

[First part was recorded on 77002 on original master. But complete satsang has been re recorded on 77003 on new master]

GURURAJ: Good. I'm ready if you are. Now let's hear your questions.

CHELA: Guruji, would you talk to us about the law of grace?

GURURAJ: Could I talk to you about the?

CHELA: Law of grace.

GURURAJ: Law of grace.

AMRIT: Guruji, excuse me. We've been asked that for the tape if you would mind repeating the question into the microphone.

GURURAJ: Yes. We'll do that. Is there anything particular about the law of grace? It's a very wide ... It's a very wide subject. We can cover a whole book. Any particular aspect?

CHELA: Umm, I think I'm trying to understand the interrelationship between the law of karma and the law of grace.

GURURAJ: Good. The question is the interrelationship between the law of karma and the law of grace.

The question would be: firstly, what is grace? Grace is an indefinable quality or an indefinable quantity which can only be approximated or inferred to by the intellect. If you observe a flower growing, there are so many things that would make the flower grow. Firstly, the minerals would have to be right in the ground. It requires the proper amount of water. Proper amount of fertilization. The proper amount of air. The proper amount of sunlight. Hmm? All these factors combine to make the flower grow.

Now in the combination of the factors we do know that if there is too much water, it could kill the flower. Hmm? If there is too much sunshine, it could also kill the plant. Now there is the indefinable factor that balances out the minerals, the sunlight, the water, the fertilizer. And it is because of this factor which combines and puts things into proper proportion

that the flower grows. And that proportion is grace. Hmm? Good. So, grace is a factor that is beyond the human conception of the mind. It is a factor that can not be analyzed, but it can be experienced.

Now the way to draw grace to ourselves, we have to use the law of karma. Now grace is forever there; grace is existent as the air around us is existent. But we have to do the breathing. Hmm? If we don't breathe, we don't benefit from the air around us. Now when it comes to karma, it is a law that does not stand alone. It is a law that is combined to the theory of reincarnation. Now reincarnation is something that one cannot conclusively prove or find conclusive proof as far as reincarnation is concerned. If you do not believe in reincarnation, it is not absolutely necessary. But we know that in this eternity of existence, in this vast continuum right from the beginning of creation or from the Big Bang where atomic particles were sent forth, it would require millions and millions and billions of years for that force to expire. Hmm? Now with our view the only thing we see is this very small fraction of a lifetime of three score years and ten. It's a very small fraction situated between the start and the end in this continuum.

If we say start and end, that too would be contradictory. But we can use start and end in a relative sense because the world itself, or the universe, is governed by cycles. One cycle ends and another cycle begins, and therefore, in this continuum there are so many cycles one after the other. Fine. Now as there are so many cycles so there are just as many opportunities for that primal atom or that primal sub atomic matter to develop. As it develops, it has the ability of replicating itself. And in the replication and with the ability of combining itself to other elements in the universe, various forms of life is produced. Now the basis of the atomic structure would naturally be mineral, but it does not remain mineral only. With the combination of other factors, the mineral evolves to plant. Hmm? From plant it evolves further to the animal stage, and from the animal stage it evolves to the stage of man. Hmm? Good. Now in the development of all these various stages, the law of grace works automatically. The law of grace works automatically leading that primal atom through these various stages. And that is the work of the law of grace. The law of grace is a guiding factor right from the highest evolved human being to the minutest sub atomic particle.

So we measure life only with the seventy years that we live. Now one could say as far as reincarnation is concerned that why should one person be born in happy circumstances, another in unhappy circumstances, one person born unhealthy while another person is born very healthy, one person born rich, another born poor. Now if we regard divinity or the law of grace to be just, then why all this injustice? So it is assumed and put forth by ancient philosophers that we are the sum total or the sum totality of all our previous existences. And whatever action we perform or have performed in past lives, we are the results of it.

