend some of the teachers reported that many people were automatically using the whole word when they were initiated into Ananda. And this is one of the reasons why many teachers felt perhaps they should start initiating with the whole word from the beginning.

Voice. Could you not give them the option to use one or the other and leave it to the individual and explain it clearly. It becomes a personal choice, making clear that one is not better than the other and that its just up to the individual to choose and if its still gaining the same benefit.

Aide. We discussed that a lot actually when we were talking about this. But the problem is whether you want to stand and have a discussion with people about what sound they are going to use before you take them into the initiation room and it seemed somewhat of an odd way to do it and everyone decided they didn't want to do it that way. So we thought of so many alternatives but I, I, I do feel, you know, we're talking now about our movement, our organisation growing over a long period of time and devotion is something that comes so naturally once people get involved in it. And to do anything which would tend to give us the image of a guru cult, even though we know that this is not what were doing, it could be such a dangerous thing.

Now I'm just thinking of something else, it won't be long before a lot of articles are going to be written on us by people that come in to take the course. Okay. Typically, this is what happened in another organisation in the United States that someone would come in and take the course in order to write an article. Right so they know what's going on but they don't write the article three months later, they write the article like three days later. Okay. And so they say 'Oh yes, we meditate on the guru's name'. Right. After we have had about five articles like that, that idea is going to be all over that this is a kinda of a guru cult and that it works that way, we, even though we know from inside that that's not what's implied in this at all.

Gururaj. Just let me - there are a lot of hands up. I'll just say one thing. There are some Preparatory Teachers in South Africa that would not like to have any of these tapes played at all. The explanation given in its totality is just the Introductory Talk, it's the Introductory Talk that brings a person to meditation. Right. Now in the preparatory meditation, the explanations are given of the Assana, the relaxation and things like that and they very seldom do touch upon the link, which is not such a very good word as Bernard pointed out. And then later in the checking sessions, they go into these things when the person has started experiencing this. They do mention about Gururaj has founded the movement and things like that and there is a spiritual flow. It's just barely touched upon and people don't go into deep argument or debate about it. Because they have accepted to take the Prep Technique therefore they have come because of the introductory lecture. And it's just for them to experience first and then in the check ups these questions come up. So I don't know if you want to play tapes at these various stages. Whatever - in different countries different things go, so you have to adjust according to people, environment and whatever is needed.

Aide. There are some questions. I think - do you want to continue this discussion?

Gururaj. Yes. Why not?

Aide. There are four questions, one, Wayne Black you go ahead and have yours, and then Charles and Norman. Go ahead.

Voice. I was thinking Gururaj, if you have a photograph in the room where you have been giving the Introductory Talks, a very large one and you had a tape of a few words from Gururaj, would the gurushakti be elicited to the people who knew nothing about it, therefore how could someone else accept the philosophy of the BMS.

Gururaj. Yes. Yes. It is felt because immediately the image or the picture registers in the mind. An introduction is made that this is Gururaj Ananda hanging on the wall there. (General laughter). I don't know why they hang him on the wall but that's where he hangs.

Questioner. The reason why I thought about this is often at talks in our area, it seems that generally people hand round a small photograph of Gururaj and it seems nicer if you had it on the wall. So you're not really actually showing it.

Aide. Another way to do this is to have the photograph there and also a photograph, a nice large one - we are going to have some of these made now of the emblem - and at the appropriate time in the lecture where you introduce Gururaj and say this is a photo of Gururaj and show it to everyone, at that point actually pick it up and show it around and the same thing with the emblem,

Gururaj. That's what you did in America

Aide. Yeh. Right. That's right and then pick up the picture of the emblem when you're doing that to explain that too.

Gururaj. Thank you for the lovely letter you wrote to me.

Aide. Charles wanted to - good.

Charles. The point I was making about having Gururaj say something is that several people I know, I don't know if this is a general thing, who have heard his voice, have said that there is some kind of soothing quality there even though they have not expressed any meditation (interest) and if they feel relaxed and feel something and go away with some idea of who Gururaj is and some warm feeling, it may well

Aide. The first Tape he made to Marjorie's question was perfect for that. I mean it's about eight minutes, something like that, was right on, was just perfect for that. So they'll hear his voice that first day and then you'll show them a photo the first day. That's a very good introduction and that's just about enough for the first day, just a few words and to see the photo and step, by step, by step

Gururaj. That which Ivor has, that could be played with the first checking meeting.

