

Gururaj. But I personally have difficulty with it, the eyelashes stick. Good, fine. Shall we start off with questions?

Questioner. Is enlightenment catching? For instance, if a member of a group becomes enlightened, are other members of that group likely to be encouraged along the way?

Gururaj. Would be encouraged, yes. Now if one person is enlightened, it does not mean that the people he associates with, will automatically become enlightened. Everyone as I said, has to walk with his own feet, but there is a great force released by an enlightened man. This force brings peace to the hearts and minds of men. That is why it is always recommended in the Scriptures to be in the company of holy people. Now holy people are not found in supermarkets. Fine. And if we are fortunate enough to be in the company of such a person we indeed are fortunate, fortunate because everything in this universe has a radiation, an emanation. This chair is emanating certain vibrations. Everything you see around you is emanating vibrations including yourself.

Now, there is a difference in quality in the vibrations an enlightened man emanates from himself. So what happens is this, that you are bathed in the emanation of the enlightened man whose emanations are so powerful. So that is why in his company you would feel at peace, at ease, you'd feel a flow of love. You'd feel at times at-one-ment, in the company of such a person. Now this in Sanskrit is called Dharshan. To have the Dharshan of a holy person is a great blessing because you are bathed in the light he emanates. Now all people are not given the mental or psychic ability to see that emanation or to see that light but yet it will and it must and it does have a definite effect. That is why people coming to Courses that are conducted by enlightened people; normally feel a sense of upliftment within themselves. This is the purpose of Dharshan or to be in the company of a holy person. Now these emanations are proved everyday. Sometimes you might walk into a home and you feel the vibrations of such a nature that you try and leave as soon as you can. There are times when a company of people are sitting and they are all so gloomy and just one person walks in and he does not even say a word and the whole company is lightened up. So there is emanation and this definitely has an effect.

Now the more powerful the emanation, the more subtler it is and being more subtler, it penetrates far deeper than the layers of the body and the minds of the people that are around. For example, the greatest sermons Buddha gave was in total silence. His pupils used to sit around him and he used to sit there just not saying a word. And whatever questions they had in their minds becomes automatically resolved, some answer just flashes in their minds. In our movement too we have similar experiences where people write and say 'I have just posted a letter to you two days ago and I am sure it has not reached you yet, but the problem I had has been solved or resolved'. So this is the spiritual force that is forever in

existence. The spiritual force is in existence like electricity is in water but the electricity in the water has to be harnessed through a generator. So that is the role of the spiritual teacher the guru to be the generator and capture the electricity from the hydro, from the water, from the plant and transmit it to others - half way station, generator.

Now that happens. So the Scriptures do recommend that in the absence of such holy people, as I said you don't find them everywhere all the time, so what do we resort to? We resort to the Scriptures of the world and when a true Master speaks a word which could be heard through tapes for example or read in books, those words are alive. You have had the experience of reading a book and the words become alive to you, it touches your mind, it touches your heart that here is some truth and I do not only understand that truth with the intellect but I feel that truth. To understand a truth by the intellect, any intelligent person can do but to feel the truth requires a greater depth. And when one starts feeling truth, then one starts realising the truth. There is a great difference in feeling and realising. One could feel something but to realise something is to assimilate something. To assimilate the truth means that it would permeate every cell of our body and as it permeates every cell of our body and our mind, it becomes a living truth. So truth can be dead to us if we don't develop the capacity to accept it or receive it. That is why the Bible says 'Only those that want to hear will hear. Only those that want to see, will see'. There is great truth in that. It has very deep meaning.