So in order to improve the quality of life, we do, as we said last night, very consciously make an effort to live a better life. And spiritual practices do give us the strength for right thought and right action. Good. Now when right thought and right

action is combined, the quality of life improves, and as the quality of life improves, we become more receptive to what we call the law of grace. Now if you want to go from here to New York, the only thing you would do is buy a ticket, go to the airport, and you sit in the plane. That's all you do. The plane flies you over. Hmm? It is said in most scriptures that you take one step towards me, and I take ten steps towards you. That is grace. Hmm? That is the power. But we have to create the field, the magnetic field, to draw upon that grace.

Now when we are living in misery, for example, or in sorrow, the first thing that one has to accept is this: that I am what I am because of myself. Nothing in this universe has been unjust to me. My present position is what I have created. And that is why people say that man is a master of his destiny. Hmm? Good. So we are what we are today because of the various lifetimes we have lived and the actions and the thoughts the actions we performed and the thoughts we had thought had been the factor to bring about the totality of what we are today. Now if we are unhappy and 99.999% of the world's population is unhappy. The only time when a person can find total happiness is when one reaches self enlightenment, when one reaches that supreme self integration. Self integration is self realization. Self realization is God realization. And it is only in that area where a person would find absolute bliss and become one with the law of grace. So now our job in this lifetime is if we want to become happier and everyone wants to become happier our job in this lifetime is to regulate our karma in such a manner that the law of grace descends upon us. Hmm? It's an infallible law, and it is there for everyone to partake of.

But what do most human beings do? They live beside a river and die of thirst. Hmm? We live beside a river, but we die of thirst. So therefore, spiritual teachers emphasize this factor over and over again: that people are householders. They are not ascetics where one would live, would go and live in a cave. The temperament, our temperament as householders, is to live in this life and in our environment and enjoy the environment! Hmm? There is nothing in the environment which is against us. There is no form of negativity that can afflict us if we only acquire some strength. And spiritual practices do give us the strength to face these problems.

There is one stanza which I love very, very much, and I have repeated it over and over again:

Two men behind prison bars,
One saw mud, the other saw stars.

Now here two people are in the exact same circumstance. They are both behind the prison bars. Yet one could only see gloom while the other sees glory. Hmm? The reason for that being, we could say in simple terms, mental attitude. But now what is the factor that governs one's mental attitude? Why does one see gloom, and the other one see glory? It is

because of one's karma. Good. Now if we consciously with effort do right thinking and right action, then automatically our minds develop that positive attitude. For example, here if a fire cracker goes off, some of you might jump through the ceiling. I would sit here and a whole mountain could blow up, and I would not bash an eyelid. Because what is there that will happen?! What could really happen? Hmm? What could really happen? Nothing at all. We attach so much importance to this little me, to this little embodied being, that everything else is forgotten. Man lives only with his body and mind and forgets that spiritual essence within himself which in reality propels the mind and body. But man believes that it is just my body and mind that makes the world go round. But it is not so. Once one is devoid of the spirit which one could never be if one denies the spiritual quality within man, or the grace within man, then things can only become miserable.

Now the difference here is not only to live in that spiritual life, but to live a relative life to its fullest value. And the way to live the relative life to its fullest value would be to infuse the spiritual quality within us in every action, in every form of relativity. Now there are teachers that would say the whole world is nothing but a dream, and it is unreal. Only the spiritual self is real. And this conception has done more harm than good where the development of the world or a particular country or a particular person has gone back and back and back and back. No progress has been made. So here we're living in this relative world, and we make the best of relativity. Hmm? If you are earning a thousand dollars a month, I say make effort and earn fifteen hundred. If you're making fifteen hundred a month, I would say make effort and earn two thousand. Hmm? It is your right to enjoy. It is your right to enjoy whatever is desired by you. But behind that desire the underlying factor has to be moral and ethical. And once we introduce the morality and ethics in all our actions, then law of grace comes running to us. We don't need to go and chase grace. Grace chases us. She's a nice girl. Yes. So what we do is not hanker after grace. We have it in our minds. We have it in our minds. That subtle sound of the vibrating gong in our meditation can be equated with that grace. That reverberating sound is always there. Always there. And yet our minds are filled with thoughts. One thought comes and the other thought goes, comes and goes. Yet behind all that there is that stable factor of the reverberating sound. And in our case, grace is always there. So if we improve the relative self, we draw upon the law of grace. And the law of grace permeates every thought, word and deed; but we have to allow it to permeate. And when that happens, then everything becomes joyful. You look at this flower now. It is beautiful. After a few months of proper spiritual practices, proper leadership, proper guidance, and regularity of spiritual practices, we look at this flower again, and this flower will look much more beautiful because our perception has increased. Hmm? With the increase of perception that quality of love has increased. And the man that loves, really loves, can do no harm. Hmm?

