

Aide. were just made Preparatory Instructors and all sorts of Full Counsellors today. Let me start out by announcing first the names of the Preparatory Teachers and perhaps they could get up and just mention where they are from, where they will be teaching, just briefly. That will give everyone a chance to meet you visually and perhaps if you haven't met each other, you can do so as the Course unfolds. Okay. First of all, David Alport.

David. I come from Oxford and shall be teaching with Siobhain and Okay. (Group applauds)

Aide. And then Paul and Phyllis Bennett.

Paul and Phyllis. We're from Liverpool (Group applauds)

Aide. Oh yes. Gita just mentioned this. Paul right, from the very beginning, when we did our very first Course up there invited us to use his house as the centre. Now this, if you have ever done this is sometimes a trying affair, because you have people dropping in constantly and a lot of telephone calls sometimes, at exactly the times when you don't want them. So this as a rather big sacrifice but he made it possible for the whole Liverpool movement to get off the ground. And there's a very large group of meditators up there now. Many people in this room, Charles and Linda Shaw for instance, have come from that centre. I remember the first introductory lecture that I gave there was arranged in your house and it was in this lovely large room where initiations are done on the second floor, the first floor of the house, and I remember arriving there half an hour late. There were about thirty people sitting in there. That impressed me very much. I mean, I've been in huge lecture halls and there has only been three people there. So thank you Paul, that was good. (Group applauds) Okay. Next, Christina East. Christina.

Christina. I'm working in North London centre and living on the premises.

Aide. Okay. Next it's Alex Higgins.

Alex. I'm from the Liverpool centre..... (Group applauds)

Aide. He was from that first group. You know this is really an amazing experience reading these names off because that wasn't so long ago, was it? A year and a half ago. What changes, what a flowering this is? Julia Leslie.

Julia. I'm from Guildford and I shall be helping Kate and Malcolm Harrison at the Bunsfold Centre. (Group applauds)

Aide. Next, Dulcie Lewis. Dulcie.

Dulcie. I'm from Darlington and lots of people don't seem to know where that is. It is in the north of England in County Durham and there isn't a centre there at the moment, so I won't be working with anyone else except one young man who's near Newcastle, who could not be here this week, Robert Van de Lucy if any one knows him.

Aide. As a matter of fact, that was the next thing to be announced. Robert Van de Lucy. Dulcie, this is an interesting story. She had got our original Newsletter that we had sent out I think, in April 1976. And she had read it and then somehow it had got placed somewhere. And a year and a half later, wasn't it just several months ago, you were going through some old papers or something like that and you picked it up and

Dulcie. And I thought it was a telephone number on this letter I am going to ring and find out what it was all about. And I did and you see with what results.

Aide. But Dulcie also told us she started doing the Prep Technique without knowing that she was doing the Prep Technique.

Dulcie. Yes, I did. I talked to Gita on the phone and then, and I had been doing meditation before that time of another sort. And then I suddenly found I was doing the Prep Technique and I was using Gururaj's name as the mantra without having been told to do that. (Group applauds)

Aide. For a year and a half Gita and I have been waiting for something to start happening up in the Newcastle - Durham area, because Gita and I had been up there, I think it was the autumn of, I guess, the August of nineteen hundred and seventy six. And we were very impressed with that area up there. We both felt very good up there. Durham, that area round the Cathedral, was just one of the most spiritually uplifting places I've ever visited in my life and we liked the meditators up there very much. The people who we met there who were meditating, were doing something else, but in any case it was very, when Robert came down to start for the first Course, we thought, oh well, now things will get started up there. But he had to wait for a year and a half. And after a year and a half, we were so amazed at the changes he had gone through, that he then really wanted to be a teacher. And this was the same time Dulcie came to us who also wanted

to become a teacher. So finally our desire for about eighteen months or twenty months to start that area has been fulfilled.

Aide. We always knew Dulcie would come; we had just been waiting for her to ring.

Aide. Next, is Trish Laman, Trish Laman.

Trish. (Inaudible) with my husband. (Group applause)

Aide. Next, Jess Moser.

Jess. I am from Cumbria, an area where Gita used to be doing a lot of her work. I will be working closely with Wendy Simpson here and I'll be based in the Windermere area. (Group applauds)

Aide. June Ross.

June. I'm from Evesham and if you know where Evesham is, it is sixteen miles from Worcester and I think everyone knows where Evesham is. And I shall be working just in Evesham and hopefully around the surrounding area.

Aide. Is Worcester where the sauce comes from? (General laughter) That, that's not the one. Next is Janet Ross.

Janet. I'm in college at Bretton which is in West Yorkshire, and I shall be working actually in the college and surrounding areas.

Aide. Next is Arlet Schumann.

