

BOURBONNAIS TEACHERS' TRAINING (Part 1)

VOICE: ...to her this morning and then I was going to call her this week. And she says that she's been meditating for many years and has a mantra.

GURURAJ: With what system is she meditating?

VOICE: I have no idea, because she...

PRASEELA: She got her mantra from a...

GURURAJ: Rama, um hm. Yeah.

VOICE: If she does decide to join us now, will she still go through all the same procedures and get a new mantra?

GURURAJ: Yeah, she'll get her new mantra. She'll go through all the procedures. And one thing that happens here, a person is meditating on some other mantra for a long time, then while they're meditating they'd find the old mantra cropping up. Now, there's nothing wrong with that, that's quite natural. But when the old mantra crops up, what you must tell them is that regard it to be just another thought. Then after awhile the old mantra will disappear completely, because the new mantra will sort of become so imbued in them, in each and every cell of their being. And that's what we want. [Then?] it becomes meditation. So if she does start it will be very good for her. Explain to her that ours is all individualized. And I know the system Swami Rama works on. So it would help her. And she can try. And as I always say, the proof of the pudding lies in the eating. And, for example, if you have been, as I say, always against that if she's been using Palmolive soap for many years, you think, "Ah, that's the best soap," until you discover Body Dust, which you might find better. Um hm.

PRASEELA: I have a friend who is part of another group and really loves that group, she wouldn't want to leave them.

GURURAJ: That's right, yes.

PRASEELA: But they don't give out a mantra. She was thinking I'll come here, I'll get a mantra and that will be good. But she's afraid now, she didn't come this weekend, because, I think, she's afraid that.... It's certainly doing the gurushakti practice idea that scared her, but she also thinks the mantra will form a link with you that might take it away from her own...

GURURAJ: It won't. I never form a link. You form a link with God. And He is universal.

VOICE: It's alright to tell him to continue with the other group then, as long as that...

GURURAJ: Fine. You see what happens you know a group for a very long time, and you become very, very intimate friends. It becomes like a family, and we don't want to break up families. She can still be with that group and still do our meditation. She might be doing the whole group much good by introducing a vibration in that group, which they don't even need to know about.

PRASEELA: Well, what about the gurushakti practice? How can I explain that won't form a link with you?

GURURAJ: Gurushakti is, in other words, the power of grace. Now, you know, we people always like to talk in analogies and parables, because that drives the point home better. Now, there is electricity in water. But now you got to extract the electricity from the water. So what do you use? You have a generator. So the generator extracts the electricity from the water, hydro electric power, and then from the generator it goes, the water goes, to all the... all the electricity rather, goes to all the various lights throughout the town. But you could never do it directly from the water. You have to do it through a generator. So what a guru is is just but a generator. He collects the electricity from the water and passes it on. But it is not the guru, although he plays his part as the generator, but the most important thing is electricity that you draw from the water, that's important.

And of course the thing to explain that when you do gurushakti there is no such thing as worship. We don't believe in that. We don't believe in guru cults, as you know. It's just a love and devotion, which any two friends can have between themselves. And the other great factor is that it centers your mind to a focal point. You can do it with your wife, your husband, but then there is a personal interest there, between wife and husband. While with the guru and chela there is no personal interest, as far as one's physical self or things are concerned. You see. So this is a system that has been going on for thousands and thousands of years. In Sanskrit they say, [QUOTES IN SANSKRIT]. That means without the guru

there is no real knowledge, no wisdom. Knowledge you can gain from books which is acquired. But what the guru does is he opens up certain [petals?] within you, certain doors that are closed within you. And gradually they can open up. He opens a window so the fresh air can come in and you can enjoy it. That's all the guru does. You see. So it is not...many people might mistake it to be devotion. Now, we don't have that. We're not like Muktananda, for example, where you got to go and prostrate yourself to him, you know, make the offerings or whatever they do. We've been there once. You see, our system does not work that way at all. But as in anything, you require something. If there's a screw in this panel here and you want to take out the screw, you got to use a screwdriver. So actually, you are using the guru as a tool to find your inner self.

PRASEELA: What about people who don't have gurus? I just have the feeling that they're not all just sitting around not growing, waiting for...

GURURAJ: Yes, that is very true. That is very true that many people don't have gurus, but that is like coming from Chicago to Kankakee without a map. And then if you don't know the road, if you haven't passed the road you will take a whole lot of wrong turnings and it will make the journey longer, more arduous, tedious. And it's better to have a map with you when you go traveling, so you'll know just which roads to take and where to turn. So the guru's the map, he shows the path.

VOICE: [INAUDIBLE] I still do. That you are there, which is true, but I still have my pastor, who's right down the street.

GURURAJ: Doesn't matter. You have your pastor.

VOICE: And I think many people think of a guru just like they do their pastor.

GURURAJ: Yeah, possibly. Many people would. And it's nothing to go to your church and have your pastor, and get whatever you can gain from him. But as I do know pastors and ministers, they can only appeal, or perhaps change your thinking, because of the scriptures they teach. But ninety nine percent of them haven't got that spiritual force that could actually push the chela on to greater and greater spiritual heights, spiritual wisdom, and in unfoldment. That is the difference.

VOICE: Have you noticed that that [????] same spirit [????] is there. But I think most people don't feel they don't have a guru.

GURURAJ: Yes, true. Most of you feel...because they don't have one. That's why they feel that.

VOICE: But they still feel that their pastor is sufficient and that [?????????].

GURURAJ: Yes. Well, that also depends upon people. Different people, for example, one teaspoon of sugar would be sufficient for you, and two teaspoons of sugar would be sufficient for her in her tea. You see. So people do go under a lot of illusions and delusions. They go to church regularly and they pray and listen to the sermon and they are saved. It doesn't work that way. No one saves you, you save yourself. You only have these guides. There have been some pastors that I have met who are very good, oh, yes. But a pastor is a priest, and there's a great difference between a priest and a guru. A priest is a person, a pastor's a person, who will put you through various ceremonies and that's that. He can't light the light for you. And that's what a guru does.

VOICE: I think the most important thing I ever heard you say, unless I got it backwards, was that you don't find God, God finds you.

GURURAJ: That is very true. You prepare the ground, you plant the seed of spirituality in you, you have the yearning and the minerals in the ground itself makes the flowers grow. It's true. It is true. Yes, so you draw upon grace, but you can't force grace to come to you. If the ground is not prepared, the grace will not come. That's the truth. And gurushakti, the power of grace, is such an invisible force that...and it's so simple, really, that you don't even notice the workings of it. To go back to our flower again, you plant the seed, you nurture it, you fertilize it, but what power is there that gives it the right amount of sunshine, the right amount of rain too much rain will kill the flower, too much sunshine will kill it what is it there brings all the proper minerals together to make the flower grow? That is grace. That's grace. And we all, being human, we need the human impulse, the human touch. Because Divinity is something abstract, which cannot be conceived by the mind. So a pastor necessarily cannot make you experience that Divinity, but a guru can because he's gone that way, he's experienced it himself. He knows how to use it for the benefit of others, that's the difference. Anyone can become a pastor. Go to theological college for three years and you can become one. Yeah. Yeah.

