

## CHOOSING ACTION, OR ACCEPTING DIVINE WILL

AMRIT: Guruji, several people had experiences in the Gurushakti initiation that they'd like to share with the group, so maybe you'd like to start out with that?

GURURAJ: Ah, yes. Beautiful, beautiful.

AMRIT: Want to come up? Please come up and use the microphone.

VOICE (1): I was sitting on the side of the room where I guess the sun was trying to get through the clouds. That's just in retrospect, because I didn't think of this at the time. And as Guruji came from my right, I first got a sweet sort of odor. He was quite a ways away at the time. And then I felt heat. And then I saw light. And then he was touching me. And then he was over here, and then at that moment that he was over here, the light from my left side this was off to my right side the light from my left side increased, and he walked into the sun. 'Cause the sun at that moment came through the clouds. And I couldn't distinguish whether something had happened on my right that had a natural, ordinary natural basis, and the two merged over here. And God said "Let there be light," and there was light.

GURURAJ: [Laughter.] Lovely.

AMRIT: Anyone else?

VOICE (2): Well, I was I didn't hear or smell anything until suddenly I was sitting there sort of doing my meditation with my legs crossed and suddenly he bumped against my leg, and the wet finger on the forehead, and I thought, "My God! He's manifested again!" But my really great experience was afterwards when he asked for comments, and so I was sort of sitting there looking at Gururaj and the room started to dissolve, and it was just Gururaj sitting there. And I was sort of overwhelmed by this sense that my tears truly are his tears, and my breath truly is his breath.

GURURAJ: Beautiful, beautiful.

VOICE (3): I'd just like to say that at the time of the blessing I was impressed that I was a single petal of a lotus, and I saw the image of the monkey. And I know that's service, and that, you know, it's [inaudible].

GURURAJ: Beautiful, beautiful.

AMRIT: Anyone else?

GURURAJ: Sometimes at first people get dumbstruck and they need a cup of coffee, then they start talking.

VOICE (4): There was such a beautiful silence, that I don't think anyone wanted to break it right after.

GURURAJ: Right, right.

VOICE (4): I was sitting there just meditating, getting ready, I suppose, and wondering what was going to happen when he got near me. And about and I didn't really know, I had a sense that when he was opposite me, which meant about 10 people to go around. And I was sitting there just sort of waiting, just waiting with my eyes closed. And then all of a sudden, I just felt myself sink. Just sort of a beautiful feeling of well being just came over my whole body. It's like sinking into the depths of a very, very beautiful meditation. And that came quite suddenly, and then just about, just a fraction of a second after that, all this light came. It was like the sun had come out in my face, and I sort of even went back a little bit. It was like a little too bright with my eyes closed. And then, again, shortly after that, the finger was on my forehead and all this sort of electricity was going out through my body, particularly down through my head and torso and out my hands all electrical, sort of charged up. And then he moved on, and it took me a little while and I kind of got back to normal again.

GURURAJ: Lovely, lovely.

VOICE (5): Well, I didn't even know that Gururaj had come to me. And then he touched my forehead and it made me jump. And I felt this force come through my body. And as the force lasted it became more and more mellow and very [healing,?] and I felt it all the way to my toes [inaudible]. And then I thought that at last and I know that I'm confused about this and don't understand who I really am, and all but I thought, "Well, it's about time! Now I'll be able to go home

again." And, and I thought [crying], I'm a crybaby and then I thought that Gururaj gives so much and he calls us "My Beloved," that I want to give back to you in saying "My Beloved."

GURURAJ: Namaste. Beautiful.

VOICE (5): [From back of room] I'm so glad.

GURURAJ: [Teasing] I'm so glad, too.

AMRIT: Anyone else? Anyone else? Yes, go ahead.

VOICE (6): I just wanted to say what I felt because I hadn't felt this before. I felt the wind knocked out of me, just breathless, I [imitates a gasp] couldn't get my breath! It was a very strange sensation and I want to share it. [Laughter]

AMRIT: Anyone else? [Pause] When, when Gururaj touched my forehead, I experienced very strongly something that I seemed to be experiencing during the whole time, and it was more strong, more emphatic than I have ever felt it in any of these kinds of initiations he's done before. And that was just an overwhelming feeling of sweetness. I mean, you know the word "Amrit" is supposed to mean "nectar," and I felt nectar. I mean, it was just like, literally like when he touched me there this kind of sweet sensation went down through my whole body. I mean, it was literally like you could feel it running down into your body. That's exactly my experience. And then he touched me in another spot, here, and I had a big shiver, and I felt this kind of blast of energy go through. But overwhelming, the overwhelming impression was just one of sweetness, and I honestly can't think of any other word to express it. Just sweetness.