Arlet. I shall be working in the West London centre with Sybil and

Aide. I am going to forget my meeting up with Arlet. She came up to me after an advanced meeting at the Kensington Library. I had just given a lecture there and we talked for a few minutes. The only thing I remember is that we had a long discussion and you said can I keep coming to the meetings like this because I'm not doing the practice. I said certainly,

you can do that if you wish to and you said, 'I had a very deep understanding this morning that I shouldn't start the practices'.

Aide. I have that too. How many had that? Lovely, Arlet, I'm really happy.

Aide. Richard Sylvester.

Richard. I'm from South East London and I shall be working in the Wapping area

Aide. It's amazing how people come to us right at the point when we need them, because Fred and Mary were just leaving to go to live in Bath. You're actually in Bath, now right? You've been there sometime and, and suddenly that we needed a centre in that area. We needed a teacher there and, and the moment that happened Richard showed up, there he was on the doorstep. Okay. Siobhain Steddalus.

Siobhain. I'm from Oxford and I'll be helping Norman and David and Hugh and Anton Prentice. Quite a team of us there.

Aide. Next is Gordon Trower.

Gordon. I'm in Weymouth. Fly me! I'm going to teach those who slip through Paul, Phyllis and Alex's net while they are on holiday in Weymouth.

Aide. Next Eric Tynan.

Eric. I'm going to be working at the West London centre and with these people.

Aide. Eric has given a lot of his time as one of the Trustees also helping me do a lot of work to do with the editing and things like that. He's done a lot for us, going over the newsletters and making sure they are right. In fact he's done so much for us and now he's teaching too. Do you ever work?

Eric. Not since I started meditating.

Voice. Every time he thinks about it, he runs to the kitchen for a carrot.

Aide. Eric is a writer and there's something about books that when you write a certain amount of books and then the royalties come in for a while. So for several years, you feel safe.

Eric. Last year was a Gurushakti year for royalties.

Aide. That's right. Next is Don Walton.

Don. I hope to start a Truro centre in Cornwall when I get enough space. I hope that will be very soon.

Aide. I always hoped that would start before we left, so we would have a chance to visit that part of the country. We're never been there.

Don. Bring the gumboots

Aide. Next is Beth Wood.

Beth. I work at the National Centre possibly starting

Aide. Ah. Ah. That was lovely, Beth. You know you were clapping too. This is what the Chinese do. Have you ever seen when diplomats and dignitaries and so forth land, Chinese that is, land in China, or they travel from one place to another. You see all the people standing outside and clapping - the people would all get off the plane. Chinese incarnation.

Gururaj. That is an acknowledgement of the clapping of

Aide. That's right. Clapping for them! Next is Hugh Webb.

Hugh. I'm at Oxford 'til the summer and I'll be working with Siobhain, and David and Norman.

Aide. Hugh, do you take your exams this spring? That is it?

Hugh. Yeh.

Aide. David, that's interesting.

Voice. I think you ought to say it was Hugh who initiated all of us all in the first place.

Aide. That's right. That's right. It was Hugh that was instrumental in getting the whole Oxford thing off the ground there. I remember that, we taught there Full Technique Course there in November 1976 and we were using the house that Hugh was living in. He had all those people that he brought them into this Course. Okay. Now, in addition, we have five people who have been made a Full Counsellor, we had the session back here about six o'clock this evening and um I'll read off there names also and if they would like to stand up and tell us where they are from. Alan Dobie

Alan. I'm from Glastonbury in Somerset and there they have a reputation of breeding more Teachers than Counsellors and ordinary meditators. It's quite a lovely part of the country and I work with Jean and Bernard who are sitting in the second row here and Dawn who is somewhere else in the hall. Dawn Webley, and Norman who is another Counsellor in the same area.

Aide. They live in a centre where they have these famous advance meetings where there are three meditators and twenty-seven teachers. We see the meditators sitting in the three chairs and twenty-seven up in front. Okay. Next. Anne Little. Anne.

Anne. I'm from Wokingham in Berkshire and if any Preparatory Teachers would like to come to Wokingham and help us, we'd love to have them. (Applause)

Aide. Next is Sid Warren. Sid.

Sid. I'm from Braintree in Essex. You've all heard of the drift to the South East, it isn't working with meditators. And I would like to extend an invitation to all meditators from over-populated BMS area. The name of the South West and Cumbria and the drift from the South East can come from Braintree as we have only got twenty at the moment.

Aide. Next. Siobhain Steddelas (Applause) Guruji had a meeting with Siobhain last summer and made this statement to her. He said, 'You could be a full Counsellor in six months' and she went and she proceeded to almost pass out and vehemently denied such a thing was possible. Okay. Okay. The next one is Savita or Saveeta. (Applause)

Savita. I expect you all know I'm from London. I'm trying to take some of the load off Robert, just a bit.

Aide. Okay. That's all. We have more of course, but they were made Full Counsellors last time. Does every one know the Full Counsellors?

Aide. There are a lot of people here. It might be nice to.....

