

Gururaj. Oh, the beautiful calmness and serenity on your faces. And, when we did that little test of the closing of the senses, and the reports you gave were so overwhelmingly beautiful that the progress has been so phenomenal and it's really added so much joy to me. So, so much joy, you will never know how much. It's beautiful, beautiful. Good. Let's get to work. What shall we, what shall we talk about today?

Questioner. I have read about people who live without food or water. I wondered if you could tell us a little about the energies that we receive from the sun, stars and moon, as I suspect that older civilisations went to great lengths, building stone circles to harness these energies. Have they any application to us today?

Gururaj. Good. You have heard of people that live without food and water, now that is a distinct possibility where that could be done. Good. People can also live without breathing, breathing, as we know breathing. Good. Fine. Now this has been my personal experience where I have gone on fasts for thirty days at any time, without food and water, and it has no physical effect on the body at all. Now people would say that food is required to live but there are so many fatty deposits in one's body, as science will tell us, that it could be sufficient to make a person last for a certain period of time. Then secondly of course, we know all that we are seventy per cent water if not more and one could live on the liquids that are within one's body. The more difficult one is of course for people that could live without breathing. In the actual breathing process, what we are inhaling is prana. Fine. And the breathing we do outwardly is only a grosser expression of that subtle life force.

Now these Yogis which we find that bury themselves for so many days in a grave, don't require the outward breath. Now the mechanics of that is very simple, and as a matter of fact I won't advise you to do it, it is not necessary for spiritual evolution. Yeh. All forms of asceticism is not necessary, necessary at all. The best path to follow is the middle road. We don't go to any forms of extremes. And especially living a householder's life, we enjoy what life can provide. And you enjoy also that which is beyond life and yet interconnected or infused with our daily living. And that enriches our living. Now in the case of the Yogis that bury themselves, they go through a long process of a certain form of Hatha Yoga. Good. Now in that process, it involves that just under the skin, under the tongue, there is that little skin, and through a slow process they use a blade and cut that skin. Good. Cutting that skin, they try to elongate the tongue, fine. And in this process, what happens is that they take one deep breath, and roll their tongue into their throat, and block all those passages. Good, but before doing all that, the one breath that's taken in, has taken on so much pranic energy or the vital force, that a person can live on it for a period of time. And then in that state, they could get buried. when they are taken out from the grave as we would call it, they remain alive, and sometimes not so healthy, good, because, because, there

are definite factors involved there. It necessarily does some harm to the brain. Good. It does some harm because the brain, although it can exist on the subtle forces of prana, it also needs the oxygen. And therefore these people that demonstrate all these various things I have found, in my personal experience, I have met them and I have discussed these things with them, I have not found them very, very emotionally balanced.

Now acquiring these Yogic powers is not a difficult thing at all. Any person who has a one-pointed mind and want to develop the Siddhis, as they are called in Sanskrit, can do them but that has no spiritual evolution whatsoever. What happens there is they are still bound in the relative. And through a systematic procedure of Raja Yoga, one can, one exercise the subtler levels of the mind. And by exercising the subtler levels of the mind, what we are doing is adding greater force to our thought power. Now we know that gross matter could never be as powerful as subtle matter, and this is well demonstrated by splitting the atom. You could throw down from the air a bomb of two thousand tons and that will make a big hole perhaps or destroy a square mile, but splitting an atom, a subtle atom, can destroy a whole city. So whichever is subtler is definitely more powerful.

So with a systematic procedure of going to the deeper levels of the mind and exercising the subtle forces of the mind, we naturally add greater force to whatever we have in mind. Good. So if you decide on wanting to levitate, good, now you do that not by spiritual force, but you do that by a mental force good, the thought power, by reaching a certain level of the mind, by going through various ascetic practices, by reaching a very subtle level of the mind and activating the subtle forces of the mind, thus making the thought powerful, that you have mind over matter. Now that is a very common expression as far as Raja Yoga goes, and there is the secret of it, mind over matter, not spirit over matter. You see? So we are only using certain faculties of the mind to do these various things and if not properly guided, it could be very, very dangerous. The danger lies in the fact that when certain subtle levels of the mind are activated, first, in the very process of activation it could lose control and one could become insane when it loses control. Now, if it is properly guided, then from the uncontrolled state, we bring it to a controlled state and then we can perform these various Siddhis, like levitation or becoming as light as a feather or as heavy as a mountain, things like that happen. Fine.

