

Gururaj. It's entirely up to you. Oh yes, I leave it to you.

Aide. In this session I think probably the best thing to do so that everybody hears the question, is that the questioner stands up and speak it out quite loudly, so that we don't have to repeat it, and so that Gururaj hears it obviously and that everybody else does and take it from there. And leave the mike on. Okay. Right.

Gururaj. Are the other people having a look at a film this morning? Ah, thank you very much, Keith. It was very nice of him to do that. Amongst other things, I finally managed to go through every Review Form. It took a long time because some of them contained added page, so it requires a lot of reading. If all put together, it would amount to three books. So that is quite good really. And the thing which I wanted to say is this, that it is very, very heartening to see the progress of nearly practically everyone. It was very, very good. Thanks the Lord. Good. Now what we are going to do this morning, its not the usual Satsang as you know, but all being Teachers, whatever problems you have, whatever questions you want to ask, things that you are not clear on and need clarification, I could explain them. And if the questions - let us try at least to keep the questions brief and I will try and be brief also wherever possible. Good. Meanwhile is Ravi here? Ravi is there and Dal? Dal is there. It just strikes me now that if Norman would permit, can your little booklet be translated into Danish and Spanish and German as well, Ricki? Fine. So could we have your permission?

Aide. If you think it's worth it.

Gururaj. It is. And of course, are the translators willing to do it? Okay. Right. Good. Fine. Get started on it as soon as possible so that when new people get initiated there's something you can hand over, give them to take home. And sometimes a little booklet can lie around at home and it's not only for the benefit of the initiate but the family might read it, friends might read it and get interested in meditation. Things like that. It would be very useful. Fine. Good. Let's start. Questions.

Question. Gururaj, I have heard that in America they teach instead of the Mantra, 'Gururaj Ananda Yogi' now, 'Sri Ananda'. Do you know that and why?

Gururaj. Right. I've heard about it now recently and I'm going to America in July and there are a lot of changes to be made. There are practices being taught totally on the mental level, as I have been told, which are not within the framework of our teachings. Our teachings are based on the good old Hindu-Buddhist-Christian faith, where one

develops in love and devotion. And all those truths that were contained in all those Scriptures are to be brought forward in the modern idiom so that everyone could understand them according to today's mind and according to today's mentality of people. So when I reach America in July a lot of things are going to be changed, which I have found totally wrong. If all these psychological techniques and truth processes are valid then I'm sure Christ and Buddha would have thought of them also. But he never taught those things. Okay. So these things are going to be stopped even if I have to totally close up AMS. And I have people that I can send over to start off something according to, within the framework of our teachings and that is for sure. Okay.

Questioner.(Inaudible) who is so happy doing what she is doing in life that she does not think that she has to meditate. Could you say something?

Gururaj. She was so happy doing what she was doing, so she thought meditation was not necessary. Now if she was totally happy in what she was doing, then I would love to meet her, she must be an enlightened person. So very gently, very gently encourage her to spend that little time because sometimes we bluff ourselves that we are happy really not, because total happiness means the eradication of every conflict and every problem, where we could observe conflicts and problems because they do exist but we could observe them without being affected in any way whatsoever.

So do very gently, nicely, as you would know, encourage her to meditate and once she gets into the pattern. Among the Review Forms I found one or two people saying that I just can't settle down to meditate. Okay, fine, we understand that. Their life has been patterned and a little bit of pushing is required, a little effort is required until one gets into it and after one gets into it that too, forms or adds on to the pattern and it becomes so joyful and blissful, that people look forward to the times of meditation. On the Review Forms, many people have written that they just about wait to reach home so that they could have their meditation. So a bit of gentle prodding would help and that is done by explaining how much more could be gained. Fine.

Questioner. Gururaj, I have come across several people who find it difficult to do the morning meditation because they have just woken up from sleep and they are not ready for activity and (Inaudible).....

Gururaj. Now in that case, what you tell them to do is when they wake up and feel lethargic and not ready for meditation, tell them to do some rounds of Pranayama, which will bring them back to the waking rhythm and feel more energetic. And this is not what the olden Sages has said but even nowadays, the people that teach physical fitness, tell you when you

wake up, open your window and take some deep breaths. They tell you that. It is to get the circulation and everything at power again. So those people that don't feel like meditating in the morning, if they would wake up and do some rounds of Pranayama, it would help them very much. And they could start meditating then if they like, unless of course they sleep late and have to rush for the trains.

Questioner. ... (Inaudible)..... getting into activity ...having rested and it's a question (Inaudible)

Gururaj. Yes, that's very good. Now we know for sure that sleep does not provide a person with total rest. That very twenty minutes of meditation after sleep could be the vitamin pill that's necessary for better activity throughout the day.

Questioner. ... (Inaudible)..... doing Hatha Yoga (Inaudible) personal mantra involved because in the Hatha Yoga which she enjoyed (Inaudible)

Now there is a mantra Aum involved in her technique, now she wants to know if that will call a conflict with the mantra she's been given.

Gururaj. Good. Fine. Now people that are doing Hatha Yoga; sometimes I do write on the form that take it as a general rule that people that are doing Hatha Yoga must be encouraged to do Hatha Yoga. It is good. They love that form and Hatha Yoga has great uses. It not only revitalises or exercises the outer muscles of the body, but its main function is to revitalise the inner organs. And here in our Society we have some good Hatha Yoga teachers, and for example John, John Pullen and Carol, if those of you that could find it convenient do attend their classes, it would be very good.

So whenever you find anyone doing Hatha Yoga and they ask you, 'Shall we or shall we not?', you say, 'No. Continue with the Hatha Yoga'. But the thing is this; now the mantra 'Om' is a mantra, which is a mantra for a recluse. It is a mantra, which takes one away from worldly activity. It's okay, if you want to go and live in a Himalayan cave or some cave in the Alps and just become a hermit, then it's very fine. But for us that are householders and engaged in daily activity, one should not use the mantra 'Om' as it is.