We only think we love. Hmm? And we only think we think. Do we really think? We are creatures of habit, but those habits that formulate our lives can be changed because in the first place we created those patterns. And it is up to us to alter those patterns. If we till the ground, then the flower will grow beautifully. By tilling the ground we will be creating the proper conditions for the law of grace to descend.

Now where it comes to karma, many people feel very guilty. That is the greatest sickness in the world today is the sense of guilt. The greatest sickness. Because of that sense of guilt, our progress is stopped. We keep on saying, "I'm a sinner. I'm a sinner. I'm a sinner." Hmm? Now if you keep on saying that, you would become a sinner. Yes. Because you are affirming that all the time in your mind. If you say I'm weak, I'm weak, I'm weak or I'm sick, I'm sick, I'm sick, you will become sick.

If you would like to try an experiment with a friend ... Don't do it, but I'm just suggesting it. Right. Get four friends together. And you want to play the fool with another friend, a fifth one. Good. So you plan it. Now John meets this friend, Jack, in the morning and says, "Oh, what's wrong with you? You look terrible." Hmm? Jack starts thinking a bit, "Oh, John says that. I'm ok." Jill comes along a few hours later and says, "Jack, what's wrong? Terrible! Did you have a whole night out or something? Have you got a bad cold or have the flu?" Joan comes along a few hours later and says something similar. "Jack, you'd better go and see a doctor." Hmm? And then Joe in the evening comes along and says, "Jack, you'd better go to bed right away!" And an hour or two later, Jack is going to go to bed feeling sick like a dog. Yes. You see how susceptible the human mind is to these various suggestions given off? Now you can give those suggestions to yourself by saying I'm weak, I'm weak, I'm weak. You become weaker. But affirm more positively! Say, "I am strong! I am strong." Hmm? The real I that is within me is divine, and what can effect divinity? If we go through life with that thought that I am strong, you will overcome all the weaknesses. If we want to get rid of darkness, we don't analyze darkness. We switch on the light. That analysis, those feelings of guilt that I was nasty to Auntie Matilda two years ago and poor Auntie Matilda passed away and I'm feeling so guilty about it. Auntie Matilda might be waltzing away somewhere up there. Hmm? And she could be very happy. And your guilt is not going to help. It is only damaging to yourself.

So we start off with that positive affirmation that essentially I am divine, and although I see these clouds, they will surely blow away and the sun, the sun of divinity will shine in its full glory. Now, we start off altering our total mental attitude in that manner. Now when the mental attitudes are altered and spiritual practices help one altering that, gaining beautiful inner experiences when we start altering that, then our thought assumes a better quality. And when our thought assumes a better quality, our actions also become better. Our actions become better.

Most people in the world today, everything they do they have to do it with thought and deliberation. Hmm? Now that is not necessary. That is living an unnatural life. Sometimes it is expedient by all means. But we have to bring our lives to such a stage where every action becomes spontaneously good. Hmm? Where every action becomes spontaneously good. And that is how we alter the course of karma.