But is it is so unimportant and every great Sage has talked about this, that 'Do not involve yourself in acquiring these so-called super-normal powers'. Now we know that there is nothing super-normal, that everything is normal but at different levels, and the levels which we don't understand, we would call super-normal. The analogy I always use is the telephone or the aeroplane. A hundred years ago if they were spoken about, people would think we are insane, because their minds could not conceive it. And today it is a daily fact, and we are using it all the time. Good. So at that time what

seemed super-normal, is absolutely normal today. Now the Sages always say, 'Do not get involved in developing these various sections of the mind, because once you start developing those then you tend to get stuck in that area'. If you leave the front door of your house and want to reach the garden gate, naturally you pass, you pass the lovely flowers and the lawns and the rockery which you might have in the garden, but you just don't get stuck there admiring the flower or the lawns or the rockery and forget to reach the gate.

So what we do is, as we develop on the spiritual path and gradually and slowly and in a balanced way, we come across these various Siddhis and as we come across them because our attention is not on them wholly or completely, but as we would go driving and doing sightseeing, we are just observing them and we pass along. Fine. But if in the beginning our minds were set on acquiring these powers, then that power would be our end and aim, that would be our goal and that is not the real goal. It is something like a man wanting to make a million pounds. Fine. He is using the same energy and the same thought force in acquiring or making a million pounds, the only thing he has to have, which anybody can do, anybody can walk out of this room now and decide that in five years time I want to be a millionaire and each and every one of you can do it. The first requisite is of course a burning desire and the great attachment to the importance of the million pounds. Good. You start with that. That's your first step. Now when that desire is burning deeply within your heart and mind then automatically, you'd find ways and means because the intensity of that desire, ways and means naturally come to you. Because of the intensity of that desire, the environment becomes conducive to the formulation of the plans, how you can make a million. Fine. Good.

Now, when the plans are formulated in your mind, sometimes you'd just come across meeting people that would give you, bring a proposition to you and the circumstances, like a jigsaw puzzle, all fall in place because of the intensity of your desire. Right. With that, the intensity of the desire, formulation of the plan, and then perseverance, and then you follow the goal. Right. And in five years time, you have your million pounds, but that is all you will have. The time that has been wasted on acquiring that, is not going to give you happiness or joy. Good. Now what do we want? The million pounds and the Siddhis or happiness and joy? That of course we have to decide for ourselves. Now, many people would concentrate on 'I want to fly through the air'. Why do you want to fly through the air? Are you a bird? You are made to walk on the ground. Why have you got feet? And if you were really meant to fly through the air, why weren't you born with wings? Why were those wings clipped? And if you want to jump from branch to branch, what happened to your tail? (Gururaj Laughs). You see the senselessness of it? And yet to some people these propositions might become very attractive. And then you'd have certain people organising long courses and you might have to go away for six months or a year and go through all kinds of things, where they put your wife in one hotel and you in the other hotel and the baby in

a third hotel. And instead of bringing about a harmonious beautiful family life, where the greatest possible good can be done, where the greatest possible growth can be achieved, that is stopped because you want to fly. Dear God! Yes. (Gururaj laughs)

So therefore the aim in life should not be for these so-called miracles. What can you achieve? For example, through this very mental force that I have described to you, the same principle applies in everything, that you can make yourself invisible. Fine. Now when you can make yourself invisible, what are you going to do with that power? Right. Firstly you'll peep on your wife to see what she's doing. Right. Or the other way round of course, I don't know why I blame the woman all the time. (Gururaj laughs). Male chauvinistic something. Nevertheless that is one thing you will do. The second thing that will enter your mind, because of no spiritual development, you will say, 'Ah, let me get invisible and go to the bank'. (General laughter) So developing these powers and these Siddhis could, instead of evolving you, it could devolve you, because is there any man here or woman, that it is devoid of temptation. People are tempted to do things for their own gain and they would be more tempted because the very idea of acquiring these abilities is in itself a temptation and trying to acquire these abilities, we have succumbed to temptation. And if you can succumb to a big temptation, it is so easy to succumb to smaller temptations, so where is the progress? Good. The real goal is to find the bliss that resides within us. That is the real goal of life. Because inherently man's nature, and I can't help repeating this over and over and over again, that our inner nature is bliss. And the goal of all evolution, the purpose of this life, the purpose of this birth, is to reach back to that goal of bliss, to become ourselves again. And when we reach that, we don't need anything else to make us happy. We don't need any external environment or any material possessions to make us happy. Good.

