

Gururaj. Good. What shall we talk about tonight?

Aide. ... has a question.

Questioner. I have a question much about what you were speaking about this morning so, Gita has kindly suggested that I put my question first, you remember Gita was asking about promises and things. And my question is, well there are several of them but they all follow the same thing, and I know a lot of people are interested, they have said they are. What is a Dharmic partner and how does one recognise it to be a genuine Dharmic partner as opposed to any other? Is there is more than one in any one lifetime and can we miss them in a lifetime and do they vary according to your stage of evolution. Thank you. (General applause)

Gururaj. Thank you very much. The B.M.S. I believe are selling tapes on which this question of Dharmic Partners was extensively discussed at the Eastbourne Course. Please give her a tape as a gift from me. Okay. Next question. (General laughter) Is it a repetition of the same thing and I can remember who asked me that question on Dharmic partner, Tricia, yes. And I think the tape was nearly three quarters of an hour long. Yes, yes, interesting.

Aide. One of the partners.

Gururaj. Interesting. Yes.

Aide. He asks if he could carry on.

Questioner. These are two related questions actually. Could you please explain the mechanics of healing in the sense of laying on of hands? And the second was, if my understanding is correct, there are currents of subtle psychic energy continually flowing between all of us. Could you please tell us about the forces which direct the flow of these undercurrents and cannot these also act as healing energies?

Gururaj. Yes. Beautiful question. Now, if you can conceive of the idea that the whole universe is nothing but a continuum of forces. These forces comprises of matter and energy. Now, there is no difference between matter and energy, they are just two sides of the one coin. In other words, matter and energy exist together, the same energy when it is congealed when it becomes solidified, we could call matter. So the composition of the entire universe is this force.

Now, this force is such that it is indivisible, in other words, the universe cannot be divided up. Now the divisions we see or perceive, is because at certain levels the energies are fine and not perceptible and at other levels the energies are congealed and perceptible. Therefore we would find what we call space in the relative sense. One planet, say the planet Earth is so many miles away from the planet Mars. Good, because planet Earth is a congealed form of energy and so is the planet Mars. Now the two planets are definitely connected to each other because of its wholeness, because of its unity, but the space, the seeming space in between is subtle energy. Likewise on this earth all human beings are connected, connected by the subtle energy and it is because at various places or in space and in time, when energies congeal around its own nucleuses, we perceive them to be separate from each other.

Now there is no separation whatsoever. Raman sitting over there and I sitting over here, we are congealed forms of energies, yet there is this flow between us in a subtle form, subtle energy which connects us. Now this happens every where with everybody and even if you live ten thousand miles away, you are still connected by this energy. Good. Now these energies, these subtle energies can be activated. If you stand at one end of an ocean and move the waves there, the very current created there, will be felt at the other end of the ocean. So thereto where energies work, it is a continuum. When I smell this flower, I am actually inhaling certain particles of the flower. Where does the perfume come from? What is the perfume made of? It is also matter, a subtle form of matter. So it is not only the connection, from human to human but the connection is there between all things, all creatures, fine, all life. We can still go further than that, to say that there is nothing in the universe which is inanimate. Everything is animate. This piece of iron here to me is alive because it is also made of the same force, the same matter and the same energy. Good. This iron is alive. Even a stone you'd find lying around, is also alive, it has life in it, perhaps in a more denser form. Now if we leave that piece of stone lying outside for a period of time, we will find certain changes occurring in the stone. Good. Why do the changes occur because it is connected with its environment in a subtle form and because in the stone itself there is life.

So here, one form of life has an interaction upon another form of life. So after demonstrating these various factors, we come to the conclusion that every thing animate or so called inanimate is interrelated, interconnected. Now when seemingly separate things are interconnected then one must have an effect upon the other. Good. This morning, or was it yesterday, we talked of thought how one person's thought can affect a whole environment. We know as a fact that we could enter some home and it would be so gloomy that we would just like to leave. Fine. We also have the experience that there might be gloomy company and just one person walks in and enlivens the whole company. But why? Because of the interconnectedness of every being, but the one person that has just walked in, through something he or she might have done, has enlivened the atmosphere because his or her vibrations were heightened and that affected the group of

people sitting around. Now, it is because of the recognition of the interconnectedness of every thing that we can understand the power of healing. Good. Healing really means that a person has acquired the ability, acquired the ability to manipulate the subtle forces that connects one person to the another. It is just so simple. Good.

