

Gururaj. You know it's always such a joy to be around the Chelas. You know a guru's salary is so small but the fringe benefits are many. All the happiness around. Good. What shall we talk about today? We can have that which you've requested me, the Rapid Fire, I don't think we ever got into it. Yes, that would be good. Because sometimes a question comes up, it's so interesting that you just go on. Sit and talk.

Questioner. Gururaj, could you speak to us something about spiritual healing?

Gururaj. Ah, hah. Now there are two kinds of healings, magnetic healing and spiritual healing. Now anyone can learn the art of magnetic healing. Magnetic healing is where a person uses his own personal energy and everyone has a certain amount of magnetism in him. And just by thought force he can transfer his magnetic energies on to another person and that brings some relief to the person. But there is danger. I have heard of cases where people are not really healers but claim to be healers and by touching this that they have made people feel better. But there are also a lot of attendant dangers because with the magnetism of the person's body, you don't only impart the energies but you also impart the negativities that are in the person. So that is dangerous. And that is the kind of healing which Mesmer used to do.

Spiritual healing is something different. Spiritual healing is when a person does not use his own energies at all but he has acquired the art of becoming a channel, so that it is not his energies that flow to the person that is to be healed but the energies from universal sources, uplifting spiritual energies that are used in imparting to the person so that those energies, being Divine, are totally pure and devoid of any negativity of the personality of the healer. Good. Now how does one acquire this ability? This ability can only be acquired by a true Master, a true Spiritual Healer imparting that gift. In other words the Spiritual Healer, the Master is like a big pipe coming from the reservoir and he transfers the energy to smaller pipes that brings water to the tap in the bathroom. You see. So that is spiritual healing which has lasting effect, uplifting effect and it goes to the root causes of things. It goes directly to the subtle body of the person or the mental body where all the problems of man lie. Because today doctors do agree and they have accepted the fact that all physical ailments have a mental origin. So once we reach the mental body or the spiritual body and change the imbalance of energies, it does reflect on the physical level because all illnesses stems from an imbalance of the three aspects of man, the physical, mental and the spiritual. So by poring in spiritual energies, it brings these three aspects into alignment. That is spiritual healing. Fine. Next.

Questioner. Gururaj, I want to ask you about the relationship between animals and people?

Gururaj. Ah. Good. Animals and people are definitely related, related not so much physically on the surface value of things but if you study the atomic and molecular structure and the circulatory system, you'd find that they are similar. The animals also have regenerative organs and so does man. The only difference that lie there is the conscious level because man is the only animal that has the power of thinking. So that is the only differences. But on the level of pure consciousness, man and animal is the same. Man must not regard an animal to be lower than himself. No, because an animal has certain qualities that man has not got, for example. A dog will know so many blocks away from the house that his Master is coming home. Would you call that a kind of telepathy in an instinctive sense? And like that many animals have certain powers which man because of that thinking ability that is given to him, has developed an unnaturalness. An animal is totally natural because it is flowing with the laws of nature. Man on the other hand uses his mind so much in all its various thinkings and what have you that he blocks those natural instincts, because man too can you know go back to his natural self and develop the abilities which the animal has.

Now there are animals such as dogs, horses, elephants etc that are highly evolved. But one thing is sure that they have to pass through the animal kingdom and enter the kingdom of man to become conscious of their consciousness because that is the path to Divinity, that though the body mind and spirit, we regard them to be separate, it is just but one continuum. And man has to become conscious of consciousness which is Divinity and that is why we have the thinking power. But after all the analysis of the thinking power, one has to put thinking aside and feel the way the animal feels. Because one is at a lower level, the other at a higher level. Like sound, if it's very low pitched you can't hear it, it's inaudible and sound vibrating at a very high rate is inaudible too but look at the vast difference, the vast range, the great difference between the two. Therefore whenever I hear of cruelty to animals, it pains me very much. They are living entities, creatures of God and not different from us at all from the essential level, from the fundamental level. There's just difference in degree but not of kind. And some animals are really human. Like dogs they are more faithful and serving than ninety nine point nine, nine, nine, nine per cent of human beings. That's a quality which is admirable. A dog would give his life for his master. How many friends would give their lives for their friends? So animals are good.