VOICE: He'd be a good one too.

GURURAJ: Yeah, um hm. Yes.

VOICE: I have a question. I know one of the main things that is going to come up in my area is that the training there has been so programmed for proper posture keeping these chakras straight and concentrating on [movement of breath?], okay. Now...

GURURAJ: That is all totally wrong.

VOICE: Okay. How am I going to.... I know it feels good for me [?????????], but I don't know how to explain intellectually.

GURURAJ: Now, yeah...now, for example, why they said in the start that you got to have your posture straight, you know, and have all your chakras, you know, straight position, neck upright, and all that. You see in ancient times a people used to send their children, seven, eight, nine years old, to the guru's home. And the guru and the guru ma, the wife of the guru, used to look after the children, educate them, give them religious teachings, and also teachings of the various other arts. People...they would have qualified people to teach the various other arts, and things like that. Now, the reason why all the children when they sit down and listen are expected to sit up in a straight posture is a very simple one: so that one doesn't lie down that way, and the other one doesn't lie down that way. There is a uniformity, there's a discipline. And that was the whole reason of it. Now, the subtle forces, the subtle energies one has in us, are so subtle that you could roll yourself up into a ball, and yet they would flow. There is nothing that could impede it. So this was, in the beginning, a disciplinary measure. And then this is mostly done when they practice on the chakras. Now, the brain is not only in the head, the brain is extended right down the spine in spinal cord. And from there you have certain vortexes of energy that energizes these various organs. So that is why certain chakric methods are given for the people that need it. Right. So they can sit in any way.

Now, your second question, concentrating on breathing, is wrong. There should be no concentration, just a gentle awareness of it. Because the more you try to concentrate on it, your breathing will never become slower. And you know, when your breathing slows down it shows these are the marks of a greater relaxation of the body, the metabolic rate drops and things like that. So there should be no concentration at all. Now, when we teach the prep we ask them to lie in

the savasana posture, which is one of the hatha yoga postures, you are totally flat when you lie on the ground. Now, you have demonstrated this, haven't you, Vidya? Right. And that you'd find savasana, in other words, it means the posture of death. Don't tell them that, you'll scare them. [LAUGHTER] Yeah. You become totally relaxed. And that is a posture whereby you do become totally relaxed. And to aid this relaxation, you always start them off by saying, tense your legs and your arms [DEMONSTRATES], you know, and just flop, you know. And we always say, you know, have your palms upward. It is very symbolic. You can have them downwards too, but upwards is better because your palm is definitely more sensitive than the back of your hand. So they become more receptive to energy. Not only that, psychologically it puts them in a frame of mind: we always extend our hands to Divinity. [????????????????], you know. And then we don't concentrate on the breathing. We just have a simple awareness. And when the awareness of the breathing goes away, of course you tell them to bring your thought to ananda, which means bliss, or Gururaj Ananda, who represents that bliss.

There is no devotional, or being, you know, hooked up with the guru. There is no such thing. And we are one of the few organizations in the world that say if you want to leave, the door is open. And it will always remain open for you to come back, and you'll be embraced with open arms. Other organizations, like the Moonies, or the Hari Krishnas or all these people, you know, they easily try and hook you by brainwashing and things like that. We give the tools, we give the nurturing, we give the fertilizing, and we allow the flower to grow on its own. No restrictions are placed. No strict disciplines are placed upon people. Like the [Radha??????] people where you must not have sex, you must not smoke, you must not eat meat, you must not drink, you must not do this, you must not do that. I'm just surprised they do not say you must not breathe either. Yes. Now, that kind of discipline to a certain extent it could be helpful for some people. The child has to be disciplined, okay. But the total emphasis on that could cause a person a lot of mental repressions. You are trying to get away from bondage, and yet you're binding yourself more by this technique. So you are defeating the purpose. As I always say, be yourself, your natural self.

VOICE: Gururaj? Would that be the answer too for why you should not use, like this church I was affiliated with for a long time, they emphasized affirmations and denials. Is that the reason that you do not want to use denials, because you would be burying them away and really not...

GURURAJ: You're really not. You're just burying it. You repress the denial so deeply to you, you know, that one way or the other it will affect you later: physically, psychosomatically, psychologically. It must affect you. So you just go and [????????????] not evil. And you'll just bypass it, like [earlier?] we saw a demonstration of Tai Chi. Tamaji, one of our

teachers, showed us where a person, she gave a demonstration, where a person attacks and you go with that flow. You don't resist the flow, because then he'll knock you over, but if you go with the flow that person attacking you, because of his own momentum will fall over. Do you see?

So the spiritual path is for heroes. It is not all bread, butter and jam. And beautiful roses they are, but there are also thorns. Without the thorns they can't exist. So sometimes the path becomes a bit difficult. But that difficulty is what is needed as a cleanser. You see. And of course, as I've said many, many times, the whole object is for a person to personally to face himself, and I said that yesterday. And as soon as a person starts admitting one's faults, your cure has begun you're half cured. People don't want to face themselves, they don't want to admit their weaknesses. Things like that. And you can only cure a fault or alter the fault if you admit that, "Look, I'm at fault and should do something about it." And so with these spiritual practices a great measure of self help is necessary. Some little effort is necessary. It's no use coming home and quarreling with your husband every night over the most trivialized things and then say, "Oh, I'll sit down and meditate and fix it all up." No. You see.

VOICE: Gururaj, how concerned should we be about the people that we've initiated and [????????????] to a certain point, some have gotten their full techniques and some haven't, and they begin to drop off. I was reading in Jewels of Silence about never forcing people. Don't force them down, what you believe their spiritual path.

GURURAJ: Right.

VOICE: And if they choose to drop from meditation, or not come to the meetings or whatever, how far should you go before you quit...

GURURAJ: A very gentle convincing. A very gentle one. No forcing. A gentle convincing of how it could benefit you, and that's all. You know the saying you can take a horse to the water, but you can't make it drink.

VOICE: It's difficult as a teacher to know when to quit begging them [LAUGHS] "Please do your practices."

GURURAJ: Yeah, that's true. Yeah, that is true. Well, I too, in all my talks, emphasize it's for your own good, do your practices. But then you will find that ninety percent of people coming, you know, joining a spiritual path, ninety percent of them come for a very crude reason. Some of them come because of the problems they have, some of them come, all

kinds of problems, marital, financial, household, boyfriends, girlfriends, a million kind of problems that we can think of. And others, again, come for the sake of curiosity they'd feel that, "What's happening." You will only find about five to ten percent that are real seekers. So I, personally, am not concerned of people dropping out. Although, of course, we wouldn't like people to drop out. It's like a doctor giving a bottle of medicine to a patient, and the doctor likes to see that the patient finishes the whole bottle instead of just taking a few teaspoonfuls and throwing the bottle away. And then that should be our desire that the person has a whole bottle of medicine, but you can't force anyone. You can't force, because the first thing you aim for is freedom.