Aide. What if we do? Robert Meredith. .. Robert's from all over.

Robert. As you said I'm not quite sure where I'm from ...

Aide. Norman Jackson.

Norman. For those who do not recognise me, I do have a suit. I am teaching at the moment and Bretton Hall and do a bit to help Usha and we managed to start a centre there. If you have any friends in Manchester, please let them know we have a centre. Thank you.

Aide. We have really have two Full Counsellors in the Northern area, Usha, Usha Hartpartia who lives in Cumbria. Usha. She was the first Full Counsellor in the country. This all happened at a Course up in Ely, one Saturday. You remember that we talked to Guruji on the phone that morning and he said, "Oh yes, I do from the minute I saw her". We stayed at her home when we made our first tour of England in 1976. She has lovely home up in the hills in Yorkshire. It was Yorkshire wasn't it?

Usha. Cumbria, actually.

Aide. Oh, Cumbria.

Usha. Cumbria. Just.

Aide. Just.

Gururaj. The name of that place is woman's land. Right.

Usha. I've moved from that.

Aide. And I remember Guruji told me when he gave her spiritual name at the house. He was meditating one morning at the house and it just came through. And so he initiated her into her spiritual name. I remember she walked out into the room where Gururaj was, he was doing an interview with someone and all of a sudden she turned around and whipped open the door and she just burst into the room and crying and threw her arms around Gururaj. That was lovely. So eh, er. Marjorie Chambers is next. Marjorie.

Marjorie. I'm from Bath and very happy to have Fred and Mary Friday, and we're going to have about, about five other teachers, so we shall be very busy.

Aide. Lovely. Okay, next is Peter Moore. Oh, Peter's not here, that's right. Peter's a teacher and it wasn't possible for him to be here. He's committed to being in his classes during this week and also Norman Webley who is a teacher. Okay. That covers all of the Full Counsellors. Now we have another event to take place. Do we want to wait 'til afterwards?

Gururaj. Afterwards.

Aide. So, I think we can start Satsang now, please.

Gururaj. I'm ready.

Questioner. Gururaj, you are a good shepherd. Many sheep have been drawn to your fold and as teachers, we are like small children who help look after the sheep. How should we look upon your sheep? How far does our responsibility go, especially to the sheep who appear to stray from the fold?

Gururaj. Beautiful question. I'm a shepherd, are you sure? You know Jesus said, 'There are many sheep but not all of them are of my flock'. What was meant there, was that it was not all that could understand him, or accept him and this has been so with all spiritual teachers throughout history. If you study the life of Krishna, all people never followed the teachings of Krishna. If you study the life of Buddha, Buddha had a terrible time with Brahmanism. So this comes in the life of all teachers where some can accept and some cannot accept. Although teachings are universal but even in its universality, it depends so much on the recipient whose mind too has to be at a certain stage to be able to appreciate certain kinds of teachings. That is normal and natural. Fine. Now, the little children that are there that helps the shepherd, they do the work in their own way of tending the sheep. They tend the sheep as a shepherd would tend the sheep and as the little children grow up they too can become shepherds.

Now to become a shepherd, the size of the flock is not important, but the quality of the sheep is very important. And if a shepherd has good quality sheep, so much benefit could accrue from that. Just imagine all the good wool that could be produced. And so the question is very simple that the children that help the shepherd should help him to the best of their ability. And if there are any sick sheep which they do their best to help. If they cannot help sick sheep, they consult the shepherd. It's very simple really. Someone was asking me the question, a little child. He says, 'Gururaj, if there are twenty six sheep and one dies, how many left?' I said 'Twenty five'. He said 'No, nineteen. Twenty sick sheep'. It was quite brilliant of a five-year-old boy. He got me there.

So nevertheless the whole idea is to extend the teachings of the teacher. A pupil only serves his purpose as a pupil, if he could extend and propagate the teachings of the teacher or else the pupilship is of no value. If a pupil learns the teachings of the teacher, is guided by a teacher to a certain stage, to a certain stage of learning, and if the pupil does nothing about it, he does not share it, he does not extend it, does not spread it, does not distribute it, then the pupil would be very selfish because the dominant thought in the pupil's mind would have been, that 'I am learning for myself'. And any form of learning if it is not shared then that learning is totally useless and in its uselessness, it brings about selfishness.

So therefore the pupil too becomes a teacher. When the pupil has learnt, the pupil becomes a teacher and that teaching is based upon what his teacher has taught him. And when the pupil becomes a teacher and teaches his pupils,

it is the duty of those pupils to teach those teachings again. And that is how things expand, expand and expand. But in all this there is no sincerity, there is no one-pointedness, if there is no truthfulness, and if there is there is no wanting to do, then nothing will be done. The pupil accepts the authority of the teacher, because firstly the pupil is convinced. The teachings are pleasing to the mind and from the mind it goes to the level of experience. So a true pupil will only be able to extend the message when he experiences, appreciates with the mind and feels with the heart the truth of the teachings. So the first duty of the pupil is to verify for himself or herself, the truth of the teaching. And once that is verified, once the person is totally convinced then that person will naturally try and extend the teaching. What happens in the case when the pupil is not convinced of the teacher's teachings? Then the best thing to do is pass onto another teacher and that is how progress is made.

