

Gururaj. You know in IFSU, in IFSU, we have a lot of priests that are meditators. And so he has come to listen to many of my talks and he knows I don't prepare any talks, and so he thought, 'Let me do one better on Guruji'. So he was going to give a sermon the next day at the church, so he said, 'You can give me any word you like and without preparation, I will give a sermon on it.' Right, so his friend wrote down one word and put it on the pulpit, and the word was 'Constipation'. So when the priest came to the pulpit and saw the word 'Constipation', so he started off, 'My dear brethren, today's sermon is - and Joseph took his tablets and went to the wilderness'. (General laughter) Oh yes. Did you enjoy the Yoga Nidra this afternoon? Relaxing? Lamuti was telling me that Duchind went through a very nice experience. Would you like to say few words Duchind? Yeh, good, that mike works.

Duchind. Well you probably all heard me snoring. Yes. The interesting thing was that I could hear myself snoring and I could hear everything that was going on around me, and I was fast asleep, yes. I couldn't move and I couldn't stop snoring. But I knew what was going on. I even smelled the cigarette smoke from up here.

Gururaj. .... (Inaudible)

Duchind. (Cont'd) Anyway, that's it. Nothing else, no stars or lights or anything. (General laughter)

Gururaj. Tomorrow. With more practice. You see and this is only the first stage and when you go deeper into it, you'll find it just wonderful, just wonderful. Good. What shall we talk about tonight?

Questioner. Guruji. Namaste.

Gururaj. Anton, is it?

Questioner. Anton.

Gururaj. That's it, that's it. The great Hamlet, Shakespearean actor. Oh, I read some of the rave notices in the newspapers about your Hamlet.

Questioner. (Cont'd). I wrote those. (General laughter & clapping)

Gururaj. And how's your girl friend? Is she well? What's her name?

Questioner. Lynsey.

Gururaj. Lynsey Baxter.

Questioner. (Cont'd). She's well. She's gone back to drama school.

Gururaj. She's gone back to drama school? I see. Lynsey Baxter took a leading role, I mean the second role, second lead, in the film 'The Lieutenant's -

Voice. 'The French Lieutenant's Daughter'.

Gururaj. 'The French Lieutenant's Daughter'. She played the daughter of the rich man. And actually she was invited to South Africa by the Maynardville Theatre which is one of the biggest there to play Juliet. Very good. Question?

Questioner. (Cont'd). Gururaj, we are often presented with an opportunity in the form of a direct choice between two courses of action. Sometimes the action to be taken will be obvious, and the test seems to be not which course to take but whether or not we will take the obviously right one. But it seems to me that the more subtly difficult problem arises where the choice is not obvious, and where the effects of each are difficult to predict or compare. Until, through our practices, we are able to choose spontaneously and intuitively, - there are three parts to the question, one, how can we help our discriminative faculty where the choice is not obvious; two, what criteria should we apply when even our meditation does not seem to awaken the still voice within, and three, is there ever a right or a wrong choice, i.e. are there really any mistakes. And if we do feel we have made an error, will we still receive the opportunities to grow which the right choice would have given us?

Gururaj. Chapter one. Chapter two? (General laughter)

Questioner. (Cont'd). To be published next week.

Gururaj. Thank you. It's a lovely question really. I think one could really take all choices, all three, throw them in a hat, juggle it around and pull one out. No. Many times people normally go for the obvious choice. Now when you go for the obvious choice, naturally all choices are made by the mind; so in the obvious choice, there is a greater amount of analysis. Say you have to reach Liverpool. Now there might be four roads going to Liverpool and you study the map and naturally you take the shortest route to Liverpool instead of the longer road. So in mundane matters, in ordinary worldly matters, one uses one's discrimination. And when our discrimination fails us in what choice to make, then we go to someone who would know about it. For example, if you have a law suit against you and you don't know what to choose, naturally you are going to go to a Solicitor. And he, knowing the intricacies of the law, would advise you what action to take, should you sue or not sue, or whatever the case might be? Fine. So that is one level.

But there are still other levels where, as Anton has mentioned, intuition. Now that is the best place that will give you the true proper answer. That inner voice. And if one develops in meditation to a certain extent, then there will be no choice left. There won't be a question of a choice, you will just do the right thing. It just comes naturally to you because through meditation, you have created a greater synaptic control between the thinking part of your brain, the left hemisphere, and the intuitive part of your brain, the right hemisphere. So now the intuitive part of your brain, the right hemisphere, is directly connected to your spiritual self. So the intuition that gets transferred from the right hemisphere to the left hemisphere, comes from the spirit within and that could never be wrong. Do you see?

