

Gururaj. In the world but not of the world. Do you see? So, life is made to enjoy and as a matter of fact this morning, Rajesh here reminded me of what I said in a talk some years ago. I was looking out of his window and seeing those beautiful daffodils, lovely green grass that looks like a carpet. Beautiful. And I was enjoying it and I said 'How beautiful this is'. So Rajesh reminded me of what I said, is everything not a celebration. Everything around us is in constant joy celebrating, the wind in the trees, the leaves that grow, the flowers becoming so beautiful. And yet the flower does not say, 'I am beautiful'. It does not say 'I am giving off this lovely fragrance' which of course business men capture and sell it back to you as perfume (General laughter) Ah, so you see my beloveds, through regular practice of meditation, one can become one with the inner self. And if you would like to put it in the terms of surrender, we surrender the mind and body to the spirit within. But when one reaches the core of oneself, the heart, the core of one's personality, you'd find the body and the mind disappears, speaking metaphorically of course. But yet finding that within, drawing upon that vast reservoir of energy, the mind becomes more clarified, more concentrated, more positive in its attitudes, in its thinking, in its perspectives of all that is around us. You see. And that is surrender. So when you talk of compassion, you yourself have to draw it to your conscious level of life. Compassion resides in the finest relative section of the mind which I term as superconscious, the superconscious mind where it is all still and quiet, peace that passeth all understanding. Then reaching there, using half an hour a morning and night, we draw from that infinite source of energy and being that infinite source of energy being uncluttered and unclouded, and drawing it into our daily living where you can also term that energy to be compassion.

So, you are born with all the virtues as moralists would term it. You're born with compassion, kindness, love, tolerance. All those qualities are there in you but because of this life we have lived so far and perhaps those that believe in previous lives, all those impressions are there in the subconscious mind and it stops the light from the superconscious shining through to the conscious mind. Because these are veils, veils of impressions, samskaras and that stops us from being conscious of the light and not being conscious of it mentally but practically in our daily living. Have you ever tested yourself in some way or the other sitting down to eat? You sit down and say grace for the sake of saying it because that is our tradition. And yet other people around the table will say, 'Oh, why can't Guruji finish off quickly, we want to start eating?' We only try to live on the conscious level of the mind, empowered of course and regulated by the impressions of the subconscious. And our understanding is totally dependent on the impressions, the Samskaras, as the Sanskritists would say, our conscious mind is totally dependent upon that, those impressions. And that formulates our life style, how we react, how we behave, what we do to ourself and what we do unto others. And yet we pray, use that beautiful Commandment, 'Do unto others that you expect to be done unto yourself'.

What do you expect to be done unto yourself? That has to be understood first and then only can you understand the meaning of do unto others. Now, what do you know of the meaning as it will be done unto yourself? Do unto others as it would be done unto yourself. What do you understand by this, 'Do unto yourself'? Ah, here the mind starts working again. You always want people to love you. You always want people to want you. You always want people to need you. You always want people to help you. You always want people to do this that and the other for you. Do you deserve it? First deserve and then demand. Do you see? But, we always want those things don't we? Christmas comes or Easter is now, we expect our children or families to come and visit us. Our children must come and if they don't come, you feel so crestfallen, you feel so unhappy. But have you taken the trouble to visit the neighbour's child and give the neighbour's child your blessings? No. No. Yes, if you do pop over in the neighbourhood, one of the ideas in your mind would be to have a spot or a cup of tea because you know it'll be served. And then you show that you care for the neighbours. Good to demonstrate these affections. But the point I'm driving at is sincerity, self honesty and without an integration of mind, body and spirit, one could never be totally sincere or totally honest, not only to others but to ourselves. Yes.