Now if you will study, if you study your own mantra, and the full Counsellors know about it, that within that mantra you are given 'Om' is there, not in its fullness but a certain part of that 'Om' is always contained in the mantra. So if you explain this person that do your Hatha Yoga but use the mantra that has been based on your own vibration, which is more

harmonious to you, then your Hatha Yoga will have far deeper significance because the aim of Hatha Yoga is not only the rejuvenation or regeneration of the organs but also to form an integration.

Now if your personal mantra is combined with the various Asanas you could, if you are temperamentally that way inclined, you could find a greater push towards that integration. So the teacher does not even need to know what mantra you are using, because that's not his business. His business is to teach you the Asanas and not force a mantra upon you. He can suggest it to you. So let the person do their Hatha Yoga and use their own personal mantra. Okay. Who's first, because there's quite a few hands? Shall we start with the mike over there and move over this way? The mike, please.

Questioner. Gururaj, when one gives the Introductory Talk, there is nearly always a small percentage of people in the audience who would just be happier with the very basic type of meditation technique. Is there any validity in maybe teaching this for maybe six months, just the basic technique on relaxation, shall we say, the basic mantra, and then after six months when they're ready for it, come on to the Full Technique.

Gururaj. Yah. Good. Fine. Now the basic technique which helps one to relax - now there are certain reasons for this basic technique, the Preparatory Technique. That's what you are referring to, aren't you?

Questioner. (Cont'd). Even a more basic than that I feel. Quite a few people might be put off by the thought, the idea of spiritual practices which they would come to in six months.

Gururaj. Yah. Now the technique that we teach, the Preparatory Technique is essentially a basic technique, which teaches a person to relax, and without fail if it is taught properly, you'd find the person very relaxed. The breathing slows down, the metabolic rate drops; blood pressure normalises with people that have blood pressure problems, for example and various other things.

Their attention is focused on a sound, a longer sound than would normally be in a mantra, so they would get used to the idea of a mantra. Fine. Now we are on the spiritual path but at the same time to reach the spiritual goal, a lot of improvements take place in the mind and the body. Now those that are just interested in improvement in mind and body, by all means let them think of it in that way. But without them even being conscious, they are definitely lead to their deeper selves.

This idea of them practising something for six months is not valid. It is not valid for the reason that we just don't want to put people on relaxation only. They can go to Clubs and Societies that just do relaxation therapy. So six weeks to two months which it normally takes, because sometimes the Forms don't reach you as soon as you would expect, so six weeks to two months is quite sufficient. And the reason why sometimes you don't get a Form because thinking oh well seven days to South Africa and seven days back so that's fourteen days and Guruji is sitting in South Africa doing absolutely nothing. (General laughter) Immediately my envelope reaches there, he is going to tear it open and bang, bang, bang. Now it doesn't work that way. It doesn't work that way. I can never initiate anyone without feeling total attunement to that person, and sometimes it takes me ten minutes, sometimes half an hour and sometimes I have to go over a form a dozen times, over and over and over, until I reach the core of that person's personality. And then only would I be able to find his vibrational rate and on which his personal mantra and techniques are based.

So if the person has to wait six months for his personal practices, I am not concerned, because the most important thing is patience when it comes to spiritual development and not going to a supermarket and rushing to the queue, to take your goods and pay your money and off you go. That is not our system. But I do my best every night. I don't sleep. Here I'm sleeping a bit, having a bit of a holiday or whatever, if you want to call it that. (General laughter) I sleep two hours of the night and the rest of the time is spent with Forms and in meditation. Sometimes I just can't reach that person for some reason whatsoever, certain veil, something is happening and I just can't reach them. I leave it for the next night, if not, the next night. Right. And that is one of the reasons why some of the Forms reach you late. Okay. But it's worth waiting a week or two extra. Okay, thank you. Now I think its Trish.

Trish. ... (Inaudible)..... suitable for everybody to do four, sixteen, eight Pranayama, who find it difficult to meditate in the mornings?

Gururaj. Yes, it would be suitable because that is the basic rhythm of the human body and that's the basic rhythm of the entire universe. There are different forms of Pranayama, more complicated forms of Pranayama for specific purposes and reasons. And most people are not even established in the basic Pranayama and we can't give them advanced practices. Perhaps next year or so with Teachers especially, we will go into different forms of Pranayama for themselves. It depends how much they get established in their Pranayama.

Trish. Are you saying that Prep Teachers can teach four, sixteen, eight to people who have not yet received their Full Techniques?

Gururaj. No. No. No. Full Techniques, because the Pranayama Technique comes with the Full Technique. The Prep Teacher teaches Prep Techniques.

Trish.(Cont'd) Ah, yes. I mean people who can't get up in the morning, they shouldn't be taught Pranayama until they have had their Full Techniques?

Gururaj. No. They can't, because this is, a Prep Technique is a lying down technique and as you wake up, you just, you know, be aware of your breath and allow your thoughts to. Have you watched animals waking up? Look how natural it is. A cat doesn't just wake up and jump around, neither does a dog. Who asked a question about pussy cats last night? You should know. They stretch themselves you know, so they wake up and they stretch and do their Prep and so on. You know I told someone about the Prep and so he says, 'Yes, I use Prep' and what he actually meant was the stuff they rub on their face before they shave, it softens the beard.

Questioner. If you become aware, Gururaj, while you are teaching someone that they may have a sort of mental problem, is it right to encourage them to keep on meditating but for a shorter time, and just give them simple individual checks until your Techniques arrive?

Gururaj. Yes, that is very true and the Prep Technique is such a simple technique that even a mentally disturbed person will find some relaxation in it. So it should be encouraged but of course for a shorter period of time. That is true. Who's first, I think over there, Kate? Yes. Kate and then Martina.

Questioner. Could you be specific about instructions for teaching children, young children to meditate. Is there a certain age which they can have the mantra, 'Ananda' or certain age in which they can have their personal instruction and mothers that want something for their babies and would you need a photograph of the baby?

Gururaj. Normally the age when a child is put on the Child Technique is about four, five and then you will know that some children of four years are just as mature as a child of seven years, so age is never the criteria. This depends entirely upon the discretion of the Teacher. Now a child of nine can be given a mantra, while another child of fourteen might not be ready for a mantra. But all children to be on the safe side from four till say ten, four 'til ten, eleven, get put on a child technique and if the Form is sent you know I could very easily decide if the child is ready for a mantra.