So when truth becomes assimilated then the value of truth is really known and acting upon the principles of that truth which has now been assimilated, how would man function? In what different way would he function? A great difference takes place. There is a lovely Zen story that says, first I used to draw water and chop wood. Now I am enlightened and I draw water and chop wood. Do you see? Same, superficially the same, but before when I used to draw water and chop wood, it used to be a chore, work, with all the 'erk' in the work. Ah, but after enlightenment it becomes a joy, for the very drawing of the water from the well and chopping of the wood, becomes a joy an experience in itself where you are identified with the pail, with the rope, with the well, with the water. And as you are chopping the wood, you become the axe you become the wood. So, you are permeated with that joy and that joy is forever throughout of the universe all the time, all the time from the enlightened man and yet you'd seem totally ordinary, more ordinary than ordinary. That is the mark of the enlightened man.

Many great men have sat with Kings and the greatest Masters, living Masters of the world and what happens to them, they do not develop arrogance. They are too proud to become arrogant which is another word for being humble, accessible, loving and loveable. Those, that is the mark of the enlightened man where he is totally integrated within himself that there exists no difference between interior and exterior. You see. That is how such a man functions. So

when he functions in that manner, then what he emanates by-passes the thinking mind, by-passes the body and the spiritual force just wells up like a spring, forever giving fresh water to the thirsty, the really thirsty. And it is like a desert, going through a desert with this deep thirst and you come upon an oasis. You will never, ever taste water tasting better than that. So, so to be in the company of an enlightened man there has to be some preparation on your part, not that it is not going to benefit you but if the preparation is there on your part, then you will feel this emanation consciously. So your mind develops an understanding to a certain extent and it co-operates, holds hands with the heart. So here a beautiful marriage takes place between mind and heart, eternal matrimony. You see.

So the seed can be very powerful but if the ground is not well tilled, if the ground is barren, the seed does not grow. The ground has to be ploughed and the seed has to be good. Then the plant grows but the enlightened man does not care about that. You know the Biblical saying where it says that you go on planting, some seeds might fall on barren ground, some on fertile ground where it will grow, some on rocks where the birds of the air will pick it - those are not the exact words but that is the gist behind what the Scriptures say. So therefore, enlightened persons, they do not care will the seed grow or not. Like the gardener, he goes on sowing and sowing and sowing. He does not care and yet he cares so much, for the one sheep that strayed away from the flock has to be brought back, for, not the good of the Master but for the good of the sheep, because he loves so much, so much kindness so much compassion that he would go out of his way seemingly so. Because really the Master goes nowhere, he is always there, even in the lost sheep. Because if he was not even in the lost sheep, that sheep would never return. You see the force of attraction.

So to be in the company of a holy person has its benefits and it is dependent very much upon the people to receive what they can in smaller or greater measure. And so life goes on and on and on. Many people prefer the method of trial and error, experimentation and many people would go to the Doctor. There could be a whole row of medicine bottles on the shelf and some would want to try one bottle after the other, rather than going to the specialist who would say 'Take this medicine'. So that is what is meant by the shortest route to enlightenment as well instead of the trial and error method. And that is why all the Scriptures point out to the way and the way is to live this life and that is the truth. So this can be said over and over and over again and how far this could sink in is very dependent on the person himself. I said the other day that even if Christ should walk down the streets of some country, perhaps he might be arrested for vagrancy. You see. You might pass an enlightened man and not know because the perception is yours. The perception is entirely yours. And through spiritual and meditational practices, the perception widens, greater awareness dawns and you come to those cognitions and recognitions of what really is. And when you find that 'is-ness', then you know what life is all about.

Now is it given to all to judge the enlightened man? Ramakrishna was seen one day sitting down with a dog, some food had been put out for the dog and he sat down enjoying the dog's food with the dog. Now, if a psychiatrist would pass there - with respects to my dear psychiatric friends here - he would say "This man is crazy". But at the level of Ramakrishna, he has identified himself so much with the dog; he has seen that if you spell the word dog backwards, it means God. You see. So Ramakrishna saw the Divinity in the dog himself, 'So, I that have known Divinity, why should I not dine with Divinity?' You see. And not only dining with Divinity but the food too is Divine, the container too is Divine. I was speaking to some scientists at a conference and I told them that 'You will never ever be able to prove this subtle energy which we for the lack of language - language is limited - you would never ever be able to prove Divinity. You will never capture it in a test-tube because the test-tube Divine itself too'. So what is capturing what? Who is capturing who? Who knows who?