So therefore in primitive times, we call them primitive, in primitive religions when religions began, they venerated animals. If you study the Egyptian cultures and their religions, you'd find their symbols in so many animal forms. Even in old Christianity you had that. In Hinduism you have that. So there is great truth in what you say or rather the question, what is the relationship, there is a great relationship, a deep relationship. And of course some people take it to the extreme in their fondness of animals. Nothing wrong with that as long as their fondness for human beings do not diminish. It must

not be an escape. For example, a childless couple that don't want a child, would shower all that attention on to an animal. And that is natural because people by nature want to love. Now the question is, do they want to love something that does not answer back or can they really love someone that can answer back. The one love for the animal could be an escape or it could be a beautiful, spiritual communion with the animal. You love the animal not because it's an animal but because it is an entity, alive, vibrant with Divine power. Good. Nice. Nice to have pets and to care for them.

I don't know if I should say this but the place where I come from, you know where you have this colour bar and racial tension and people look down upon by one race to the other. They would go to bed with their little dog but a human being, they would not even allow to come near their home. Now that is wrong you see. That is wrong. That is wrong. So the love for man or beast must be totally equal. Both to be appreciated in their own particular values. I have a little dog at home. He was not trained to do anything but I remember when Charles Shaw and his wife Linda came to visit, the dog would get up - he would tell you about it - the dog would get up on his hind legs and do this - Namaste - (General laughter). Right, Charles. Yes, he saw it. Anyone walks in, the dog gets up on his hind legs. Beautiful. Beautiful. Good. A lovely question.

Questioner. Gururaj, I know it is possible from personal experience to contact you very vividly during the meditation.

Gururaj. Yes.

Questioner. (Cont'd). Now if anybody else came through that meditation, is there any safeguard that it wouldn't be someone inferior?

Gururaj. Yeah. There is. But depends, the depth of your meditation. If you meditate at a deep level, to the source of the spirit, then you would get through to the spiritual being. But if you meditate and it's a limited meditation where you delve within the realms of the subtle bodies existing beyond this plane, then you get in touch with them. And what you actually do it is not them getting through to you, it is you getting through to them. That is what happens. And this can be avoided by stopping the meditation. Because those entities on the subtle planes, remember they are still none better than us, they are still evolving. They have just left their bodies and they are waiting to formulate themselves, evaluate themselves to take another birth. They are not pure beings. They are also striving to reach somewhere. So the subtle body is nothing but a composition of thought and experiences and you pick up their thoughts and experiences and not being realised beings, they could not be at a very high level. You see? Next.

Questioner. Gururaj, we have been discussing the last few days about the rights and wrongs of making the message of the Master world wide known. Would you comment on this as to whether it should take its own natural course or whether we should make a greater effort to make this known throughout the world?

Gururaj. Yes. The effort should be yours and not of the Master. Effort should be yours. I'll tell you why. A great teacher can speak to only five people and he speaks to those five people only because of that love and that uncontrollable urge to give off of himself, of his experience. Now when those five people feel that here is a true message that could be very helpful to the world then it would be their dharma to propagate it and make it known to as many others as possible. I had the illusions once, thank God I found it out soon enough being misled by people, and with all the other movements throughout the world, that I thought oh if the message that we give of could be heard all over the world, it might help so many, many people. But then I thought is it all necessary because if your message is strong enough, remember those five will bring it to twenty five and the twenty five will bring it to two hundred and fifty, two thousand and fifty and millions of people like that. It lies in the strength of the message. It lies in the truth and how truth is portrayed. Now a true teacher will always teach nothing new. There's nothing new under the sun whatever is heard being said here, has been said so many times over and over again. The only difference is, is to say it according to the times where people could comprehend it, understand it and conceive of its deeper values.