Now if a baby is small, the technique that is used of gurushakti and those very energies are directed to the child. Now the vibrations that emanate from you; the little baby is so sensitive, much more sensitive than us really. If you really watch a child properly and study a child, you will know how sensitive the baby is and they draw those vibrations. They draw those energies, they are very energising for the child even especially when it comes to breast-feeding, give the child milk and God as well, in the milk. Yah. Good. As a matter of fact we are going to put Marlene on a Technique soon.
..... (Inaudible)

Questioner. (Inaudible) the Full Teacher gives the Pregnancy Technique (Inaudible) ...?

Gururaj. Yes, a Full Counsellor gives the Pregnancy Technique. Who's next now?

Questioner. Guruji, I should like to ask about the effects of the Preparatory Technique. They tell me it's very gentle, but I have found quite a number of people that have found it very powerful.

Gururaj. Very powerful?

Questioner. (Cont'd) Yes. I would like just to ask about the three, saying in words, the strongest cases of this. With these three people, one in particular, she came very well, healthy looking, happy looking, and very quickly began to look quite ill. This happened with the three people out of the group that I taught.

Gururaj. And you have taught about over a hundred, I think.

Questioner. Oh no, thirty-five, thirty-six, so far, (Inaudible)... quite a large proportion. I wondered if in fact the technique was drawing their attention to some medical problem that they needed to pay attention to, why they felt on the verge of being actually physically ill. They said, 'I feel that this is not right for me, I feel dreadful. Life is becoming really quite bad'. One of them would not have counselling, this was before I was actually a Prep Teacher. And with her, she got to the point where she was in quite a daze and she went and got her Full Techniques, again in quite a daze. And she somehow got home and about two days later she had a very severe pain and she fainted. And when she came to, she felt perfectly alright and well again. And then I don't know how she was after that, I think she went back to another form of meditation.

It just seems that with a few people the effects are very strong and some people do not always want to talk to a Counsellor (Inaudible)

Gururaj. Good. Now this very person - you see the Preparatory Technique produces in you, as you would know yourself, a very deep state of relaxation. And producing that very deep state of relaxation, in very few cases and many of those that I have known have gone through severe shock therapy, for example. This might be one of the people that you are talking about. There are people that have spent years going to Psychotherapists and all kinds of treatments. Very many people have been under severe drugs; many people have been on unprescribed drugs. So in that state of relaxation and this happens rarely, its not the general rule - I mean with the thousands of meditators, cases like those that you have, isolated cases like those that you have pointed out are very few and very rare. But you would come across some people like that. Now those very people, going to that very deep state of relaxation, the tensions are so much in their bodies, because of various kinds of treatments and drugs and attitudes, or whatever you want to pin it down to, does come to the surface.

Now if those people would only persevere for a little while, they would find that tension so well resolved and one thing is sure that meditation heightens or takes one to a different level of vibration. There is a divine energy invoked and meditation can never make a person ill, never, ever, ever! Right. There are many people suffering of psychosomatic diseases. There are many people that are hypochondriacs and they just attach a blame to anything which they could lay their heads on, their hands on. You see. So, so in such a case, in such a case what could be told to these people is, 'Look there is a veer on this. Fine. There are certain kinds of medicines for example, in Ayurvedic Medicine, where a doctor prescribes a medicine to you which makes you more ill. Say if you have fever, a medicine is given where it makes the fever even more intense, but bringing it to the boil, it goes away quickly.

Questioner. (Cont'd). (Inaudible)... judge..... one had been hypnotised, and I just wonder if that would have any effect?

Gururaj. Oh, definitely. No person must ever subject himself or herself ever, ever to any form of hypnotism, because what happens in hypnotism is this that, through suggestion, the conscious level of the mind is deadened or brought to a state of susceptibility. Now the Hypnotist, while he is suggesting, he at the same time is having his own personal thoughts in his mind and they could be thoughts which are not uplifting thoughts. They could be negative thoughts. So while with

the suggestion, the energies of those negative thoughts are also imparted to the victim, to the person being hypnotised. Yah.

So this could be a very very dangerous thing for people. It could be good, as a matter of fact on one the Courses, I don't think it was last year but the year before, where an Indian Hypnotist, Indian Psychologist came here - two years ago - and he actually brought a film with him to show me the practice he was doing, where he put people under hypnosis and the way he was doing it was so terrible that I told him, 'Please, you stop this if you want to really help your patients'. And I had letters from him that he has stopped this hypnotic process. It's a kind of a short cut to certain things and it does not always work. But if it is handled, if hypnotism is handled by a really qualified person, for example, say Shoki, if he should ask me - is he here? - oh sorry , we are discussing you now - now if Shoki, you know being an established meditator and going over his Review Forms and seeing what progress is made, and how that heart has opened and that great upsurge of spirituality is there, now if Shoki should ask me, 'Should I put a certain person under hypnosis?' I would say 'Shoki, yes, you go ahead', because you will not be imparting anything negative to the person. So it is the man behind the counter that's important.

Questioner. If someone is experiencing hypnotherapy, you wouldn't recommend one to teach meditation to them. I have a special person in mind.

Gururaj. No. Teach them meditation but tell them to go off the hypnotherapy thing, go off it. Because in that deep state of meditation or the quietude of the mind they can, in the beginning, those that are under therapy, they can still use positive suggestions to themselves until all the effects of hypnotherapy are gone. And, then after a few checking sessions, they can be put onto the total innocence, where no thoughts are controlled and you just let them come and go, float and just be and let things happen.

Questioner. Should we expect them to have a more difficult time then? And if so, should we also warn them that's possible?