To come back to our mirror, any person looking into the mirror, making up their face shaving or whatever, you know everyone thinks to themselves that they are good looking. They do have that thought 'Ah I'm good looking'. Who says that? Your ego. And what is the ego? Patternings of the mind. Because of your past experiences samskaras. Very seldom you'll find a person telling you that I looked in this mirror this morning and you know, I looked so ugly. Some that has spent the night at the pub might say that, the previous night. You see, how ego self, which is composed of the mind and the mind is composed of nothing else but thought forms, patternings, these things preclude us from seeing that which is Divine within us. And leaving these waves alone, that compassion, or kindness cannot shine forth through us. Let my daily prayer be this, 'God, do not be compassionate to me wherever you are. I know you're within me and outside me, for you're omnipresent and you're present in everything, in the little worm crawling on the floor. Don't give me your compassion Lord, I would say, but give me strength or help me to build up my strength so that I could become compassionate, so that I could be kind, I could be tolerant'. And then you're a human being, not an existing being, but a human being.

There are not many human beings we can find in this world, but human beans, b-e-a-n-s. But that too is very good, very good, for beans serves a purpose. There are a certain kind of beans that grow where we have to plant a bean of that species and through that roots come out and grows into a plant, into a little tree, and more beans comes from there. But when the bean is in the ground and attracting to itself the moisture and the minerals that are required for it, the bean has to explode. And only after it has exploded, that the plant rises and grows to produce more beans. Do you see? Now this

is like love. When you love yourself then only can you love others. And to be able to love yourself, you have to be very honest and very sincere to yourself. You got to have that integration of mind, body and spirit and then you start loving yourself and then you don't try to love others. Then you don't love others, because if one loves another, there's still duality, still in the middle of the path, not the goal yet. But with this integration when you become love itself, you embrace within your arms the entire universe and find that all is one, everything is one. That is love for love is one and love is God and God is one. You see? These are the steps. I always in my talks throughout the world thousands of them, I try to bring the most profoundest truths into simple language and to make it totally practical.

I know I was in India visiting people in some village and this man, he was a very religious man, verging on being a fanatic as far as religion was concerned. In the morning he'd wake up early and he'll do all the 'S's', shower, shave, some more (General laughter) and then he'll go to one temple do his prayers there. Then from there another temple do his prayers, and then another temple, another temple, another temple. And like that he would go on until its lunchtime and he would come home for lunch and eat his food, whatever his wife has cooked. And yet they were so poor, very, very poor that the wife had to struggle so much just to provide a meal for the household, three or four children, him and his wife. And so his wife spoke to me about it one day. I always used to visit them. I always like to be near the poor, the lonely and the lost, for they need me more. I used to visit occasionally, I used to go there and she told me about these things.

So I sat down with this man, his name is Raman, Raman Lal. So I spoke to him, 'It is very good, you go round to these temples everyday from morning till night and you are also aware that your house is in such dire poverty that your wife and children haven't got food to eat really'. The wife was such a beautiful woman that three quarters of her portion of the food she would give to him. I found this out from the neighbours, she wouldn't say it. Who was the more religious person there, the woman who sacrificed her stomach to feed her husband, who used to go to temples one after the other every day from morning till evening? Who was the better person? The wife.

So, then I started hammering him. You know we gurus are funny people, we can be very kind and gentle and sometimes you know to use the strap. Yes. I have said many times before if I can't get it in through the top, I'll get it in through the bottom (General laughter). I had a long chat with him. I said 'Do you really want to be religious, do you really want to find God?' Now, he was a wonderful maker of handbags, beautiful handbags with lizard skin and snake skin and calf skin and all kinds of different materials. He was a real expert. The stitches on those handbags if you look at them carefully, it would be each and every one of the same size by hand, it looked like a row of pearls, so expert was he. So I told him, I said 'Look, stop this business of going to these temples every morning. Do go once a week or twice a week

