

Questioner: Please would you comment on this quotation from the Bagavad Gita. (Krishna talking to Arjuna). "Hear again my supreme word. Thou art exceedingly beloved of me. Have thy mind on me and devotion toward me. Thou art dear to me. Surrendering all the laws, come for refuge to me alone. I will deliver thee from all sins. Grieve not".

Gururaj: Yes I know the quotation so well.

There, Krishna was not speaking as a statesman or as a charioteer of Arjuna. He was not speaking as the great lover of Rada but he was speaking from his inmost self, the Real I and that Real I exists in all. But what differentiates Arjuna from Krishna in this case is that Krishna had realised his real I and he functioned as that real I, in spite of being embodied in flesh and blood. So here when Krishna says 'come to me' he meant come to the real self that is me, for that me and that you are but one. Surrender, be devoted. These are practical injunctions to activate what we in our terminology know as Gurushakti.

This is the practical part of the Bagavad Gita, which teaches that love, and that devotion that could attract that Grace to us. For without that openness, without the receptivity.

The bible says the same thing in different words "come to me, I am the way, I am the life." Christ says exactly the same thing in different words. "Knock and it shall be opened, seek and ye shall find". So, "come to me" is so valid, for by coming to me you are only reaching yourself, your real self. And that is the mark of the great teacher. When uses the word me, it is not used in an egotistical sense or in a sense of the all-powerful or the almighty in his little physical frame. He is using that term 'ME' as the real self.

Now if you look at the reflection of ME in water it looks like WE. So that me becomes we. For that which is in you is also in me. That oneness in that weeness in that closeness. And, the best way in this age – and the Bagavad Gita was written for this age at the beginning or just a bit after, when Kali Yuga started. Now Kali Yuga is a subject which I would speak on at the Hayes course if a question is asked about it. - what it really is in modern scientific terms.

How many here will be going on the Hayes Course? Ah, good. If more of you could come please do try because on this course we have been speaking of the mind mostly, its relation to the spirit and how one could unfold the spirit and use the mind not as the means to an end but as an instrument, and how misconceptions are held in the mind and how the mind just whirls around within itself without getting out of the mind. This was more or less the theme of our talks on this course. We talked about the spirit and some of you experienced a little reflection of the spirit when we did the communion

practice. Nevertheless the course at the Hayes would be of a different nature where we would go into different subjects. We will be exploring many more unknown territories.

So Krishna says “be devoted to me, come to me.” He is actually giving you the practical way. Now how does one go? One goes to the real me, which Krishna mentioned by our practices, where you reach within yourself and thereby you find the reality, the ever-eternal existing reality. Then he goes on to say in that stanza: “Go beyond, surrendering all the laws.” It means to go beyond the Gunas because the permutations of the three gunas, the mixture of the three Gunas makes up the laws of nature. So if you want to reach the real me or the real I that is within you, you have to go beyond the three gunas. You have to go beyond the laws that govern nature, and there you will find me. .

And that is exactly what we are really doing. So through meditational practices, when the mind is brought to a certain state of equilibrium that does not mean that your mind must become thoughtless, that the mind must be lost, that the mind must become blank. For if you preserve the blankness in your mind for more than half an hour you would become a very sick person. In the present state of evolution that we are in, we are so inter-connected with certain physical and chemical values within our system that by blanking of the mind entirely you would be depriving it of the necessary oxygen which could have dire results. That’s OK for an accomplished yogi, he could do that.

Even Ramakrishna says that if anyone goes into Nirvikalpa Samadhi, that is the blankness, which people talk about, then his entire body would disintegrate for that physical body has not developed to the stage yet where it could go into that Nirvikalpa Samadhi indefinitely.

So even the yogi, although how high he climbs, he still has to come down to the physical, relate to the physical, be one with the physical and then he takes his daily ‘baths’. You might spend 10 minutes in the bath. I spend an hour soaking it in. That’s the difference. And then having the right attitudes to life, the right perspectives and all these talks are meant to have the right perspectives. And having the right perspectives in life, and having those cleansing ‘baths’, of the mind especially, then we find progress in life, greater and greater peace dawns on us. And in that dawn with all its light shining so early in the morning, that usha rises.

So, it means that in this Kali Yuga, in this Yuga, that that devotion, or if not devotion just love, is so necessary to lead one to the divinity within. That is the path of this age, not the path of the mind.

There will become a time, perhaps not on this planet – and as I have said there are hundreds and thousands and thousands of planets like us – where there is a form of existence where total integration can be found by the mind but that is a different kind of mind which is sanskara free or nearly free; that is more appropriate. And then, thereto, being nearly free, the heart is so activated.

So the total meaning of the stanza is this: open the heart, unfold the heart and automatically the spirit, the eternity, the divinity, the infinity is opened unto thee. That is the way. Now this is such an important stanza. However I have spent 40 minutes or so on it now, so we'll leave it at that for the moment.