Now, when a person can take himself to a certain higher state of vibration, he can identify himself with the subtle energies between him and the patient, between the healer and the patient. And when he lays his hands upon the person, in that very motion, he gathers the subtle energy and imparts it to that person. Good. Now, the method of gathering that energy would be to gather it within himself first, and when he gathers it in himself first he can transmit it to the patient. Those are the mechanics. Good, but the prerequisites of this is for a person to learn how to heighten his energies, how to heighten his vibrations, whereby he can purposefully gather the vibrations or the energies around him and direct them to certain areas of the patient's body. Good. When a person is ill, it only means that the energies within the person has been displaced. It has been displaced. There is an imbalance or at certain places where certain pains occur, there might be an excess of energetic forces or a depletion of forces. And by being able to control these vibrations, these forces can be manipulated. Where there is depletion, forces can be added on, and where there is too much of a radiation, that radiation can be lessened. So the whole purpose is to bring about a balance and bringing about a balance is healing. Even if you go to a medical doctor, the medicines he gives you does not cure you. The man is cured by himself, the medicines only aid in bringing about the balance but the true cure comes from man within himself and medical men use chemicals to do that, while the spiritual healer uses his natural forces to do that. We have seen and it is so easy to conceive of, that if you have a headache the healer can just touch your head and correct the energies. If there is an excess of blood flow to the brain, to the head, he can very simply by touching your head, reduce the blood flow or push the blood down so to speak, so that the headache disappears. Good. That is one form of healing.

There is another form of healing, where certain strategic points are touched and by touching those certain points, a balance too is created. The watchword is balance, to create a balance. And in many Chinese and Vedic sciences, they show you how the balance can be brought about. Good. They demonstrate to you in their method, in their kind of scientific method, how this balance is brought about. Good. Now those are ordinary healers that have learnt the art, that have learnt the art of which points to touch, where to apply pressure, how to bring about certain relaxations where tensions are, thereby having or giving an equal distribution of energy to the body. And by equal distribution, I mean as much as what is required by a certain section of the body. Those are ordinary healers. Fine. Then you have the real spiritual healer that can heal you just at a glance, that can heal you just with a glance. His thought force is so powerful than even without the laying of hands, even without the laying of hands, he brings about a balance within your system. It

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is in my experience, hundreds and hundreds of times. There are people here that have come to our centre in Cape Town, Sattish and Mariana, they will tell you, that person walks in very troubled and would just sit in the atmosphere for five or ten minutes and just feel the vibrations and soothing effect of the vibrations and in that time they feel so whole. They feel whole and wholeness is health. There is no difference between health and wholeness.

So if a vibration is created, all the vibration of the atmosphere of the room is enhanced by people of a spiritual force. Then this wholeness automatically comes about. And the practitioner or the radiator or the generator of this force does not even need to be conscious about it, he does not need to be conscious about it. Good. This flower sending off fragrance all the time is not conscious of the fragrance it is emitting, but it is its nature to emit the fragrance all the time. Therefore in Vedic literature, it is always advocated that keep the company of holy people because holy people are forever emitting from themselves a healing current. Good. Now this healing current is not necessarily for the body but more so for the mind, more so for the spirit which is veiled and this current that is radiated brings about a certain balance. It is in our experience with people that attend Satsangs, normally leave uplifted. They leave a bit happier than when they come in and this might be the experience of many of you here, depends upon one's perceptivity. Good. This is what in Eastern terminology is called Dharshan, to be in the presence of holy people. And that is one of the reasons why these Courses, deepening Courses are so important, where even if a holy person is not present, even those that are present on the Course have a unison of mind. Their thoughts are for that duration of time to a certain extent elevated. They think in a better uplifting direction. And when people get together for that purpose then naturally the vibrations at the Course or at an Ashram, a good Ashram is heightened and when we go there we feel its effect.