Aide. We'll we have to edit it a bit, Guruji.

Gururaj. Edit it a bit - yes, of course, of course. Look, this is all done impromptu and if something has to be done systematically, some thought is required and that can be done by editing.

Aide. Charles.

Charles. I think it's important at this stage that we have a concrete method of the - when a person starts - first comes for the technique. It's gotta be concrete I feel at this stage, otherwise everybody all over the world are going to have different ideas of what to be doing. Wouldn't it be better, if for instance you introduced another word, not having anything to do with a personality, for instance, Ananda, love or something of this nature?

Aide. There is another alternative which we have actually never discussed and that is that people could learn it with Ananda initially in every case, because that's a neutral sound and then in a later meeting we could say alright now if you wish to - we would have a discussion at this point - if you wish to use Gururaj Ananda or if you're a Christian, Christos Ananda or whatever, then you could do this. In other words this could be introduced at a later point. But initially start off people with a neutral thing. Because, remember this, suppose that someone there is a very devout Christian, okay, and they are worried and suspicious about things like this. They lie down and the first thing the Prep Teacher does is says 'Gururaj Ananda, start meditating with that sound'. Now you can imagine that for someone like this, they might get very disturbed just in the initiation itself and they cannot say anything at that point. I mean how can they discuss anything with you at that point, you are taking them through initiation. So that is another alternative. But what you're saying Charles, is that we ought to make up our minds and have a uniform policy about this.

Gururaj. Now here is another question that arises from what Amrit has to say. In England up to now, that's not those pile of forms that's been given to me that was waiting for me on my arrival which I still have to initiate here - up to now according to our registers, England has initiated on thousand five hundred and fifty people. In other words one thousand five hundred and five forms have been received by us in South Africa. Out of that, what percentage of people have fallen out because of the word Gururaj Ananda? Tell me that.

Aide. Well, we don't know that. Obviously, we don't know that.

Gururaj. Some might have fallen out and not come back for the full technique for some reason of their own. But I want to know very clearly that how many people out of the one thousand five hundred and five has fallen out from the prep technique and not come for the full technique because they used the word Gururaj Ananda.

Voice. One girl I taught told me that she didn't like the idea of saying Gururaj and she wasn't going to carry on. But I suppose only out of twenty (Inaudible)

Voice. I think we are making too much allowance for those people who are going to be upset.

Voice. I agree. (Inaudible)

Aide. Norman had a point he wanted to make and then Ivor, right after Norman.

Norman. For my point (Inaudible)..... course Full Technique course the last time I taught Gururaj Ananda and a number of them commented that they didn't like their mantras because they are so much longer than Ananda and they had difficulty getting into. On their second check it was better but initially they were saying its too long, I don't like it, whereas with Gururaj Ananda, you do find that if anything their mantra might be a little shorter and they have got that flow already and just going from Ananda to two or three syllables, or three or four syllables, they are finding, some of them, but not a large proportion saying its much too much but by the second check they were better. There is a possibility that we could lose somebody after that first check

Voice. May I suggest what I thought which is a compromise in a way that we use Raj Ananda, the king of love. Now I thought Catholics find they could zero in to Christ, if you want to think in terms of the guru, then zero into Gururaj. It is longer, it is smoother than the harsher Gururaj Ananda.

Aide. Norman Jackson also suggested Ananda Shanti once too.

Norman. Well that was a long time ago, going back a few years. (General laughter)

Aide. That is, that is another possibility actually. I mean it could be done.

Voice. What do you feel about Raj Ananda, Gururaj? What do you feel about using Raj Ananda?

Gururaj. I feel good about everything.

Questioner. Guruji, I find myself in a rather unique situation that is for the very first time

Gururaj. That is because you are unique. (General laughter)

Questioner. (Cont'd) Thank you. The reason I feel this at the present moment, is that I am going to disagree with Amrit and it's the very first time this has ever happened.