Now because of the happenings of our past lives we get born into this life with certain tendencies. Now those tendencies could be called "divine plan." Divine plan is there that gives you certain tendencies. If you proceed through this road, you will reach San Francisco. Fine. That tendency is there. If you proceed through this road, you will reach Los Angeles. That tendency is there. But with that tendency, which is divine will, man also has free will. Hmm? Man also has free will. Now if he wants to reach Los Angeles, for example, which is within the scope or framework of the pattern that we have set for ourselves, free will can tell us, "Shall I go there by motor car or by train or by bus or by donkey cart?" Hmm? That is where free will comes into play.

And we can expedite this journey. We can reach home faster. We can reach the goal quicker by proper spiritual practices and right thought and right action. Now right thought and right action has to be cultivated. Most people are living in a rut. If you go to the back woods of India, those Indian villages, you have roads that are grooved. Those oxen carts going on the path over and over again form grooves. Fine. Now in those grooves, when a driver wants to go somewhere with his cart, he can fall asleep, and the cart will just keep on going. And the ox will just keep taking it because of the grooves. And that is how our lives are. What we need is to put a little boulder or stone in the groove. So when the cart comes along and the wheel bumps against the stone, the driver wakes up. The driver wakes up. Hmm? That's what we need. Awakening. Awakening to these supreme factors of life. And they are not impossible. To find happiness is the simplest thing. Oh, yes. It's the simplest thing in life. Hmm? It is so simple to be happy, but so difficult to be simple. So simple to be happy, but so difficult to be simple. Now when we bring upon ourselves this simplicity and through spiritual practices it just comes; it just dawns the simplicity dawns, and simplicity is another name for grace.

Grace is always simple. It is our cunning minds that make things complex. We make things complex. We add on complexities to a life that could be so beautifully, spontaneously simple. Hmm? We make it complex. In everything we do, in everything we do, we're always thinking, we're always thinking of all the negative things that could happen to us. Always thinking of the negative things that could happen next week or next month or next year. You might have a beautiful job today, but even while doing your job, you're thinking, "Oh, what shall I do if I get the sack next month?" Hmm? Why? Why? This little story which is quite amusing that a woman heard that the world was coming to an end in

two million years time, and she committed suicide. What has two million years hence to do with you now? So people either live in the past, or they live in the future. But never in the moment. And if we live in the past, grace closes her door to us. If we live in the future, grace closes her door to us also because the law of grace is not interested in the past or the future! The past is past, and the future will still come. It might never come in this little lifetime. We don't know what is going to happen tomorrow. But if we think only of the present moment, if we live in the present, then grace just dawns upon us. Hmm? Grace is supportive to the present. Tomorrow looks after itself. Always. Hmm? Always. We measure things in a linear fashion from A to Z. Linear fashion? A horizontal fashion. Never in the vertical fashion. Now it is at the crossroads of the horizontal and the vertical, at the cross where the two points meet, that is the present. And when we are in the present, we can look up. When we are in the past, we can only look horizontally forward. And if we live in the future, we can only look horizontally backward, and we miss the point of the present. Hmm? And the present is so beautiful. The present is so beautiful. It is all these little presents, all these little present moments that make up the entirety. Like for example, a movie, a film, it is made up of little frames. It is because of the projector, the machine and the flywheel that's in this machine that makes it look a continuous run on the screen, a continuous moment. But in reality on the film these are just all a series of squares, a series of frames. Now if we can live a frame at a time, if we can live a frame at a time, continuity looks after itself. Hmm? Continuity looks after itself. And that is what grace demands of us. That beautiful girl, Grace, demands this of us that we live in the present. Now as we said before, the tendency that we have brought with us can be changed. Can be changed. And man is not born to suffer. What really brings suffering is our deeds, our actions, our thoughts. And if we can consciously alter them, then there is always a silver lining behind every cloud. So we try and see the glory and not the gloom, for grace lies in the glory. Hmm? And rat race in the gloom. Yes, that is what happens.