GURURAJ: O.K. Beautiful. Now I'll tell you what happens is this. Everyone experiences something, but it is not everyone that could bring it to the conscious level. Some people do, some don't. And some people have delayed reaction. So, within the next seven days, if just something happens to you, don't be worried about it. It's good. Some people have a delayed reaction.

Now, this is an imparting of a certain subtle energy by the touch. Now a whole lot of preparation goes into this. Throughout the night, I do certain practices where I gather all the forces and impart it to the beloveds. The reason being this, it is to give them a boost. You know, when you have a motor car and the battery is sluggish, then you use another

battery and give it, the original battery, a booster. So now, this helps the person align it's extra energy helps him to align himself so that his meditations or her meditations become better and better and more powerful. And everyone can do with a little booster. Huh?  
Now questions.

[Amrit calls for questioner.]

QUESTION: Dearest Gururaj: Yesterday you mentioned that you came to this course because you chose to come, in spite of the fact that you felt ill. You said that one must learn to accept Thy will, not my will. I realize the importance of choice in following a master and especially in serving as a teacher under his guidance. My question is whether it is possible for a person on the spiritual path to know for certain when he is choosing a certain action, accepting the Divine will and not his own, as opposed to making a decision that is influenced by his analytical, so called rational, conscious mind.

GURURAJ: Um, hm. Good. Now, when we use the analytical conscious mind, the process that goes on is that we start weighing pros and cons, debit and credit. And that is analysis. We put down on one side things that are conducive towards a certain decision and things that are not conducive for that decision, and, in that analysis, if we find that it would be good to make a certain choice, then we go according to that choice. But the error occurs is when we don't know what we are analyzing. We might be analyzing something based on a totally false premise. We might have an idea and then build a whole philosophy around it. Now the philosophy might be very logical and convincing, but the foundation, the whole premise, could have been wrong. So that invalidates the entire theory that we build up upon it.

Now in such a case, what do we do? What do we do in such a case? How do we test if the premise of what we are to do is right or wrong? Now, there are so many guidelines given to us by our scriptures, and there is not a single scripture in the world that tells you not to do good. They always say to do good, and any human being would naturally be able to discriminate between that which is good and that which is not good. Fine. Now, the person that cannot discriminate between what is good and not good naturally has a certain imbalance of mind, and, because of this imbalance, they are unable to discriminate. Now, for such a person, what is the way? For such a person the scriptures would not explain very much. Such a person needs a counselor, and perhaps the counselor could point the way how to make a certain choice. And then it happens perhaps the counselor cannot help either in making the choice. Then what? Then they say, "Rely upon your own conscience."

Now how to reach the conscience to make the decision? How many people are capable of hearing that inner voice that will guide one? You come to a road, a forked road which road to take? So you are back at square one and in the same dilemma. Now that is why, that is why integration of one's personality is so, so important. And that integration, as we would repeat over and over again in every satsang, is meditation. Meditation takes one deep within and that which comes out of that meditation could be called that inner voice. Now this cannot be achieved overnight. It takes some doing, it takes some practice. And gradually, as the personality becomes more integrated, the less trouble would you have with choosing, because then the question of choice does not remain. We start acting spontaneously. The dilemma of choice only comes through confusion, but, when there is fusion, then no choice is required.

A person wants to lose weight. Edra requires losing weight. [Laughter.] Now, you have a whole feast laid out in front of you. Now, Edra has to decide that, "Look, I'm trying to lose weight, hm? I'm trying to lose weight, now shall I take all those rich puddings and what have you, or not? Shall I or not?" Fine. So, here in certain mundane matters, a great control why are you laughing, Roopa? [Laughter.] So here, so here a discipline is required. A control is required in making the choice shall I take a big portion or a small portion. Now, in the beginning, this kind of discipline... and life without discipline is no life. Everyone has to have some form of discipline. In the beginning disciplines are difficult. We know that. But, once we exercise discipline, the resolve becomes stronger until you don't need discipline anymore and just automatically you'll take the smaller portion. That is one kind of choice.