Aide. What?

Questioner. techniques that I can actually stand up and do that. I think perhaps at this particular moment, that speaking here obviously very personally for myself, I think it is intrinsically so important that we do make the right sort of decision about what sort of a Meditation Society we are and how we project that image to people that wish to come to us. And I really feel so strongly that we must not hide our light under a bushel. We must not pretend to sell ourselves on the basis that we would find a way that is so in-between, so innocuous that in the end anybody can come to us so easily because we offend nobody. If we offend nobody, we will please nobody. I think that what we have to do is take the light that we have and that is you Guruji and allow people to see that light for themselves.

Now if somebody becomes offended by that light, then perhaps we as teachers can supply the sunglasses for a little while until they can look clearly for what you are. (Group Applauds). If I was going to suggest any change within the teaching method, it would be to bring Gururaj in earlier and more honestly than it is at the moment. I'm not criticising what is, but I think that what is now, is not what was six months ago or three months ago. My personal experience now is that people want to hear about Gururaj. They want to hear about spirituality. They want to hear about the truths of life. They do not wish to be told about scientific research. They do not wish to be told about scientific methods. They come to us

Aide. Who is talking about scientific research?

Questioner. (Cont'd). They have had organisations that have given them all that and yet have not succeeded in giving them what they have come to us for and that is the truths of life. So Guruji, my suggestion is that however we can bring you into the teaching situation as early as possible, that indeed would be beneficial for us and eventually obviously for the initiates themselves.

Voice. I couldn't agree more.

Voice. And then to equip the teachers in dealing with the problems if they do arise. I mean that's what we're here for. People do have the problems, then we should know how to deal with those things.

Aide. This is - problems never arose for this in the beginning when we first started. It was only much later when we started initiating people that had not been involved with meditation or been on the spiritual path in some way and that's when the problems started arising. Now there weren't a lot of them granted and I never thought from the beginning that the issue was one of trying to avoid offending a dozen people or two dozen people in a year. I never thought that that was the major issue. I always thought that the major issue here was a gradual introduction to these things and not in any sense trying to hide from people. I mean there is nothing about the nature of the material that's covered for instance in those prep checks, that is trying to hide spirituality from people. I mean we start talking about it right from the beginning. So it's not - nothing was ever intended about hiding it or trying to keep it back but the idea was to bring it in a gradual steady way, step by step and not to put a person in a position where they feel that they're being sort of forced into a devotional relationship before they themselves feel that that's a comfortable thing. If everyone here feels this way, that, we can perfectly well go that way. I mean we have made decisions like this before that were made in a kind of democratic spirit but I think before you make that decision, you must realise not just what you feel in your heart because that is very important. I mean, we were sorry when we had to stop using Gururaj Ananda, I much preferred using that in the Prep Technique

Gururaj. Sorry Amrit, you see what happens is this; the name is not important, and I'm not interested in any name whatsoever. It is the sense of direction the mind can take of the initiate, that is the important thing. Right. And you would find and I know this for sure, that there could be one person or two people out of a hundred who would object to that and you could very easily tell them who is your Deity, you know Buddha, Allah whatever. Right. The whole idea is to tune into the universal forces. And that, that is left to the discretion and the sense of the teacher to explain that to those two people out of a hundred. And finally as you all know that our system is based seventy percent on Gurushakti. The thirty percent

is only to activate the Gurushakti. So finally it will lead to that. So if it's made clear from the very beginning, I mean not in those words of going into deep philosophical discussions about it, but just to - (Yes, you're quite right baby) You know what she said, 'Ayaway', now that in the Bantu language means 'Yes'. (General laughter) Children do have a way of expressing the most sincerest truth.

Aide. I guess we're told that lunch is virtually being served.

Gururaj. What time do we meet?

Aide. Now the meeting this afternoon, is it three o'clock, is it? Three o'clock. So everyone has an hour off to rest and sleep. Go for a walk

Aide. Gita says I don't need to be here at three.