So the true teacher winds the clock and the machinery in the clock goes ticking on, giving the right time. But we have another problem here that we are facing a great catastrophe. I was surprised now for example to hear of this great recession you have in England. And this could be hurtful to many people. Many people could suffer through that. And like that, it is going on all over the world and everything is mounting up, mounting up to lead to this great explosion at the turn of the century. Now this can be avoided if people themselves that find some truth in their Teacher, it is their duty, it would be a sin if they don't perform their duty. It would be not progression but retrogression. It is their duty to carry the Teacher's words to others. For by that, you would accrue great merit unto yourself. The Teacher teaches and no thought is ever destroyed. It goes on and on and on. Perhaps in another time, another clime, in another century, the same thoughts will be picked up by someone else and it will never end. It will be given out and out and out.

So even a realised person reaches that stage that I will do what I can do to many or to the few. No difference. Let's take the example of Ramakrishna, one of the greatest Saints that lived in our modern era, at the turn of the century. He only had forty to fifty people that used to come round to him every day. You must read the Gospel of Ramakrishna - it's a thick

volume, worth reading. So simple, an uneducated man but very deep wisdom. Try and borrow it from the library or buy it and read it. And such a book you can't read from cover to cover. Just open at any page and read a passage. Now he gave these teachings in his Temple at which he was a priest, in Darshineswar, near Calcutta and he had these forty, fifty people around him. And he had some great men there like Swami Vivekananda, Swami Brahmananda, Swami Prehmananda, all these people and it is them that made the Masters words known throughout the world so that in every corner of the world, you'd find literature, books written by these Swamis, based on the teachings of their Master Ramakrishna, Paramahansa. That is how it is known all over. Right. That is a modern example.

Let's take the example of our Christ. He had only five hundred followers, only five hundred, perhaps a bit less. The people that were gathered at the riverside, the five thousand for the fish and bread, most of them were just curiosity mongers. How many people didn't leave Jesus but he didn't care. He just kept on teaching. And he was despised, the most despised man on earth. Most despised man on earth by the whole bang lot of them, the Sadducees, the Pharisees, his own people and even in the end he cried "Oh God, why hast thou forsaken me?" But he was not discouraged. But he was pained by the reaction of the people he taught. Even his closest disciples denied him. 'You will deny me three times before the cock crows.' Do you see? But today millions and millions of people practice Christianity. The truths that he preached are so powerful because they are eternal.

So when did Christianity start? There had to be a Paul. There had to be a Peter to bring Christ's teachings to the world and today millions of people worship Christ after he is dead. But nobody cared when he was alive. You know the story when he was anointed by the oil - who was it, Martha, Mary - and his own close disciples objected - 'This expensive oil you're using you know, on Jesus, it could be used for giving to the poor.' So he said "The poor will always be there. I'm not always around." Of course he meant physically, the spirit never dies. He is here now everywhere. Same with Krishna, same with Buddha. You see?

So nothing is lost, my beloved Ricky. Nothing is lost. But yet because of the modern times, the more the word gets around the greater the understanding produced in people, the better would it be for this world. For we, in reality, teach of nothing else but of oneness and love. That's the basis of our teachings. And all these talks are based to give you some understanding how to love. What is Love? How to integrate oneself so that the inner self can be expressed outwardly, so that the force of that light, that Divinity can shine forth to each and every one on to others. And that is the blessing. You know if you give, if you're a charitable person, if you give someone a plate of food, he will eat that in a few years - years - a few hours, he'd be hungry again. He'd be hungry again. If you give him fifty pounds, it will last him for a week or

whatever and he'll be broke again. But if you give someone knowledge and wisdom, that remains his whole lifetime. You see? So that is the greatest charity. That is the greatest giving. And what do I aim for personally is not to bring anyone enlightenment. That's far away. Enlightenment will come on its own. Enlightenment will come on its own. It will come like that but the preparation of making the match and making the candle, that is the hard work.