Now this is daily demonstrated to us when we go to a church. When we enter a church, we just somehow feel a different vibration. There is a coolness, a calmness an inexplicable beauty. People might say because it is Christ's home or Krishna's home that is true. That is very true, that is very true, because the people gathering there go in his name and their minds are focused to him. And this applies in every Ashram. This applies to every holy person. So, what is actually happening, is that the minds are focused to a certain level of holiness and it is our minds by focusing it to a certain level of holiness, we ourselves are creating a higher state of vibration, helped by the vibrations that are already there. It works two ways, there too is an interaction and that is a healing. Everytime you feel tranquil, when you have peace of mind, when you feel a peculiar kind of joy within, not the joy which mundane things give, but just an upliftment, a joy, know this that some healing has taken place there, some healing in the area of the mind which of course is not separate from the body. The mind as I said the other night is a subtle continuum or continuation of the physical body. Good.

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So these are the mechanics of healing and it is in the power of each and everyone of us to manipulate this power. Everyone can become a healer, if he wants to be a healer. Everyone radiates a certain energy, everyone radiates or emits this energy but the person that has refined himself more and more, through meditational or spiritual practices, would be a better vehicle or a stronger transmitter of this energy and by that he or she could be a very helpful to those that are in need of upliftment. So these are the mechanics of healing. Good.

For example many people would come to Amrit for healing. Right. Amrit has made himself a channel. When he touches any part of a person's body, a certain energy flows through him. This energy flows through him because at that moment he regards himself not as 'I' am the healer but as 'I' am the instrument and the ideal he has in his mind, be it Guru of God, flows through his hands and it heals. Those are the mechanics. Those are the mechanics and therefore we are always very insistent that the full Counsellor must have a certain level of purity to be able to perform these things, to be able to do these things not for self gain, but to help, that is how it works. Good.

Now you would find that Christ or Krishna or Buddha used the same principle, the same power, exactly the same power. The same power which existed two thousand years ago or twenty thousand years ago, is the same power which exists today among us, with us, within us, all the time an eternal power, indestructible power. It is just for man to be able to receive it and transmit it. And when the transmitter transmits, the receiver too must be capable of receiving it. Those are the mechanics of healing. Okay.

Questioner. Gururaj, if a meditator begins to have doubts about the value of meditation, he starts to feel he is losing his faith, what do you advise?

Gururaj. Is that a question? If a meditator has doubts about his meditations and starts losing faith what should he do? Stop meditating. Firstly, firstly, one thing must be remembered very, very, clearly that a chela does not accept a guru. He never can. It is always the guru who accepts the chela, only then can the communication occur. Good. If the meditator doubts his meditation, has the meditator analysed why he doubts? Has the meditator ever thought of his incapacity to meditate? Is that doubting Thomaser, I mean meditator, (Gururaj laughs) is that doubting meditator, has he ever taken the time to examine himself? Has he even taken the time to experience the benefits of his divine power that can flow to him? Has he ever cleaned his carburettor of his motor car and doubts the carburettor or the value of the petrol. The tank is full, yet the petrol does not flow through. Is the carburettor clean? Good. If the carburettor is not clean, is he willing to clean it to allow the petrol to flow? Good. Now if he does not want to clean the carburettor, how can the petrol flow

through and how can his car ride? Don't we always say, 'Even God only helps those that help themselves'? Good. Now, so if it is said in most Scriptures, that Divinity says, 'You take one step towards me and I take ten steps toward you'. What more do you want from Divinity? Divinity tries to become our servant and only asks one thing, take one step and I run to you, ten steps at a time. Good.

So what we need to remove the doubt is experience. Perhaps the doubter - now doubts only arise from the mind. Doubts never arise from the heart, the heart, the core of one's being which is identical with Divinity cannot doubt. Divinity does not doubt itself but the little cunning animal that we have called the mind produces the doubts, produces the pros and cons of various things. Good. Let it doubt because doubt is a good thing. Doubt is a good thing for the beginner and the greater the doubter, the greater could he become the believer. It is through doubt, that it is doubt, that could act as a wonderful cleansing agent. Doubt, yes by all means doubt, but just don't doubt only, ask 'Why am I doubting?' And if I find the reasons for my doubts, what am I doing to remove the doubt? Good. So three things are involved, doubting, analysing the cause of the doubt and what am I doing to remove the doubt.