So the law of grace is forever there like the air around us. And if we become receptive through unfoldment of the heart, expansion of the heart, and greater expansion or awareness of the mind, then it is there. It is there. It is like going to a well. You go there with a thimble, you get a thimbleful, as Gita says. Hmm? And if you go to the well with a big bucket, you get a big bucketful. It is entirely up to us. And if we do our practices regularly and properly, then we make ourselves conducive to the law of grace, and she comes running to us. OK. Fine. Next.

CHELA: Can you explain the Akashic Record?

GURURAJ: Oh, you've been reading Lobsang Rampa. Good. We'll cover that. You were going to ask? We'll cover a few questions together.

CHELA: Yes. First of all a comment. A play on words. Only in the present do you get the presents. But is there some place on the path between say where you are and the stage of enlightenment or self realization where your actions become selfless but there is still the motivation to act?

GURURAJ: Hmm! You've been reading the Gita. Beautiful. There was a question over there?

CHELA: It might not be related, but I'm interested in knowing what is the relationship of food in regard to spiritual growth.

GURURAJ: Uhhuh! Good.

Now when it comes to Akashic Records, Akashic Records really means the sum totality of the emanations of the universe. Now by emanations what we mean is all the thoughts, all the actions, all the ramblings on that occurs in the universe creates a certain impression. Hmm? It creates a certain impression on a universal mind.

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...subtler level. And at that subtler level it picks up thoughts that had been thought before. The same thing with a composer. He would pick up the thought, or the music of the spheres, that is forever there. So it is like a transmitting station and a radio. The transmitting station is forever transmitting. Even in this room here there are sound waves, broadcasts, going on from hundreds of different stations. And if we have our radio and tune it on the right meter, then we pick up the broadcast. So, in this universe everything is existent all the time. Therefore the saying that there's nothing new under the sun. So if we tune ourselves in whatever sphere we want to we can pick up whatever we want to pick up. And that is another way of saying we pick up from the Akashic Records. Because nothing is ever destroyed. Nothing in this universe is ever destroyed. We cannot add on one ounce of energy to the universe, and we cannot subtract a single ounce of energy from the universe either. So the whole process there would be tuning oneself, tuning oneself to the thoughts that are floating. Now thoughts, as I said yesterday, I think, thoughts are things. And every thought that we think today is going to exist forever. It is going to exist forever. And according to karma, according to karma, thoughts have a habit of boomeranging. They rebound. We send forth negative thoughts, they rebound on us and deflect again, but it does not lose its eternal value. It forever remains in the universe. And of course, the same thing applies to good

thoughts. So that is what is actually meant by the Akashic Record. That every thought that had been thought and every happening in the universe could never be destroyed, and it is existing. The Akashic Record is not some book somewhere up in the skies where things are written down. Things are just existing, and we can draw on any of those forces that went before us.

CHELA: Well, do we each have our own record? If so, when did that start? Did it start with primal ...? It goes back to the time....

GURURAJ: Explosion. Yes, yes, yes! We said a little time ago that man is the sum totality of all his past existences. Now in our minds we have something called a memory. That extent of that memory is as vast as the universe. The mind of man is as vast as the universe. So therefore, in this memory box within us is contained every action in impression form, every action, every thought of ours of all lives past. And there are people, there are people who can go back into their past lives. There are such people. So, Akashic Record or samskaras or the totality of our being, these are various labels for the same thing. And man contains within himself all the memories, all the samskaras of all past existences. Definitely so. Definitely so.

CHELA: Then there is a definite thread which carries on individuality ...?

GURURAJ: Yes. Then there is a definite dread ...

CHELA: Continuing thread, thread!

GURURAJ: Oh, thread! I thought you said dread. Yes, there is a continuing thread, there is a continuing thread that carries on. Oh, that is very, very true, or else we would not be what we are today. It is because of this continuing thread. Now this thread is in the form of a subtle body. Man has his gross physical body and within him is contained a subtle body. This subtle body, or [sukshimshamira?], as we would say in Sanskrit, contains all those impressions. All those impressions not only of this life, but all the lives we have lived. Hmm? Now, the process in spiritual unfoldment would be to annihilate all those impressions, to annihilate all those impressions, good or bad. We have to go beyond the law of opposites. Hmm?