Now these realisations dawn in the company of holy people. That is why it has been an Eastern tradition of the seeker, the seeker of the spiritual path, to go and spend time with the Master. They'd go and spend a month, two months, three months, they would. For so much is gained even in silence, for what are we really trying to find, is silence, to get away from this chattering mind that goes on and on and on. Do you see? So that is what we seek and that is the balm and the solace that the true guru provides. He shows the way, and he shows how to walk by various techniques that are needed by the person concerned. But as your question goes, that the people that are close to an enlightened man does not necessarily need to be enlightened, they don't automatically become enlightened. They might be people that are, that have come with a big burden on their backs, burden of samskaras, burden of impressions and as they walk on the path sincerely, you know the guru follows behind. These gurus are funny people; they're clever, very clever, shrewd also sometimes and then when they see that this student is carrying this burden, the guru goes behind slowly with a sharp nail, pierces the bag. And as the pupil walks on, all the karmas are dropping away from that bag on the shoulder. And when he reaches the goal, there is no bag left anymore, no burden left anymore and he wonders how did this happen. Yeah, you see. You see the awakening that takes place. The awakening takes place when this karmic burden is dissolved.

Now, one can find this on one's own. There are very few that could, perhaps one in ten million could find the way for himself. Lots of books can teach, yes, but the books can not impart that spiritual spark that is necessary. So that is why, that is why, from time to time great Masters come and lesser teachers are also there. You have kindergarten teachers, primary school teachers, high school teachers, university teachers. And people would approach teachers according to their needs which is right, which is right and which I personally encourage very much. If a child is in

kindergarten, it's no use him going to a university professor, let him go to the kindergarten teacher. So all these people enlightened or nearly enlightened or supposedly enlightened, there's your majority. If they could be helpful, they could give you some understanding by all means, by all means and as some realisation dawns and as one progresses, you move on. Like I have from guru to guru to guru, until I met Swami Pavitranandaji. But all those gurus that I met, had been of some help to me. I have learnt from them to bring me to a stage where I could find that 'at-one-ment' with Pavitranandaji. Do you see? Nothing is to be discarded, everything is useful. The child that is in Matric should never forget his kindergarten teacher or his standard one, standard two, standard three teacher. No because without that basis, the Matric teacher can do nothing for you.

Now here is one advantage that through these various lifetimes that we have lived, we have gained many, many experiences and some are fortunate enough to go to the highest teacher and will understand his teachings because the preparation through this whole evolutionary scale, evolutionary range you have been preparing yourself all the time. I was last week at Swami Satchitananda's Ashram in America, Monroe, some place like that, Pomfrit, I was at his Ashram and he asked me 'Would you please give a Satsang?' So I spoke to his pupils, his students on the guru-chela relationship and what enlightenment is all about. That was the question asked me, something similar to what you have said. So I told them if you cannot become one with your guru, how are you going to become one with the universe that you know nothing about? At least your guru is something or someone tangible. Do you see? Do you see the importance in being in the company of a guru who should be an enlightened man, otherwise they're bogus? Yes. They lighten your pockets, that's all they do. Yes. I was terribly shocked when I saw those majestic palaces and their lifestyles, I was terribly shocked.