What people lack, now most of you might have studied how a brain functions; they have these nerve endings and there are electronic sparks that spark over from one side to the other side. And what happens through meditation and spiritual practices that a greater vibratory rate is created by these practices, so there is a greater synaptic control and a greater amount of vibration flowing between the thinking part and the intuitive part. So therefore, therefore, meditation is a great help. Let's take another little example. Say Anton is offered two parts, one in this play and one in another play. Now he has to decide which part to take. Now the one, one play might offer him, he's a budding actor and is going to be one of our best in England, that I can tell you. Perhaps he could become a second Sir Laurence Olivier. But I'd rather prefer him not to be a second Sir Laurence Olivier but a first class Anton. Good. You know since childhood you know I was writing poetry. So one day I was speaking to a very good poet, very famous in the world and I was very fond of Tagore's poetry. And one advice he gave me was this: 'Do not become a second, if you imitate Tagore, you'll become a second class Tagore, but become a first class Gururaj'. Do you see? Then you are original. Now he gets offered parts in two different plays. Now one play will pay more than the other play, done by another producer. Now, what should he decide? What analysis should he apply there? That here I'm getting a thousand pounds more, but in that other play, I will

be giving a greater vent to the talent I have. And by being able to perform his part better, because of better casting, something more suitable for him, and he will gain more prestige by it, being a budding actor. So I would rather sacrifice that thousand pounds, I'd rather accept the thousand pounds less, and take the part which will bring my name up as a better and better actor. Do you see?

People have something called discrimination, 'Viveka'. And it is a great quality to possess, the quality of discrimination. But do we really discriminate or do we incriminate ourselves? Do you see? Discrimination is the power of choosing between that which is right and that which is not right. And you could very easily see this is white and that is black. You can discriminate. Right. But there are still finer things where it would be very difficult for you to discriminate and the difficulty arises in the factor, the very factor that the brain is not functioning in co-ordination. And when it comes to a subtle decision, then you require more of that intuitive ability, a far greater co-ordination than necessary, than a rather small little material thing. A lady wants to go out. Now she thinks to herself, she has to make a choice, 'What colour dress shall I put on? Shall I put on a blue dress or shall I put on a pink one?' Now here it is not necessary at all. If you are going out in the evening, naturally you wouldn't put on something very bright, you would put on a darker shade in the evening. So, the discrimination can work in so many different ways. And most discrimination is nothing more than just applying common sense. Do you see? Just plain common sense. It is very good to be trustworthy. You trust a person. You go into business with a person and you trust a person. Fine. But that is not all. It is good to trust. But even in your trusting, you've got to use common sense. And I know people that have lost vast amounts of money just because of trust. And then they start moping and crying. The only person that could really trust someone else is a person who would not care - 'If I gain or lose, so what?' If that is the attitude then you can just trust; otherwise you've got to have discrimination. Do you see?

There was this businessman, Jewish fellow, he tells his son, 'I am going to teach you business'. So he puts a ladder up against the wall and he tells his son, 'Right son, climb up'. So the son climbed up to the roof, and when the son was up there, the father took the ladder away. So the son shouted, 'How am I going to get down?' So the father says, 'Look, I was teaching you business, and business is business, you don't trust your father.' (General Laughter) Right.

Is there ever - the third part of the question was - 'Is there ever a right choice or a wrong choice?' Now the answer to that is both yes and no. Yes, it could be a wrong choice if it harms you or it harms others. And that would be a wrong choice if you harm yourself and you harm others. But it is a right choice if you look at it from the value of your personal evolution. Because even if a wrong choice is made, remember you are always going to learn something from it. Even

from the wrong choice, you are going to learn something from it. Say a boy is infatuated with a girl and the girl is infatuated with a boy, and they get married. After a while they seem to have their fights and quarrels and they don't seem to love each other, because they never started with love in the first place. It was just a superficial attraction.

Right, now, even when the troubles start, you try to do your best to overcome those problems and you feel sometimes that, 'Oh, I've married the wrong man' or, 'I've married the wrong girl', whatever the case might be. But even when the trouble starts, you do your best to bring things right. And if you can't bring things right, of course the marriage breaks up. But even during those year or two years that you are together with that person, have you realised how much you have learnt? So even if it was the wrong choice, you have learnt something by it. It has evolved you. Many times he might say a cruel word, and you will tolerate it. You don't fight every day, or every moment. So you are developing tolerance. Many times there comes an occasion, where you have to be very patient. So you are developing patience, you are forced to become patient. Like this one chap was taking his wife out and she was upstairs dressing and he shouts up, 'Darling, it's getting late, we've got to go and listen to Gurujji's talk. It's getting late, we don't want to be late.' So she shouts back 'Didn't I tell you half an hour ago that I'll be down in one minute.' Do you see? - patience.