There is a lovely story about Milarepa when he says that, "As a young man, I did everything bad. Hmm? When I grew older and got some sense, I did everything good. Hmm? But now I've reached the stage where I do neither good and neither bad." Hmm? That means the man has transcended or gone beyond the law of opposites. Now opposites have to be in this relative field. This relative world can not exist without opposites. Light, darkness; heat, cold; black, white. It has to be there forever. But they are two ends of the same stick, and what we are trying to do is find the center. Hmm? We are either existing on the one end or the other end, and in spiritual progress what we are trying to do is to reach the center. Now, when you are in the center, then you are well balanced. As long as man remains an embodied being, he is subjected to the law of opposites, but yet being an embodied being he can be unaffected by the opposites. Hmm? He can perform his karma. Because good karma, too, can be binding. It can be binding. And good karma would have its effects in a worldly life which could be very pleasant. But then again bad karma, the effects could be very unpleasant. But the self realized man is the man who has gone beyond good and bad. Hmm? To him the opposites don't exist any more. The duality ceases. And oneness dawns. He has found the underlying factor of unity even in diversity. So that is the aim and goal, and that is how one, though having desire to live in this world and performing his karma, could be unaffected by his karma.

During chanting, while you were chanting this morning, many thoughts went through your minds while you were doing the chant. But having the presence of the chant as the underlying factor, the thoughts that you were thinking cannot create an impression on the mind. And the impressions are what we call samskaras. When the mind gathers impressions, then the impressions have to be worked out, and the impression, the action of the impression, must have a reaction. Every cause must have its effect. This was the purpose of the chant, to show you, to show you that although the mind is filled with the thoughts, the underlying factor of grace ... The chant we did, the law that is beyond karma is forever eternally there while the mind is changing all the time. While you are chanting, some of you might have been thinking of what they are going to cook for lunch. Hmm? Or you might be thinking of your home that has the neighbor fed the dog or watered the plants. Hmm? Yes, that is how the mind works. Let the mind work in whichever way it wants to. Let the mind work. But once one finds stability within oneself, as you have mentioned, then we go beyond the law of karma too. Then we would find as the Gita would say, that in every action there is inaction and in inaction there is action.

So we don't run away from our responsibilities. We don't run away from our responsibilities. We get merged away in the action, and yet we don't allow the action to affect us. Hmm? Then all the actions and all the thoughts would just be superficial like the waves on the ocean. The waves on the ocean does not affect the calmness beneath. Beneath the ocean is calm, and it forever remains calm. All this turbulence is just surface, superficial. And that is what we have to go beyond, this superficiality of life. And superficiality of life comes about, as I've said before, because the emphasis that we

put on is the small, little superficial self and not the deep, vast calm that is really us. So here is a change of emphasis that is required. The change of emphasis, and that can be done. It is not impossible. Man is potentially divine. It is this divinity that he has to express.

Let us learn from the birds and the bees and the flowers. How wonderfully they express their divinity! [Chela weeping in background.] I'll get everyone crying just now. It has happened in many, many talks. Are we less than this flower that expresses itself in such beauty? And yet we are thinking human beings. The only difference between man and animal is his ability to think. Hmm? But we use that God given gift of thinking negatively. What we have to do is take a hundred and eighty degree turn, and we do not require any extra energy for that. It is the same energy. The same energy. It just has to change direction. And let that direction be upwards. By upward we always symbolize progress to be upward although it is everywhere. Just for the sake of language that we say upward. It is just turning the tendency, using the cunning little mind to overcome the mind. That is what we want to do: to use the same cunning mind to overcome the mind.