Then, another kind of choice that affects a human being very, very much is his personal relationship. "Should," John thinks to himself, "should I marry Mary?" for example. I'm just using names. They're the simplest names to use. John has the decision to make: "Shall I marry Mary?" Now, he starts analyzing. "Now, if I marry Mary, will my salary cover us? Now Mary goes to work and how much does she earn?" He starts totaling up all these figures. He starts worrying, "Are we physically compatible? Are we mentally compatible?" Now all these little considerations come about and that could produce greater confusion rather than bringing an answer, because the decision to marry Mary is now left entirely to the mind and not to the heart. That is where the confusion comes about. Good, the mind has to be pleased. Mary is lovely, she is nice, she is fine, she is a good cook, also those things. So these mental considerations are necessary only up to a certain limit, but not beyond that. Because if you analyze more and more and more, John can find a million faults in Mary. As Mary could find a million faults in John. Do you see?

So analysis as far as that choice is concerned should be limited and only to the essentials. Even if Mary can't cook, so what! She'll be with me and she can learn. I'll put her in the position where she will have to learn to cook. Yeah! You don't always want to eat out; you want home cooking, good old home cooking instead of McDonald's. [Laughter].

So here, he would have to rely a lot upon the heart. Now, that heart is one factor that defies all analysis. Many times we see a couple on the road that love each other very much. She is so pretty and he is so the other way around. And then, and then you think, "What did she see in him?" Our minds are trying to analyze the love of two people, and we cannot. So here the feeling wells up within John and Mary, going beyond mental analysis that we should really marry. What is that feeling to bring one to the choice that I choose to marry? What is that feeling? What happens? The physical chemistry is there, the mental chemistry is there that is conducive, but far above that there is a certain pull that comes from one heart to the other. What is that pull? That pull is indefinable. What is that pull? Then you ask the real question: "Do I love Mary?" No, you don't. You don't love Mary. It is only your mind appreciating certain qualities of Mary. The mind appreciates it and likes it. The mind can't love. It's impossible. So, "Do I love Mary?" That would be the question, and the answer will always be "No, I love God in Mary." You see. "I love the Divinity in Mary, and, because there is a spark within me as well, this spark has found a oneness with the spark in Mary, and therefore this magnetism, this attraction at that deeper level has occurred." That is loving.

So, Mary loves John. Not John, no. You can't love John, you can't. You love what is inside John. And when the two hearts mingle, as we say, when the two flames become one, that is the time love occurs. This happens instantaneously. Now this does not mean love at first sight; that is impossible. The flames are apart because up to now the mind has been active, and, because the mind has been active, the flames have remained apart. But at those moments when the mind is inactive.... Take lovemaking, for example. Start thinking, and you can't make love. It's some kind of lust, perhaps; it's not real lovemaking. No, it's not. At the time when the minds are blank and you are away from your mind, then all the naturalness that is deep within you is activated and a sublime union takes place, and that very lovemaking is in itself a meditation. Because here the mind and body has disintegrated, so to say, within the spirit, and your flame and the flame of Mary has become one, into a one flame. So, you see, what choice have you, what choice have you?

Man is built with physical, biological, psychological faculties. They have these faculties, but they are very limited faculties. So, through meditation, when we can go deeper within ourselves, then we do not need to make any choices. We do not need to choose. Choice is on the surface level, but we have to go beyond choice where life becomes just spontaneous. And spontaneous living is really living of life. Otherwise, it is just existing mechanically. This flower here has not chosen to grow the way it has grown. No. The seed has just expressed its nature. No choice. No mind boggling, boggling nonsense. No. So, when through our spiritual practices we reach the stage of no choice, then we are flowing with Divine will. You see how simple it is?

So, this means that free will is necessary to a certain extent, because without free will, without the left hemisphere of the brain, without analysis of things, this world cannot function, because the world is based upon these things. But, that is not all. Man does not live by bread alone. Man does not live by mundane values alone. There are higher values, and those

---

higher values have to be brought down in the mundane values of life where the separation between John and Mary ceases. Good.

John would decide, "Today I'm putting on a blue suit." Mary would say, "I'm putting on a this kind of dress," two piece, or one piece, or whatever. These aren't important. These are not important, they're just little conventional things. I wouldn't mind, for example, turning up here in my pajamas and sit and talk to you. Why not? It's me, not the pajamas that's talking, isn't it? But there are certain conventions. We live in a society. There are certain rules we have to observe for the stability of society, and stability of society means to make society run smoothly. Fine. So that has its own value. But, the higher values of life must never be forgotten.