Now these are virtues, tolerance, patience and with that the whole family comes. Sympathy, kindness, understanding. So in reality every choice is a good choice if you can look at it from that perspective. When things go wrong, we always seem to think from the negative side of things. But if we learn to see the positive side of things, you'll find that the negativity will definitely be minimised. Definitely be minimised. And man in his present stage of evolution is bound by the laws of Karma. Whatever you sow, that shall ye reap. It is not a law that applies to a person who has reached a certain evolutionary state, because he becomes a law unto himself. Once he's self realised, he becomes a law unto himself, because he would never ever be in bondage. Every action performed by a person that has not reached that stage binds you, binds you. And even when it comes to making a choice, you are looking for a certain kind of freedom. To be free to choose and find, and being free to choose you want to find greater freedom. But at this stage, people are in school and they are bound by the laws of Karma. So, the very law of Karma of the past actions and experiences that you have had, will determine your choice in this world. Do you see? Unless you develop that inner calm; that combination with mind body and spirit can work in an integrated way. Then the question of choice disappears. Firstly no question remains and no choice remains. You just carry on in life and everything you do is just right. You might have obstacles in the way but those obstacles too are needed. Yes.

I don't know if any of you have sit, sat, in an oxen cart. Now the driver, this sounds very cruel, but this is the way it's done. The oxen cart, the driver has a long stick with a sharpish needle in front, and when the ox slows down pulling the cart, he prods it with his needle so then the ox starts moving. Do you see? So we don't use our brains, we don't use, as I've said on this Course a few times, we don't use our full capacity. When man reaches that stage of enlightenment, there will be no question left at all in his mind, for everything is answered. He lives not in the question but he lives in the answer. He just is, and that 'isness' is the answer to everything and every problem in life. So, when it comes to mundane choices, worldly choices, we are living in a convention. The world is filled with do's and don'ts and we live according to them. The reason is to preserve a balanced society and yet even preserving those laws, those do's and don'ts, the society is still unbalanced. It'll be nice if one's a brain is taken away altogether.

I heard a story the other day where this American Indian is going in his canoe, rowing, 'Yoka, yoka, ayoka, ayoka', he's rowing away, 'Ayoka, ayoka'. So on top there was a flying saucer flying, and these guys, you know, from some other planet, you know, looked down and saw this chap so happy, you know, 'Ayoka, ayoka, ayoka'. So you know with their mechanisms they pull this American Indian up. And what they did, they cut off a third of his brain and let him down again. And yet when - he now, he's only got two thirds left - and still when he was in the canoe, 'Ayoka, ayoka, ayoka'. So these people were surprised in this flying saucer and said, 'Gor Blimey' (General laughter). Oh sorry, I'm very sorry because the people in the flying saucers don't know the word 'Gor Blimey'. Then he was pulled up again, and they cut off another part of his brain. And so two-thirds are gone, only a quarter part of his brain is left, right, and yet when he was in the canoe, 'Ayoka, ayoka, ayoka'. So they thought 'There must be something wrong here', so they pulled him up again and took out his whole brain and they put him down into the canoe. They wanted to see now that 'We've taken, removed his total brain, we want to see what he does.' So he went on, 'Rule Britannica, rule Britannica, rule Britannica, rule Britannica'. (General laughter). I can also put on an act, remember that. I know the film business right from the very beginning, script-writing, directing, producing, you know, acting, the works. Yeah.

So choice depends a lot on your own brain when it comes to mundane matters. Do you see? And one could with analysis - oh I stole that joke from Charles, by the way - Ayoka, ayoka - so when it comes to mundane matters, there's one principle one could really follow, do good, be good, that's all. And if you're a regular meditator, then you will always find the right answer, always the right answer. There is no inner voice really, there is just a matter of description. The inner voice is the messages that the intuitional side of your brain is sending to your analytical side, of the brain. Do you see? So when it comes to making choices, it's always best to rely upon that inner self, yes. But that only comes through gradual progress through spiritual practices.