Now, you will know that there is not a single religion on earth that would say or that would deny faith, but faith can only be brought about when doubt is removed. Good. Faith can only grow when doubt is removed and that is proper faith, otherwise it is just blind faith. Now, we do not advocate blind faith. If someone tells me sugar is sweet, I do not need to take his word to say sugar is sweet, I want to taste it, but I must first clean my mouth of all bitterness to taste the sweetness. But if I am not prepared to take the bitterness away from my mouth, how am I going to get the full value of sweetness? So, I the doubter have a bigger job of cleansing and cleansing is done by understanding. Good. The mind doubts, so the mind has to be appeased. The mind has to be given certain amount of logic so the doubt decreases to a certain extent, certain little amount of logic that would say, 'Look, this could be, this could be'. So from complete doubt, we start putting a question mark to doubt by saying it could be. So we have started making progress. First doubt, full stop. Now doubt, question mark. But we have to go further and then from full stop to question mark, we put an exclamation mark. You say, 'Doubt!' You see the natural, normal process and proceeds beautifully, beautifully. I've seen it; I've seen it in hundreds and hundreds and hundreds of cases. Good. Then the exclamation mark, they say doubt! Good. The exclamation mark is exclaiming the question, and by exclaiming, we can also eradicate the question mark. Good. Fine. Third step.

Now let's get onto the fourth. After saying doubt then we will ask, 'Why am I being stirred now?' There is a stirring, the blood is rising. Right whenever you explain something, you say, 'Oh my gosh', there is something happening in the

physical chemistry and in the mental chemistry. Fine. There is racing of the blood and we ask why is this blood racing now? At first I was complacent and I just doubted but now my blood is racing, I must ask why is it racing? Good. There must be something there, even in my doubt to make my blood race. The enquiry goes further, we try to find something that makes us doubt. If you find a certain article marked at two shillings and six pence in one shop and you doubt the price, you say, 'This seems too much'. What do you do? You go to another shop and compare the price there to see if it is two shillings and five pence or two shillings and seven pence. But after going, after going to half a dozen shops and you find the similarity of price, then you will say 'No, the price is right'. Doubt disappears. Good. By that we mean, by that we mean that seeing that we doubt this one particular philosophy, let us enquire into other philosophies and see what they say. And if we understand all those philosophies correctly then we come back to square one and there where doubt existed, faith comes into being, not a blind faith but a reasonable faith. So what we have been doing there, we have been comparing.

Therefore I always advise people that if you go to one guru and he does not please you or satisfy your mind, or your heart, or if through that guru, you can experience nothing, even if you have done everything, then change the guru. And I am sure if it is a good guru, he will say, 'I am wasting time'. The time I am spending on this one chela could be fruitfully spent on twenty others. I am sowing a seed in barren ground; let me use that same effort of owing a seed in fertile ground, but thanks to goodness that true gurus are very tolerant. They are not impatient. They give rope, they give rope, they give rope, and then they pull back, it's a big fish. Then you are hooked, my boy. Yes. Go around in this world, go around and see and observe, observe the guru racket. Observe it. You will be appalled. You will be appalled that in the name of God and religion what do they do, commit the greatest blasphemy. It's a blot on the sphere earth. Shame. Real shame.

So after the doubter has discovered all that and when he meets his true guru, I have done this to so I know, but I did not do it with doubt. I have been from guru to guru to guru with tattered clothes, without food and sometimes water, which I had to beg for, water I begged for. Yes, from guru to guru and every guru I've been to, I went with faith, utter faith but here I offer myself at your feet, teach me, show me God, because that is all I want. So I learnt at the feet of the guru and then when I saw that this guru could not give me any more, I moved on, from standard one to standard two. And I moved on further to standard three and that was my life. That is how I went from guru to guru, not with a sense of doubt because the search in me was sincere. I wanted to find. The question that was uppermost in my mind was, 'Who am I?' I wanted to know the answer and nothing, nothing, nothing could stop me. I've kicked millions of pounds, thrown millions of pounds away over and over again for this search and today I sit in front of you as a pauper, gave everything away and