I too had that experience where I went from teacher to teacher to teacher until the teachers that gave me answers, did not satisfy me. I couldn't experience them, I could not be convinced because every answer that was given to me, I could find so many flaws in it. They couldn't convince my mind and I could not feel the truth of the teaching. Now it is not always necessary to be convinced by the mind of any spiritual truth. The criteria would be to experience that spiritual truth. And when I found that I cannot experience what this teacher tells me by applying myself well to the teaching or to the practices or whatever, I moved on. But as I moved on I gained and gained and gained, a bit here, a bit there and like that it all accumulated. It accumulated so much that it took me away from all forms of dogmatism. Today, if a person asks me, 'Are you a Hindu?', I'd say 'Yes'. They would ask me 'Are you a Christian?' I would say 'Yes'. They would ask me 'Are you a Buddhist?' I'd say 'Yes'. 'Are you a Muslim?' I would say, 'Yes'. Yes. Name any religion and I would say, 'Yes', because having understood the essential truths of all these religions, I found them all to be the same. Ramakrishna puts it very beautifully. He says, 'All religions are like rivers coming from different directions and ultimately become one in the same ocean'.

All those various ways lead but to one goal and that is the Divinity within that we speak about. Not only that, to really understand the spiritual values of life, one has to go beyond the boundaries of dogmatism. Most of the teachings we find today could be dogmatic and because it being dogmatic there are so many fights and wars. And then you have the one saying to the other "My religion is better than yours" and the other one saying to another "No, my religion is better than yours". So a real spiritual person, the real shepherd gathers all kinds of sheep in his flock from wherever they come, from which ever background they come, whichever kind of upbringing they come. They are all gathered his flock because the real spiritual teacher is beyond all forms of dogmatism. He might use quotations from various beliefs to illustrate a point but he is beyond dogmatism because he serves as being and he has found the essence of what truth is all about.

Now when you find the essence of truth, when you find that divinity within yourself, then only can one embrace every faith and every religion. And that is how one develops the virtues of kindness and compassion and love for all, love for all, and to him, all opposites become true, all opposites becomes true. If a person tells me this wall is yellow, I would say it's true. If he tells me this wall is blue, I say that is true too. And if a person says that wall is green, I will say that is true, even red. I will tell you why I'll say it is true, because there is only one colour, white and the very reflection of the white through the prism of your mind and give you different hues and different colours.

So you might be standing at an angle you know from which that wall seems red. You might be standing at an angle from which that wall seems green or these people may be wearing different coloured glasses. That is why they see a wall in so many different colours. It is true, it is true because the mind has been conditioned to see through certain colours. And that is how we learn, that is how we learn never to condemn. That is how we learn to understand and that is the main principle, the main teaching of the shepherd to his children. Understand, because he too is right. Good. Now this coloration takes place because of the mind. The mind, some minds may have more veils than others. Some minds can see an object with greater clarity and some minds can see an object with lesser clarity. So if you go beyond the view and forget about the veils that cover the mind, the person essentially is honest. He's honest in saying this wall seems red to me. The other is honest and says this wall seems green to me, he is honest. So you forget the colours, you see the honesty of the person. In other words, you get to the deep roots of his mind and this is where the Psychiatrists fail. They only see the colours. And then one colour is called schizophrenia and the other colour is called dementia, give me some more names? Okay. Right. So all these aberrations which the Psychiatrist calls aberrations, are caused because of the colourings of the mind, the veil. You have been in a theatre and the spotlight is white. But what they do to produce different colours on the stage is that they put this gelatine substance. What is it called Keith?

Keith. Celluloid or gelatine.

Gururaj. Celluloid or gelatine, yes. They put and therefore you see different coloured spotlights but that light is white. The essence of the light is white and not of these various colours.

So when a pupil, the only child helps the shepherd tending the sheep, the child is taught to see things, to look at the sheep in its truest essence, in its truest essence. And if a sheep goes astray, then what does the child do? He is taught to bring the sheep back with the utmost, tenderest care. That is the teaching. Because why must you tend sheep, if you

don't love the sheep? Go and tend dogs. Yes. Why must you tend the sheep? So that is how the pupil progresses, that is how the child learns. There is this Add in the paper. This Add was for Missionaries; in our case you call it Counsellors. There was an Add for Counsellors and it said "Don't you want to do your Father's work?" Yes, beautiful meaning to that.