There is a lovely story of King Agbar, he was a King that lived in India, and he wanted to find a happy man. Some of you might know this story, it's beautiful one. He wanted to find a happy man. So he sent out all his emissaries all over the world and said. 'Bring me a happy man'. So naturally the first people these messengers went to see were the rich people. Good. And there was not a single person they found among the rich that was happy. Everyone had some trouble. One might have fifty million pounds, but he might have in-growing toenails or something like that, something really stupid. So no one, they couldn't find any one that was happy and they travelled far and wide all over the world to find a happy person. Now when the generals and emissaries came back and reported 'We just can't find a happy man', they didn't look enough, you know, they didn't look enough and they couldn't find me. (General laughter) I wasn't there at that time.

Nevertheless, so then at last the Prime Minister was responsible for the whole project, so then the Prime Minister, Birbol, that was his name, went out to find the happy man. And he too was returning in absolute dejection and desperation and as he was crossing the river, he saw a man sitting on a rock, there, so happy, and the happiness just shone out of him. It radiated out of him, so blissful and so wonderful. And Birbol, he was the Prime Minister, and all Prime Ministers are not fools, although in some countries that I have been to, they happen to be so. South Africa. (General laughter) - Censor! Nevertheless, so, to get back to this story, Birbel saw this man and being a brilliant man, he recognised the true worth of this person. And he questioned him and crossed questioned him like the questionnaires we have in our checking sessions. Right, nevertheless Birbel found that here is a happy man. Good. And, questioning him further, he found that that happy man never had a second shirt on his back. You see?

So happiness, material possessions or acquiring, or the acquisition of these so-called powers has nothing to do with the happiness that is within us. Our aim is to delve deep within ourselves and draw from that infinite source of joy and we spend half an hour, morning and evening and we don't come back empty handed. I always say if you spend half an hour in the perfume factory you'd come out smelling like perfume, yes. And if you spend half an hour in a, you would come out smelling like something else! (General laughter) Good, so, Martin I think that more or less answers you. That was of the first part on how to stay alive without eating food or breathing which all falls under the category of Siddhis. What was the second part?

Questioner. I've heard that some people ..(Inaudible).....more energy on a sunny day and I wonder if

(Inaudible).

Gururaj. Could you interpret his English for me?

Aide. What he was saying is that there are many stories, for instance in Yogananda's Autobiography, there's a story about a Christian Saint living in Germany for years without any food. Once at day she took a little disc of, you know, these little discs of bread that they use in the Communion ceremony. There's others in India like this that are

Gururaj. For example, Mayavivvi. Yes.

Aide. Okay. And so then he mentioned, he said that he noticed that on sunny days, he felt a lot more energy, and he wondered if perhaps these energies, like prana, emanated from the sun, and this is why

Gururaj. Oh, yes, oh yes, oh yes. The source of all life here on earth and in the solar system comes from the sun. This, it and science has proved it. You can pick up any book on elemental physics and it will tell you about this that the sun radiates so much power that one can acquiring a Siddhi to do that. But is it necessary? Is it necessary? The practical question here is, is it necessary? Mechanically, scientifically it is possible, but is it necessary? How beautiful it is to sit around a table and enjoy a lovely meal. Yes. Yes.

Now, if we want to draw powers that is not really natural to our whole constitution, now drawing such energies from the atmosphere is not the way we were built. And that can be utilised only by exercising certain Siddhis and using mind over matter whereby that matter a can be controlled. But is the human being really built for that? He is built to sit down and enjoy bread, butter and jam. Yes, yes. So, that is the more practical way of doing things. We are interested in the practical side of things. Now there is nothing impossible. We have heard that over and over again, there is nothing impossible. And I don't think we should really waste our energies in acquiring these abilities to draw from the sun's energy and live. You would find exceptions. You would find eccentrics for example that would want to do these things. Let them do it by all means. But for the average man, ninety nine point nine, nine, nine, nine, nine these things are not necessary at all. And they are not helping one in one's spiritual path.