We normally attach so much importance to things that are temporary and temporal and without value. I was giving a talk somewhere sometime, and I said gave an example of a woman who was about 85, one foot in the grave she was very sickly. She was on her deathbed, and she just couldn't let herself go, because she was thinking of that Regency dining room suite, that beautiful chair that she inherited from her Louis XIV from a great grandfather. And all this. And she was just stuck in that and she couldn't leave her body. And wrapped in things that are inconsequential. Oh, it's nice to have nice things and oh, why not, by all means! But the attachment! There is a great difference in enjoying something nice to being attached to something nice. You can enjoy all the beauties of the world. I always say, if you make a million pounds, I wish you make five; if you have a three room house, why not have a five room house. Have the comforts. Live in the relative world and have the relative comforts. But the secret behind it is the attachment one forms. So, once you form an attachment towards a certain thing, you are not enjoying that thing. You are only enjoying the conception of that thing which is in your mind. So that Louis XIV chair which is worth \$2,000 is not worth two cents, because your enjoyment is on the conception that you have and not of the thing itself. So, when you enjoy the thing itself as it is, then the enjoyment of the thing is enhanced, and yet you are standing apart. I am sitting in this chair, enjoying the comfort of the chair, but I have not become attached to the chair. You see.

Now, all these attachments that we form in life are the causes of suffering. Expectation is the mother of suffering, because very seldom would expectations be fulfilled. Very, very seldom. Sometimes we use the expression, "Oh, it was beyond my expectations." What does it actually mean? It was just beyond your conception. You had conceived, preconceived a certain idea, using your free will. You had a preconception of something, and the something turned out a bit better. So, who has really appreciated it? Your conception. Your conception was just expanded for that little moment. What value is there in it? But if you did not have an expectation and found the thing as it is, you would not feel just happy

about it, you'd feel blissful about it. So this is how by developing the attitude of non attachment that one experiences total joy. And it is only by non attachment that one is in tune with the Divine will, as the questioner asked.

Now, John marries Mary. Fine. In his mind he has so many expectations. Is he really taking Mary at Mary's worth, or is he taking Mary of what he thinks Mary should be? That is the fault in the world. That is why here in our Western countries you find one divorce out of every three. Because we are not taking the thing or the person for what it or he or she is, but we take things with preconceived ideas, and then we pray, "Thy will be done." Nonsense! You see, you see. When I truly and sincerely say to myself, "Thy will be done," then I must have no expectation. And when I have no expectation, then every moment becomes a new moment; every moment becomes a vibrant moment; every moment becomes alive and that aliveness make me alive, and I enjoy bliss as my reward. I do not need to ask for it, it is there. See? That is the secret of life.

So, now, John marries Mary with certain expectations. And it is a queer thing, a quirk of the mind, that what you expect always seems to be furthest away. Because expectations are created in the mind, and expectations could be likened to mirages you think the water is there and, as you go near it, it goes further on, further on, further on. Because, in the first place, it's an illusion. My mind is filled with an illusion of, and that illusion is turned into expectation of, what Mary should be.

Now what do we do then? What do we do? What must John do? John says John should resolve to himself, think to himself, "There are a lot of things which the mind says are good about me and Mary. We feel very compatible to each other in every way. She is sweet, she is nice, she finds me sweet and nice, we do enjoy each other's companionship, and things like that. There are a few little things missing which can be added on later. It takes time to settle down and things like that." (Someone here is smiling so much here.) Um, so. John must think to himself, "I expect nothing from Mary, nothing at all. I just want her to be. I want nothing from Mary, but I want to give to Mary all my love that I am capable of giving, mind, body and soul. I dedicate myself to Mary." And how else can Mary but respond to that force. She inevitably, invariably would respond by giving her heart, mind and soul to John.

So, expectations would build a wall. Non expectation cements the two people together. Instead of using all that cement in building a wall and wasting it, that cement is better used in cementing the two hearts together. You see. Simple, simple, simple, simple. So, John decides, "I don't want; I give to Mary." And Mary responds she can't help it she responds in the same way. And there the togetherness of the two hearts come together.

I have a very favorite story of mine, and I've repeated it about a thousand times. It's a Persian poem. I don't know if I told it here. Nevertheless, there is always new people to listen to it. And I, every time I say it I feel it so much. It's so beautiful.