So the children are taught to do their father's work. Meanwhile the father also has a father, so you are not only doing the father's work but you're doing your grandfather's work as well. Now in these stories we never hear of grandmothers but of course who cares for old Granny. (Gururaj laughs) She is a nuisance, that's what they say, she is only good a baby-sitter. That's wrong, that's wrong. That's not good. Fine. Now, (Gururaj laughs). I love your laugh, Heather there. So that is the duty of the child.

How can a child really learn the father's trade? That is the question. How can the child learn the father's trade? How can the child also become a successful shepherd of the sheep? The first quality required is obedience. The first quality required is obedience. Any teacher that says, "Worship Me" is not a teacher. He is not a teacher. But the teacher that says "Do this and I want it done." He is a teacher because that teacher, the real teacher speaks with a force. Why does he speak with a force, why does he speak with an authority because he has gone through that and he knows and yet his mind is forever open to anything the child wants to say. And it is very true. The child can say very, very beautiful things. If the sun can give light to this whole world. A little lamp can give light to a little room. You don't discard the lamp, do we? So a good teacher listens to the child. He guides the child if there is any erring thinking. He would correct the error with love and if there is some good suggestion or some good idea, the good teacher appreciates it and pats the child's back. Well done. Well done. But then, with that the child must not assume pride because that good idea came to your head because of the past teachings of the teacher. How could that idea arise? You create a new mathematical formula, so you think yourself proud, a new formula I have created, or a new discovery in electronics. But what about all the teachers, all the mathematicians that has taught you the laws of mathematics or all the electronic experts that taught you what electronics, what the science of electronics really is. And if you were not taught that, you'd not make a new discovery. Now if this is remembered, if this is remembered, the child will have all the humility that is necessary to really do his father's work, to really do his father's work. I'll help you with that.

So, now look at all the qualities we have gone through now. Just think back on this little talk, obedience, humility, the love, tending with care. So many qualities recognising the, not only the father but the grandfather as well. You see how beautiful it is. A simple little thing. The simplest little thing can be taken to its most ultimate beauty. Anything, anything in life can be made beautiful. Does the saying not say that beauty is in the eye of the beholder. It is still not

enough. It is like a periscope - it bends down, to there. That is where the real perception takes place. There is a difference between sight and perception. You can see a thing yet not perceive it. You can conceive of an idea and yet not digest it. So it is not only learning that's important, the child has to learn but it is not the learning that is important but also the ability to digest, to assimilate and after assimilation, to put it into practice. And then you know how to bring back home into the fold the stray sheep and the father's work is done.

How beautiful and the flock remains together like a family. The family is not broken up. The family is not broken up. That is the idea, is to preserve this family and do you know how big your family is? Have you ever thought how big your family is? You might think oh, my family, when asked, oh my husband, husband says, 'Wife, children, one, two, three, four'. And I met a man who was asked, 'How many children have you?' He says, 'I have to ask my wife'. That is not the family, ah, that is not the family. The family is the entire world. The family is not only the entire world but the entire creation. The entire creation is your family. Somebody worked out mathematically and he proved, I don't remember the mathematical formula, now some of you might know perhaps, he worked out that all the people living in this world, if you go back far enough to the source, you'd find that each and every one is related. Yes, each and every one is related. Blood relations. They are, they are that.

So keeping the flock together is preserving the sense of family. Now as our minds and heart expands, our perception, our cognition, our conception of the family widens. Today we see small family but as the mind expands, we'll see a bigger and bigger and bigger family. You know the story, about who's thy neighbour, who's thy neighbour - you know that story. Everyone is our neighbour. Everyone is our brother and we are our brother's keepers. So when we develop that knowledge not only with the mind but when we realise that - now to realise any conception or any precept is to have digested it, is to have assimilated it, so that like food, when we eat food, that food is of no value until all the various juices of the food and the nutrients are extracted and become part and parcel of our flesh and blood. Then only the food has value. Likewise with knowledge, it must be digested and put to practical usage. Then we know something. Then we know something. And this is what the father teaches the children and how to tend the sheep.

So, the main principle underlying all this, underlying all this is to create within one's self that sense of love and everything else follows. The kingdom of heaven is nothing but the experience of love. The kingdom of heaven within, it's not a fancy palace with all kinds of gold trimmings and thrones and what have you. No. The kingdom of heaven is the experience of real love, for love is God and he dwells there, right within us. Now, okay, good. Oh yes, ah, that's lovely. Good, good, good. Real English water. Good.

Aide. I was just sending thoughts to Amrit to give you some.

Questioner. I was waiting for Guruji to finish talking.

Gururaj. She intercepted it. Good. Next. Tonight we'll talk 'til twelve.

Questioner. Has BMS a group soul? Why have certain people come together? Why for instance should we as teachers be here at this time and in this place? Could you speak about how certain of your chelas have a certain role to play in assisting you with your message, such as Amrit and Gita and your other National Leaders?