okay, but your home, your family and providing for them is more important. You do not need to take the offerings of fruit and flowers in the Lord's church or temple. He doesn't need that. But your wife needs that fruit to eat, to survive'. So, after many sessions of talking I convinced him and then he started making these handbags for ladies. This was in India, and he got on very well with it and the family became prosperous. Then I told him, 'In every stitch you are putting in the bag just be conscious that every stitch here is a manifestation of Divinity'. Every stitch is Divine, and I, the maker of the bag, is but an instrument of the real maker. He took my words to heart, became prosperous. His wife and children are happy. And then he used to send, - he didn't need to look for customers, I made a connection for him because one of the chaps that was at University with me in Bombay he had opened up a large business, retail, wholesale plus export to other countries. And as many bags, handbags, ladies bags that this man could make was sent all to this merchant and this merchant paid him very well. And the merchant of course made his profit selling to retailers, who in turn made their profit selling to the consumer. And then a lot of his products started getting exported to other countries of the world.

So that is religion, practical religion. And he became such a fine person. For while he was doing these bags his mind was always centred on the Divine. I had to press and press into his head that 'You are not the doer. Divinity is the doer. You are like a pen, a ballpoint pen the pen does not write by itself. The writer writes with the pen. You are the instrument of that which is Divine'. And the thoughts kept floating through his mind. He developed a consciousness of money and at the same time, he was conscious of Divinity. So both can co-exist.

Yesterday at Wiltshire, I had a talk there and I told them when the subject of the Cross came up, I told them that you have the vertical bar going up firmly planted in the ground and then you have the horizontal bar which is supported by the vertical bar. The horizontal bar of life cannot exist without the vertical bar because the horizontal bar has to be nailed on to the vertical bar. The vertical bar supports it. Do you see? So the vertical bar is the absolute, the Divinity on which you the horizontal bar is hinged on. So you see how the existence depends, the relative existence depends on the absolute. And yet without the two bars, you cannot have a cross. The entire world is a cross, a combination of God and man, a combination of the relative with the absolute. It's beautiful.

So, compassion, kindness, tolerance etc etc etc must be drawn out from yourself. In other words, to remove, to remove the veils of the mind that are covering the Divinity and all the virtues that are within you and this can very easily be done by meditation and spiritual practices. Those of you who are not meditating, approach some of our teachers here and they'll give you more information and there's no charge, no charge at all. It's free. And if you can afford to give a donation to the running of the Society, of course that would be more than welcome. And as you know that no

organisation, - I don't like the word organisation or movements and things like that because it does not reflect the true character of our work. It is associated a lot with finances and hierarchies and all kinds of things, bureaucracies and autocracies and all kinds of intricacies. You see? So, whoever wishes to learn to meditate, speak to some of our teachers here that are present and they'll give you more information on it.

So, what are we trying to find the mystery of life. And life is not a mystery - so pure, plain and simple but we make it complex by our thoughts. So with meditation, you pierce the veils, you pierce the veils even with a pin prick and you find that torrential flood of that infinite force that is within you flowing through directly to the conscious mind. And when it is directly to the conscious mind, you do not need to worry of the karmas and samskaras. Normally you would have to, because the various experiences and the troubles you go through are just but cleansing processes. If this floor is dirty we must scrub it. But through these easy spiritual practices, you pierce through the layers of the subconscious mind, reach the superconscious and draw from there that vital loving force into the conscious mind and once it reaches the conscious mind, life's quality improves. You'll do better life in far greater harmony, far greater peace and so much love, that it just oozes out of you. And then you do not need to ask someone, 'Do you love me?' When you ask someone, 'Do you love me?' it means that you are insecure or you do not trust the love of that person. So you keep on asking 'Do you love me, do you love me, do you love me?' It is for your own personal self assurance or re-assurance. But when that Divine energy that is so deep within keeps pouring into the conscious level mind and from there still further onward, then you will not ask the question, 'Do you love me.?' You just know because she does not need to love you. He does not need to love her. They are at such oneness, in such atonement, at-one-ment, that the question disappears and love is experienced in its purer self. Simple isn't it? Very simple.