So what we are basically doing, is turning people on to the right path. This is the road to London and not that one. You are stumbling around there, you'd be lost and you will just be in a maze. Here is the path. Here is the straight path. This takes you there. As long as we turn the person on the path we will know eventually in this lifetime, many lifetimes, he will reach there. In other words we have ignited the spark. We have given the direction to that light. So therefore our symbol beautifully portrays that flame, that light that we can ignite. And then the person in whom we ignite the light, it would be his duty to keep on pouring oil into the lamp or else the light too can die out. Now thereto we can help by helping the person, reminding him, 'Come, a little more oil, its burning out.' You see that's what we do. Right Ricky. Good. Next.

Questioner. Can you tell us about biorhythms and the relationship between individual biorhythms, individual positivity and negativity and universal positivity?

Gururaj. Yes there is quite a bit of thing going about biorhythms. They even have theories of contraception on biorhythms. Now everything existing in this world, of course you are talking from a scientific point of view, I from the mystical. Now everything must function in a certain rhythm and every rhythm is inter-related to every other rhythm. For example the vibrational rate in a human being is related to the vibrational rate or the rhythm in an animal. Now when these rhythms are brought to a higher state of vibration, then awareness increases and therefore we have these Chakric practices to increase the rhythms. Now this affects everything in one's body, including biochemistry, including the entire physiological self of a person and thereby enhances and gives the chance of the inner self to pour out. Fine.

There are today certain machineries being invented, you know that tells you it helps you to control biorhythm. With these inventions it shows you how to control the activities of the mind. But these things don't really have a spiritual value. They just have a certain calmnitive value. A certain calmness is brought to the mind but so temporarily, while with true spiritual practices, the effects are always very permanent. I do not really understand your definition of biorhythms but this is my interpretation, I would put on it. Yes. Fine. Next.

Questioner. In view of the last question, Gururaj, about Jesus and his disciples and also something you said in a previous Satsang about pushing, to bring people to a point that will go back to their faith, we'd be renewed in a sense, go back to all the Churches, some of us have read in the Aquarian Gospel of Christ, which was recommended reading, that Jesus went to India and Greece

Gururaj. Yes. Yes. And Egypt.

Questioner. When I was in India, looking at a bookshop in Delhi, this just fell at my feet on the streets of Kashmir, in which a Muslim scholar had gone to depth about the tradition relating to Jesus' crucifixion his resurrection so forth. The fact that he went to Kashmir as did Moses ... (inaudible) before and was respected as a prophet and actually died and was buried there. Now these ideas seem very reasonable to me. They seem to fill out odd spaces and make Christ's life as a human being and his teaching much more meaningful, comes to light more within this. But if we then go back to our church with this kind of understanding,

Gururaj. You would be thrown out.

Questioner. there is going to be conflict with the Rector and the, and there are going to be very heavy arguments and they are going to make you question whether what you have come to perceive through these stories is real or not. Could you clarify this?

Gururaj. Yes. Yes. I have one aim that before I leave this body, I will present to all a book on the true life of Christ. If I talk about these things I'll have all the churches upon my head and I'm not there to break churches, I'm there to build them. Because the greatest wrong act any person can perform is break someone's faith. That's the most wrong act. My wife for example, she was brought up in a certain culture and she has so much faith in certain kinds of Goddesses and things and she has certain practices and I encourage her. Good. While I myself know that this has great value but not the essence. She is devotional and let her practise her Bhakti Yoga. Why must I confuse her mind with high philosophical ideas and Jnana Yoga? Let her have Bhakti Yoga. Fine.

There is some truth in that book that you wrote, that you read. But Christ did not die in Kashmir. That is for sure. He did go to the East. There are thirteen years in his life which has not been accounted for. It has been proven also and there are names under which Masters in India he studied. There are names where he studied in Tibet, he was in Tibet too.