Gururaj. That's a heavy one. Is there a group soul? Now soul is a word that has many interpretations. Most times the word soul is confused with the spirit. Now, the spirit is only one. There are no two spirits. One spirit, one kingdom of heaven, that is pervading the entire universe. One spirit. When we say soul, what we mean is this, is the subtle body, the mental body which is mixed with the spirit. Like a bubble that shows an individuality and its own peculiarities of size for example, upon the same river, the same water. Good, so the soul is like the bubble that is composed of the water. The spirit and yet has an individuality because it has name and form. Now within this bubble there would be air. Now this air is what has created the bubble. Good. Now as far as the soul is concerned, this soul, is a collection of all our various samskaras through all our past lifetimes. In other words it is the subtle body, the carrier, you can call it the mental body. Now that mixed, apart from the physical body will be the mental body empowered by the spiritual body is called the soul. Now when these two things are combined, then you find individuality. At the spiritual level there is only one spirit that pervades everything in this universe but at the soul level there is that individuality which is created by the subtle body which cannot exist on its own but it is empowered by the spirit. That is that clear to you? Good. Fine.

Now when we talk of a group soul then there is no such thing as a group soul, because a soul has to be individual. In Sanskrit there is a very nice word for it, it's called Jivatma, Atma combined to the Jiva. The mental body, the body that holds the samskaras and the memories of all past experiences - that is the Jiva, empowered by the Atman, Jivatma it's called. So, we cannot say that there is a group soul but there are individual souls. Now why do individual souls attract each other and come together for a common purpose? That is your question. Good. Why do individual souls come together for a common purpose? Now one thing is very sure, one thing is very sure that when so many different individuals get together for a common purpose, there is an underlying factor which pervades all of them. Now if you use

the analogy, you could have a whole lot of iron filings and you put the magnet near it and all those little individual iron filings will be attracted to the magnet, and it is attracted to the magnet and is attracted to the magnet because the magnet has the power of drawing those individual filings together. And that power is the Divine power. But seeing that the power of the magnet starts pervading all the individual filings, they cannot help but get together. Now if you would wish to call that getting together a group soul, you might call it that, but the distinction between spirit and soul as we use it must be clearly understood.

Now there are a few kinds of people that would like to enter the spiritual path. One kind of person that enters the spiritual path is a person in distress. The person may have tried everything else and failed and then tries the spiritual path as a last resort. There is another kind of person who is a seeker and wants to know and that is why he enters the spiritual path. Then there is another kind of person who has real spiritual knowledge and by having that spiritual knowledge, he wants to be on the spiritual path. So, there are various other categories as well. So for various different reasons, for various different reasons people get together for a common goal but if you analyse all the various different reasons, it is all for one purpose, and that purpose is to find happiness. We have said this over and over again is to find happiness. The distressed man wants to get away from his distress and suffering, to find happiness. The seeker wants to find the totality within himself, he is unsatisfied with what he has, with what he knows. His search has not ended and he can only be happy when he has found the goal, therefore he joins the spiritual path. The man that has already been on the spiritual path, he is forced to remain on the spiritual path because he does not want to give up his joy and happiness.

So underlying all these factors, it is empowered by one principle, the bliss, the joy, that is so really inherent within us. And that is why, for whatever reason we are here together trying to find that bliss, trying to find that bliss and of course the word bliss could be called Divinity, God, which ever label you want to put on it. We know, we know within ourselves, deep within ourselves that there is something higher than ourselves. Now the majority of people recognise this quality within themselves, that there is something higher but they just cannot put their finger on it. So when a spiritual movement starts, the majority of people join it because that which seems mysterious, that which seems unfathomable, they want to unfathom. That is why people get together. Good.

There are other reasons also, that there are people existing in this world today that have known each other, that have known each other before, yes, have known each other before. I have known many, many of you before. Yes. The instant I see your photograph and I go into meditation, it is not the face I want to look at, the face is just a focal point, but to dive deep down into the physic of the being and receive the affinity, in whatever form it was. You say, 'Ah, yes here's

my old friend back'. Sometimes I write a little message on the forms, I say, 'Welcome Home'. Yes. Good. That is one category.

There is another category where people had worked with you before, in another lifetime. And because your work was not completed, they come back with you to help you complete the work. There is still another category and it is this, that there was a desire to work with you in another lifetime and you could not fulfil the desire. Then you meet again to fulfil that desire to work but the essence still remains the same. The essence is to find that joy and to spread the joy because you could never find joy without spreading it. You could never hoard joy. You could never hoard happiness. If you want to stifle your happiness - say you have five pounds in weight of happiness and you put it in a jar, thick cork, it will stagnate. But if you share it and give it and give of it, your jar forever remains full. You see the beautiful symbolism there, where two fish multiplied into five thousand. You see the symbolism? It is only by giving that you receive. It is only by subtraction that there is addition, and never until that, - we see it every day don't we? It is only by the giving of husband and wife to each other that you have offspring, in everything, in everything. A businessman, it is only by there. You have got to give and give and give. Yes. Give and give and give.