(Part of another Tape continues here)

Gururaj. - on the mast of a ship and the bird was in a hurry to reach the shore. And so it flew to the South and it got tired of flying and couldn't find the shore, so it came back and sat on the mast again. It flew to the North and couldn't find the shore, so it flew back and sat on - so every direction, East and West. Right. So it decided in the end that I'm flying here and there and I'm just not reaching anywhere. So he decided just to sit, keep sitting on the mast and the boat naturally had to reach shore and the bird reached shore. Fine. So that means one pointedness, it found one thing, the mast and it stuck to the mast and it reached shore. So one-pointedness in one's life is according to Raja Yoga. Patanjali and any of these great Masters, they have taught us and told us that onepointedness is important not only in one's daily family life, householder's life or mundane activities but moreso in spiritual evolution, onepointedness.

So with the exercise of Tratak, one is learning gradually to focus all one's mental energies to one focal point. Now quite a number of things happen there, right, by doing that and getting the image of the flame. Now why have we chosen the flame? It is this because it is light. Light. And any form of light would have an after image, in other words the impulses of the light are retained on the retina for a fraction of a moment, for a second or so. So then when the image still remains longer than that second or a fraction of a second, then it is visualisation. So by using a light, by using a light, one is helped in a way that automatically the after image is there on the retina and that leads one to visualisation. It is an easy

way. Right. One could use this flower, but that flower will not leave the after image impulse on the retina. It would be more difficult, so therefore the flame is easier and that is why we use the flame. So for the first fraction of a second, it would be the after image and the after image leads to visualisation. So when the image persists for a longer period of time, then know that it is not the after image or the impulses left on the retina anymore, but it is actual visualisation.

Now there are two things that could happen. There is a difference between visualisation and imagination. Imagination is when you see the flame inside the head. You imagine it there and it has not the vividness. It is there in the form of an idea. But proper visualisation is when it is outside you and has the vividness. Fine. Okay. Good. Now what happens in visualisation when visualisation occurs, is that you are perceiving the flame now, there is no more after image, that little bit, the light impulses that are left on the retina, that's gone now and you're visualising. So that means that you are perceiving that flame with the third eye, which means the Ajna Chakra. You are perceiving that flame with the third eye. Now the Ajna Chakra might perceive it in so many different forms. It does not need to look like a flame. It can be a triangle. It can be a black blob or any of the other experiences that one has, but by some form of visualisation, it encourages the meditator and that perception is done by the opening of the third eye. Good. Then when the third eye is opened and sufficiently opened, which for many people can take many years, then one starts on a more difficult object, your flower for example. I can look at this flower with open eyes and I can look at this flower with closed eyes and the details I have missed with open eyes, I pick up with closed eyes. So I am using the third eye, the inner eye for that perception.

Fine. Now science has discovered that the subtle psychic third eye or the Ajna Chakra has its physiological counterpart. Good. We have made many experiments and as a matter of fact, we have a young lady there, Grace Phillips, her father is a Publisher - I think I have mentioned Grace to you, fine, - she is at the present moment just completing her Ph.D. on research on the Pineal gland and her Professor, Lynn Gillis, I think you know, you know Lynn Gillis, is the one supervising her thesis, plus you know, the whole staff of the University there is so interested in this now. They have found that the third eye has its physiological counterpart in the pineal gland. So with this exercise, visualisation or no visualisation, it is stimulating the pineal gland. Now when the pineal gland is stimulated, it secretes a certain substance, substances, and one of the substances is called Malletonin. Right. Now Malletonin is a substance which regenerates and rejuvenates every other secretion in the body, every other secretion in the body. So with this practice, which is seemingly so simple, but thousands of years old - it's a generalised practice and it is practically given to everyone because we people with our strains and tensions, have our mental energies all scattered and we find more scattered people than unscattered people. I mean we know that by experience.

So this is an exercise whereby one's mental energies are brought to a focal point, a concentrated point and the attention, power of attention is increased, onepointedness is increased. Right. So now Malletonin, the substance that is secreted by the pineal gland, so little is known in medical science about the pineal gland, the only way that they can examine it is when a person is dead and they open the head. Right. And when they come to this little gland, it automatically somehow because of exposure or whatever becomes calcified and they could know nothing of the workings of it. Fine. That is how far physiology has reached. Good. But now greater research has been done and it has been conclusively been proved that this Malletonin, this substance that is secreted, benefits every part of a person's body.