People must get away from bondage and get into freedom, and feel what it is to be free. You can only feel totally free within yourself if you are close to that Divine force within you. So some people are just not ready to find that. And then a lot of people think, "Oh, well, let's go to the guru and do meditation, and like a wand he'll just wave all our problems away." Hm? Things like that. Then they try it for two or three weeks or whatever and all their problems haven't disappeared, then they think, "Oh, the guru is no bloody good." You see. They don't realize that fault, or their problem, could stem back to ages past and they themselves have to work it out. The guru only gives the medicine, but they got to drink it. The guru shows them the path and they got to walk the path. And people don't want to.

There's a lovely parable which Ramakrishna quotes that, a camel eats thorns, and although its mouth bleeds with the thorns, it still keeps on eating thorns. And human beings are like that. They just don't want to get out of the rut, out of their miseries. They find it so comfortable. Even in the Himalayas you would find many deaths for one reason, that, say there's an avalanche, or you fall into a groove of ice, after awhile it becomes so comfortable you feel a beautiful warmth, you don't want to get up. You don't want to get up, and then you just die. So the person has to get up and start running around a bit and get his blood circulating the person would live. So like that people are caught up in their own meshes and they just do not want to get up. Like a silkworm they spin and spin and spin and then find themselves entrapped in their own spinning. [????????????] The idea is to get out. And after all, the spiritual path is like impregnation, right. You get impregnated by your husband, but the husband is not going to make the baby grow in you, is he? Hm? He plants the seed. You've got to look after the pregnancy period. You've got to do all that and suffer all the inconveniences that a woman would go through with giving birth to a baby. But when the baby is born, isn't the reward totally exhilarating, hm? Like that. So what does the husband do, he plants. And most of the time he plants for his own personal pleasure and not because [LAUGHTER] he wants a child. That's how the world runs. Never be discouraged, that's the important thing. Never be discouraged in encouraging others to follow the path. Why stumble and fall when life can be made much, much more beautiful? It doesn't come overnight, but it does come. And as you progress on the path, you will know that it is fifty

miles now to Chicago, and now it's forty, and now it's thirty, and now it's twenty. [?????????? better and better and then you're there?] But when it comes to the last period, the last ten miles, then you start getting impatient. Ha ha, that's good. Sorry, Gail. Look here, you girls can smoke and things, I don't mind at all. Please do. We are just sitting down and having a chat. We're not having a regular satsang. So, it's okay. And be comfortable. Be comfortable, that's what I'm trying to say.

VIDYA?: While we're smoking just smoke one at a time and then it won't be so bad. [INAUDIBLE]

PRASEELA: [INAUDIBLE]

GAIL: What do you recommend the format be of a meditator's meeting?

GURURAJ: What should the format be of a meditator's meeting? The exact format of meditation [???]. If you want [????????] amicably. In other words, okay, say Phyllis gives an idea, you give an idea, Pat puts forward another idea, now how can we combine those ideas, and how can we build upon those ideas? That should be the format, or whatever you want to call it. I am totally against rigidity, because when there is rigidity you become very militant. And that's the thing that we don't want.

PRASEELA: What is the need [????????]? I mean, I've been having a terrible time lately getting people to even, we get around to meditating by nine thirty, which is so upsetting. Can't get the meeting even going.

GURURAJ: Well, there has to be some little discipline. I mean, understood, understood. [LOTS OF DISCUSSION], You can always say, no you can always say, "Come on..." You can always say, "Come on, boys and girls, time is flying. Let's get down to our business that we have met for. You know.

VOICES: [DISCUSSING DELAYS]

GURURAJ: You know, I had that problem with a very large organization in South Africa The Cape Hindu Cultural Society, which I founded. And, as a matter of fact, they are putting up a structure costing six hundred and fifty thousand rand, that's South African currency. The community donated to that to build a school, a temple and a community hall. I

started off the organization. And I got one wealthy man to donate the ground, and there were others that donated large sums of money. And when we had this meeting they used to just float in. The meetings at eight o'clock, you know, and they would start turning up at half past eight and nine. And then you know what I said? I said, "Right, fine. This is what we're going to do, if the meeting's at eight o'clock we'll give fifteen minutes grace and we start the meeting even if there's five people." And when people got knowing that, oh my God, they're punctual, you know, then they really started coming on time.

VOICE: It's like children just pushing as far as they can push, to see how far they can go.

GURURAJ: That's it.

VOICE: [??????] a stopping point. You can do it gently and with love, and not, you know, come across like, "Oh, you creep." You know, but says, "Hey, this is the way it is," but in a gentle kind of way.

GURURAJ: Oh, that's it. Of course, a loving way, where a person does not feel that they've been slighted or something like that.

VOICE: [Excuse me?] I think one of the things that [Libby?] discussed was we have things out at the Civic Center, [????????????????????????????????] that doesn't bring us to Park Forest until after ten.

VOICE: [You get there at five thirty to make sure you're there?]

GURURAJ: Yeah, there could be reasons why a person cannot come to a meeting punctually or on time, but what happened in Cape Town, I speak from experience. That's the best way to speak about things. And they felt, oh, the meeting is scheduled for eight o'clock. Oh, it will only start at nine o'clock, so who wants to, you know, rush, rush, rush? That attitude people start developing. So that's the attitude that one must get rid of. [????????] fifteen minutes grace, and you start even if it's with five people. That would be the best way.

VOICE: Getting back to meditators, if people want to bring books, spiritual books, and have them read, does that take the emphasis off, you know, the chanting and maybe...

GURURAJ: Yeah, you see people might bring books. They can read leave the books at home. If people bring books it only means one thing, that here is something that they believe in and which they want to push forward to other people. Right. So anything they want to read why not at home? In a meditators meeting the best format, as you would call it, is to play a tape and discuss the various pros and cons of it. Now, by discussing the various pros and cons of that particular tape, for example, and coming to a finality, you know which is the most outstanding question? If these things are jotted down it'll be very nice for satsangs when I come here. Really. Another way of getting together things.

VOICE: It seems like the people where I am really need to [????????????], you know? And they are feeling that there's not enough that A.M.S. is offering, other than meditation. And it seems like some of the people that we did have are going further into, you know, like [????????????] or whatever to take courses.

GURURAJ: Yes. We also want to do that. Give different kinds of courses in various kinds of things. As a matter of fact, Vidya and I have been discussing this the whole week, is to offer a package with different kinds of workshops and things. We want to do that. The only disadvantage which I have, I don't have a steady base. If I had a base, you know, where people know that I am there for six months of the year, you know, preferably the summer months, and they know that they could come there at any time they like, that would be very, very helpful. But I don't have that, you see. That's my disadvantage. And on a four or five day course there's only a certain amount of things you can do. But one thing is very important, the more the people listen to the tapes, and I think I've made over two thousand five hundred of them, the more they listen to the tapes, the greater their understanding would be of things. Do you see. And if they would just do their practices regularly they need nothing more than that.

Okay, they're interested in pottery. Say we have a base, we have pottery classes, art classes, sculpture classes, various... Hatha yoga and various other things that I could introduce. There are certain forms of dancing which I could introduce, like the [rasa?] dance, the dance of Krishna which is very lyrical and it's a very gentle movement. And you have a dozen people moving around, with a background you have special music for that, one can obtain recorded. And such a great harmony and a beauty flows. It makes the evening very, very enjoyable. Now, the trouble is for me to bring a few teachers over from South Africa to teach that dance. That is my difficulty. The music is there. Sorry, whoever.