The thing that helps one on the spiritual path is to live naturally and within one's abilities. For example a person can develop the Siddhi, and this is described in the Mahabaratha, where we have Bima, the strong man and he loved to eat and eat and eat, but through his great prayers and worship, he appeased some God. And, when the god appeared to him, this deity, this is of course mythological, this deity appeared to him, he asked for a boon. And the boon he asked was this, that 'Please Lord, I want to eat and eat, and give me a greater capacity to eat'. Yah. He enjoyed food. 'Give me a greater capacity to eat'. Fine. So instead of him being able to consume five plates of food, he could get through fifty plates at one time. But with that he had a condition, he says, 'Lord, give me the capacity to eat a lot of food but at the same time also give me the power not to go to the loo'. You see. Food. And he had an enemy called Faquooni who was a troublemaker in the Mahabaratha. 'So, give me the boon so that instead of me having to go to the toilet, he must go'. (General laughter) So in other words

Questioner. (Inaudible)

Gururaj. That's naturalness. Yes. So, Bima wanted to eat, and he wanted somebody else to do the other necessities. Now it is, mythologically it's okay and there might be some symbolism there, which I don't know about, really.

Now that is the same thing, it is synonymous with saying that 'Why don't we live on solar energy, we don't need to eat food'. It is a kind of eccentric behaviour perhaps, which does not do any good at all. And that too is a Siddhi.

Now you might know this one story where there were two Gurubais. Now Gurubais means two people that study under the same guru. Bai means brother, and two brothers under the same guru, are called Gurubais. Right, so they studied under this guru and once they were qualified, the guru sent them out into the world to do their work. So here the one was crossing a river on a boat and, and his Gurubai, the other one, came walking on top of the water and passed him. So when they reached the other side, the one in the boat took no notice of the one that could walk on the top of the water. So after a while, the water-walking chap said, 'Didn't you notice anything?' (General laughter) So he says, 'Oh, that! Yes, yes I saw that. You walked across the water. Right. Now, you spent forty years acquiring that ability and I spent one and sixpence.' You see.

So acquiring these things are not necessary. What we really want to acquire is a peaceful, tranquil mind. Forget the solar system. We know, we know the sun, it is because of the energy of the sun that the flowers grow. It is because of the energy of the sun that food grows and because of the energy of the sun, the food grows and we eat the food and then we nourish ourselves and we grow physically. Fine. So, we know as a fact that all these various sources of energy can be tapped and when the necessity arises and there's no more fuel in the ground, no more fuel downstairs, they might have to get the fuel from upstairs. And perhaps scientists would find ways and means, and they are trying to tap solar energy. And this solar energy can be used to keep alive, to keep alive. The natural way at the moment is for that energy to go into food products and we consume the food. Right. The other way of course is to get it directly from the sun. One is the natural way; the other is not so natural and not required for us in our present state of evolution. Okay. Fine. Next.

Aide. Other questions?

Questioner. Gururaj, I have been asked to ask you to talk a little bit about some experiences which people have had in Denmark. And there's just a few people have had experiences, for instance like feeling worse than ever after starting meditation, and starting to cry, which they never used to do, and things like that.

Gururaj. Good, yes, that's a lovely subject. Yes. Good. Normally people's experiences are discussed privately, because whatever they experience, there has to be a cause for it. The experience is the effect of a certain cause. Now, when the person discusses his experience then of course the Counsellor would analyse the experience and immediately go the cause of the experience. And once the cause is explained and put into its proper perspective then the effect disappears. It is no sense treating the effect without knowing the cause. So the question of course is a very generalised question. Good. What happens there, the mechanics of it would be that there are so many pent-up feelings that we have we have in ourselves, feelings that we are afraid to bring out and face. Good. Now, these feelings that we try and bury within ourselves, these emotions that we try and suppress within ourselves, is the major cause of all the problems in our life.