Nevertheless, they too are doing something and nothing is to be condemned, nothing is to be condemned. Some people are gaining some benefit. Then I met another guru in America that you have to go to him and we do believe in love and devotion, as friends would have love and devotion to each other, to one's teacher, to one's parents, but this guru demands total worship. And what he does is, you have to, he'll sit down like this and you have got to prostrate yourself and he bops you on the head with a bunch of feathers. (General laughter) Yeah, yeah. Enlightenment! Shame. Yes. Sometimes I was wondering while watching all this going on that why didn't he use a club - at least the people will see some lights. (Gururaj laughs) Now I don't say this critically, (General laughter) I do not believe in destructive criticism, constructive criticism. So when I spent some time with this guru, I told him what I thought. I don't pull punches, especially where thousands of people are involved, I don't. I said "What is all this? What is all this?" And you know the explanation he gave me was this. He says that "These peacock feathers are holy". I said "Oh!" He says even Krishna used to wear a peacock feather in his - what do you call that thing - crown. I said, "Is this the same peacock feather?" (Gururaj

laughs) You see, so like that, like that, things go on and on and if you are fortunate enough to be in the company of a truly enlightened man, it is a great blessing. It is a great, great blessing. I have received those blessings and I know the value of those blessings. Good.

So if we can't be in the company of such a man, we try and read not novels, try and read good books. And if you have to go to the cinema, why not, nothing wrong, see something worthwhile, see something that has some moral value that helps us. I was going down Forty Second Street in New York and the titles - oh Cor Blimey! (General laughter) Hah! - the titles, so I asked my companion that was taking me around "Where have you brought me? You're supposed to show me the heavenly part, you've brought me to hell!" You see. So self-betterment is very, very important, then only can we gain the maximum from the company of the enlightened man. Now the emanations that the enlightened man radiates are far extending. His emanations extend to the extent of the universe, oh yes, but you have to tune in. And once you have tuned in, the link that is formed can never be broken, can never be broken.

I was once, I don't know if I have told you this story, I was once in Los Angeles and there was an Ashram of Yogananda, the man who wrote the 'Autobiography of a Yogi'. And so, we met a beautiful man there, he was Swiss and he used to look after the lovely gardens that were there. So we were talking, talking and he told us a lovely story where when he started on the spiritual path he went to a guru. So this guru told him "Why do you come to me, you have a guru". This was an elderly man. He was a pupil of Yogananda. So this man said "But my guru is dead." So the reply from this other guru was this "That no, you are dead. Your guru never dies". You see. So in the company of an enlightened man, the spark that is lit is lit for ever, pushing you on and on and on and on until the goal is reached, until you have found yourself, until all questions cease, until no answers are necessary and you just know. And all your perceptions then start becoming direct perceptions. Then you do not need a media to listen to all the broadcasts going on here in this very room from so many, many countries - we need a radio and we need to tune the radio to pick up France or Italy or Spain or Denmark. But at that stage when the spark is really lit, you don't need the radio any more. You hear that celestial music all the time of millions in the chorus. Ah, what Divine ecstasy you'd experience then but you have to start where you are. You have to have that openness of mind and heart for which our practices are specially designed, so that you can receive the power of grace which is the greatest gift that anyone could ever hope to receive or would want to receive.

So it is good to be in holy company. And in the absence of that, we have a good system here in England and elsewhere where people meet once a week, one evening a week, they play tapes, they have discussions, they have their meditations and then they make it a social evening as well with coffee and biscuits, very nice. Now when people meet for

such a purpose, you generate a force, you generate a force, an uplifting force for all the minds there in the little gathering at someone's home for example, is filled, their minds are filled with good thoughts, uplifting thoughts. So naturally that emanates and when that emanates powerfully, then you can be sure to know that you have your guru there, right amidst you - we are talking of genuine gurus - he is there, because you are drawing upon him, you are calling him, because of the goodness, because of the wonderful conversations which are goodly and Godly. You are emanating this magnetic force and your guru is there right in your midst. And I could point out here at least a hundred people that have written to me of this experience. You see.

So, the presence, once the spark is lit then even the physical presence becomes unnecessary. You can attract that force that flows through the guru, for he is none else but just a channel. The unfelt becomes felt. Those are the words of the Upanishads, those are the words of all Scriptures and in one word, it means the presence. So if the presence is with you, what can be against you? This is part of our practices. For example the gurushakti practice, where you consciously draw on that infinite universal force, the guru is just a symbol, a channel because man needs the human impulse, man needs the concreteness of that which is abstract and then the motor starts running, full speed. You see how simple it is. It is so simple and you don't need to believe, you don't need to have faith, you just need that experience. And then all these things come, belief and faith, they all come.