VOICE: I think I know exactly what she is talking about though, because I felt it when I first came. The only discussions I liked to go to were Laura's, because Bob was there and he could explain what you were saying in terms I understood. I

think I know exactly what she means, what her people are searching for. If they want someone who can go further with what you've said, and say, "Now, listen this is what he's saying in terms of your past beliefs."

GURURAJ: Now, for that we need people, don't we, to do that? Now, if I was living here, you know, people can drop in six months of the year, every day. They can knock me up any time. [LAUGHTER] Ha, you know that joke, don't you, all of you?

VOICE: If you want to discuss books, there are some good books that a lot of us read like, Eternal Companion....

GURURAJ: Yeah. Yes, that can be discussed. Why not?

VOICE: And if they want to start discussions based on books, you can always take.... Like when I read those books, I'm seeing constantly how they relate to teachings that you have on all the tapes, or to my own meditations....

GURURAJ: Yeah, right. So say in other words you can have books, but they must not be contradictory.

VOICE: Right. Discuss the books, but see how they relate to our spiritual practices and...

GURURAJ: And our... yeah, that can be done. Yes. Oh, yes. And then the people you are talking of is only five percent. Okay. That want to go into deep, intellectual, you know, discussions. That's only five percent of them. Ninety five percent want something straight, profound, deep, and yet so simply put forwards.

VOICE: But they all seem to want something more. I mean the five percent want things natural, but all of them, after they learn to meditate they say, "Now what?" What classes can I go to? Or what can I go to that's more active? They want to continue.

GURURAJ: I know. I know. And it is activity... it is activity that will keep them going on in their meditations. We need that very badly. So therefore, seeing that we don't have a base, like a small little ashram where I could be at, what could happen is in your area you have your group, and you have your meditations together and listen to a tape, have discussions, or even a good book, which is not contradictory, you know, or conflicting. For example, our teaching goes

right from dualism to monism, and here someone might come out with something which is totally not what we teach. And there are stupid books out like that. Yes. And so something that is conducive. And we could very easily draw up a whole list. And a matter of fact, we did that in England, a list of about a hundred books. You can always get a list of that. We spent hours and hours drawing that up. You can... because for example, Ramakrishna, Vivekananda, and go into the deeper aspects of those teachings. You can start off with all the yogas: [????] yoga, karma yoga, jnana yoga, and things like that. You can start with the Upanishads, if you like or Eternal Companion, God Calling, things like that. It's very good. So therefore, not having a base, if the teachers in their particular areas would have group, you know, a group of meditators attending, you know, once a week, or once every two weeks and get together, and it could be a fun evening also at the same time. It's not only something serious. You have your laughs, and you have your jokes, and you know you discuss something serious, and then you have coffee and biscuits or something like that. And then that's how at every place if we have these little things going would be very helpful.

VOICE: [???????????????? we could get that list from them?]

VIDYA: In your teacher's manual there's a lot of jnana yoga, and [????????] yoga...

GURURAJ: And those are sufficient to really go on for quite a while.

VIDYA: All the books by Vivekananda, you know, Raja Yoga, Bhakti Yoga, Jnana Yoga, [INAUDIBLE] Eternal Companion...

VOICE: Yeah, I know some of them are very good.

VIDYA: And if you start on, I mean, if you can get through those... There's another one too, The Gospel of Ramakrishna, The Gospel of Sri Ramakrishna, and that's about that thick. It's a big, fat thing. And all of those are quite [????????].

VOICE: I read them in [Revue?] [INAUDIBLE]

[GLITCH]

VOICE: It's difficult for a lot of these spouses of the teachers... [LAUGHTER] that teachers have a responsibility, or their desires, and the desire. And why is it...

GURURAJ: A lot of spouses... there are so many reasons for that. Firstly, there's a bit of jealousy. Right. With jealousy it also associated with the feeling that they're not getting the attention that they should be getting. And most of the times what happens, their own personal inner troubles are spouted out and they find someone to blame. You see. Those are the major reasons. Of course, there are other reasons too that are very, very individual. But those are the major reasons. Their own inadequacies, feelings of insecurity that they find pass the buck.

VOICE: So what do we do as sisters, submit to that, or surrender to that?

GURURAJ: It's very easy. You become more... you become more affectionate and more attentive to the spouse instead of neglecting him. You can still do your meditations and do your work. Because after all how many people are our teachers teaching to meditate? So few. One hour a week is more than sufficient. And make him join in it, and say, "Look, darling, what do you think about this? We would like to have your opinion on it." Get them involved.

VOICE: Yeah, but what if what you're hearing about the whole thing is that they think it's.... you know, especially like shakti, you know. They say that, "There's no such thing as shakti." [?????????] and they don't want to try it. So you can't even.... What I want to know is, why is it that men seem to have a much harder time allowing themselves to experience shakti. It seems like they're giving something valuable up.

GURURAJ: Yeah, because they are aggressors. Right. By nature man is more aggressive. And because of the aggressiveness he tries to preserve his ego. But he does not understand this, and this must be explained; that you are not giving up your ego, but you are refining your ego. You are not surrendering anything. You are only refining it to make your own life more happier.

VOICE: [PARAPHRASED] You think they have to try it?

GURURAJ: Of course they got to try it. Look, for example, Lata, that's my wife, you know, she's so calm, cool, so serene, that it makes my life much, much more happier. Not that it is not happy, but you wouldn't like to have someone in the

home that's shouting around at the kids all the time, or doing this or doing that. Say if the wife meditates, I would encourage the wife to meditate, because it reflects on the entire household. But you see the stubborn guys don't want to understand that.

VOICE: You know, one thing I keep hearing is, "But he's just a man. But he's just a man. Why do you want to spend so much time around him? He's nothing more than a man."

GURURAJ: So what? He's a man, he's a nice man. Tell him that. [LAUGHTER] He's a good friend. Why not? He's like a father, a friend. Why not spend as much time with him as possible? And he's not living here 365 days of the year. He comes once or twice a year and then we spend a day or two in his company. We don't spend it alone in a bedroom. We spend it in a group together. What's wrong with that?

VOICE: [INAUDIBLE].

GURURAJ: ...does not help much. Well, while he's lying in bed or resting let him listen to tapes and things.

VOICE: [INAUDIBLE] And he's my first subject.

GURURAJ: Yes, the difficult one. You're choosing the difficult one first because he's sort of not with the flow as yet. And to get that....

[END SIDE ONE]

VOICE: [???] the thought of meditating for 20 minutes or working up to an hour [???] twice a day type thing. But how do you explain this in comparison where we say 20 minutes twice a day?

GURURAJ: Yeah, meditation is also experimentation. It must not be overdone, but just according to capacity. If your bottle of milk can only hold one pint, you can't put in two pints. These capacities one judges for oneself.

VOICE: So you're not saying 20 minutes for the rest of your life.