So when - many times and in many, many different ways, he is brought to face his weaknesses. He is brought to face that which he has always swept under the carpet. And that is half of the achievement really. Proper diagnosis, as a doctor would tell you, is half the cure. If we do not know the cause of things then how can we eradicate the cause of things? If we don't know the cause, we wouldn't know how to take it out. So, the first thing that we try and do meditation, of course this doesn't apply to everyone, it depends how deeply rooted the problems are. It all depends what great bundle of samskaras there are and it all depends how they are knotted together. They could be very tightly knotted, and some people's samskaras are loosely knotted. Fine.

So when we are faced with these problems, be sure to know that those areas of our lives that has been hidden or that we subconsciously try to hide, - there are many problems in our lives which we are not even consciously aware of, but meditation, when we reach the finer levels of the mind, we recognise the problem. And those tears, Psychologists would say it's an emotional release. Good. But that is partly true. It is not only an emotional release but they are, it is also a subconscious joy, the joy of recognition. When we recognise, when we recognise a problem then there is joy. If you are walking and your foot hurts, your foot hurts in the shoe, good, and if you take off the shoe and you see a nail sticking up, it is a joy to know that the cause of my pain was that nail. It is a joy to know. If you analyse it properly, if you think about it deeply, just finding the cause of it, the cause of the pain in the foot that it was that nail, you might have trodden on a pin, a drawing pin while you were walking and that is hurting the foot. Good. Why did the sudden pain come? We were not aware that we trod on this drawing pin, lying on the floor. So when we take off the shoe and see, 'Ah! So this is the cause of the pain'. So there is a joy, a subconscious joy. Now, of course some people have the habit of cursing the pin. They don't curse themselves. Nevertheless, so that's half the battle won, half the battle won, that I have now found the cause of the pain to my foot, and having known the cause of the pain, we try and remove the pin and the pain. And by taking out the pin, we could walk normally again. Right. So, problem gone.

And the joy that is found can be expressed in so many different ways. It could be expressed in tears. Right. Those tears come from a deep subconscious level. Even the conscious mind does not recognise why I'm crying. But the subconscious mind knows that 'Ah, here's a release'. How many times have we not met an old friend that we haven't seen and that we love so much, and tears pour out of our eyes? They are not tears of sadness, they were tears of joy. Good. At that moment one might not know or be aware of what that joy is in meeting. The conscious mind would recognise the outward circumstance, but the subconscious mind at a finer level, reaches far deeper. The subconscious mind immediately tunes in to the circumstances of meeting an old friend, the subconscious mind immediately produces a picture there, within itself, of all the wonderful times that the two friends had together. And this can be expressed in tears, by the recognition that by meeting my friend again, we are going to have the same good old times again.

So when in spiritual practices, a person experiences this surgence or welling up of tears - it might even be expressed in laughter - nevertheless tears is the most common one - when that, there is a feeling of emptying out. And when that empties out, there is filling and that filling can be very fulfilling. Yes. That filling can be very fulfilling but only the fool don't recognise it. Yes. So we should be grateful and joyful, we should be grateful and joyful that the meditation is taking some effect, is taking some effect. It is weeding out, it is drawing forth the memory of what we really are subconsciously. There are other reasons as well. One of the reasons those tears would be that, 'Why did I not recognise this before?' For that reason too you would cry. Yes. Yes. And if more people can learn to cry, the better this world will be. We always say people must laugh. That's fine in one aspect. Good. Fine, if it comes naturally. But there is a greater something in being able to cry. In that crying moment when we become so emotionally tense, where we gather all those pent-up feelings and give it a burst of release, and then after that, just sit back and be quiet, and reflect, and in that reflection, so many realisations can be dawn, can dawn, so many realisations. And in having the realisations, a deeper understanding develops. Knowing things is not enough. The mind can know, can analyse, but to realise something is different altogether. When a person realises a thing, then know that it is not only from the mind, but it is from the sum totality of a person's being. And that is the difference between knowing and realising.

So, in this flood of tears, realisations dawn where we see ourselves. We face ourselves in the mirror and say, 'Ah, is that me? And if that is me, what am I going to do about me?' Good. And that is how, that is how progress is. Now it is just the attitude. Something which is very joyful could be misinterpreted by the mind and calling it painful. But, with proper realisation, we will know that it is not really painful, it is joyful. It is joyful when a load is lifted off, when the burden becomes lighter. Then it must be known to be joy, where you would walk more comfortable, there's no such great weight

upon you. The weight has been lifted. And with the tears that well up, let there also be a sigh of relief. So, first come the tears and then comes the sigh, and after the sigh comes the peace. You see the mechanics, the process?