Are you going to have a break for tea? I didn't mean to keep people too long. But meanwhile let me have a sip here. I must shake off this cold tonight, definitely. You know yesterday we sang a Bhajan. Were some of you yesterday at Kennet Park? A few, yah, a few. We sang a Bhajan which is very simple and you sing it with me. It's two lines. It's one of my own compositions, Jai Ram. Jai means Hail, Rama means Lord and in these holy days of Easter it's nice to sing the praises of the Lord. Don't you think so? So Jai Ram means glory, praise to the Lord. Rama means Lord. And then of course it goes on that God is but one, although people would call Him by different names. The Hindus would call Him Ishvara, the Mohammedans would call him Allah and we would say Christos. That is your name, is all but one. And that is what is signified by our Emblem, for those that have not seen it before that all religions are but one. And the five lines denote - as in musical composition you use five lines - it denotes let there be harmony with all the religions for one purpose to lead us to the light within. And I will just sing and then next, second line you just follow me.

Jai Ram, Jai Ram, Jai, Jai Ram, Jai Jai Ram, Jai Jai Ram, Jai Ram Jai Ram Jai Jai Ram (Group sings with Guruji) Jai Ram, Jai Jai Ram Jai Jai Ram Jai Jai Ram. Jai Jai Ram Jai Jai Ram
Ishvara, Allah, Christos, dayrannam, Jai ram (Continues)
Jai Jai Ram Jai Jai Ram
Jai Ram Jai Jai Ram, Jai Jai Ram

(Singing continues)

Blessings upon you all during these holy days. We can have our break now. Okay, enjoy the tea and all the goodies that the British Meditation Society have prepared. A couple of them have been working so hard. Good. Good.

Gururaj. which is ignorance, which is nescience. So each and everyone is so potentially and really Divine. It is the cognition that is within but that cognition requires recognition. And this does not even require great intellectuality or great learning, for everyone could reach their inner selves, the Kingdom of Heaven within. So no great learning is required. I was lecturing in America last year at the Southern Illinois University and as we were going through the campus grounds, I saw a man sitting on top of a ladder reading a book. And so I did make a comment 'Oh yes, this is the Institute of higher learning'. Good. Now I never prepare a lecture or a talk. So let me hear any question you would like to ask and I would talk about that. Because if I prepare a lecture, it would mean that I will be speaking to you what I want to tell you. But it would be a better way for me to tell you what you want to know. So come up with a deep profound philosophical questions.

Questioner. Gururaj, I wonder if I could ask you two questions which actually are interrelated, so I'll ask them in one go. You said at the Hayes recently that God was not necessarily compassionate to an individual at a special time of need. Is this true in every case in that one's needs at such time seemingly deserve help? And the second part is, as one is told to accept Divine law which comes from God, should Divine law i.e. God not be merciful at all times?

Gururaj. Beautiful. Any other questions because I could handle a dozen at the same time? We will just start with this one. The gist of the question is God's compassion. Now what is our understanding of God and what is our understanding of compassion? That's important. Is there someone sitting up there being kind and compassionate to you? No. For it is a total contradiction of the Day of Judgement. Because if He is compassionate and all forgiving then what is the necessity

for the Day of Judgement. So, the God that people would normally conceive of, as I said in some other talk, is one's mental conception of Divinity. Because of our lack, because of the insecurities and inadequacies, inadequateness, we try and rely upon a higher power. Now, that is very good because when the mind cannot take it anymore through all the trials and tribulations of this life, with its waves slashing against the rock that is there. And yet the rock remains undisturbed because it is steady in its foundation. And that is what all human beings need, is the steadiness within themselves and whatever trials and tribulations or problems that would come forth could be understood, accepted and we are not hurt by these things that happens around us.