And in Egypt he went through various forms of Initiations also. Oh yes. So I can tell you this for sure, that Jesus learnt a lot from the East. And then at that time that was the crossroads of the world, commercial route and he came across all kinds of people from the East and the West. And he was, he wanted to learn, he had it in him - a Master is born with all the knowledge in him yet because he is embodied, it still has to be opened up, to be awakened, to be brought to his consciousness. Therefore all Teachers only really start teaching after maturity, after the age of about thirty. Then only do they really start teaching. Then only do they really start to know who they are. That is why the teachings always begin then. Fine.

Now when I tell this to the Hindu people, they think I am a blasphemer. But do you know that out of the hundred and eight Upanishads which are the highest Scriptures, Christ wrote at least twelve of them. He did. Because the Hindus claim it to be their own literature, but it's not true. He wrote twelve very important - at least he did not write it down himself - he was like me you know, I talk, talk, talk, and other people record it. You see. So that wisdom, and if you study Christianity deeply, you'd find there's no difference between Hinduism, Buddhism, Christianity and all these great religions. No difference at all. But the thing is how are you reading the Bible? How are you interpreting it? And I'm sorry to say that our Priests themselves don't know how to interpret the Bible. It is so close and so similar to the Vedanta. The Bible, as the Vedanta would talk of dualism. It would talk of qualified non-dualism and it would talk of Advaita, Monism. Christ had to teach according to the people he taught for, taught to, rather. It's no use giving Post Graduate teachings to a child that's in kindergarten. So to those peasants he said "Pray to Thy Father in Heaven". Here was dualism 'You and He, I and Thou.' To others he said that had more knowledge, a little more open, he said that "You are all part of God. He is like the tree and you are the branches." And then to his very closest highly developed spiritual people he said "I and my Father are one." And he used the word 'I' in the context of us all. We are all the sons of God. He said "There is no difference between you and God. You are one, not part of him but one with him".

Now that can be realised by people that has that vast universal awareness, that how can I be separate from God when he's regarded to be omnipresent. And omnipresent means being everywhere in its oneness. How can I be separate? How can the wave be separate from the ocean? It is the ocean. Surface it looks separate but in the depths, it is one. And these things are taught in all the major religions, all the major philosophies. But so misunderstood. I was telling someone this morning that the biggest business in the world are not Oki Bazaars, and Woolworth's Bazaars and Spencers and Hayes and General Motors and General Electric. No those are not the biggest businesses in the world. The biggest business in the world is religion, formalised religion within all its dogmatic grooves and if you put your foot outside this groove, you are ostracised.

So the purpose of religion is supposed to be to give you freedom but they bind you more. Now this bondage is necessary for people at a certain stage. When they reach another higher stage, then they have to go out from the narrow grooves of do's and don'ts and what have you, to expand more and find freedom. So here the idea is to find freedom in this limited bondage and to find bondage in that unlimited freedom. That is to be in the world and yet not of the world. You see. It works that way. Okay. Next.

Questioner. Could you explain please the healing practice that we can do after our individual meditations and after group meditation?

Gururaj. The healing practice you can do sorry

Questioner.(Cont'd) After our own meditations

Gururaj. Healing for who?

Questioner.(Cont'd) For our own families, friends

Gururaj. Oh yes, yes, you must do that. What you do if you have a friend who is ill, you close your eyes, after meditation is the best time because then your mind has quietened down and quieter the mind the more powerful the thought processes become. You just sit down and say a friend is ill, you picture in your mind's eye therefore Tratak is so important where you learn visualisation, where you visualise in your mind's eye your friend but visualise him as being well, not being ill. Visualise him as being well. See him covered in a blue haze. Blue is a healing colour. Blue has a certain vibratory rate which is very healing. For example if you sit in a blue room and after a while you'll feel calmer. Yes. You definitely will. It has a definite effect upon your mental processes. So you picture him feeling well in a blue haze. Just do that. And then of course a little prayer in your heart that you are well. No, not that you are going to get well. No. You are well. You are well. There's nothing wrong with you. You are well.