Gururaj. No, then you'll be suggesting to them that they will have a difficult time. So you are applying a kind of hypnosis to them. No, the thing is that this is an innocent process and relax. Now for example a person lies down in the Savassana, which is the English translation of it is the death pose - don't tell them that! (Gururaj laughs) But it is the pose recommended throughout the ages as John Pullen, the Teacher will tell you, which is a very relaxing pose. It's a

very, very relaxing pose and the physical relaxation aids the mental relaxation. The physical relaxation plus the slowing of the breathing, aids the physical relaxation. It aids the mental relaxation and then the mind starts roaming in thoughts. Fine. Now then the mind has to be brought into focus, for which the word is used, it brings the mind into focus gently, innocently. From the focus you get off the focus again, and the thoughts come and the mind is taken to the breathing again. It alternates between - there should be no particular order. Let the order formulate itself and you'd find the person waking up very relaxed.

Now June has told you us of a very extreme case. But I could tell you of thousands of cases where people have had such beautiful, beautiful experiences, even in the Prep Technique where they actually saw and felt all kinds of wonderful experiences. I'm sure that some of the Teachers here could verify what I am talking about. Right. There you are. So one instance, which is not a pleasant instance, should not act as an example. It is one of those. You get all kinds of people. You get murderers and thieves and totally nuts, nutty nuts, crackle nuts, and crack nuts. You get all that.

Usha. Gururaj, could you say something on what should be the attitude of Prep. Teachers to Initiates, who, once they have started the Prep Technique, experience insecurity and feel vulnerable. Now normally the Prep Teacher would refer them to a Full Counsellor but as we know there are a vast number of Prep Teachers and very few Full Counsellors and then the responsibility lies upon the Prep Teacher to deal with what initiate is going through. Could you give them an idea of what to say?

Gururaj. True. Ninety nine point nine percent of people that want to learn meditation are people that have some form of problem. It is point one percent of people that are really seeking for God. People come to learn meditation after they have tried all the Hypnotherapy and Psychotherapy and Psychiatric treatments and millions of kinds of doctors and spending fortunes, and then they say that this is not working, so now let us do meditation. Right. So basically the majority and the vast majority, ninety nine percent as I said, come to learn meditation because they have some kind of problem. It could be physical, emotional, it could be imaginary, psychosomatic, it could be hypochondriacs. I know some movements that would not even touch people that had or had undergone psychotherapy or psychiatric treatment. They would not even touch them, they'd say, 'Sorry, thank you'. They would refuse them. I know of such movements. Right.

Now in the case, which Usha has mentioned; firstly in the Prep Technique when the person has found that deep relaxation, they do start feeling a bit better. Right. But then you will find some people then that look for dependency. The Prep Teacher is always kind and compassionate and loving and that should be the Prep Teacher. We don't function as a

machine - click, click, click. No. The Prep Teacher does not function in that way. The Prep Teacher functions like a bird - tweet, tweet, tweet, (General laughter) not like a machine that goes click, click, click. No. No.

So, of course it is the nature of the Prep Teacher and that is why you are Prep Teachers because you have the innate ability and quality within you to impart that warmth and that love and the kindness and compassion. And all Prep Teachers have big ears, they listen to the problems. Some people just need a hearing, where they just want to let go and talk about their problems. And we just listen and prod a question here and there, stimulate them to talk and after they have finished their talking, after all the steam is out of their engine, it rests. That happens in a lot of cases. But as a follow on, when a person comes along the same kindness, the same encouragement is to be given to the people. But when they become hangers on and when they start becoming unnecessarily dependent - I know Prep Teachers that people phone twelve, one o'clock at night and you know say, 'I'm not feeling this, that'. You must wave a magic wand. I think perhaps we should try and get some of those and hand them out. Yah. And then when these people really show an unnecessary pathological dependency then you must exercise a very gentle kind of firmness. You can be very kind and sternly kind and that might help them more, yah, as far as one can help. Good. Good.

Questioner. Guruji, I wonder if you might help me on a particular occasion, its on a general teaching point - but its something that happened three or four months ago. Vincent Scully, he and I were teaching a particular group, and one lady in that particular group, fortunately we were teaching her by herself and afterwards we left her to meditate by herself in the proper position, when we came back a little later, we were very astonished to find that she had turned herself round and she was facing the symbol. She was in a full lotus position with her hands on her knees, pointing towards the symbol and rocking very gently backwards and forwards. Well, I was rather surprised by this, it never happened before. Anyway we brought her out very gently. She was even more surprised than we were because she said that she thought that we had come back into the room, because she felt something lift her up and turn her round and face her and put her into that position. And of course we assured her that it wasn't us. And she knew it wasn't, as she heard us come in later on as we actually did. Not only that she was extremely surprised because she said that she couldn't get into the full lotus position anyway. (General laughter) So as it happened, she was a very lovely sweet person and she was not upset by it. She thoroughly enjoyed it all and the rest of the teaching went beautifully and she was very happy with everything. But I just

Gururaj. Thank you for mentioning this. Yes. Oh you know these forces are so wonderful that those that can't get into a lotus - oh yes, people go through all kinds of experiences. But those are rare instances and nothing wrong with it, where she would go through sort of automatic mental reflexes in that deep relaxed state, and perhaps having read before of

yoga and the lotus position and things like that - so not with consciousness but unconsciousness, just. Perhaps if she comes again, she might levitate!

Questioner. I was wondering if you would comment on how important it is that people meditate on 'Gururaj Ananda'. I see it that it tends to introduce a mental question into people's minds during the initiation, which is otherwise going very smoothly and harmoniously and how flexible can one be about giving them just 'Ananda'?

Gururaj. Your interpretation, who is Gururaj Ananda Yogi? You, Peter tell me. Who is Gururaj Ananda?

Peter. Well I personally, I believe it to be more than yourself personally. But I find that very hard

Gururaj. Right. It is not this physical frame that you are referring to. This physical frame is nothing but a channel. I am not one iota better than any of you. I have the same kinds of legs and arms and eyes and nose and lips and ears, same physical frame. Your physical frame might have some blockages there, perhaps mine is a bit, little more cleaner where these universal forces flow through. Okay.

Now by using that, 'Gururaj Ananda' and we are going to put this down today as a confirmed thing. When I had this complaint before two years ago, I'm always open to suggestions, I always have an open mind. I always find if a certain thing could be applicable to a certain kind of mind and if it could be helpful, by all means use it. Because the whole idea behind everything is to assist and to help. That's the idea, not the means only, but the result, the help that could be given.