So, if people burst out in tears, - many times a person comes to me at the office and sits down and starts talking and starts crying. I let them cry. It's good, good. It not only cleans the eyes, but cleans the heart, cleans the heart. And it is good. So, Dayalji, if you have that experience, give these explanations so that they would understand what the mechanics are and what it means and where it can lead a person to. The trouble with people is that they become very hard-hearted and a hard-hearted person could never cry. Among the thousands and thousands of people that we have initiated throughout the world, this has been a very common problem. Hard-heartedness. And it is hard-heartedness, the knotted heart that knows not anything. Good. How many people do not crave for the experience to soften the heart? They yearn for it. And if they use the proper methods then hard-heartedness can become soft-heartedness, because with heart-heartedness all the negative qualities are involved. But with the softness of the heart, with a soft-heartedness, there are so many virtues and blessings that go with it, like kindness and compassion and understanding. And of course with the soft-heartedness, we apply the golden rule, then we always start thinking of placing ourselves in the other man's shoes. Right. And when we can really place ourselves in the other man's shoes then we start learning what love is all about. Then we start learning what life is all about and then we laugh. We laugh not for the results that are now being produced but we laugh at our folly.

So you see the difference between tears and laughter? Right. You can laugh at the present thing that's happening and you can laugh at the folly that's left behind. You can cry for the relief in knowing that 'What have I been doing all my life?' And you can cry at the result, 'Ah, I've reached, I've met my friend again'. See. So, tears and laughter has, works both ways, has two aspects and its for us to recognise and this is the duty of our Counsellors because I can't be physically present with everyone all the time throughout the world, so therefore our Counsellors are very special people who have a deep, like Amrit, that has a very deep understanding of human life, human life and living. And when a problem is presented to him, he is in a wonderful position to deal with the problem in its proper perspective. And now and then if it is a bit too complex, he would perhaps get in touch with me and say 'Guruji, what shall we do with this or that?', which happens now and then, but most of the time he handles them so, so beautifully. I am so, so happy in having people like Amrit and Gita here in England to be with you all. And of course I had to get him out through various ways, right out from America. (General laughter)

Aide. Shall I tell them?

Gururaj. Oh, only five minutes. No. You tell them about yourself, rather than me.
.We've got five more minutes. He is going to tell us his life story.

Aide. No, no, not quite. Well, what happened is in nineteen seventy four, - of course I had been teaching meditation for many years and doing a lot of lecturing on subjects like this, - in nineteen seventy four I started having a feeling that I was supposed to go to England. Now I had no idea why I had that feeling. My life back in the United States was very good. I was, at that time I was working for another organisation teaching meditation. I had a nice home to live in. My daughter was living close to me in California so I could see her every other weekend. And I had a very close relationship to her so that meant a lot to me. Everything was going very well, but this idea kept coming over and over again, 'I've got to go to England. I've got to go to England'. By the way, how many have ever had impulses like that that just won't seem to go away and they pushed you somewhere? Okay. Most people.

So in summer of nineteen seventy four I did go to England. This time I had gone to Switzerland to attend a course and came back through France and visited England. When I was here in England, I did several lectures at a National Course for this other Organisation here in England. And the Teachers asked me if I would come back to do a lecture tour all over England and this was very attractive. I really liked this idea, although at the time I didn't see how I would be able to do it, as I didn't have any money. I mean, my money was all connected with the work I was doing back there. So I went back to the United States and about three days after I was back from England, there was a kind of heavy feeling passed over me like I should be going back to England, I shouldn't be coming back to the United States. And it got stronger and stronger and more forceful as the autumn of nineteen seventy four went by. And finally, in February of nineteen seventy five, I packed my bags and came back to England and got here and started doing a series of lecture tours.