So, now here with Tratak what happens is this, that a person is benefited biologically and physiologically. A person is benefited psychologically because it is also a visual meditation and it brings a nice calmness, right, physiologically benefits, biologically benefits, psychologically benefits, psychically benefits and then of course all meditations bring about the integration within one. So in every aspect of life, the meditation, the Tratak helps one. Now, one of the questions were that if there is no visualisation then what? Now, please do explain that visualisation is not even necessary if it doesn't come, as long as the energies of the mind are brought to a focal point. With some people visualisation might take months and months to come. Good. But please stress it to them that even, even if they don't have visualisation, you know, there are certain forces set into motion within themselves by the integration of these mental forces that affects the pineal gland and the general system. Okay. There was something else that I've left out on the question of Tratak; I tried to cover it as much as possible.

Voice. Many people have reported - some people are allergic to candles.

Aide. There is just one other point that so many people have found that they had nice visualisations for first several weeks that they were doing Tratak and then as time went on, the visualisation got worse and worse. For a good portion of these people it had never returned. That is they have almost no visualisation now although they did in the beginning. Perhaps you can explain why that is the case.

Gururaj. Now when visualisation disappears - now we got to examine this, are they really talking of visualisation or are they talking of imagination - because many people could confuse it. At first they would imagine, right and then after that, once the powers of imagination, imagination is a wonderful thing, you can stop imagining something. Like for example in diseases, you have an imaginary disease and things are properly explained to you, then the imaginary part goes away

and the disease goes away. So we have to establish that is this person visualising or is this person imagining. Now, what happens with visualisation once it is properly established, once visualisation is established, it can never go away, but it can take a rest. Now, the mechanics what happens here is this, that once the third eye starts opening, right - the third eye opens but at the same time, at the - thank you love, you are so kind, just so very kind. Any more? Fine. Once a person has learnt to visualise, then that power of visualisation can never disappear, can never be done away with. The candle, the flame or any form of light is the easiest because it has this after image for a second. Then as a person progresses more, his visualisation increases to such an extent that he would be able to visualise anything and this is the first step towards, for example, clairvoyance. This is the first step how to develop clairvoyant powers.

Now as I told you before, I look at this flower with open eyes and the details I miss in the hurried glance with the open eyes, I would pick them up with closed eyes. So I am seeing with the third eye. Now, with greater practice, with greater practice a person can take his attention now to Brighton, what's happening at home. Just to close the eyes and to place the attention on the living room in Brighton and sitting here and now, one could see what's happening in your living room in Brighton. Right. So the powers of visualisation can extend itself to developing the powers of clairvoyance. Of course I never recommend developing Siddhis but these are one of the stages how that comes about. Now, visualisation, visualisation never would disappear so we have to establish, is this person imagining that he is visualising or is he really visualising. Fine. Now there comes a period of time when the visualisation does not, the power does not go away but it takes a rest. What happens there is this, that certain areas, certain areas of one's physiological being or psychic being is developed. Right. Now the rest too is required in between, to give the nervous system a chance to catch up. Fine. Now this can happen in mantra meditation as well, where the mantra meditation will go fine for a while and then for a little period of time, some weeks you know, it is like a plateau or things rest. But remember the rest is just as important because it is during the rest period where the nervous system, the subtle nervous system has a chance of catching up. And when it catches up there, then the meditation goes on again, right, and then a rest period and then the nervous system starts catching up. But remember that at every rest and every start, there is a progress made. One is going from one standard to another standard, to another standard. So these experiences should happen. The rest is just as important as the activity.

Gururaj. Okay. Sorry his hand was up first. We'll tackle it together.

Questioner. Is that the same principle between imagining and visualising a blind faith that process we did with the healing couldn't you just imagine? (Inaudible)

Gururaj. Yeah. Imagining there would be bringing one's thought to that but if it is visualisation, then it assumes a greater force. It is. Because visualisation is an actual projection from within oneself to outside oneself. Oh yes. Okay.

Questioner. If it is really visualisation, is it in the here and now, in other words if you are seeing it and if you move the candle, would you see the candle move?