Now if the principle of giving applies to all the mundane thing of life how much more must it not apply to the spiritual things in life. How much more, not? If I try and shut my joy away, now, if I cut myself off from the world and all the meditators in so many countries, I will not live two minutes more. I will have to shed this body, because that force, the spiritual force, that joy is so powerful it has to be given out all the time, all the time. You dam water in a dam, fine, and when it fills up and you do not open up the dam walls to allow the water to flow, it will break the walls or the water will stagnate and you won't be able to drink the water. I think that's how the Waterworks work. So, so it is giving, it is giving, it is giving.

So here we are all together, we are all together trying to find a way of experiencing the joy. Now when we have so hard not being able to find the way of experiencing this joy through trial and error, many of us have gone through that, then what we do is go to someone who knows. It is no sense really speaking, or rather it is more common sense, not to try all the medicine bottles on the shelf. It might even kill us. But if there is a doctor in the house, they ask him, 'I am not feeling too well' and he says, 'Try that bottle, that one there, forget the others'. It would help to bring the cure. It will help us to be well and healthy and whole, and that is what we are after. We are after the wholeness, we are after the totalness of our personality. We are after the totalness of personality.

People have an interpretation of the word, 'personality'. Personality is normally known as what that person's whole mode of life, characteristics, mannerisms etc, is shown to us. So we say that is that man's personality. But the real personality is the total personality and that is what we are after, and that before, as the family spirit grows a wonderful happening takes place. Now you all know that everyone of us is forever radiating, radiating a certain force. Now this force can be heard, a sound and it can be seen as light. Now these radiations take place, sound and light, they are taking place here all the time, all the time. Everyone is a pulsating being, everyone, everyone is a universe unto himself, each and every one sitting here.

Now when groups like this get together, there is great benefit because, because the powerful personality, to use that word, who is radiating greater joy, greater spirituality is automatically helping the one that is radiating less joy. And the one that has less receives. And then when a group stays together for about a week, four days, three days, whatever, you would find, you would find that it balances out and I could see this, see this very clearly. When I saw you Monday evening, it is a totally different lot of people sitting here today, because people have come here with various forms and sizes of radiation. And when people get together like this, that radiation is shared and equalised and when that equalisation takes place, a harmony is felt. And when harmony is felt, some measure of happiness is felt. Good.

Now if there is a spiritual teacher who has powerful radiations, he has very spontaneously and automatically without effort just gives off, gives off and lightens up those that are low. There is not a single Course, after having conducted so many, in so many countries, there is not a single Course that we have found, and Amrit and Gita will know about this, where people have not left much more happier than they came. Not only because of the knowledge they have gained - I said on the first night, it is not only information but transformation. And that takes us to that Sanskrit word called Dharshan. You might have heard this word, 'Dharshan' – to be present, to be in the presence of a holy person. That's what it means and even without saying a word, the very radiation, the very charge that is sent out, sent forth is definitely beneficial, calming, calming, harmonising. So that is how the family grows. That is how the family grows in a spirit of oneness, where love is shared, where differences of minds become equalised. Yes, and this definitely experienced. This is definitely experienced.

So these Courses that are held are very important. If one could help it, they should never be missed and teachers must encourage people in their areas to come to these Courses, because there on the Courses, the meditators will experience something. They will, without even talking about meditation, they will feel the value of meditation when they see other mediators around them. So, it is important for teachers, whenever Newsletters go out, to encourage the people

in their areas to try and go to the Courses if they can, if they have the time, if they can afford it because there is immense benefit by it. One gains a lot by it. Good.

Now in the various particular areas, it is very good to meet together, get together once a week or so, have a little chanting session, do some meditation, play a tape, have discussions, tea, coffee, serve it if you want to or can, it is beneficial, for has it not been said "Where two people gather in my name, I am there". When two people gather for goodness, for godliness then that divine force is there and a communication takes place, not only between the two people but the third factor, the third factor of divinity when two people gather, I am there and that 'I am' is with you forming a trinity. So you see, so you see when two people get together, a third factor is introduced and both the people benefit by it. And when more people get together, greater the benefit, greater the benefit. And it has its modern day psychological values as well, as all psychologists will tell you there is such a thing as group therapy. Oh yes, there is such a thing, apart from group therapy, there is such a thing as when a lot of people are together and they are chanting or meditating, the entire vibration is heightened and the heightening and the refinement of the atmosphere can really be seen and felt. Oh yes, so that is the purpose so many people get together, right for achieving this. And there is a plan to it, there are no accidents, there is a plan to it. Good.