Then later this thing started getting abused. It started getting abused where everyone with their own whims and fancies started introducing all kinds of things. Right. Now what I want really, if you do understand, and I've spoken about this many times, what a guru-chela relationship should be. So you start off from the very beginning on this guru-chela relationship, where a seed is planted for the tree to grow. Fine. The strength of our movement is in gurushakti, those universal forces that flows through the guru, automatically being a channel, to those that are initiated. It is not a question of any form of worship, because if anyone worships me, I would deplore that. There is only one person if we can call it a person, that anyone should worship and that's God. But in guru-chela relationship there is devotion. It's an expression of love between the chela and the guru. I don't want you to be devoted to me only. I am devoted to you too. It's a mutual exchange. It is an interchange. Devotion works both ways. As a matter of fact I am more devoted to you than what you

are devoted to me. Realise that. Perhaps you would one day. Or else why should I care or be concerned of anyone's minutest problems.

So you don't need to have any explanation to a person that comes to start meditation. They have come because, as we said just now, majority of them, ninety nine percent, because of some personal problem they have, they would start meditating. And what has it got to do with the name of the Doctor, if it is Doctor John or Doctor Smith or Doctor So and So, what has that patient got to do with it? He goes to a Doctor because that Doctor was recommended and he says, 'Well, look, I respect Doctor So and So'. He goes to that Doctor. And when he goes to that Doctor, he doesn't, if his name is Doctor Smith, he doesn't say Doctor Jones, he says Doctor Smith.

I'm very serious on this. I'm very serious on this. So, no explanation is necessary. This is the sound you use. Fine. Because once they get established in the Preparatory Practice, very one important thing happens, that a link opens, a link gets formed, a channel opens between guru and chela, because everyone eventually with their practices will start doing gurushakti practice. And every one of you reading your Review Forms, you have found how powerful the gurushakti practice is, and no one can deny that. So why not start the person off, forming that link so that when the Full Techniques come and gradually as they practise regularly, that link becomes stronger and stronger and the channel opens wider and wider, so that they could feel the full power of Grace. Now why should one object to that? And if one has to object to that, go to another doctor! (General applause)

We are not selling our wares. We have not started a business, where we have charged three hundred dollars to be, get sworn at or we charge. (General laughter) We don't charge fees. We say, we tell people and it must be told or else how are we going to run an organisation - we tell people, that 'Look, we do need money to cover expenses'. And I tell you something; with over three thousand meditators here now, if you had to charge them fifty pounds each, right, three thousand times fifty pounds, what would your bank balance be today? We could have lots of money. I could, we could buy an Ashram tomorrow. I am a very very shrewd and qualified businessman. I have been, no more now. Now you tell me, 'Hey I loaned you ten pounds yesterday'. I would say, 'Did you really? Here, now, take it'.

But I know how these things work. And it is because of all this money-making and commercialism that started in the name of God that I threw up everything to devote myself night and day, mind, body and spirit to this course, to revitalise, to revive the ancient teachings of love and devotion which Christ taught. I want to fill the churches that are so empty today. That's what we want to do. We want to bring the world to a stage, where they consciously recognise within

themselves that there is a power higher than me. Because man is too involved in this 'I - I - I - I' thing. He thinks he is the centre of the universe like I said the other day and that is why the churches are empty. That is why people have forgotten God and have been more concentrated on the machine than in Divinity. And that is what has led this world into this degenerate state that it is in today. Look at all the countries, how degenerate people have become. Every corner you go to you find a porn shop, porn-brokers, is that what it is? - something like that - and then all kinds of degeneracies. Instead of moving from the stage of man to God-man, we are becoming more and more animal, animal. This is the purpose of the organisation. This is the purpose of organisation.

So we start off with a certain principle. We're not selling something. We are offering, and it's good to tell people what we're offering. If for example someone was asking me about some little publicity, I say, 'By all means, it's good. The people have to know somehow'. If you got a shop giving diamonds away for nothing, you still got to tell people that 'Look, the shop gives diamonds away for nothing', or else people wouldn't know. So articles and TVs and things like that are important to tell people that, 'Here we are offering you this for nothing. Now if you benefit and if it helps you, you do something because every little donation you would give, would be helping someone else. And that someone else, the donation that comes from them, will help someone else again, because rent and lights and telephones and things have to be paid. Savita, why must we get ask people things? Can't we materialise all your needs or something to pay all your accounts?

So that is the principle. Good. We offer this as an offering to Divinity by serving mankind and they use the word 'Gururaj Ananda', they don't even need to know what it means. Use it as a sound, it is a focal point. Because from that we are leading them to the practice of gurushakti, where they actually feel the presence of that Divinity that is there. Their whole lives get transformed and I've seen many many hundreds of lives transformed towards betterment, greater joy, greater happiness, of course not total happiness. I mean that is still away away. Total happiness means total realisation. But you're on the path. I always say, 'I promise nothing. I don't promise you God realisation or self-realisation'. There is only one thing we want to do as long as we get you on to the right path. For eventually if you are on the right path, what's the sense of going this way, you are going to end up in Edinburgh, when we really want to reach London. So we turn them around. Show them, 'Look, this is the way to London'. Then you find your own means. Use a donkey cart, motor car, jet plane, whatever. This is the direction. That's what we do. And then we give them the knowledge and the wisdom that's required, some understanding of themselves and the practical techniques, whereby they could integrate themselves, make the maximum use of the energies that are within themselves. And by putting to maximum use the

energies that are within themselves, they are at the same time drawing those other energies which we call gurushakti or grace or whatever. So all these things are logical, valid, helpful, uplifting, goodly, Godly. It's something worth while.

Questioner. I would just like to make a comment. If just Ananda is taught (Inaudible) Teacher might become too important for instance if the same teacher teaches Preparatory Technique just with Ananda and then the full techniques and if that Teacher (Inaudible) not talking much about Gururaj as what happened in Spain so in the end this teacher might become so important that he might become his own guru and people don't really know Gururaj. Like what happened in Spain, one teacher started his own movement which is just a group of people and the people didn't really know that something had happened because there was no Gururaj, they had never seen you. They were taught just Ananda and they didn't really notice that something had happened.