I said in some talk somewhere that surrender is a thing which is the culmination of your spiritual practices and not the start of your practices. What are you surrendering to? That is total blindness and blind faith but as you carry on from where you are with spiritual practices, that automatically develops in you the sense of surrender to Divinity. So surrender is the culmination and not the start. And that is how many of our Scriptures have been misinterpreted. They say surrender first, the rest follows. But if your mind and heart is not conditioned to that surrendering, then it will just be a futile mental exercise where you are just wilfully surrendering without being prepared to surrender. 'I surrender myself to Thee, O Lord'. Very good. Have I prepared myself enough to really know what surrender is all about? Because once the surrender takes place then you do not think of surrender any more. You have merged and that mergence is surrender itself. That this little 'i' that says 'Now I surrender myself to Thee' becomes non-existent or so refined that it merges away into the light of the big 'I'. That is surrender. Do you see?

So these are the things that are sparked off in the company of enlightened, of an enlightened person. Good. When that comes about then the little 'i' does not exert itself in 'me and mine'. That is where all the trouble begins 'me and mine', then we say 'Thee and Thine' - that is surrender. Now to reach that stage of 'Thee and Thine' or 'Thy will be done'

which is just another way of putting down the word surrender. 'Thy will be done' means surrender. Now if we keep on repeating that, we are hypnotising ourselves by auto-suggestion and you might act according to it on a hypnotic level, on a mind level and it remains with the mind. And that is the greatest delusion. It is an illusion because all hypnotic states are of no spiritual value at all. They might have certain mind values which mean nothing but to really assimilate, to really open up, to really refine the ego to such an extent where it just merges away into that will, then true surrender comes. And this is what enlightenment is all about. This is the spark that is set off by holy men in the hearts of the men of the world. And that is how light dawns and in its dawning it uplifts. Hah, fine, nice, good. Next question, I think.

You know talking of enlightened men, I have gone from place to place, I have walked for miles and miles until my feet were blistered - you know my story, so I don't need to tell it - had various kinds of experiences, went through various penances, various austerities to the extent of fasting for twenty one days, thirty days, with just one little glass of water for the day - through all that. Oh yes. And I found that all this is not necessary, good for the ascetic because I by inclination have been quite monkish, 'monkeyish', (General laughter) and in my searches, apart from Swami Pavitranandaji, my guru, I found an enlightened man. Now know this that I have been to great, great Ashrams where thousands of people come and go.

I don't know if I have told you the story of this one great temple in India which is near Madras, a place called Tirupathi. Its right up there in the hills, a very beautiful place where there are three thousand bungalows all built by donations given by people. It's a beautiful temple with a golden dome, so lovely and believers, blind believers come from hundreds and hundreds of miles from all over India, poor people, they come there. And about two miles away they have about four sheds built, no sides just the roof, a shelter because of the heat. And they have to wait for days standing in the queue to go into the temple to see the statue and bow down at this statue of the God "Vencatessa", that's the name. They stand in those queues for days in the broiling sun. And you go into the temple and you have those temple priests pushing you on so you can just hardly look and do that and off you go and you have been waiting in queues.

But there they have a wonderful system, now listen to this, where religion becomes a business. If you haven't got money, you got to stand in the queue. Now if you can afford twenty Rupees then you go to a different office and you are taken into the inner sanctum within an hour. You don't need to stand for days in the queue. And if you can afford to pay a hundred Rupees, you get taken in immediately for the Dharshan of this statue, which is decorated with about three million pounds worth of jewellery. Do you see what's happening in the name of God, in the name of religion. And then vows are taken where you have to shave off all your hair. So they created a big industry from that and export the hair to make wigs.