Now those thought forces with proper visualisation has great effect because the fastest thing in this universe is not light, it is thought. It travels faster than light. You think now instantly, it is there. And by visualising this person, wherever he is, thousands of miles away wherever he is, it reaches there instantly. You don't even finish your thought, it is there already.

You see. So thought is a force. Thought is a thing, the most powerful thing in the universe. More powerful than any kind of nuclear weaponry or nuclear energy. More powerful than all that. So that is the method of healing. If you think of your friend to be ill, you know and oh, please you must get better, better. In other words you are affirming to yourself that he is ill and you are sending off ill thoughts then. Those are weak thoughts, negative thoughts. But think positively, you are well, damn you. (General laughter). You're not, you're not going to lie around there in bed twiddling your thumbs and toes. Do you see? Yeah.

Now talking of prayer, a Minister you know reproached one of his parishioners, called him up one day and says "You know, you use an oath after every second word". He swears. "You use an oath after" and many people have the habit you know of just using these words. They do it unconsciously. It's a habit, bad habit perhaps. Perhaps more expressive, who knows. "You must stop doing that because you use an oath after every second word." So this man tells the preacher, he says "You pray a lot but I swear a lot and you pray a lot, but we both mean nothing by it". (General laughter). Good. Next.

Questioner. Gururaj, ..(inaudible)..... if someone is receiving spiritual healing and pain perhaps is removed or an illness is alleviated in some way, how does that affect the Karma which presumably is producing that pain or that illness and is Karma in some way wiped out by it by the fact that the person is receiving healing?

Gururaj. Receiving healing. Yeah. Good. Fine. That's very good. Do not worry about the karma of the other person. Worry about your own karma. And by you sending positivity to another and your karma is irradiated much more if it is sent to an enemy than to a friend. Good positive living thoughts are to be sent and it has greater effect if sent to an enemy than to a friend. But of course we all have to send this to a friend. Now you cannot alter the basic pattern of his karma. If he has sown onions, he will reap onions and not potatoes. That is definitely so. But by your positive thoughts, you are creating or altering the environment and the atmosphere around him. The vibratory atmosphere around him so that it makes his path so much smoother. The man has an operation, now by you sending those positive thoughts, you are not going to remove the scar of the operation but you will help to alleviate the pain or make it more, make it less painful. That's a great service. Because by you doing this you are conveying through your thought forms, you are conveying a great love. And what greater thing can man give another than love. So it is a benefit to him but a greater benefit to you because you are opening yourself and allowing that love to go. The more you give the more shall you receive. Very good. Very good. Next.

Gururaj. You had your chance. If there's no one else, then you. (Gururaj laughs) It's alright, we can hear from here.

Questioner. In our town there are regular healing services held in two of the churches by Ministers of religion and I have been to both. I felt that one was a very devotional build-up and some people ..(inaudible).....I felt myself on a very psychological level, a lot of shouting and so on. The other Minister works in a completely different way, in a very quiet way. I feel he is a spiritual healer. There is lot of differences in the approaches in the name of Jesus. Now how can one make an evaluation you know of the two approaches, whether they are both genuine or not?

Gururaj. There, a lot depends upon intention. Many people like to become healers to bolster their own egos. Now that of course is not right. Then you have many people that are really sincere and would like to help in whatever way they can. Now those work very well. Now when you have these churches holding these healing meetings, be they effective or not another great thing is happening there, you are bringing close together one group of people that has one pointed mind. Now that is very good. Now if a group of people get together and with the same thought, that very thought force becomes more powerful. So it has its effect. Now when any thought is mixed with emotion, good loving emotion, it adds power to the thought because you are not thinking only from the mind level but you are thinking from the ego, subtle heart level. By adding emotion to it and therefore with this added power of feeling the thought becomes more powerful. So there is value in that. I would never object to anyone that sends forth good loving healing thoughts in whichever way they want to do it. It is still good. Some do it in an emotional way. Some do it in a quiet way but sometimes in that very quietude there is great power too.