GURURAJ: You start off with 20 minutes, and if you want more, by all means later. Don't....

VOICE: But it's not pushed, start off with 20 minutes and by next week 45.

GURURAJ: No, no, gradually, gradually. You don't take the whole bottle of medicine at one time. You take two teaspoons a day.

GURURAJ: [INAUDIBLE] today.

PRASEELA: [INAUDIBLE]

GURURAJ: Everyone's limit is different. Now, you will find this.... For example, in Maharishi's movement when they go on courses people do what they call "rounding," and people meditate for twelve, fourteen hours. And I've been to one of his courses. I was especially invited. They paid for my ticket and all to come to Spain. And I saw people walking around there like zombies, so disorientated. Because it's too much, their nervous system can't take it. You see, so you do according to capacity. Never over strain. Therefore, we always recommend start off with twenty minutes, half an hour, and gradually you do more.

VOICE: Okay. I have a question.

GURURAJ: Because, just let me explain this to you quickly. Now, by... you know, meditation you are going deep within yourself, and you're getting that calm, but it has to be expressed in activity. Fine. Because then that balances it. Your meditation balances it with the activity. Now, if you go and spend twelve, fourteen hours a day like the rounding courses that the TM people do, then there's no activity to disperse the built up energy.

VOICE: Okay. When you're meditating, I know a problem that I had to start with that seems to be tapering down now, but it's like a straining in the eyes. If somebody came to me with that problem that they were having, I wouldn't know what to suggest to them to relieve that.

GURURAJ: Right. Now, some people.... There are many reasons for that. Some people, you know, would close their eyes too tight, put strain on it. Right. That's one reason. It should just be a gentle closing without pressure there. Other people try too hard, and it's actually a minor headache they are giving, which is felt on the eye level. So straining should be avoided. So perhaps you might have been straining very much before.

VOICE: I know with some other practices that I was doing with meditation before I joined your meditation, we were always instructed to focus our attention on our third eye bring your eyes... so whenever we closed our eyes, our eyes were fairly rolled up. And looking up there, and that causes a strain.

GURURAJ: Rolled up, and it goes there. Oh, that causes a strain. And there's another, there are other practices, which, you know, some people, you know, give out. They say, you know, look at the tip of your nose, you know, until you get squint. No, you don't need to squint.

VOICE: It gives you a headache.

GURURAJ: Yeah, it's just a simple closing and [????????????]. Just surrender to yourself, to your inner self. Let the thoughts float in and float out as they want to. Should be, you know, a mantra and a thought should alternate. [TALKING IN BACKGROUND] Are you listening here, girls? A mantra and a thought should alternate. There's no such thing as blanking out the mind. Hm? Now, for example, the gong practice teaches you this, that as the sound fades away, bummmm, so the mantra should fade away easily. And that is why we do the gong practice, so that you can get used to how to use the mantra. Fine. Now, a thought, when it comes up, a thought is like a story: it has a beginning, a middle, and an end. Now, when the thought, you let go, you don't stop the thought, you let it play. And then the thought comes to an end. Very gently you pick up your mantra again until the mantra fades away. The mantra fading away means you are diving into the deeper and deeper recesses of the mind. And then when you dive under the water you can't remain there all the time, so you come out in a thought again. And let the thought play. The thought is good or bad doesn't matter. It's not important. It's coming out, surfacing, that's what it is all about, the thought. And then you pick up your mantra and dive deep again. And most [????????] you just allow it to happen. The more you expect something to happen, nothing will happen. That's because if you... the mind is interfering. So you just let go. Just let go, that's all. So the eye thing is not something very common, though. But it's mostly due to straining, you see, or mentally trying to picture something. That's strain.

VOICE: Yeah, I have all that with the [????????????????] the third eye. [????????????????????????????] It's such a common thing that people have.

GURURAJ: Yeah. Have, yes. And the third eye practice is no good. It might be good for a very, very few people. You have to, if certain chakras are not functioning properly, certain... I don't like to call them chakras, because it gives it, you know, a picture, you know, which you read in those yoga books where along the spine here are all your chakras: muladhara, swadhishtana, manipura, anahata, vishuddha, ajna and sahasrara and all that. So these were done for concentration purposes, where they say that these chakras have certain shapes, certain square, symbolized with a square. And one is an elephant, another is a triangle with a giraffe in it or whatever, and different colors and things. It's all bunk, there's no such thing. There's no such thing at all. And so just vortexes of energy, you know, that are connected to the brain. Because as I said just now, the brain is not only in the head, it extends down the spine in the spinal column. And at certain places the vortex of energy, the vibration, is not correct. It might be too fast or too slow or the energies are not flowing; therefore, we give the swirling practices. You see. And you use your own vibrations for the swirling practice, which is your mantra.

For example, Shirley that was with us yesterday on the the one day thing yesterday. I don't know if you know Shirley, she works with Vidya. Shirley, what was her name? I don't know. Her husband was with... that asked that question on, the psychological question? Carl, Kurt, or whatever his name was. She, for example, came to see me on a previous trip. And there were some lumps in her breast, and I gave her a healing. And the doctors insisted she must have an operation. I told her, "You don't go and have an operation. It's not necessary. You take the sound of your mantra, think it in the mind, and with the mind lower it to where the lumps are and swirl it there. Try that." So she tried it, and after a week or two she went back for x rays or whatever, you know, the examination they do, and they found that the lumps had totally disappeared. Do you see. So by using your own vibrations to a place....

For example, if someone comes to you and say, you know, that has a bad knee or a knee ache or a toe ache, then, if they are meditators of course, you tell them, take the mantra, in the mind think of it, and then gently take that mantra, that vibration, down to the area and focus your attention, also gently again, no forcing, and allow it to swirl there. And after a bit of practice what happens you could actually see the swirling. You'd see it mostly in a bluish, silverish color. And it heals. Because all problems, all diseases, stem from the subtle body, and it only reflects itself into its physical counterpart. So if you tackle the source, then the cure comes about. And even doctors today too admit that all diseases stem from the mind. Before they used to say sixty percent of them, but now they do

admit that it's a hundred percent. From the mind, the subtle body. So you right the wrongs at the source. If you water a tree, you don't water the leaves and the branches. You water the root of the plant, and that nourishment automatically goes to the branches and the leaves. Good. Next. Um hm.

VOICE: If you had to [??????????] a problem in an area which is adjacent to the chakras, is it alright to use your mantra?

GURURAJ: Yes. Take your mantra, for example, say a person has a genital problem. Right, then use the muladhara chakra. Take your mantra there. Or if a person has stomach problems, take your mantra to...

VOICE: So we can [describe, prescribe?] that to people?

GURURAJ: Yes. Yes, do that. Do that. Do that, but if it's a severe case, you know, you can always refer it to me, and I would, because sometimes the... [These are] minor things, you know. But sometimes you might feel a pain in the knee, but the cause might be somewhere else. And it's because of the nervous network. So many times you see me doing healings and doing karate chops. [LAUGHS] Have you seen that?

VOICE: But like if it didn't work on a person, say it was the knee and the swirling, and after a week they came back and [????????????????] have been doing it, and doing it and I'm feeling, you know, nothing's changing. At that time then we would need to approach you for...