You see. It hurts, it hurts, so much it hurts, like that. So the poor man would stand in the queue for days and days while the man that has the money would have the Dharshan of entering the temple in five minutes. So they are selling God, they are selling God, they are selling spirituality. Now there are places like those.

I have been to many, many Ashrams to find an enlightened man. And then one day, I was working, I was walking through this village - now pottery has become, is regarded as an art, a recently developed art in Western countries - but pottery is such an old thing in India that every village has its potter. Now in the villages they don't use aluminium or enamel saucepans, all the cooking is done in these clay pots. So every village has its potter. I passed this potter it just happened, our eyes met. Now potters in India, they are called Kumbars and they are regarded to be a low caste. And this man was sitting merrily on his wheel, is that what you call it, shaping various pots. I sat down there with him, an illiterate man. I asked him a few questions, he couldn't answer. He says, "I don't know, Babba. What do I know? I feel just God there. That's all I know. I know nothing else". I sat there. I could not get up and I sat there for three days - here a village potter, totally illiterate, but an enlightened man. He had truly become one with God and you can feel it. And yet the village people would come and abuse him, 'You promised those pots to me today and why are they not ready?' - would abuse him, enlightened man, do you see, do you see, a village potter. And the little bread he had, he used to roll his own chapattis, kind of thing. There's a very rough bread in India which is made from a kind Indian corn, very rough, and that I ate with him. Of course when I left, I made it worth his while in many ways.

So enlightened people are not necessarily found in these great institutions. There is more corruption in the great institutions of the world than anywhere else and this is true. So it is beautiful, it is beautiful. Enlightenment or becoming one with God does not require any education, or any formal training. It requires nothing, just that sincere desire, that yearning to find not God but to find yourself, for there, finding yourself, you have found God. You see. That's how it works. Can we go on more? Another question.

Questioner. Guruji, the pursuit of one's own personal happiness seems selfish because at all times someone else who is really part of ourselves is suffering, a friend, an acquaintance, a refugee, a poor woman in Calcutta. Even if you accept that all things work for the good of everyone, it seems wrong to dismiss our feelings of sympathy for others. Are we helping others when we meditate?

Gururaj. Yes, yes, beautiful. We are helping others when we meditate because as I said before we radiate, we emanate a certain force. And when we reach the deeper levels of ourselves, the force we radiate is more powerful and more pure.

That is why we benefit the environment. Good. Now, is to find happiness, the pursuit of happiness selfish? No, it is not selfish at all. Now there are happinesses of many kinds, two especially. Now there is selfish happiness which is no happiness at all. You could never find happiness if you are selfish, because if one desire is fulfilled through selfishness, another dozen desires will be born. You think if I have a million pounds I will be happy, but I have never met a millionaire who is happy and I have known dozens of them, because once that million comes, you want two and then you want three and then you want four and on and on it goes. And he adds on more and more unhappiness to himself. One of the greatest pursuits of man is for money, Kumchung, Gold, he wants. But he could never find happiness through that because his search for happiness is based on that selfishness and it could never end. He will find momentary happiness which is really not happiness at all. It would forever be changing.

So the pursuit for happiness should be selfless, that I start a factory or any kind of business and I will make money, but I will see that I live a decent life, perhaps something for the rainy day if necessary, but I shall use my abilities in making that money for a good purpose. So the pursuit of happiness becomes selfless. For it is in the giving that one finds joy, not in receiving. Blessed is the giver and when the giver is blessed then what he gives to the receiver, the receiver becomes blessed too. So by, for the pursuit of happiness, if I am an unhappy unjoyous person then I cannot make you happy or joyous. If I am not bubbling over all the time with love and laughter, you will not benefit at all. So find the happiness, selfless happiness within oneself and that will radiate to others. It will help people.