chosen this life of poverty. You know that. A total inheritance which amounted to twenty million, I did not accept, because I wanted God, not money. I started a business, an international business and several companies where millions were there. All was given away. What must I do with it? I can't sleep in two beds at a time, only one bed, or only one meal at a time. Yes, yes, because of that search and when I found the answer of 'Who am I?' my heart is at rest. And now what I teach, is what I have experienced and not what books have told me. If I have to speak to you of what books tell me then I would only be a Professor, a Professor of Philosophy. And I haven't met a Professor of Philosophy to be a realised man yet. I might still find one, I don't know. Good. When I speak to you, every word I say not only goes into your mind but penetrates deep into your heart. Ask your hearts does it or does it not? Okay. Fine.

It is because every word I speak to you comes from personal realisation, personal experience being every moment of the day breathing Divinity and living that too. Yes, so I too went through the period of doubt. That too was for me to find my path but even in those doubts much younger years, much younger years, I had an open mind. And when the mind started opening and when I started meeting gurus and gurus, I approached them with an open mind and learnt and learnt and learnt as much as I could, good, until I have reached the stage where now I can teach. Without learning, how can you teach? Right. So doubt is good but having the doubt we must also have the guts and the courage to have an open mind. We must also be prepared to find ways and means of clearing the doubts. Good. How would you know the power of the petrol in your tank, if you don't give it a chance to flow through the carburettor? How can you know your car can run even if you don't switch on the ignition, can the car run? Good. So with the doubts, switch on the ignition too and see and experience. If you don't switch on the car, it definitely won't start, it won't run. Get into the car and say, 'I doubt if this thing is going to start this morning'. Cold English morning, I doubt if it is going to start but I am not going to go back inside home and not go to work because of that. I am going to get in and I'm going to try starting it. And you know it could just start. You see.

So all these various things play a part in our lives and these things are because of our own personal temperament. Some people are born with such deep faith in them, from the word go and to have that faith in them, they have at some time or another, perhaps in their previous lives who knows, worked hard for that faith. Some of us may have to go a longer way and we start with doubt. But the beauty is this and I love this that at least someone has started even with doubt. It's the starting that's important. It is going in the direction of truth that is important because know for sure, that that doubt will turn to faith. And that faith will turn to knowingness. And that's what we want, to know, which is even far above having faith. I always use an analogy, you might have heard it before, that if you sit in an air conditioned room, you know, you know that in the next room there is a fire burning and the fire you believe, you believe that the fire is hot. Good.

As you go nearer the fire into the next room and feel the heat waves coming, you have faith that the fire is hot. But there was something you had to do you had to get out of the air conditioned room, that was the effort you had to make. Right, you believed the fire is hot and when you approached the fire it turned to faith because now you are experiencing the heat of the fire. But when you jump into the fire and become the fire then you know what fire is. Yes. So that is the path of evolution. Start with doubt, come to belief. From belief, develop faith. From faith, know. And then you'll be following truly what the Scriptures say, 'Man, know thyself'. That is the process, those are the mechanics. Good luck, son. After drinking the water, I know the water is cool.

Questioner. Gururaj this is from a mother-to-be - gurus seem to be male and not females?

Gururaj. What determines the sex of the child? Good. Now let's see from which angle shall we start? Good. Physiologists and Biologists will tell you that at the time of conception, when the sperm penetrates the ovum and it develops, it all depends upon the alkalinity or acidity in the woman, where in one condition, male sperms can survive and in another condition female sperms can survive. That is as far as Physiologists and Biologists go. Let us try and go a little bit further. Why was I born a man? And why was sweet Caroline born a woman? I believe she has so much trouble collecting three pounds for the Mandalas. Many people haven't paid her and she is worrying and worrying how to get her account together. Right. Why was Carolyn born a woman and I born a man? Good.

Now, in the path of human progress, in the evolutionary path, you can only reach self realisation when all aspects of your being is experienced and all aspects of one's being contains man and woman. Good there is not a single man on earth that has not a bit of a woman in him and there is not a single woman on earth that has not a man in him, in her.