Let us have a slight review of this week. As I have said we have been speaking of how the mind functions and what value there is in psychoanalysis and I have said that it has certain values and that is one way perhaps and a very big perhaps with a CAPITAL P in solving certain surface problems.

The great danger might lie in the fact that you might be removing – seeing that you are evolving in the mind only – you might be removing a trouble spot from one section of the mind to another section of the mind, which will sooner or later manifest itself. It is something so modern, not even 50 or 60 years old, where man's mind created these kinds of mental techniques and if they were really, really valid they may be good for some.

Now if they were really valid then I am sure the greatest Masters that embodied themselves, the universal spirit, the personal God that became personalised, on this little planet Earth, would have taught those techniques. All those kinds of processes. And yet if we look at Mahavir, Zoroastra, Christ, Buddha, Krishna, they never... here in this very stanza (we have just been talking about) he talks of surrender, he talks of love, he talks of devotion, he talks of opening of the heart whereby the real me, the real integration, the total reality of life, can be experienced. Krishna would have not told Arjuna this secret of life, this open secret of life if it was not a possibility.

So it is a possibility in this lifetime if we are sincere seekers - not for God perhaps, forget that if you want to. There are many people that are very sceptical when you use the word God. But there are many sincere seekers for joy, for happiness, for a good life, for a smooth life, that god comes automatically. He doesn't enter so much in the various frictions but he enters more and more when there is joy because his nature is joy and bliss. I mean to say his nature is adding a quality but to the personal god who has qualities we are drawn to him and he is drawn to us. (Take) one step to him and he takes ten steps to us.

That is why in certain scriptures it is said that these personages – which also is not the right word - they come running to the devotee. Out of the hundred sheep if one is lost the 99 takes care of itself and the Master, the shepherd hunts high and low for the one lost sheep. It means that he cares for us, he runs after us, and yet we turn our faces.

There's a lovely saying in one of the Indian languages - (something like) Lukshmi shand lorka vra ave ... It means that the goddess Lukshmi, who is the goddess of wealth, in Eastern mythology, when she comes to anoint you with a red mark, don't say "wait, let me go and wash my forehead", because by the time you come back she might be gone! So that divine power is there and we should forever be ready, waiting for that power to anoint us into the path of reality. See how important this is?

Now some of the points we spoke about on this trip – and this is going to be the policy from now on, of IFSU. And this will apply not only to BMS but also to all the other meditation societies under IFSU's banner - will have to observe certain things for the sake of conformity. One of the things that we have discussed in this teacher's course is the use of the prep. Technique of the word Gururaj. There were a few people that understood afterwards when I spoke to them the real value of it. That is not me – as a person. It is not worship. It is not even devotion.

What does a new initiate know of devotion and things like that? That develops gradually, as all of you have known yourself by practical experience how close we have come to each other. I mean each and every one of you can bear me out and know this by practical experience, that such a deep love and a bond has grown between us. And I feel it so strongly. I feel it very well and I'm sure that you too feel that depth of love that exists. It is very easy to love someone that you are interested in or dependent upon in some way or the other. It is very easy for a husband or a wife to love each other, to need each other physically, emotionally, mentally – in whichever way – but to have a love, to love someone who has no self interest at all and a person without any self interest except that of service, loves so totally and completely, is a far, far greater form love than what people normally know as love.

So when we use the words of Gururaj Ananda in prep teaching there are two very important things that are happening, or even three. Firstly, making the new initiate conscious of a teacher – an ordinary teacher that teaches and that you might benefit from his teachings. And many of you will bear me out that even at the first time (of meditating by my method) that the new initiates have been having wonderful experiences. All of you know that.

The other thing is that there is a certain vibratory level in this sound. This title Gururaj is a title. Ananda is the bliss. I am bliss – I think. Hm? I don't know. So when my Guru bestowed this name upon me he did it for many reasons.

One of the reasons – for these things I only started discovering later – is that it has a certain vibratory effect. The sound itself has some power of heightening vibrations in the room where you are teaching the prep.technique. We have a highly qualified professional person in the audience. There are hundreds of such examples but people like to hear of examples so that abstract fact could become more concrete. We have a highly professional person here, in the audience who was attacked by vicious dogs that were trained to attack and, he what could he do in these circumstances? The first thing that came to his mind was that he shouted out that name (Gururaj Ananda). He was not calling on me – perhaps, I don't know what was in his mind. Just the sound value of that name – or just that sound rather – just call it a sound – had the effect of totally taming those vicious attacking dogs that slowed down and slinked away without attacking the person. And that is a very highly qualified professional person who has studied all the mechanics of the mind, because he practices as a psychiatrist. This is just one example among hundreds and hundreds of examples.