Now, when we say God is compassionate, it proves one thing only that we do not have compassion within ourselves. So, because not having the kindness and compassion within ourselves, we have a mental projection which is the opposite of that. So, this too has its own great value. It is a beautiful mental therapy. And I have discussed this at various Institutions on humanistic science and psychiatric research councils and what have you. And we have found that although it is just a belief that you have in your mind that there is a God up there that is so compassionate. Now, that very thought would transfer or eradicate from your mind the negativities that lie there. For the mind or the left hemisphere of the brain, the intellectual, analysing side, when that side cannot find solutions it says 'Okay, God is compassionate and he will look after that. He will provide the answers to the problems I cannot solve'. Now this can be done in two ways. One way could be just an escapism, that you escape away into something that you do not know. You escape away into the unknown. It's like a drunkard, he has so many problems in his mind that he boozes himself up so that he sleeps in a drunken stupor, but the problem still remains, when he wakes up even worst, with the hangover added on.

And that is what many people try to do. They try to do business with God. I have said this many times. You can't do business with God. You can't do business with Divinity. For to do business with Divinity, you would have to subtract yourself from the totality of Divinity. It is the concept of I and Thou. And until that contact remains, the problems will always be there, because the entire universe, the entire motion of the universe is based upon conflict, where it contracts and expands all the time. And when you pray to a God, in whichever form you like, it is good, I recommend that thoroughly you are still in dualism. The real secret is to find and understand and experience the oneness with Divinity. That is why Jesus said, when he was that total consciousness of the universe, he said 'I and my Father are one'. Now that was not only for Jesus the Christ. That is an example for everyone, for everyone could reach that Christ consciousness.

So, on the spiritual path as man progresses, you will find the gap narrowing between him and Divinity until they totally merge into each other. God is not compassionate. God is a law that regulates this entire universe so that it could function precisely. But our lives don't function in that precision because we have a thinking mind. And the greatest ruination of man and at the same time the greatest blessing which man has received, is because of man's ability to think. But this power of thought can be used in so many different ways. It could be used to become closer to oneself. God, as far as the mind goes, is only an abstract quality. You have not seen Him. You have not known Him, but the mind through inference, thinks that it knows Divinity. But as far as Divinity is concerned, the mind can only reach to a certain stage, a certain stage of appreciating that there is something greater than I. That's all what the mind can do. The mind cannot make you experience Divinity and neither His compassion. For Divinity is a neutral force, a neutral energy and that is why you have been given freewill. You have been given freewill to use that neutral energy in whichever way you wish. And depending on man's evolution, he will use it the way he wishes it to be used. A highly evolved man will use it for doing good to others. A lowly evolved man will use the same force, same energy flowing through the conscious mind via the subconscious, to use it detrimentally, harming and hurting people.

So, I first said that they're two aspects, one is to escape from reality and the other is to face the reality. Every morning or afternoon or evening you look at yourself in the mirror. Perhaps women do it more than the men. But there's a purpose they like to please their men. Good. Has anybody really looked at himself and say, I am James citizen, I'm James human being, with a hyphen in between the human and the being? You know here in England we have double barrelled names. Thank you. I'll need them. Excuse me I did a Course here in England and a few talks at various places and then I'd go and do some Courses in Spain and got back a few days ago. And of course coming Wednesday, I have to go to the States - and change of weather and food and climate and what have you, gave me a bit of a cold. It's very good to have a cold, purifies the system, the toxins, throw it out. Only if man could throw out the toxins in his mind, that would serve a great purpose.

So, the one way to find relief is to escape from reality and the other way to find relief, which is the greater way, is to face the problem. And what does that mean? To face the problem is to look squarely at yourself in the mirror and say 'Am I really James Citizen?' No, you don't. What you look at in the mirror is the contours of your face, your complexion, if your hair is right and does it require another curl or something. Is the rouge and the lipstick and the makeup, is it okay? Shall I put on a little more rouge here to make the cheekbone stand out a bit more. Those are the things we look at when we face the mirror. Its not only women, men as well. You'd be surprised that they have more vanity than women. When I say, when we really look into the mirror, it means we examine ourselves. We use the very power of the mind to

discriminate what is right with me, what is wrong with me and how can I change the wrongs into the rights, for me to know myself, to find myself, in the society that I would like to wish to be in. Because your upliftment, your own analysis, your own realisations makes it emanate from you a force, a power that none of the world's greatest microscopes could discover it yet. So you totally, instead of escaping, you totally surrender. Now, what do you surrender to? Because of a way of upbringing, since a child when we were infants and we went to school and church and all that, you've always been told that there is an old chap up there with a long beard, careful, and he's got all those people sitting there at his desks writing down all your doings - ah, John did this and Jack did that. Like that.