Gururaj. And then when they really found out they left. And I believe this Teacher is having a hard time paying his rents.

Questioner. And when Gururaj came back, actually they said if we had known you we didn't notice that something had happened

Gururaj. These things happen.

Aide Douglas has a question. Doug.

Doug. I would like to ask a question, Guruji. In America, the Prep teaching has never been just with 'Gururaj Ananda'. I don't personally have any problems, because I take it and see it as vibrational sound. But we've got people all over the country who are teaching either 'Sri Ananda' or with a Christian, 'Christos Ananda', to the Jew, 'Alaheem'. I mean there's just, we have a slew of things.

Gururaj. That's typical.

Doug.(Cont'd) Right. And I suspect it's very, it points to our immediate problem that we have in America, in terms of our understanding of gurushakti and our relationship with you as our channel. But all I get - I'm hearing of this for the first time in a sense, because two years ago Amrit said we could use any of these things on the cards and we are. There are Teachers now just coming out of teacher training and going out and doing this. So please make this very clear

Gururaj. This is going to be made very clear.

Doug.(Cont'd) When you're visiting the American people too, because I can take this back, fine, I'm not a guru to talk. They really need to hear it.

Gururaj. Oh yes, things will be spelt out in the American language, if they can't understand English. Do you get that, Bud? (General laughter)

Doug.(Cont'd) I get that. There will be, I know, there will be some people of (Inaudible) who will not then be able to participate. Some of our Christian friends I know will not be able to participate and there will be others because they do not feel that they can use anything other than 'Christos' or 'Alaheem' or whatever.

Gururaj. Yes, but then they shouldn't use their mantras either when they are given one.

Doug.(Cont'd) Right. Yes. Meanwhile I think what our problem has been, is that we have been interpreting this and putting emphasis on it as the man rather than as the spiritual channel. And as a spiritual channel in terms of vibration that Gururaj Ananda is, that's the same spiritual vibration channel for me anyway is, as what the Christ is or any of these other words that we have been teaching. I think that's a part of our problem

Gururaj. Yah. I know. Now this is going to be clarified and very well spelt out and the person or persons that propulgates this idea of not using this particular vibration is the very person that gives example on tapes, example on tapes, where a young man was being attacked by - what do you call these hoodlums, - hoodlums and wanting to be stoned and just using this vibration, something happened to those hoodlums, where they stopped in their tracks and just threw the stones away and walked away.

Voice. There are many other cases.

Gururaj. There are many other cases also, where a highly qualified professional person was in a situation where he was attacked by trained, was to be attacked by trained vicious dogs, dogs trained to attack, and he used this vibrations and these dogs just slinked away and retreated. I think that person is here in the audience. Is he? Yah. So there's value in

it. There's strength in it. There's a use for it. It is not for the purpose of any self-aggrandisement because that is the last thing we want. Ours is not a guru cult. No, there will be tons and tons of love and devotion between guru and chela, which is mutual. But not a guru cult, oh no! And every time I walk in here for example and we have our way of greeting, Namaste, I bow down to the Divinity within you. I don't walk without bowing either. I don't just allow you to do that to me. I return that. You see the Divinity in me and I too salute the Divinity in you. You see the mutual interchange?

Questioner. Can we clarify one point, Gururaj? At the moment here we teach everybody Gururaj Ananda. But then the option does exist that if an individual who has been taught comes back and is having a real problem with it, then supposedly they are a Christian, then we give them the option of using Christos Ananda or whatever. Should we not have that option any more?

Gururaj. We should not because it has been terribly abused. A tool is very fine, a knife and you do trust that the knife will be used by a surgeon but a Teddy boy can use that knife to kill someone. So there has to be, - and this is hard for me, believe you me - this is hard for me to lay down strict rules. But the time comes when one really has to because observing the abuse and misuse of it. So let there be some conformity. In particular cases we can make certain exemptions, very particular cases. But please allow me I beg you, please allow me to be the judge of that. Who's next?

Voice. Richard, you've been waiting a long time.

Richard. I have had several calls lately particularly quite young people who seemed to have got nothing at all from the Preparatory Techniques and no relaxation.

Gururaj. Sorry, I didn't - you had two or three young people

Richard.(Cont'd) usually young, who seem to have had got no benefits at all from the Preparatory Technique, no deep relaxation or anything. Usually what happens is whatever one says to them after a few days or a week or so, they go away and never come back. I was wondering (a) why should this be and secondly whether there was anything specific one could say to them that might keep them practising the technique?

Gururaj. Yeah. That is true. You'd find those cases also where people perhaps come and search for miracles and we don't believe in miracles. Young people sometimes that are under severe drug addiction, which they won't tell you about,

try and come to find an instant solution to release them from that. And sometimes you find just curiosity mongers that 'Let's see what this is all about'. And naturally when they come with their minds are made up already, how could they feel the benefit of the Lord, how can they? So you would find look this world contains all kinds of people all kinds of temperaments. Oh, yes. Oh, yes. If someone asks me how many meditators are there in the organisation, I say 'I don't know. I don't count'.

They ask me 'Do you have good meditators?' I say, 'Ah, plenty'. There are some rotten eggs also. But our drop out rate according to the statistics is this that our drop out rate is less than ten, fifteen percent. Eighty five percent have stuck to our meditations as opposed to other worldwide movements, with millions of meditators where their drop out rate has been eighty percent, while ours is the reverse way round. I mean it's nothing to be proud of. We just carry on doing our work and sowing the beans, the seeds. If they grow, they grow. And if they don't grow, they don't grow. Because if everyone, if everyone is going to become enlightened or bettered in this way, then I'm very sorry I can't do it. Neither could Christ do it and neither could Buddha to it and neither could Krishna do it. You'll always have those elements in every society in every country, in every clime. But that does not stop us from doing what we have to do. If we have the love and feeling for the benefit of humanity and at the same time for the benefit of ourselves. For I always say that the water cleans the hosepipe even before it reaches the flowers that it waters.