So the lover goes to the beloved and knocks on the door. And she asks, "Who is it?" And he says, "I am so and so." The door was not opened. The next day he goes again and knocks on the door, and she asks, "Who is it?" And he says again, "I'm so and so from such and such a place." The door was not opened again. But on the third day when he went and knocked on the door and she asked, "Who is it?" he replied, "I am thee, my beloved." The door was immediately opened. You see the oneness of the soul, the oneness of the spirit that has to occur for love to flourish. Otherwise, it's playing games. People playing games. That is why the divorce rate is so high. They play games! Nevertheless, people do play games. Mistakes are made, but that means nothing. That's past. We're talking of now, and there's always a way to start up again. It's easy to fall, but it takes greater strength to rise again. Oh, yes, oh, yes, oh, yes.

So, that is how when I said I chose to come, although I had flu, it was a conscious choice. A choice based on a sense of responsibility. And when one obeys that innerness, that "I must" I'll go there and flu will disappear. So what? I just went. In other words, what happens is this, that in making a certain choice which is not conducive to one, the person can find a million justifications. We have to rise above justifications in making a choice. [END SIDE ONE] And then that choice would be a true choice. Then a man who is deeply merged into God, to him [unintelligible, sounds like "he is mind mise"] choosing, really speaking he chooses nothing. The chooser is someone else. It's the Divine force that chooses. Not chooses with an intention, but an intentionless intention. The plan has to work out, for there is a Divine plan in everything. Me being so close to you, it's no accident. We have been together so many, many times before. Yes. So many, many times before through the ages. And I've spoken these things to you before perhaps in different words. You will not remember; I've just come to remind you again. You see? Eternal truths remain eternal. Eternal truths remain eternal. It is ever there and forever there. Good.

So this is how. These are the few secrets of how to choose. Analysis to a certain extent. And meditators know that certain feelings well up within them and they know how true those feelings are. Right? They know how true those feelings are, and they act accordingly. And that means nature supports. But don't demand too much of nature. We have to deserve and then demand. So if we make ourselves deserving, by all means the forces of nature would rally around you. You just need to think, and anything can materialize for you. And people get what they need, not what they want. Someone might say, "Oof, I want a million pounds tomorrow." Forget it! You won't get it. But if your actions have been such and there is a genuine need for things, then whatever you need will always come. But the beauty is this: that man has the ability to create his needs. He creates his needs, if those needs are selfless and not selfish. There's no use saying, "I will create a mansion for myself." Do you need that mansion? Or do you need to inflate your ego? If you want to inflate your ego, be sure to know this, it will be deflated quicker. That always happens, that always happens. That is why people feel these highs and lows, all these things all the time, you know, up and down and up and down, like a

bouncing ball. Because their needs are not they don't really know what their needs are. They only know of their wants. And when it comes to wants, they are always selfish. Self aggrandizement. Instead of going to a place where I could buy a \$3 meal, no, I must go to a place where I would have to pay \$30. Ah, big shot! False needs, false creations, and not knowing the true value of life.

Even in one's daily living, many people tell me, "Oh, I can't come out with what I earn." Now there are some genuine cases. Yes, true. But, 99 percent of those cases are not genuine. If I earn \$100 a month, I can adjust my life to be in accordance with that \$100. If I earn \$500, I can choose to adjust my life to \$500. And then I've known people that earn \$5,000 a month, and yet, end of the month they're broke and in debt. You see. False needs, false needs. And that brings unhappiness and suffering. Now this is hard for many people. It's hard, but it is not impossible. It's not impossible. You just put the apostrophe between the "I" and the "M" "I'm possible." Hm? And then that \$100 can go a long, long way. Oh, yes, sir! Ain't God good? He sho is! You see. So, we are at lunchtime now?

AMRIT: We eat at 12:10 today.

GURURAJ: Oh, 12, then come on, let's talk more.

GURURAJ: So, in making choices, one must really examine oneself that what I choose, do I need it? I had one young lady helping at the office. Volunteer worker. And she was so excited, she came in one morning and says, "You know, Guruji, I picked up such a bargain this morning! There was a sale at a shop which I just passed, and they were selling two dresses for the price of one!" In other words, she got the dresses half price. Now, you know, shopkeepers are not so stupid, really. They know where their markups are. Ya. "I got them at half prices." So, I said, "Ah, they're beautiful dresses, lovely, lovely." You know, I have a very intimate, close relationship with everyone. I'm no pedestal guru. I'm with the people, of the people, for the people. They're not apart from me. I'm in them, they're in me. And so when these chelas come there, you know, at the office, they discuss anything, you know? They discuss anything with me and everything. I mean, you don't pull punches with the guru. Yes, it's a question of the Divine spark flowing between each other, and then you don't hide things, no matter what it is. Even if you go murder someone. Come to me and tell me, "Look, I've killed somebody. Now, Guruji, please, now, what must I do? And how to go about it?" Hm? Anything, anything.