GURURAJ: Yeah, and then I would do it, or refer it to one of our healers. And then we could pour in the energies to that. And many times people don't do these things properly, and then they say it didn't work, you know.

VOICE: Okay. I have problems myself with the swirling. I don't know what I'm doing. I'm lost with it. And somehow I don't feel like I'm getting it together. And I know I'm...

GURURAJ: You are... you would be getting it together, but what's happening it is going there. Because your mind is directed to this particular spot.

VOICE: Okay, but why would that... like feeling it, or [??????????]?

GURURAJ: Doesn't matter, it is still there. You see, what happens it could be happening subconsciously, and which is not coming up to the conscious level so that you don't recognize it, but it's happening.

VOICE: So like if I just, you know, move my mantra to wherever in my body [that it hurts?], then I just know that it is moving and I don't have to.... In fact I'm sitting there and just, "Okay, turn!" [LAUGHS]

GURURAJ: Now, that's trying too hard, you see? In all spiritual practices it has to be very gentle, you know.

VOICE: It's happening in the unconscious and we don't realize it.

GURURAJ: You don't realize it consciously, but, oh, definitely it's happening.

VOICE: Oh. Gee, that was worth the trip to find that out.

GURURAJ: Meanwhile, if you have any severe we can give you a healing just now. Okay, hm?

VOICE: Something I noticed that I just wanted to ask you a question about, is probably the mantra practice more than anything else. I began to experience at times, during the mantra practice, that I would begin my meditation, and then all of a sudden I'm out of my meditation and I have not even been there. I don't have any idea where I've been. It's been just like there was nothing, no time span. And sometimes I have a recollection of being somewhere else that is totally different, and isn't like a dream. It's like I'm experiencing something I don't remember. I don't recall it until I finish the meditation. Then I've had... other meditators have come and told me the same thing. They say, "I meditate and I feel like wham I was just gone somewhere. I don't think I was sleeping." And they wonder if they had actually done a complete meditation since they had no recollection of any time span there. And they also wonder what's happening when that happens.

GURURAJ: Right. They are going to the very same answer: they're going to a very deeper level of themselves, which the conscious mind being so cluttered, perhaps, it's not usually the case, but it does not come to the conscious level. But they feel, "Look, I've been something." That's enough. Mm hm.

VOICE: Then they can be instructed that they have indeed done a meditation [????????????]. And just tell them it's nothing to get excited about, it's just that they are experiencing deeper levels of the mind.

GURURAJ: Right. Look, I've had experiences, I mean with... you know you get... every person is an individual case, and I think I might have told you this story where this chap has got a very responsible job. He's the manager of a very large building society. I don't know what you call it here. Where people invest money, and they in turn lend it out for housing. Yah. And they specialize in building. So, you're building a house, you go to them and ask for mortgage and they lend you the money. Right. Now, this fellow was a manager there brilliant man. He comes to me, he says, "Guruji, I've been meditating for a whole year and nothing just seems to happen." So we started chatting, and I asked my secretary to make a cup of tea, and we chatted about this that. And then I started questioning him very subtly in a nice friendly chit chat way. I said what do...you know, about his job I started talking, he says, "You know, before I used to get so wild with my boss," his superior, "that I could punch him on the nose. You know, I used to get so wild with the other staff, you know, that I feel like kicking their backsides. You know? But now, you know, I don't feel those anxieties any more. If a member of the staff is not pulling his weight, I call him in and have a nice chat with him. And, you know, he seems to improve in his work. I don't feel that animosity against my superior, my boss, type of thing." So then we started talking about his home life, and he says, "Oh, you know, the wife has a habit of nagging and shouting. I don't take any notice of it. You know, I let her shout and she just simmers down and I take no notice, it doesn't affect me. He said, "The kids with their loud music, oh. All those LPs and... therefore, I used to get so fed up I could kill them," he says. "But now they play, so I just don't take notice." Then I asked him, "Okay, has meditation done nothing for you?" Yeah. It is not the half an hour in the morning or the half an hour in the evening that's important. It's the twenty three hours in between. His sleep pattern has improved very well and things like that.

So if people might not have flashy experiences, and meditation is not meant for flashy experiences. Some people have them okay. You observe them mostly, you know, fun. You walk in the garden and see the beautiful flowers okay. Enjoy the beauty of the flowers, but that is not the end and aim of it. The end and aim is to improve the quality of life. That's important. You see. Many people that were very aggressive have become very soft. People have become very, very much more loving and dedicated to the things they are doing. And so these are the changes you want a better quality of life. And that is what meditation is all about. In other words, it means that inner force, that inner strength, is working in them to improve the quality of life, that's it, and not just flashy experiences. Some people have them, and it happens many times.

When we had the lecture at the Freedom Hall, I don't know if you remember, I did a healing on an old woman. I took her downstairs... that was walking with the crutch thing? Now, her son, I can't remember his name Dickson?

VOICE: Jim. Jim Dickson.

GURURAJ: Jim? Jim Dickson. He was having some, this is what he told me that night at the Freedom Hall. He was having some problems with his stomach, and he went to all kinds of doctors and specialists and the whole bang lot and they could find nothing wrong with him. "And Guruji, you know, you prescribed the swirling of my mantra there...." Before you start meditating and on the form I said, you know, swirl, "And so that was the exact spot where my problem was which you prescribed. And you see, I started doing that and all that problem is gone, totally gone." So look, this is no miracle. I'm not a miracle man. I'm a good diagnostician of the spirit, perhaps. But I'm not a miracle man. I see what is wrong, and using their own vibration I tell them to activate it in a particular way, and there you are. That's the trick. Hm?

VOICE: [????????????????????] in other countries the same kind of problems [????????????????????] the United States [????????????????]?

GURURAJ: Well, you know, we've made a survey of this, and I think I might have mentioned this before, that in all spiritual organizations throughout the world you will find people on the spiritual path would be seventy percent women and thirty percent men. It's because women are by nature more devotional. A man could never reach self realization until he has at least many, many times been born as a woman. You see. The patience...the patience, the devotion that is required, the woman has it more than men. Men think too much of themselves I'm, you know, the cat's whiskers. Woman has more humility than men. Men try to show off. They say, "Oh, I've got a better car than what you have gotten, or your house is such so, you know, mine must be better. You know. That's a crude analogy, but that is the general attitude that men have. You see. You find some men very, very devoted. Very devoted. But generally throughout the world, I've watched temples in India, for example, and, you know, for the morning prayers and the evening prayers, you know, I used to go and see what's happening and do my prayers, as well. And you'd find mostly it's women that go and pray, not the men. Men sit at home twiddling their thumbs while the women do all the praying.