So, basically we surrender, fine, to Divinity in a dual form that you are here and I am there, that brings about duality. And this has been created by the theologies of the world, all the religions, Hinduism, Christianity, Buddhism, Taoism, Shintoism, Zoroastrianism, you name it. So, organised religion, when they could not capture the attention of men and fill the halls, the congregations, the missions, the parishes, the churches, temples, the synagogues, they implanted fear into the minds of man because He is sitting up there watching you, careful, when the collection plate comes around - ah, store up not for this world for the world beyond. A very truthful saying. It is very true, but that very truth has been misunderstood and commercialised.

I was telling a joke the other day of three Scotsmen who were in a church and the poor Minister pleaded for a collection. He said 'Please be generous because our roof has cracked and this is broken and the church is somewhat dilapidated and we need money to repair'. And these three Scotsmen - any Scottish here? Good. Fine, if there here or not, it doesn't matter. So as the plate came along nearby, the one Scotsman because they did not want to contribute. They're tight fisted as all the jokes go, but they are not really. There very nice fine, kind people. I know a lot, hundreds of them. So when the collection plate came along, the one Scotsman fainted and the other two carried him out.

You see what we do, we escape. Surrender too can be an escape. As I said a moment ago what are you surrendering to? You are surrendering to a power which you have been led to believe that it is greater than you and that power will help you because that power is compassionate. I say, this is a fallacy. Compassion is a human quality. Compassion, kindness, tolerance, patience, goodness, helping one another, is a human quality, while Divinity is a neutral quality. And my favourite analogy for this has always been that Divinity is like electricity. You can put it into a stove and have heat and you put it into the refrigerator, same electricity, and in the refrigerator, it'll be cold. So where is compassion, if Divinity is neutral? So, when in your earnest meditation and spiritual practices you find that quietude and that stillness, you will remember the words of the scriptures, 'Be still and know that I am God'.

So, who is compassionate to you, if Divinity is a neutral force without any attributes? It is man's mind that has given him attributes of kindness, compassion, forgiveness and these attributes were given to Divinity for man to escape. 'Oh God loves all and God forgives all', then why do according to man's conception again, go to hell. They've done everything which is wrong perhaps, and if He is so forgiving why not through the pearly gates there's Saint Peter sitting. Do you see? So the entire idea is based upon psychological factors which are very good, wonderful therapy. That I can only forgive myself and no one can. I am the one that could proceed through passion into compassion. So, the answer lies within yourself, for the biblical saying which is so beautiful to me, 'Seek ye first the Kingdom of Heaven within and all else shall be added unto thee'. So when you feel the grace and the kindness and the compassion of Divinity which is a neutral force, remember that it is your own mind that has produced this kindness and compassion to yourself.

Now, to do this we got to prepare ourselves. Every moment is a preparation to become one with the Father and even if anyone believes in the Father sitting up there in heaven, good, nothing wrong. It is duality and nothing wrong with duality, for it is a stepping stone to unity, from duality to unity. And then when you reach that stage you'll find that nobody punishes me, I am punishing myself. Every cause has its effect on the relative field. So if I plant strawberries, I cannot expect gooseberries to grow. You see. So, man rewards himself. Man forgives himself and that is why man has freewill. And yet energising the energies of the mind, energising and putting into motion the freewill is the Divine will, that neutral energy. It is your free will to use that neutral energy the electricity in whichever way you want to. That is why you've been given freewill. And yet empowered and kept alive by the Divine will. Freewill is the highest stage man can reach on this planet earth and with this very freewill, it could expedite your closeness with the Divine depending in which direction you look.