Now, yes, so it's nice to reach a stage where no choice has to be made. But to reach that stage, you've got to reach the level of acceptance. Whatever comes, okay. My boss has put a hundred files on my desk today, okay. I'll do it. Perhaps tomorrow there'll only be twenty files. So that's acceptance. My husband has said a nasty word, okay. I accept it. She might be in a bad mood today, but by this evening when I come back from work, she'll be in a better mood. Perhaps the children has been naughty today and she was upset or something like that, do you see? So, then you don't have to make a choice, you just accept what comes. And here is the paradox; that when you accept just what comes you will find gradually that only good things will come. Because your mind would be tuned to acceptance. Your mind, as we spoke this morning, I think about surrender - acceptance and surrender are blood brothers - when you accept you are automatically surrendering. And then, we Christians, we say, 'Thy will be done'. Now if we say, 'Thy will be done', then where does the question of choice lie? It's His will. He's doing it. He has given me a heart attack. He has given me sugar diabetes. So what? I accept it joyfully, and I enjoy it. I enjoy giving myself a shot of injection every morning. Before it used to hurt - now it doesn't hurt any more. I've accepted that, that 'Look, I've got to give myself a shot of injection every morning.' Okay, so I have to do it. I've accepted it, and it doesn't hurt anymore. Do you see? So, when one is in little mundane matters, for example, I'm invited out to dinner tonight, right to some fancy place, a group of friends are taking me, fine, and they can take me naturally, I know, they will take me to the best place possible, but if they took me, you know, to a little cafe, I'd still be satisfied. I accept. And not only accept but I will feel very, very appreciative in my heart, that these people have the kindness to invite me out.

You see how all these various kinds of virtues can bring out the goodness that is already within you. Do you see? I would say, 'Look how kind these people are, inviting me out, never mind where they take me to'. Do you see? Acceptance. You surrender yourself to things. Even in love matters, you surrender yourself to your beloved and she surrenders herself to you. And there's no friction because choice is always mixed with friction. Choice always has friction. Shall I take the high road or shall I take the low road? Always there would be friction. Do you see? And then you have to decide. It doesn't help. Just accept. Little things, okay, so they asked me, 'Shall we take you to a Western restaurant or to an Indian restaurant?' I would prefer the Indian one, that's the choice I make because I like that kind of food. I'm used to it. But if there was no Indian restaurant and they take me to the Western one, to me it would be the same, and I just won't eat the things which are not palatable to me. Do you see, that's acceptance and, by having that sense of acceptance, you are joyful inside. Do you see?

So here, no choice remains. The question is gone, the answer is there, and then you enter that beautiful realm of choiceless choice. Ah, choiceless choice. You then flow with the current of the river and not against the current. You are flowing with the current, and when you flow with the current of the river, it is easier than to flow against the current. For you know that in the beginning there is the water, in the middle is also water, and at the end there's also water. Just flowing. And who says it's not the same water? It is the same water. It started there and the same water's flowing in the middle and towards the end. So what's the difference? None. But the art of life is to flow with the current. That's all. And one can only flow with the current if you do your spiritual practices. And flowing with the current, makes life easier and the question of choice just disappears. Do you see? And if you have not reached that stage, have the thought in mind that any choice I've made will be good for me in the end. I'll be learning something from it. The river starts up there in the mountain and has to go through lots of rocks and crags and whatever you call them, but it still reaches the ocean. Likewise life is the same. You have to go over all these rocks and things like the river, and you're reaching the same ocean. So be like the river, ever flowing and attracted into that ocean which is one. Do you see?

They asked me to hurry a bit tonight. This chap got a letter from his bank. He had a five hundred pound overdraft, so the manager writes to him and says, 'Look, come and see me immediately.' So the fellow went and the bank manager tells him, he says, 'Look, you've got an overdraft of five hundred pounds and you've got to fix it immediately.' So he says, 'I'm sorry, Sir, I know that I'm overdrawn. Can I give you a cheque?'

And here I see in England you have two yellow lines. And you know what those two yellow lines mean on the road? If there's one yellow line then you can park with two wheels on the pavement. Right. And if there are two yellow lines, you can park with all four wheels on the pavement.

A man was jailed for so many crimes to a total of five hundred years. So he makes an appeal and in the appeal, his sentence of five hundred years was reduced to four hundred years. (General laughter)

Do you know by the way, how to recognise an Irishman's car? Because they have the windscreen wipers inside. (Gururaj laughs)

You know there was a very famous English clairvoyant. He even knew the day, date and time he was going to die. The judge told him. (General laughter)



You've heard of the film 'Grease'. I believe it was quite popular. You know the youngsters, teenagers went mad for it or something - Travolta, some stupid name like that. So this girl goes to her father and asks for money. She says, 'I want to go to Grease.' So he bought her a return ticket to Athens. (General laughter)

Here's another one. Just one nice one. Oh yes, this one girl was asked - Scottish family - asks the daughter, 'What would you like for Christmas?' So she says, 'I want a watch. I want a watch.' So they let her! (General laughter)  
Naughty.

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