You give a sharp blade to a teddy boy.... What do you call them here? To a loafer. He will go and kill someone. Give that same sharp blade to a surgeon, and he will save someone's life with an operation. The same sharp blade. So in our lives we do not need extra energy. We use the same God given gift to use in a proper manner.

And how do we use it in a proper manner? How can we be guided? Hmm? It is by doing our practices regularly! Doing our practices so that a greater integration takes place within us, and with that strength we can alter the course of our lives. If I can be entirely joyous, happy and blissful and would never allow anything to affect me, then you can do it too. I am just as human as you are. None better. None better. Just as human. When I am thirsty, I drink water. When I am hungry, I eat food. And I also go to the loo. Yes, yes, yes. That is the secret of life. That is the secret of happiness. Hmm? Just a slight little turn, and then we would really appreciate these beautiful flowers, these beautiful faces. Look into your neighbor's eyes, and what would you see? A divine spark that shines, shines, shines. Hmm? Then how can you help not loving? Then you love. Because once having that harmony and integration within ourselves, we are forced to express it, and we only can express it by love. For the value of anything lies in its expression. That is why people say God created the universe to express himself. That's why they say that.

So we gain these qualities and believe you me, it is not difficult. There is no saint that had no past, and there is no sinner that has no future. Being embodied human beings, there has been a past. Perhaps not in this lifetime. Perhaps in other lifetimes. I, I could have been a thief, a murderer, a rapist in other lifetimes. Hmm? To reach this stage. So every sinner has a past. Now if one man can do it, everyone can do it. And every sinner has a future, so there is no hope lost. And as we do our practices you will find and this you can take it as a surety, a guarantee the inner self will unfold, and the law of

grace will just descend because we, very consciously, have made some effort, and there is no effort that goes unrewarded. Oh, yes. There is no effort that goes unrewarded. That is the law of karma. Whatever you sow, that shall you reap. That is true. True, true, true. No denial of that fact.
Good. Let's talk about food. Anybody hungry? How does food affect life? That was your question.

CHELA: In spiritual growth, yes.

GURURAJ: In spiritual growth, yes. Now in our foundation we do not insist on anything. There are other movements in the world that say before you can start doing our meditations, you must become a vegetarian or you must do this or you must do that. We do not say that. Now, many people do believe.... Look, I am a very strict vegetarian, but that is my personal angle. And people do believe that man is not made to eat flesh. His whole structure of the jaw, et cetera is not to chew flesh. Someone was telling me that she went to visit an abattoir. Now in this abattoir where animals are slaughtered, fine, she looked at the faces of those poor sheep. And she tells me that on their faces there was such a fear because animals feel instinctively that my end is near. They feel instinctively that. And there was such a fear on the faces of these poor, dumb creatures. Now with this fear that has been created we know that extra adrenaline is injected into the body. Plus there are so many other secretions going into the body before the animal is killed. And these substances could be poisonous, poisonous in the sense that it won't kill you right away, but it has some little effect upon the human system. So if there is a choice, if there is a choice between purer food, or rather subtler food, I personally would choose the subtler food than grosser food. Oh yes, I personally would choose the subtler food. They do say that eating certain kinds of foods has a tamasic effect on our minds. It leads the mind more towards its darker aspects rather than its lighter aspects. They do say that.

Now in our foundation we do not insist upon anyone becoming a vegetarian, but what I have found through all our thousands of meditators throughout the world is that when they start practicing, doing their practices, then very automatically, spontaneously, their desire for grosser things becomes less and less and less. Because, with meditational practices, our system becomes more and more refined. Now when our system becomes more and more refined, we require more and more refined foods. More purer and purer foods. But that is nothing to worry about. If a person does eat meat, that does not mean your spiritual progress is going to be blocked. No. I have been myself in ashrams in India where they do serve fish and eggs and things like that. I have seen that. So it does not deter one from one's spiritual progress. But by eating more refined food, one's spiritual progress can, to some measure, be expedited. Can be expedited.

Twelve. Shall we break for lunch? Good.

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