Well, I met Gita in May of nineteen seventy five. I was teaching a course which she attended and I had been looking for her for a long time. A friend of mine in the United States had been with Gita in India and she had told me about Gita and had said that she thought Gita and I, - this person by the way is a very intuitive person, - she said that she thought Gita and I would easily have a good friendship and recommended that I look Gita up when I came to England. Well, I didn't see her actually until May. And of course there was an immediate sense of familiarity, like we immediately sensed that in some way we had known each other before. There was a feeling of immediate comfort and so on. And so we got, we met, had several long conversations. One day in a very hesitating way Gita told me a bit about Gururaj. Now

she didn't use that name, she used the householder name, the name he used before he left his business career and started this work. She just gave me that name and told me a bit about him and I was immediately extremely intrigued.

Now, this is interesting because up until that time I had met dozens gurus. I mean in California, as everyone knows, this is the home of gurus. And incidentally when I say this, I don't mean that I felt badly about these gurus. Some of them were extremely beautiful. There was this beautiful one, Swami Satchitananda, with this magnificent beard. I heard him speak several times. I've felt very beautiful vibrations coming from him, and several other gurus like this that I felt very good things coming from. Yet I never had any particular feeling that I should become involved with those teachers. She told me about this man who was just a householder, he didn't have a Yogi name or a beard or anything else and I was immediately just totally intrigued. So the second meeting, she told me a bit more about and showed me his picture. And this was the most interesting experience I've ever had in my life, because I just took one look at the picture, just a picture of Gururaj sitting in his garden, reading a book, he had a suit and tie on and so on. He didn't look at all like a guru in the traditional way that gurus look, you know. And I just took one look at that and I knew that this was the teacher that I was to be involved with in this lifetime. I just had an immediate sense of that.

It wasn't that it was particularly dramatic, or that I saw stars or anything like this. I just looked at the picture, and just knew that that was what I was to be involved in, in this lifetime. So Gita gave me the mailing address, the posting address and I sat down - this was I think after a second deepening course that Gita attended, when we met - and I sat down and wrote a seven page letter. And I just said, 'Okay, this is it, here I am. What do you want me to do?' And he sent a letter back, which arrived six weeks later. It got caught in the surface post rather than the air post. And that was very interesting because in the letter, at that time I was feeling very spiritually evolved, he started out by saying that if I really wanted to be spiritually evolved, it was just a question of slightly altering my attention. And he used an analogy - oops too close - and he used an analogy about the fact that when the sun first, when the moon rather, first begins to develop, at first its just a thin crescent, but as it turns its face more and more fully to the sun, as the moon changes its angle, then it becomes the full glory of the moon. So he said, it's just a question of slightly altering the angle a little bit and things will start to happen. And the technique which is now the prep technique, one week after I had written to Gururaj, Gita gave me that technique.

Now no one had ever spoken of such a technique, she had never got it from Gururaj, but she just gave it to me spontaneously, sitting in the automobile as she and her friend that she was staying with, were driving me to the train station. And I started doing the Prep Technique. That was on seventh of July, nineteen seventy five, exactly seven years

to the day after I had started another meditation on July seventh, nineteen sixty eight. So things happened in a rather, in a rather magical way, you know sort of step-by-step that summer. But much later, in November when Gururaj, when all the arrangements were made for us to get married, - by the way the second letter that we got from Gururaj, he just said unequivocally. 'Get married, that's your dharma' - this is an order. So, those couples, I could identify a very closely with them, the couples that were sitting in front the other night, it was our same experience.

Anyway, he wrote a long letter to us, this was after we had told him what the date of our marriage was to be. It was perhaps the most beautiful letter I had ever received in my life. And somewhere in the letter, I remember him saying that he had sent for me to go to Gita in England so long ago, for a year and a half or something like this, he had been asking me to go to England. And that was the source of that strong intuitive feeling that I had that I just had to go to England, which I couldn't explain. I had no reason to go in terms of my outward life, it was perfectly good at that time. But I just had to follow that impulse. So he had been asking me to go for a period of time because it was now time to meet Gita, to be married and to start this work. And that was the first thing, was to get married he said, 'Get married first, and have your holiday, because once you've had it there probably aren't going to be any holidays for a while', which has turned out to be true. And he said - oh, holiday means holy day, okay, so we had our holiday. And on the day that we arrived back from our holiday, there was a letter waiting for us saying, 'Now you've had your rest, now it's time for action'. And that was the birth of the BMS. So that's all.

Okay, its lunch time now. Everyone should remember to check the board now for your Initiation time.

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