Then you have people called 'Do-gooders', that is a class on its own. They join various charitable organisations and they do work. It has value; we need people like that too. But what is the motivation? The motivation is self-aggrandisement, to show all the friends that they know, all the people they know, that 'Ah, Mr or Mrs X has done so much work for the charity. She collected the most amount of goods for the rummage sale or whatever'. Now if the motive there is selfless, great work is done and because of the selflessness of the person collecting those clothes from door to door for the rummage sale to help the poor, she will be imparting or he will be imparting her own spiritual force to those clothes which will make the poor wearer happier. Yes. Yes. I personally will never accept anything from anybody if it is not given with the sincerest and deepest feeling and love and then I will see that I will return it tenfold, otherwise I will be in debt and I never would want to be in debt.

So the pursuit of happiness is necessary. You got to chase after it sometimes, you have to make a conscious effort to find that but it has to be totally selfless. The motive should be to help others and by doing that our own happiness increases. But if we help others with a motivation of self, ego boosting, then the reward that will rebound on us is not

going to be a good reward. It will harm us more than good will be done because we are building up, boosting up the ego all the time. 'I have done this and I have done that. You know Auntie Mary was sick next door and I looked after her. Things like that and the whole village will know about it that Martha looked after Auntie Mary'. Why? Looking after Auntie Mary who is ill should be a joy in itself and by broadcasting it; you are only boosting your own ego so the world could say "How wonderful Martha is". You see. So the beauty of it all is lost. It has served no purpose whatsoever. And the Scriptures tell you this that do worship, act in silence. That's what the Scriptures say.

So if we find happiness within ourselves, which we must, then that happiness, true happiness is automatically transmitted to others and we improve the environment. I have used this analogy many times that it is the nature of a flower to grow beautiful but that is not the only thing it does, it also enhances the beauty of the garden. So every effort we make for true happiness in a selfless manner is never lost and if it is selfless, it cannot be selfish. So like that, with that idea of selflessness, one can work and the secret of that work is to work for the sake of work, for no reward whatsoever, the work itself is a reward. Me, coming here thousands of miles speaking to you talking about this and that and everything, being close to you and doing whatever I can not only on the physical level but subtle level as well, it's such a joy to me, it's such a joy. Now we have to view all work in that respect and the rewards come on their own. I tell people "Don't seek self realisation. You just carry on either on the path of Bhakti, which is love and devotion or on the path of Karma Yoga, which is work for the sake of work, or Jnana Yoga, Raja Yoga whatever Yoga. And just keep on doing and self-realisation will come on its own". That is a butterfly, like that that self-realisation, that the more you try and catch it, the further it flies away. But be still and it might alight on your shoulder. Nathaniel Hawthorn I think said that. Do you see?

So, one should aim to find happiness but without sense of any selfishness. So whatever we can do helping the poor of the streets and gutters of Calcutta, why not! There's a lovely lady there working so hard, Sister Theresa, I think her name is, what wonderful work she is doing, totally selflessly, ah, and that is her Dharma to work in that way. We also have our Dharma, not necessarily in her way. We have our Dharma in our homes, we have our Dharma in our offices where just a kind word, a smile could lighten up the entire office and the atmosphere. We are doing something. So it is good, it is good. So self happiness comes first if it is for selfless purposes and not selfish purposes. Or else we could say a person that is enlightened, he is so selfish, why should he be enlightened and not all the others, he is selfish, no. But by reaching that state, he could help those that have not reached there yet and he helps those selflessly. You see, that's very simple. So be happy, life is joy, enjoy the joy. That is why Christ said, "Be of good cheer." Be of good cheer. It

implies the happiness you talk about because you cannot really and truly be cheerful if you are unhappy. Do you see? That's how it goes. I think we have had it. So, your tape full? Good, good.

So, shall we have a Teachers' Meeting tonight? Okay. Do make the announcements.

Voice. Okay, just a reminder there is a Teachers' Meeting, straightaway? We could have it right now. Yes, straightaway, now.

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