So teaching is in itself a practice. And many of you Teachers have written to me that Guruji, on the forms or separate letters that, 'What a beautiful experiences we were having while teaching. The lovely presence we felt. We felt so up-lifted.' Many of them will tell you that. So these two or three boys that come along - I know you would find it a bit upsetting - but do not be upset by it. You know, preserve that tranquillity. We do our best and you will find some of those and it will be compensated by you perhaps having initiated some people that are really glowing and beautiful. And you have, I know, I know. At least on some of your forms I've written special messages that I have stated that 'Ah, you've, you're really attracting some wonderful people. All blessings. Who was next?'

Voice. Sid.

Gururaj. Sid.

Sid. Guruji, could I just go back and ask you to clarify one point when we were speaking about teaching 'Gururaj Ananda'. You said no explanation is necessary. And what I have been in the habit of doing and I think other Prep Teachers also is

to say before I even start teaching 'During the course of this instruction, I am going to ask you to use the words, 'Gururaj Ananda' but I want to make it quite clear before we go any further that I am not asking you to, by doing this, I am not asking you or suggesting that you should worship Gururaj or anything like that. We are using these words merely as a focus'. But when you say no explanation is necessary, could you please clarify that?

Gururaj. No, I'm sorry. I never clarified that. No explanation is necessary to people who is trying to put up an unnecessary resistance. I think that is what I was trying to say. People that are trying to put up unnecessary resistance and argument because if they put that up in the first place, they won't be able to relax. You see. But, therefore the Prep Teacher has such a responsibility to use their own sound discretion and judgement. Two human beings are not alike. They never will be alike. So a lot depends on the Teachers to use their judgements and discretions. Some people would appreciate you more by giving them this explanation, so that they can understand that here is not a thing of worship. Because we have stated over and over again in Newsletters, coming from various Centres, that we are not a guru cult and we don't want it to be a guru cult.

The reason is this, that a guru cult starts up, gets born and it dies away. Once the guru is dead, the cult dies. Our teachings are so universal that it will perpetuate for six thousand years. Remember this, our teachings will perpetuate itself for six thousand years, until an incarnation comes to this earth again. We are just reviving real good honest, goodly, Godly teachings. So if you centre it on a guru, guru is dead, the whole teaching is dead. We don't want a guru cult. I regard myself to be the most insignificant amongst, in our whole organisation. I am of no importance whatsoever. The teachings, yes! The gurushakti, the power, the grace, yes! Not me! And I'm just grateful and thankful to God. Every night before I close my eyes, it is always in thanksgiving. Thank you for using me as a channel. And I think every Teacher should also have that attitude of thankfulness for being, having the privilege. When I teach someone meditation, the thought's in my mind, I say, 'Oh Lord, thank you for giving me the privilege of being able to impart something.' You see that's the attitude. He's the one

Questioner. You just mentioned drug addiction

Gururaj. Just mentioned?

Questioner. (Cont'd). Drug addiction

Gururaj. Drug addiction.

Questioner. (Cont'd). It's not often that you actually know which people who are taking drugs. But now because soft drugs i.e. Marijuana and Dope are getting more

Gururaj. Are they soft?

Questioner. (Cont'd). I couldn't say and they are even thinking about legalising them.

Gururaj. Yes. I believe so.

Questioner. (Cont'd). They admit that they are taking it and they think that there is nothing wrong in taking it. Is there anything you can say to discourage them from taking it whilst doing their practices ... (Inaudible).....?

Gururaj. Now there are movements that will tell you, 'You want to be initiated, right, four rules. You have got to be a celibate for six months, you got to be non-meat eating for six months, you are not allowed to smoke for six months' - what's the fourth one of the ...?

Voice. Lots of money, I should think.

Gururaj. Lots of money. Yeah, right. Nevertheless, they've got four things. Right. That's one movement. You don't do this for six months and then only will you be initiated. Then you have another movement again that says, 'Look, if you want to be initiated, you are not to partake of any drugs for two weeks'. Right, and those people are forced to become liars because they just can't chuck up that drug just like that. They'll go back after two weeks and say, 'Oh, I haven't taken it'. We are encouraging people to cheat and to lie. So we are starting them off by being dishonest. So where is the goodness involved, when we are actually encouraging people to be dishonest?

I know a boy who is not a vegetarian but his home, everyone is a vegetarian. But this boy likes to have his lamb - what do you call - chop, something like that, yah, and things like that. So I heard about it and I told this young lad, I say, 'Instead of going round to the cafés or wherever to indulge in what you want to, ask your mother to do it. It will be more pure and much nicer. Don't be dishonest about it. Don't hide things from your own home. Be honest'. That is what we

want, honesty. Honesty is the basis of everything. Honesty is the basis of sincerity, of love, of virtue, of everything. Right. So if the person comes and they tell you or even if they don't tell you, don't be concerned. You could say an encouraging word, that 'While you've started meditating now, cut down on this a bit. I'm not asking you to chuck it. I know you can't, immediately'. We know that because that has been proven, unless you lock him up in a cell. You lock, lock up an alcoholic in a cell for six months, right, he won't drink because it is not there for him. But once he comes out, he will start off exactly where he stopped and researches on this have been made, we know. Once an alcoholic, always an alcoholic, wet or dry. We know that. We have studied the subject. Right.

So this person that smokes grass or whatever, we do encourage by saying, 'Look, try and minimise it a bit. If you do six - what do you call those - joints, (General laughter) do five or how about smoking six times but half at a time, you'll use three joints. Some such word of encouragement. And once they get into meditation - you see many people - it's a disease, actually, any of these addictions is a disease. Alcoholism is a disease. Drug addiction is a disease. It is because of a certain imbalance, a certain lack in life, which they are trying to fulfil. It could be escapism and many, many, many reasons. But I just use a general term, a lack in life. So once they get established in their meditations - this has been proven, in any form of meditation really not only in ours - they seem to fulfil something within themselves and the need of drug becomes less, less, less and less. Oh yes, oh yes. And if it is the wrong - one moment - and if it is the wrong kind of meditation, that need might become less, but it might have a reaction in some other aspect. But if the right kind of meditation is given, fulfilment will come in such a way, where the lack is overcome, where the lack is overcome and there are no adverse reactions.