Man has free will but beyond the free will there is divine will but what we have to do is to attune ourselves to that Divine will and it is much easier for that attunement to take place in a group. That is why they call it group soul. That is why they use that word. A greater attunement can take place when people are together. Good. If we walk into a church, if we walk into a church, a church that has been frequented for a while, for some years, immediately you find a certain peace. Why? It proves the existence of the quality of the atmosphere and the vibrations. It proves the atmosphere, the quality of the atmosphere and the vibrations that are created. People go to church, they pray in their own particular way, - their minds might be straying, about the Sunday roast or whatever, but still there is still a bit of the mind that will be thinking of what is said there. Even singing a hymn, there might be one or two words that sticks in the mind. The Pastor with his sermon, it could be boring, but there could be one or two words, that could stick in the mind. Now all these little factors all put together uplifts the vibration in the church.

Now in the same way, in the same way, the same thing happens when we gather together on a Course and it happens here more faster, definitely more faster. What could take five years to build up in a church, I am talking of the atmosphere in a church, can be done here in five minutes, because we are all meditators. We have to certain depths

reached certain levels within ourselves, when we get here, we uplift the vibrations and when of course a good Spiritual Teacher, a real Spiritual Teacher gives it added current. When your battery's flat in the car, when your battery is flat, you take another battery and use the second battery as a booster and the car starts. That is what happens.

So it is good, it is good and that is why members of BMS get together for this purpose, this common purpose of finding that joy that is within. Many get together because they can't help but to get together, there is no accident. I have heard many stories of people that at the last minute, they just couldn't come, they just couldn't come, but something just happens and they come. Yes, yes, I know. Right. Then when it comes to personal relationships, there too is a very big story which could extend to many, many lifetimes back. I spoke about it a moment ago where a person has to fulfil a certain desire or has to complete a certain work that was uncompleted. And that is why you find the most ardent people they have a mission, they have a mission. A river, a big river could never become a big river if it has not all its tributaries flowing into it. That is how the strength and the bigness and the vastness of the river is created. The tributaries are important. The wheel is of no use without its spokes. The axle can be very strong but the spokes are necessary to keep the rim together. So each and every one of you are playing a vital role, a very vital role in the message that we want to give to the world.

I do not like to use the word Movement, the word Movement, because of other Movements that have been, has some connotations which are not very pleasant. Organisation, perhaps, its still not the perfect word. The word I like is the 'Togetherness', the togetherness of the entire world. That is the aim. And after all there are only four thousand million people. Not much really. It's only four thousand million people. It might seem much but it really is not much. Just imagine on this tiny little planet, a speck of dust, not even a speck of dust on this universe and there are four thousand million, little, little, little, tiny, tiny, tiny specks on it. Ah.

Teachers believe you me, you can reach them all. You want me to keep quiet? Okay. I must thank you for putting that thing on. Yeah. So as I was saying, Teachers, remember this, that everyone can be reached. It is so much easier. Do you know during the time of Jesus, he only had according to an author which I read, he only had five hundred followers. That's all. He had to walk miles and miles and miles from place to place for those few followers and today with modern communication and jet planes and what have you, the world has shrunk. It is not difficult to reach those people and I know of exactly fourteen ways to send home the message into every home. This is only one of the ways. We've just started. Yes. In five years time, you will see, you will see, take this word from me. I have seen it already. I know it step by step what will happen to this Movement, although it has begun in its humble beginnings and we're still bloody

broke. (General laughter). That word is in the dictionary. 'Bloody'. Yes. But things will happen and they are happening fast. Within eighteen months, look at the amount of countries that we are in now. People ask me how is it done. I say, 'Soul force'. You see, so that is why we are together. That is why all these Teachers are here, such beautiful people. And they must do the work, that's all. Now do you know how many Teachers we have, about one hundred?

Aide. In this country we have, well, with this new group of people, it would be close to a hundred Teachers.

Gururaj. Yes.

Aide. With this new group of people. Now in the United States we have about, I would say

Gururaj. We are talking of - where now

Aide. A hundred on the next Course

Gururaj. About a hundred Teachers. Now if one Teacher just initiates five people a month, that's five hundred people initiated every month, five hundred times twelve, six thousand a year. And do you know a Movement, sorry, wrong word, I must try and find another word for it – snowballs. When we have one thousand people, to reach two thousand is much quicker. When you have two thousand, to reach four thousand, it's still quicker. That's how it snowballs because we don't advertise and do things like that. Word by mouth. Now if you teach five people, only five people are going to talk, but if you teach five thousand people, five thousand people will be talking. And that is how by word of mouth, it spreads and spreads and spreads and it grows. And that is how our Movement will grow in this world, where the very, very much-needed message of love is not only to be driven into people's heads but into the hearts, into the hearts. Hatred drove nails into a man's hand and feet - one of the greatest men that ever lived. And that same force is still existent to drive nails now, the nail of love into people's hearts, changing that blooming hatred and that is going to be done. Yes, that is sure. Write it down in your diary.

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