So there is nothing to fear and nothing to be ashamed of in using this sound. The other reason is this; it is a much longer sound than in a mantric sound. So once in the prep technique in the four or six weeks that the person practices it, they get used to introducing a sound into their minds. And by being longer it would be slightly difficult in the beginning, but they got so used to it that later, when their full techniques come they would find getting onto their mantra very, very easy.

The third reason of this. It was requested of me that can't we use Sri Ananda or something else and I was informed that because of this little privilege being given people started using all kinds of names and things. For example people started using 'tranquillity' and 'equilibrium' and other things. You see how things can get out of hand and abused? So if there is a certain constancy. We are not so big yet and things are going to grow. So let us start to have some constancy.

I could talk on this for quite a while. Most importantly it forms a link between the new initiate and that which I represent. I am nothing, insignificant, just a channel, a hollow reed that forms a link to that divinity that is there. That link is more important, is very important, so why should that link not be started from the beginning for each and everyone who after a while, if not immediately, who would have a Gurushakti practice. And everyone here knows how helpful it is. Some of you here who are not on the Gurushakti practice please 'phone your local centre and request it. This is an open thing. People that have been meditating now for a few months should now really be on the practice.

The other point that is very, very important, that we are not going to indulge in any co-analytical, mental processes. We approach things from the level of the spirit. Through meditation we dive deep within ourselves, draw from that kingdom of heaven within and allow THAT to permeate our minds and bodies, and there is no greater cure for any ill than that divinity. And here of course you would bring to mind the little analogy I gave of the can opener. We don't want to use a can opener, we want to use what is inbuilt, not an exterior thing.

Now to appreciate this – I have got to put it briefly, as time is limited. So if you go over the talks we have had this week it is enough to fill a volume. We worked it out the other night if you go over those talks you'd know exactly, and I'm sure you'd remember it all, what I am trying to say.

To repeat again, Jesus and Buddha and all of them never taught psychological techniques. They were straightforward in telling you to develop love and (etc.) and through meditation it automatically wells up. So this applies to every society under the banner of IFSU. They are not to introduce these types of (psychological) techniques to anyone again under our banner. Ours is a real basic down to earth basic teaching that underlies all religions. If some person has some problem we have full counsellors. And full counsellors are appointed because they have some little quality of the spirit that shines out and they are able to use it. They are empowered with that.

When a person becomes a full counsellor a certain kind of spiritual energy – if they are ready of course, you can't do it to everyone – is imparted to them and they could be very helpful to a person, who needs - discussing something, talking over something, they know that whatever is discussed remains completely confidential – they are automatically avowed – without taking any vows – to secrecy. If in their opinion they feel that outside help is needed then it would be nothing wrong in a full counsellor to say go to a psychiatrist, or psychologist. If you have an appendix the full counsellor will not tell you to meditate and the appendix problem will go away.

Actually it can if you have reached that stage. But that is not the case here. When it comes to mental process the mind is such a delicate instrument. And it is also a cunning instrument. And we don't want people that are really unqualified to fiddle around with it. It is a process where there has to be so many follow-ups. And, I have not yet met any psychiatrist that has led a patient to recognise divinity. But the psychiatrists perform a useful job. And wherever in certain cases these medical people are required please do take their assistance. That is your own free choice and your own free will, because we do believe in an open-minded attitude and approach to everything.

But these things must not be practised under our banner. It can also cause a lot of harm when somebody who is not totally qualified practises it. For example a psychiatrist has to put in some ten years of study onto his work before he is licensed or registered to practise.

So in future no practices are going to be practised that are not personally approved by me. Now when I say me please don't let it sound as if I am somebody sitting high. I am a servant of humanity. And because of that deep love and what would be given (by me) would be given with that love for the benefit of everyone concerned. I cannot see the difference between you and me any more. I have really realised through the mercy of divinity the value of the saying "do unto others as you would expect them to do unto you". So therefore I love because I expect that, you too love me. I know that.... With certain kinds of practices there is a special kind of philosophy perhaps involved in it and we don't want to confuse ourselves by doing things that are not personally prescribed. It might put us totally off the track, of our personalised philosophy that we have. And you have over 500 or 600 tapes and that explains what AMS and BMS and DMS, and all that, really stands for. And it stands for love.

So the philosophies must not be a deviation from the things, which we practice, and that we believe in. Now when courses are held, guest speakers can be invited we should have an open mind. We should listen to the viewpoint of others as well. Let's listen to them. I go and listen to things also. If I see a very interesting person coming to town and if I have the chance I would go and spend an hour listening to what the man has to say. Nothing wrong with that. But don't let them come to give lectures and practices as well. We don't need those practices.

For example one person will start to do one practice and then move on to somewhere else – perhaps another Country and then someone else starts to do something else and so on. Where will we land up? It will just muddle us and befuddle us. To repeat again this applies to all the societies under the banner of IFSU. This principle for the sake of constancy, for the sake of truth, must be adhered to. So let us remember that. It will be for our own benefit and all others who come to us.

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