Questioner. I just ask about nicotine. Is that harmless?

Gururaj. Of course it's harmful.

Questioner. ... (Inaudible)...people use it ...

Gururaj. Look at it, it is harmful. Definitely. Who says cigarettes are harmless? It is harmful. It depends upon you how harmful it could be to you. Right. One person can smoke five cigarettes a day and it could be harmful to that person to say x degree. Another person may smoke fifty a day and the harm produced would be to that x degree. Right apart from that harm it's still a dirty habit. Right. Then you'll find some exceptional people that can enjoy a cigarette and no harm is done. (General laughter) And then you'll find another person again who just tends to float away in meditation all the time.

He has, he should really be a monk and in a Himalayan cave. But because he wants to work, he puts grosser things into his system, so he could have his feet on this ground and work. Many reasons, motives, reasons why things are done. It's not the act. It's not the act. Some people will smoke because of addiction. Most people do really, and you might find the exception that who will use a cigarette instead of using meat and things like that, will use a cigarette to bring him down to earth.

Ramakrishna, right, he used to have discourses and just float away. So they used to light a fire near him - read the Gospel of Ramakrishna, you'll find it in there - they use to blow the smoke over him, you know, so that he would just come out of this state and start. Read Vivekananda, right, where there's one particular instance, where he ran after this beggar and said, 'Oh, please give me a couple of puffs'. Let them have their fun. Don't you worry about what the, what the teacher does. What are you worried about what the teacher does? He is also damned human. Of course, yes. Worry about yourself. What I am doing, that is important. But really in spite of all that, Christ he used to drink wine. I wouldn't be surprised if he didn't use to get boozed up some nights. He used to eat meat and fish and all those things, of course. Why worry about that? Let's worry about his teachings which are immortal, that will last through ages but which will require regenerating, resuscitating, - is that the word - all the time, to bring it to the fore all the time, to keep it a live in people's minds.

Why worry about the tree? The tree could be so gnarled and ugly and this, that. Worry about what kind of fruit it's giving, how sweet the fruit is. Worry about that. Be concerned about that, the fruit, how much benefit it's producing, not the tree or the origin of the tree. Yeah. So, but still coming back to smoking, it's still a dirty habit. Next.

Questioner. Gururaj, there's one point that when we were discussing the Prep checks yesterday, as again you have said today that gurushakti is such an important part of the technique, should we be covering gurushakti right from the first Prep Check, which we were talking about, or should that be left until the Full Technique check?

Gururaj. What is being done at the moment, Savita?

Savita..... (Inaudible)...leave it until the Full Techniques when it comes up ... (Inaudible)

Gururaj. Yeah. I think that is a better way to leave it 'til the Full Techniques because in the Preparatory Techniques, a certain preparation is being made, to really understand the power of grace. You talk to somebody, you say grace to

someone they'll ask what's her surname, they don't. So let there be a preliminary build-up. I mean you might find some people that when you talk of the law of grace, the power of grace, gurushakti, immediately they will understand. They have the background for it. But if there is a build up, it would be better appreciated. And in the Prep Technique, as they become more relaxed in mind and body and that inner self starts shining, and then you talk about gurushakti, at least they have some experience within themselves to say, 'You know, there is something in this'. It rings a bell. Things like that. So I think it would be better if at time of Full Technique where this is

Aide If you teach at the Full Technique the gurushakti practice and you have never talked about gurushakti, it's a little conflicting (Inaudible)

Gururaj. No. No. It is - when do you do the talking about gurushakti?

Aide. ... (Inaudible)...a technique

Gururaj. Very briefly, right. Good. That is the way to follow and then afterwards, the talk. And once they get that little point established in the mind of the link, the connection that's formed, and then a longer talk is given at the first check. Is it, Amrit? Fine. Have you got a set of tapes that they are going to take back with them? That would, might be helpful because they have really put in a lot of work into this, which I appreciate very, very much. Yeah. Who was next? I think

Aide. Manfred

Gururaj. Ashley, Manfred, Dell, Dorothy.

Questioner. Guruji, we notice that chanting seems to be putting some new meditators off coming to our meetings, after they have been taught to meditate. No one has - there is no cut and dry rule about chanting outside Courses. Could you give us some indication as to how important it is and whether we should have separate meetings for people that like chanting, or should we just persevere or just not?

Gururaj. Do you want to add something?

Voice. If you don't mind, what we do in Spain. Gururaj has done various tapes explaining chanting. I have taught people explaining the purpose of chanting before we start.

Questioner. But they won't even come to that. You know as soon as they find out there's chanting, they won't come back. They just don't want to know.

Gururaj. How has the attendances been here at sessions? Are they normally full or - when you do chanting?

Voice. Here? Pretty full. It's probably about three-quarters full at least.

Gururaj. Three quarters. The other quarter are lazy, they don't want to get up, not that they don't want chanting. But Ashveen has a point there and

Questioner. Guruji, you don't know whether you should be kind of forceful about it, and say, 'Well no, this is what we do and then risk that maybe fifty percent of the people that would come, could benefit from the meeting, won't come. We have to say that if you like chanting we'll go upstairs and we'll do it half an hour beforehand. But it's a thing that

Gururaj. It's nice if it's done in a group and people should really be encouraged to come to the chanting. As a matter of fact, I'm sure Keith has a tape where I went into deep explanation on what chanting is all about. And I mean it wouldn't make any sense in me going over it again now, because anyone can get the tape and explain the value of what chanting is. So the people that come on Courses, should be encouraged on the first day, say by Kummel or Savita or anyone or even you Ashveen, to give a little talk on chanting and make it clear to people that, 'Look, it is for your benefit, stay away if you like, but its for your benefit to come to chanting and feel the benefits of it'.

Voice. He is just talking about the weekly meetings at the centre

Gururaj. Ah the weekly, the weekly meetings.

Voice. Very new Meditators

Gururaj. Very new Meditators, so you start them off gradually. Right. If they are totally new meditators, play a tape or so, or give a talk. Right. And of course the tea

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