It reminds me of a little story. What do you call those that are neither men nor women? Hermaphrodites, Hermaphrodites. So this Hermaphrodite goes to church and him having come upon some money, donated fifty pounds to the church. Now this minister, this poor minister, running some church somewhere in England, Redwood country, I don't know where it is, (Gururaj laughs) right, had never seen such a large donation. Because people when they go to church, they normally try to put in the odd sixpence or shilling or two shillings. Good. Nevertheless fifty pounds this Hermaphrodite donated. So the priest, the pastor got so excited and he got up and said, 'My brethren, my brothers, sisters, we have got this lovely large donation and in the honour of this person we shall sing three hymns. Good. Fine. But let us give the choice to the person, which hymns would like to be sung.' So this person got up and says, 'I like him and I like him and I like him'. (General laughter)

So nevertheless every man has a bit of woman in him and every woman has a bit of man in her. Good. So in Sanskrit there is a beautiful word called 'Urdangana', which is referred to, to one's wife, where it is acknowledge that one's wife is half, Urda, half, Ugana, Body, half of oneself. So there is that combination within every man and every woman. Now in the process of evolution, one has to experience every aspect of life, every aspect of being. Now we know that there are certain characteristics which a male has, and there are certain characteristics which a female has. Good. A man is a provider, protector, defender, whatever, he has those masculine traits. The woman has other traits which are complementary. Good, what would have, the woman would have greater tolerance, greater patience, she is built that way, because she has to bear children. And we know that children could never be brought up without having that tolerance and that patience, all the qualities that are associated with that. There is so much more kindness perhaps in a woman, so much more compassion and some writer has said, that a woman is God's finest creation. I do not know what he bases is that upon, but it's not my business. (General laughter) Nevertheless now good, so, so in the process of evolution, one has to experience all the various aspects to make up the totality of being. Good.

So the factor which determines what the child is going to be, male or female is because of his previous karma. Good. The previous karma, - we are the sum totality of what we have been in all those past life times. Good. And in these lifetimes we have reached a stage where we need to develop certain characteristics in us. Good. So when we are born a male then be sure to know that we have ourselves determined to be males in order to gain those experiences. When we are born, those as females, they are born because they have certain qualities of the female that have to be learnt to form this totality, to become total, to have total experience. Good. It does not follow that if in one life you are a male then the next life you will be a female. No. It depends on what is required, what is necessary for us to learn. So we must be thankful to divinity always, for having given us the life we have. We have taken on this life by our personal choice, using our parents as instruments through whom we can come onto this earth to learn. So when an expectant woman desires to have a daughter or a son, well that is the expectation of the mother or of the father. But that which is germinating there or that which is developing in the womb, is developing because of its own choice. And that is why a man is born a man, to learn those lessons that only a man can learn. And a woman is born a woman to learn the lessons that only a woman can learn. And it is karmic values more than anything else. The physiological factors are but made conducive to carry out the karmic, so called karmic destiny. And that is why man is man and woman is woman. Okay

Gururaj. There is another part?

Questioner. ... (Inaudible).

Gururaj. Well I have met, I have met many gurus who are women. One of my own gurus, Swami Venandaji was a woman. A great guru of Sri Ramakrishna, who was one of the greatest men that lived at the turn of the century, one of his gurus was a woman, if you read the life story of Ramakrishna. But the question is interesting because there are more male gurus than female gurus. Now if males think that they are superior, they are wrong. Yes. Perhaps, perhaps the characteristics of a man could be such that he could actively go forward and teach, which a woman, being perhaps more made for the home, - these are the ancient way of looking at things, more for the home, the procurator of progeny, perhaps that is more her dharma and the male's dharma is the outward one, where the teacher has to go out, and a male is more equipped in that sense to do that. A woman with a few children might find it a very difficult and a very hard life to actively go out and teach, while for a man, it could much easier. That may be one of the reasons why there are more male gurus than female gurus. Yet there are many female gurus who have renounced the world, their children and all and have taken to the spiritual path, reached a certain realisation and are actively teaching in the world. I have met many. Okay.

Gururaj. Quarter past ten. We have another meeting after this.

Aide. We have the meeting with people to check the Mandala meditations.

Gururaj. Yeah. Yes. Its quarter past ten. And of course there is another meeting this evening, a checking meeting of those that were taught the Mandala Practice. So over to you, Mr Chairman.

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