Now to do it in the emotional way, you are activating a certain level of the heart. To do it in a quiet way, you're activating a still deeper level because you have brought yourself through meditation or something similar to meditation, to a quiet state and the deeper you go, the quieter you become, the more powerful are the energies that you would emanate. And as we have said in many talks before, that everything is connected to everything. You churn the water on one side of the ocean, disturb the water here and those currents will go on and on to the other side of the ocean without fail. The further, the distance as far as the currents are concerned would naturally become weaker. But as far as thought is concerned, it is so powerful that it could reach the furthest corner of the universe. So therefore all the religions would tell you right thinking is so important because it has a habit of rebounding back. It boomerangs. It goes to the object where the thought is sent and from there it comes back to you tenfold. Good thoughts come back ten fold. Bad thoughts also come back tenfold. Also come back.

So therefore we always talk of love. It is not only the quality of giving love but also receiving love and receiving can only be done by giving. Otherwise you don't receive. That is where our Gurushakti comes in, the power of grace. Let us be graceful to others and receive the grace. By being graceful to others, by our good acts and deeds and words and thoughts and all that, we are being good. That's the way we give off of ourselves and by doing that we become receptive, we've opened the channel for it to come back to us tenfold. The taker is in mundane terms, the taker is always the loser and the giver is always the gainer. I saw one picture, I don't know if I told you this - one book, Les Miserables written by Victor Hugo, the great French writer. And this thief - we won't go into the story of it - but he took refuge in a church and then when he was leaving, he tried to pinch the silver candlesticks from the church. And here a Minister just comes along and the Minister tells him "My son, take these candlesticks if you want. It's alright, but remember one thing life is made to give and not to take". So beautiful.

I was a small boy when I read that and that has been that thought has been with me constantly. And funny enough, the more you give the more you seem to receive. It an exhaustible fund. And the more you try and accumulate, the less it becomes, yes, because there's a possession, there's a protectiveness. You're trying to possess something that you really cannot possess. For man has no right to possess nothing. Nothing belongs to him. What belongs to us, tell me. Does your home belong to you? Does your children belong to you? Does your mother, father, wife, they belong to you? They don't belong to you. Does fat bank balances belong to you. They don't. They don't. You are just there in the middle, you know as an agent to exchange commodities from one side to the other. The totality of the energy, various kinds of energies remain the same. Only what happens is this that energies are shifted here and they are shifted there and like that. Nothing belongs to us. We cannot, even we ourselves, these bodies don't belong to us, how can we possess anything else?

So when once we have this idea, you'll find life becomes so smooth. All the selfishnesses will go away, the jealousies will go away, avarice, covetousness, all that will just disappear with that one idea, 'Nothing belongs to me. It belongs to Divinity'. It is Divinity in play, in action, that old boy is having fun. And give me the strength to enjoy that fun too not on my own, that is selfish, but let me enjoy the fun with Divinity. Let me be His playmate. Now that is very beautifully portrayed in the life of Krishna. He had his sixteen hundred Gopis. You know what a Gopi? His girlfriends. He used to play around with them. I haven't even got sixteen. (Gururaj laughs) Yes. That is the play, the drama, the drama of life. So, many people would have the idea 'Let me be a Gopi or a Gopa'. Gopi is female, Gopa is male. 'Let me be the playmate of the Lord'. That's what it means. Let me share with the Lord this fun, this joy because life itself is a play. You can ask my beautiful daughter over there. Life is a drama. That's all what it is. And as Shakespeare would say "We are

just the actors". Now if the actor can cooperate with the director, ah, have a rapport with the Director, how beautiful can the actor not express himself or herself. He is the Director, I am the actor but that connection must be there whereby I can fully portray through my acting, the directions of the director because he knows the entire construction of the play. As he has visualised it, he knows what the play should produce what emotion, what effect upon the audience, which is this world around us. Tell your Director that. Good.

Was that the milk man ringing the bell? We have that in my country. The milkman comes round with the cart, you know or the ice cream boy rather and he rings a bell. You have it here also. I think that was the lunch bell, wasn't it?

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