So this young lady, she showed me these dresses. I said, "Ah, that's lovely. Let me see what they look like." She showed me. Beautiful! I asked her, "Did you really need them?" And, of course, everyone always needs dresses. So, I mean, they're truthful with me. She said, "I didn't really need them. I've got a lot of dresses. But they were going at half price." You see the false needs we create. So I told her that whenever you want to choose something "choose" and to "decide" is more or less similar if you want to decide, ask yourself one question: "Do I need this?" And, if you honestly can tell yourself that "I do need this," then buy it. And I know their circumstances. I know that her going to spend 40 rand or whatever the case might be is a little gap in the housekeeping, which was actually wasted. A thing worth a thousand dollars and you get it for a hundred dollars, but if you don't need it, it's not a bargain. It's a liability. Unless, of course, you're a businessman and you want to resell it for a profit. That's a different thing altogether.

So, look in our homes, for example. Look in our homes. Just look around very, very carefully. Look in our wardrobes. Look in this, look in that. How many unnecessary things are there! Just think of it sometimes. Half our houses are cluttered with totally unnecessary things. Oh, yes, it's nice to have some nice ornaments and this, that. Beautify the home, you live there. Things like that, you want things of beauty around you if you can afford it. It's good, it's good. No objection to that. But, what's happening in the world today is this. That and it's not only Americans, but everywhere in the world that they are so much in debt that they have to work three years to pay off what they owe today. And statistics has proven this here. Why? Because of creating false needs. They choose to create false needs.

Now there are some organizations that talk of "I choose to do this." Now that is good, if it is constructive. But it is not good if it is destructive to yourself and to those around you. I drive a little Ford, and I say I choose to have a Cadillac. Why? Why? Why? Firstly, do I ask myself, "Am I earning sufficiently to feed that elephant? That Cadillac?" In my little Ford I'll get 25 miles a gallon and that Cadillac will give me six miles to a gallon. You see. Self aggrandizement, boosting up one's ego, the very thing that is causing all our problems, we are feeding it. Instead of clarifying it, we are dirtying it more and more and more, so that the inner life that is there does not shine through.

Now we can't consciously control certain mental patterns. We can't do it directly. We would exercise certain disciplines which help. And there has to be discipline. But, through meditation, when this integration takes place gradually, then we will find that our needs will become less and less and less. In other words, we will not have false needs. Our choices will be right because there's greater harmony within ourselves. So, to choose is fine. But what do I choose? That is the question. That is the question. That is what requires that inner fortitude, that inner strength. And not just live up in the sky.

I know a lady in Cape Town that earns 500 rand call it \$500 a month. But she would insist in living in duplex flat which costs 250 rand. It is quite natural that she can't come out at the end of the month with 250. So she came to see me.

"Dearest Gurujji, I've got this problem. Shall I take on a spare time job?" I said, "By all means, take on a spare time job, and you can also neglect your children at the same time. Why not try removing to a cheaper flat. Hm? Because your rent should never be more than 25 percent of your income. You don't spend 50 percent of your income on rent! Twenty five percent. And statistics has proved that if you work on those principles, then you don't get into trouble." So why did she want this beautiful luxury duplex flat? So friends could come and say, "Ah, beautiful, beautiful, beautiful." So it's not only paying rent that she cannot afford, but her friends come and visit. And you know that entertainment costs money, a lot of money which she can't afford. If you can afford it, by all means. That's different. So like that the vicious circle starts. And that vicious circle could lead the person into so many wrong acts. Forces a person into so many wrong things. And then more and more and more problems begin.

So living of life and choosing things, making decisions in the right way is very important. And you don't need to be a genius for that. Just ordinary, simple, common sense, and all the happiness is there. Meditate, get together inside, and all the happiness is there. You won't get it externally. Happiness is from inside, never from outside. Happiness is not putting on a dress created by a French Christian Dior, or whatever, that costs \$5,000. That is not happiness. You can have a \$5 dress on and you'd be happy inside. The other is sham, show. If you can afford it, it's a different thing. The problem is this: People do things that they really can't afford. You see.

So to live a simple life within one's means is just common sense. It doesn't require deep philosophy. And then all our choices become right. We don't even need to choose then, we don't even need to choose. All our actions become just spontaneous. Right.

Ten past.

AMRIT: Ten and 12 seconds.

\*\*\*\*END\*\*\*\*