Now, I said a moment ago that surrender too could be an escapism. 'Okay, I'm tired now, I'm weary, I've battled with my mind to solve my problems. So now I can't solve them anymore, so Lord I give them to you'. Good. Great value in that but this you and I is still dual. There's a long journey to go, still beyond that, that total surrendering of oneself to the Divine will, surrendering our freewill to Him. It's good. Good. But that is somewhere in the middle of the law of evolution. It is not the totality of it. What you're doing, as I said a moment ago, that in doing that you are also doing business. 'So I've got so many troubles. My mother-in-law is not treating me well. My husband he comes home so late at night and this that. The jobs are no good, not bringing enough to feed ourselves or to have the luxuries, imagined luxuries'. Remember that word imagined. You have a ten roomed house and you want a twenty roomed house and you imagine by having twenty rooms, your life will become happier. So the entire attention is drawn outward rather than inward. And to take

one's attention outward is nothing wrong. Become more prosperous, develop the consciousness of abundance and this could be made very practical, how to create the consciousness of abundance. And its way is, you give and you will get it back tenfold.

A young man came to me one day, he must have been about thirtyish, came to my Capetown centre. He came to the Capetown Centre where I live and he says, 'Guruji, everything I do I plan it, I get expert advice on the various schemes and plans for business which I have in mind, but each and everyone just falls flat, why Guruji, why? Why can't all those so-called worked out schemes in various kinds of businesses, does not go right. Why what is wrong?' So I told him, 'My son' after speaking to him for a little while, I said, 'You have not developed money consciousness. You want riches of this world okay, nothing wrong, why not?' If you have a choice, as I said yesterday at a talk, of dry bread and a King's feast, if you have a choice then why eat the dry bread, eat the King's feast enjoy. And if the King's feast is not present and you only have the dry bread, enjoy. For there is no difference in the molecular structure of the dry piece of bread or that roasted turkey or chicken or whatever, no difference. And then as far as taste goes, as I said yesterday it's only three or four inches, that's all from here to there. That's all, from here to there. After that it's the same.

Right so, we talked on escaping and we've talked about surrender. Now you can surrender yourself entirely to someone you don't know or an energy you don't know. Like our scientists of today, they don't know what electricity is, where it can be put to very good use. But when you can reach the stage and here is the crux of the matter, when you can reach the stage through meditation and spiritual practices, it becomes easier and gives you the strength when you reach the stage of surrendering to yourself, to no one outside. The Teachers, the gurus and all that, they are stepping stones to help you climb the ladder. Real Spiritual Masters would even go ahead of you on the ladder because he knows the path well. He knows all the rungs of the ladder and in the darkness extends his hand and lifts you up, for one purpose only, so that you could surrender to yourself. In other words a mergence, where the mind, the body and the spirit within man could merge into such a beautiful integration that you function holistically instead of fragmentedly. And this is what meditation and spiritual practices do. Scientifically we have studied the process of meditation where the left hemisphere of the brain and the right hemisphere, left hemisphere, the analytical side, rational side that will say this is no good, and that's no good and the hubby comes home and he says 'Oh, this meal is not nice'.

The story about this woman, a beggar a tramp used to come to her door and ask for food and she always gave food to him. So the husband observed this for quite a while. And weeks and weeks went by and so one day the husband asks

the wife 'You know these beggars are a nuisance, why do you always give him food to eat?' So she says 'That's one man in our household that does not complain of my cooking'. (Gururaj laughs)

So most of the theologies, Hinduism, Christianity, Buddhism, Jainism, whatever you wish to believe in are based in duality which serves its purpose. It is a milestone where you look beyond yourself which means you look not selfishly but selflessly. So it serves its purpose. But as you go further on and find that total integration within yourself, then the question of surrender disappears, the question of compassion, kindness, tolerance all disappear because you become compassion. You cannot borrow it from that Divine energy because it is neutral. So you become compassion. You become kind. You become loving. You live selflessly. And as I always say 'In the world, yet not of the world.'

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