VOICE: [INAUDIBLE]

GURURAJ: Now, that is real paradoxical, you know real paradoxical. Because when a man develops that humility and the compassion and the kindness, combined with that aggressiveness of going out and doing it, and so that could be a contributory factor in why men head religions. But they have to develop those qualities of compassion and kindness and love. For example, a woman can feel, generally speaking, can feel love much more than what a man can. A man will love a woman, okay. But when a woman loves the man there's a greater depth. She's built for it. Otherwise, she won't be able to bear children or look after them. You see. So a woman has wonderful qualities. And I think I said the other day that God's greatest creation is woman. And this you found everywhere. For example, with Jesus there were just seven women that used to support him financially. Women, not men. You find with Krishna, that his gopis, mostly women. Ninety percent women. Then he had the gopas, which is masculine for gopis. You'd find this with all. It has always been like that, and will be like that. For example, two people in a home. Say the husband has a headache or a backache, the woman would very gladly go and rub his head or his back or whatever. The man would do it too, but he would do it as a duty, but not with the love that the woman has. You see. So this is natural, and that's what nature is. [INAUDIBLE]

VOICE: [INAUDIBLE]

GURURAJ: Oh. All fixed up? That was a call for you, Gail. We phoned last night, couldn't get Bobby in so we spoke to, what's her name again?

VOICE: Edith Lewis.

GURURAJ: Edith Lewis, yah. So Bobby phoned back this morning after getting the message, so [????????????????].

VOICE: [INAUDIBLE]

GURURAJ: Pick you up when the plane comes in. You gave the flight number and all? You'll be taken to the course center, which is on Lake Mead about twenty odd miles away from that [????????]. It's a very beautiful place. Lovely lake, you know. That's nice. I've been there. Yah.

VIDYA: [INAUDIBLE] [DISCUSSING NIGHT PRACTICE]

GURURAJ: Yes, alright. Can be. And you know how the, you've explained them how the night practice works?

VIDYA: Have we talked about it? No. Okay.

GURURAJ: No. You take your, you know, you're lying down and you're tossing and turning, you can't sleep. Okay. So what you do is take your attention to the navel center, the manipura. Now, the reason being this, that you know the solar plexus, you know there's a bundle of nerves there. And then that is tight you know you can't sleep. Another reason for not being able to sleep is, you know, too much thinking. You know, when your mind starts off thinking and then you can't sleep. And because of the excessive thinking of the mind what also happens, too much blood reaches the brain. That's another reason why you can't sleep. So you take your attention gently to the navel center, and a person who is a meditator, can be prescribed for anyone really, but a person, it's more easier for a meditator, you take the mantra, think of it, and [?????] it down to the navel center, and with that you picture the color blue on the navel center with his mantra there. And you will find him becoming relaxed. And the with that you watch your breathing, as you would do in the prep practice. Just watch it, and you'll go off into such a deep sleep. We've had meditators that had been insomniacs for ten, fifteen, twenty years and gone.

VOICE: There's a woman initiated [????????????????????????????????????]. [????????????????????] before I moved out here and she had narcolepsy.

GURURAJ: What is narcolepsy?

VOICE: A disease where you fall asleep with no notice at all. [You just all of a sudden talking and all of a sudden you're asleep?]

GURURAJ: Uh huh. Yeah.

VOICE: And she started meditating, and she moved to Las Vegas to be at the Las Vegas course, and she doesn't have it at all any more. She has no problems with it at all. She stays awake. She can stay awake awhile.

GURURAJ: Beautiful. You know, you know, if all these people...you know, if all these people that are having these experiences, if they would only put it down in a letter and it could be sent to Vidya. And Vidya could send the whole

bundle off to Chetan. You know Chetan, Carl Walters? Because he's busy doing a book on people's unusual experiences through meditation. And this could be very helpful to him for the book, where he could quote, you know, all these instances. And then people like to read, you know, real life stories, rather than something abstract. So it'll be very helpful for Chetan to have that.

VOICE: Her name is Thelma.

GURURAJ: Thelma, good. Okay. Um hm.

VOICE: Some of the cases that we've all heard, it almost seems as if...a couple of my own experiences it almost seems as if it was a dream and not reality, or your imagination, when they occurred. Was that just to satisfy the mind?

GURURAJ: That is to satisfy the mind in one particular way, that all this which I think is such great suffering, in reality is just but an illusion. You see. And that is brought about by gurushakti. That's the force at work.

VOICE: What if they are experiences that involve you?

GURURAJ: Doesn't matter. Yeah, we'll sort them out. Let them [just end?]. Oh, some people have really gone through all kinds of experiences, even to the extent, I don't know if I should talk about this, even to the extent of love making. They've had these experiences. [LAUGHS] Thousands of miles away. [LAUGHTER] Yes. I don't mind. [LAUGHTER]

VOICE: Do you get letters about them?

GURURAJ: I get letters about this. Yes, like something, you know, "We've been making love together last night, Gururaj, and it was the most intensest orgasm I've ever experienced." Do you see. All kinds of things. You'd be surprised.

VOICE: Are we supposed to send those experiences in, too?
[GENERAL LAUGHTER AND DISCUSSION]

GURURAJ: Oh, and by the way. Yeah, and no, no, no. And by the way. No, no, no. No, no. By the way. No, at the bottom you put, P.S. Please do not publish my name and address. And then this you must tell people, because many people wouldn't like that. Yeah, they could just put initials, for example. J.S., Swansea, you know? Yeah. J.S., Denmark, Copenhagen. Whatever. Like that.

[LADIES DISCUSSING SURRENDER]

GURURAJ: And it would sell very well, the book. [LAUGHTER] No, I'm not talking of love making experiences. I mean generally speaking it would sell very well, and not only that, it will help the movement grow too, you see. It will help the movement grow. That's why I consented to Chetan to do that book. [INAUDIBLE] a person [?????????] Oh, well, look, look, look. You know, all kinds of varied experiences, from lumps in the breast, to cancer, to all kinds of things. You know. And it will encourage them to if they [?????????] problems let them start meditating. You know. That kind of thing. It will help the movement. Oh, there are so many experiences. And this is a very favorite one of mine: In Spain Raman Carbello, who is a psychiatrist by profession, and one day he was in a field, he didn't give the reasons why he was there. But nevertheless, there were dogs there, vicious dogs, who were trained to kill, and they started charging him the whole pack of them. He didn't know what to do, so he just shouted Gururaj, Gururaj, Gururaj. He just shouted that and the dogs just stopped, you know, in their tracks and slowly, you know, turned around and ran away. Do you see. So there is that unseen force. It does not come from me perhaps through me like the generator. There is that Divine force that can be connected, you know, contacted, and make a connection there, that's all. It's just for people to tap it, but they're so damn lazy. They tap all other kinds of things. You know.

PRASEELA: I know meditators who are more comfortable sitting like this, instead of with their hands together. I thought I would just try having their hands together for awhile and see if it got more comfortable, and if they got used to it. It seems like it [?????]. Does it make any difference whether it's, you know...?

GURURAJ: You see, if there is contact with the hands in whichever way, you know, they sit like that...as long as there in contact. What happens there is that you are building up an energy within you, so you don't break the circuit or you dissipate the energy. That's the only reason for it.

PRASEELA: They can put it kind of on their knees...?

GURURAJ: Yes. As long as it's together, uh huh.

VOICE: But they're not together if they're [????] here.