Gururaj. Are you talking of P.K. - Photokinesis?

Questioner. I'm talking about his doing his Tratak and he has a genuine perception with the third eye of the candle - is it in the present that he sees it?

Gururaj. He sees it in the present for now. Right, and, and then, and then when he develops to a stage, he would be able to see a candle burning ten million years ago. He would be able to perceive that. Yes. Like for example the star, the star we perceive now might be dead and extinct hundreds of thousands of light years ago and yet we are seeing the light now. To us, it is, it is, the star is shining, meanwhile the star is dead.

Questioner. But if the candle actually went out, would you see it go out?

Gururaj. No, no, no. He does not need to see it go out, if he is steady enough in his visualisation. Now, this steadiness takes time. This steadiness takes time. It is a practice of such inestimable value that it's worth striving for, it's not just something overnight. Mantra meditation is easy but it can be taught and slowly the mind floats away into thought and you easily bring back the mantra and the thought and the mantra, the easy transition, alternation of thought and mantra and thought and mantra. Fine. In between there is a gap where there is no thought and no mantra and then you are right centred within yourself and when you are centred within yourself, that is the state of transition, transcendence. Fine. Good. That's easy. That's easy. These are practices that could enhance the mantra practice by really getting all the energies of one's mind together. So here in Tratak, we use our mental energies to enhance all the other energies within us.

Now there are so many hands up here, I don't know which. Mr Chairman would you

Aide. Go ahead.

Questioner. Mandala

Gururaj. I'm sorry Norman, she was saying something and I missed.

Questioner.Tratak versus the Mandala.....

Gururaj. Yes, it would be powerful and the fear is this, it might be too powerful. So it is not recommended. It's not recommended. Ah, the pressure on the forehead is created by straining. Right.

Questioner. No. It comes during the day at various times, it comes some times (Inaudible)..... It's just pressure

Aide. Is it pleasant or unpleasant? That's it

Questioner. Sometimes it's very (Inaudible)..... and very unpleasant.

Gururaj. Yes. Now there are also many reasons for that. The pleasantness could be a residue of that which is experienced in the Tratak and the unpleasantness could be a residue of the strain that was involved in doing the Tratak.

Aide. The pressure could be due sometimes particularly when it's a pleasant pressure, to an actual activating or opening of the Ajna Chakra taking place.

Gururaj. Yes. Yah. That could happen and of course it could have its physiological counterpart in the form of pressure. Good. If it is unpleasant then when you do Tratak again, avoid straining. Be careful just not to strain, just take attention very gently. Right. If you like, you can cut down the time a bit and experiment on it a bit and see what happens to the pressure and then increase your time gradually again. Sometimes people become very greedy; they want everything all at the same time but then they get indigestion. Yah. That could be reasons for that. Sorry, whoever.

Aide. Let's do this systematically. Okay. Go ahead.

Questioner. If you're going to try healing by visualising a blue light, would it help at all to do Tratak on a blue surface and actually look physically at something blue before you try visualising the blue light?

Gururaj. Look, doing healing is fine and I don't want all of us to become a bunch of healers. Now if you have the power within yourself, I mean to be able to project those healing energies, then only do that. Right. The other day I wanted to do that and I asked everyone to join me in it, even if they are doing it right or wrong was not really important but what I wanted was just the participation. Good. And when one gets well established in one's practice, when one's visualisation improves through the Tratak practice and then you visualise that friend of yours who is not well and you direct your mental energies in one-pointedness - you see this helps in all these things - right - to that person and certain energies are activated and which are helpful. Okay. That is the best way really. The most important thing is to get well established and well grounded in our own practices. That's the most important thing and then once we have achieved that, we could do so many, many wonderful things, things full of wonder. I wanted to give a little talk on teaching and things like that. So can we

Aide. We have only got ten minutes, Guruji.

Gururaj. We only have ten minutes - oh, they've got to be in the Dining Room at a quarter past twelve. I'm so sorry. I came a half an hour late and what I had to do was important. It had to be done. Sorry. Good. Now.

Questioner. (Inaudible)

Gururaj. The Preparatory Practice can be done for two thousand five hundred years at a time. Right. The Preparatory Practice that we are

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