GURURAJ: Well, they are touching oneself, isn't it? But, ideally...ideally together, and that's a very exceptional case, you know. And it is beneficial psychologically, as well. Because, look, when we pray we always join hands, don't we? You see, it has many benefits. Plus it preserves the circuit of energy that you are building up through meditation, instead of [????????]. Yogis, you know, sitting in the Himalayas got nothing to do, they will sit and meditate like that, with their arms...but they are sending out the energy to others in the world. And our people, meditators, they haven't got enough for themselves. How can they send out? They'll get bankrupt. [LAUGHTER]

VOICE: All I'm saying is, is it okay with, like their hands like this, or do they have to...

GURURAJ: No, any way. Any way. Any way. Any way. You can just touch the fingers to...any thing, any way. Any way.

VOICES: [INAUDIBLE]

VOICE: We thought we would ask you if a samskara is a negative energy, can you pick up that in somebody else, and does it affect you personally? [INAUDIBLE]

GURURAJ: Right. A samskara can be a negative energy, and it can be a positive energy. Samskara means impression. It can be a positive impression, or a negative impression. Now, our minds is but a storehouse of all our experiences that we have gone through. And those experiences remain there in the memory box in the form of impressions. And they try to...everything within us is trying to free itself everything within us. And so samskaras, too, want to free themselves from the bondage. So with spiritual practices you throw off the samskaras where you do not need to suffer for it. Right. Now, samskaras can be translated into thought forms. Those very impressions can be brought to the conscious level as a thought, and that thought can be projected to another person. And it could have some effect on the other person. Do you see. It can definitely have an effect. And that is what is meant by the evil eye. You see. You know we hear in all these

mythologies, and what have you, "Oh, that he's cast an evil eye." You see. There's no evil eye. It is a thought force that is directed at someone. And you'd find in all the forms that you get back, you'd find, "Do gurushakti, you know, especially directed to others.

Vidya? Are you going...?

VIDYA: [INAUDIBLE]

GURURAJ: There's something I want you to bring to me. Excuse me.

[GLITCH AND RECORDED MUSIC]

GURURAJ: Good thought forms can be sent and at the same time, bad thought forms can be sent, because it is the same energy. Now, you'd find in many forms I say, do gurushakti and direct it to other people or to a particular person or whatever. Now, that's the same principle in action. Gurushakti is good, Divine energy, right. And send that to the other person, it will change that person to a great extent. It depends how powerful you are, too. And how receptive the other person is. But even if the other person is not receptive, they do become receptive with, you know, hammering at it all the time.

VOICE: So it's possible sometimes an intense, negative experience that you may be feeling may not be something that originated with you, but something that was directed at you from someone else?

GURURAJ: A meditator very seldom gets affected by that. It would be their own samskaras. That's another protection meditation gives. We do not get effected by other thought forms. And this is so clearly shown, and I've used this example so many times, where, for example, if you come to Suj and Vidya's home here, you'd feel relaxed and comfortable and you could stay the whole day, right, without even feel like going, because there is an atmosphere here. And what is atmosphere? Nothing but thought forms. Good thoughts are thought here, and there is a great cordiality and a love flowing in the home. Right. And then you can go to some other people's home and you wouldn't like to sit for five minutes. And you'd say, "Oh, my God, what excuse can I make to get away?" Do you see. And that's the same principle, same thing, all the time. So a meditator could never be affected by a thought form. It's his own samskara that's coming to the surface.

[INAUDIBLE VOICES IN BACKGROUND]

VOICE: Is it alright if I ask a question...

GURURAJ: Anything, lovey.

VOICE: [INAUDIBLE]...doesn't have to do with teaching...

GURURAJ: Yeah, okay.

VOICE: I had a couple of questions [?????????].

GURURAJ: You see, here we can discuss anything. At a public satsang we can't. Okay. Because it's not meant for everyone.

VOICE: I want to know sometimes when I do healings, I, it depends on the individual, there are some individuals when I feel a lot of energy flowing through my fingers. It feels like it's just pouring out and they're just sucking it up, and it's being absorbed...

GURURAJ: Right. Right.

VOICE: And then there are other people that it seems I have to stay in certain positions for a long, long time before I can.... It's like I want to go on to another area. I wait until I feel some kind of energy.

GURURAJ: Yeah, okay.

VOICE: It seems like they aren't as receptive. Is that what's going on? Are some people more receptive than others?

GURURAJ: That is one reason, but the greater reason is this, that a person comes to you for a healing, and you might not be in the mood for it, so to speak. And so a lot depends upon your own mental self, as well. You know, you might be, you know, hassled that day, or this or that is happening, and someone comes in for a healing and you're just not "it", do you see?

VOICE: Um hm.

GURURAJ: For example, last night someone asked me for a healing. It was [????????]. Sujay?

SUJAY: Hm?

GURURAJ: You know [????????] wife that was a pediatrician, and he'd had six strokes?

SUJAY: Yeah, right.

GURURAJ: And they asked me to do a healing, and I said, "No, I'll do it some other time." Because, you know, we had a long day and I was tired and I didn't want to do a healing. So many times it's best to postpone if you're not feeling too...

VOICE: It wouldn't be as effective to them if...

GURURAJ: It wouldn't be...there would be some affect, definitely. Because the force is always flowing through you. But if you are feeling in a bad mood or feeling weak or drained or tired or hassled, then you try and postpone the appointment or something like that.

VOICE: Could we also be feeling too concerned that they be healed?

GURURAJ: You must not be concerned at all. Because as soon as you feel concern you are putting your mind into it. While you are healing, you know, what you have to do you're doing the gurushakti practice, so your mind is clear. You're just allowing the energies to flow through you. And Peggy here she feels the energies flowing through her. And we have other healers who are very, very effective, and yet they don't feel it going through them. It doesn't come to the conscious

level, but yet those energies are going through. Like, for example, this guy yesterday he was doing a bit of relaxing technique with someone, I think it was Jenny and Pat. You see, those energies are flowing through.

VOICE: There were some other instances where some people, that when I did a healing on them, consistently after I did a healing for them they seemed to be very ill. It almost made me feel like they're never going to come back here for a healing, they get sick every time. Is it possible that a healing brings things to the surface?

GURURAJ: Yes. That is it. It's like a boil. It has to ripen for it to burst. Yes. Yes. You see, every individual person has a different...person has a different set of circumstances according to their mind and things like that, so don't be concerned about it at all.

VOICE: It doesn't mean that it didn't work.

GURURAJ: No, no, no, no. No, no, no, it doesn't mean that, really it doesn't.

VOICES: Good. ...or an overdose.

GURURAJ: No, no, no such thing.

VOICE: ...get worse to get better.

GURURAJ: Yeah, oh yes. Sometimes you got to get worse to get better depending what the affliction is. Like, as I said, a boil. The boil can't get better until it develops a head, or whatever you call it, before you can lance it, yeah.

VOICE: If you're not a healer, what can you do when there's someone who's [INAUDIBLE].

GURURAJ: That's very difficult if you're not a healer. It's like asking, "Look, I haven't got a few Ph.D's behind my name, what can I do to become a professor?" Do you see my point? You're not a healer? [INAUDIBLE] Why aren't you?

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