
Gururaj. They can give you all the chemical compositions of sugar, how it is made and how it is refined and all (This seems to be a repeat of part of a section on Page 5 Line 33 of this tape)

Gururaj. You know, there was this Italian person and he wanted to have his baby baptised and he goes to the Priest and he says that, 'A few years ago when I brought my third son to you to be baptised, I told you to call him Tom but you called him Thomas. But now the second baby of mine, I want you to call him Jack. So please don't call him Jackass'. (Gururaj Laughs) Good, what shall we talk about this morning? Is this okay for you?

Questioner. Gururaj, throughout the world there are many religious and guru cults springing up, for example Sri Bhagwan Rajneesh and the Krishna movement. Many of these groups get bad or adverse publicity through the media. Would you please relate to us your views and experiences of such Organisations, compared to the true Spiritual Masters both ascended and unascended, for example, Buddha, Krishna, Christ, Bapuji, Sangemmi, Bhagwan Rajneesh and of course yourself?

Gururaj. Myself? Who says I am a Spiritual Master? There will always be cults and that happens because of human instinct. We are not different from animals, we herd together. And people with certain tendencies are apt to join Organisations that would be compatible - could I have this a little louder, I can't hear myself - people with certain tendencies would club together - and that's how all clubs started really - of joining things that would be pleasing to their minds. Now remember this word, pleasing to their minds. Now when something becomes pleasing to the mind, then it is not necessarily the totality of truth, because you will always view something to be true and good according to what your mind tells you. Now how qualified is your mind to tell you that? Men's minds today, in the majority, ninety nine per cent are fragmented minds. Now to try and seek an answer from a fragmented mind, would be to get a fragmented answer. Now, when people join these cults, they find things that would be pleasing to their minds.

Now how does it help that person to overcome his fragmentation, that is the question. Would it or would it not? There are many Movements in this world that have done a lot of harm and some of them have done a lot of good too, it all depends on motivation. It all depends on motivation. The motivation of the Founder of the Movement, is he really trying to help someone or is he trying to help his bank balance? There lies the gist. If any teacher comes to you and tells you I will show you God, please stay far away from him. If a teacher comes round to you and tells you, I will show you the path - if he tells you I will show you God, stay far away, but if he says I will show you the path to find God but you will have to find him yourself, then worship him, be devoted to him, if not worship. You see.

So, many of these cults have taken certain psychological techniques and these techniques would just churn the mind, would just churn the brain. Now what happens is this, many times, through some techniques, the headache is gone but a toe-ache is created. So it is just a matter of shifting mental energies, while the root cause of the problem is not eradicated. To find the way to Divinity, the root causes of conflicts within ourselves have to be eradicated. Without that shifting energies, the causes still remain there, you are treating the surface and sometimes the surface can be very alluring, it can lull you to sleep. It could be a form of hypnotism and you are just left with all your troubles and none of it is gone. A true Master does not work in that way. Ramakrishna says that a Teacher is like a Physician. A poor Physician will prescribe a medicine to you and tell you, take it three times a day and that's where his job ends. So if you take it or not, it's your business. A mediocre Physician will come to you and ask you to take your medicine three times a day and he will convince you, why it is good. He will give you the pros and cons and induce you to take the medicine. But the true Physician of the highest calibre will pour it down your throat - 'Like it or not, this is good for you and you'll drink it.' Why, because he has your total interest at heart.

This very idea of Jesus being meek and mild is not true. Oh, he was a totally simple and yet a very complex person. He could be totally loving, totally kind, totally gentle, totally suffering and yet he could lash out and become angry. You know the story of the Temple, throwing down, overturning the tables of the money lenders, setting the doves free and the birds, the animals of sacrifice free - that's anger. But the anger was a surface anger to teach and it never came from his inner self. So a true Master has the ability, he is like an elephant, he can show you his outer teeth but those teeth are not those which he uses to chew. Of course he is a multi-sided personality. There are fifty six facets in a diamond and a true Master has all his facets well polished. Because in the diamond, if some of the facets are not polished, then it is not a true diamond. The diamond does not have its true value.

Now that is the difference between these so-called cultish teachers and the real teachers. The cultish teachers will give you things you like. He will give you things you like. It's nice to have a doctor that gives you sweet medicines and not bitter ones and that lulls your mind with the pretext of showing you Divinity, while the true teacher knows the problems of each and every individual being and he would prescribe according to the needs of the person. And gurus are funny people. If you can say you understand your guru or any person could say that they fully understand their guru, would be very rare, because you have to become so totally at one with the guru then only can that communication, understanding and oneness develop. So in the process of the guru-chela relationship, the guru becomes the chela and the chela

becomes the guru. That is the ideal situation. That is what Christ and Krishna and Buddha did. Yes, that is what they did.

So these various Movements today that receive adverse publicity, as you have said, I think they deserve it. But then being businessmen, these gurus, they have the principle that all publicity is good publicity. They maintain this principle that what is worst than being ignored, rather let them talk all kinds of things, that is better than being totally ignored. Because that is also a form of publicity. A true diamond does not need to shout from the rooftops that 'I am a diamond, I am a diamond, I am a diamond.' His very qualities, the power he portrays, the spirituality he imparts, that is advertisement by itself. So where is the difference between true gurus and bogus gurus? True gurus have one quality. How are you going to judge a true guru? The foremost quality is his humility and the other quality just as important, is his selfless love. Dante has said that "The greater the man, the deeper his love."

So a spiritual aspirant or chela or a guru or anyone can only be judged by how deeply and how sincerely he can love. And if you find in anyone - I always say this, don't stick to me, learn from me as much as you can - and I have always said this a million times that my duty as a guru is to awaken the inner guru within you. And once that is awakened, you stand on your own feet and you don't depend on me. Go on your way, progress and find that Divinity. You have the tools, use them well. But the cultish gurus in these Movements, are very possessive. They do not want any chela to go away, they want the chela to be in bondage. I am telling you of the pitfalls. They want the chela to be in bondage, they must have the mastery. Jesus and Buddha and Krishna never did that. They gave you total freedom. Here is the king's feast spread in front of you, eat if you want to, don't eat if you want to, it is here for you. That is how you judge true Masters.

There are many other criterions how we can judge these Movements. What does it make you feel like? Does it inspire within you any love in your environment? Does it inspire in you selfishness? Does it inspire in you all-givingness? Does it make you face your problems with greater strength? The true guru will never say 'I take your problems away', but he will show you how to view those problems in a greater light of tranquillity. No one can take anyone's sins away. When we hear it being said of Jesus, that he died for man's sins, that most beautiful statement has been so wrongly interpreted. No one can lift your karma away. No one. But what the true Teacher can do, is to guide you and show you how to eliminate that karma in a more smoother way, how to develop the proper attitude to a problem. You know that very old favourite saying of mine 'Two men behind prison bars, one saw mud, the other saw stars.' Two men in the same circumstances.

So the teacher teaches you not to see the mud and the mire and the gloom but to see the stars, the glory of God. That is the true Teacher. So true teachers like Christ and Buddha and Krishna don't make you promises. He is the light that shines not upon you. The true guru never sheds or shines his light upon you but he shines the light upon the path, so that you do not stumble and fall. That is the true Teacher. So the illumination that you will eventually reach, is by seeing the illumined path and travelling through it so that you could become illumined. And in reality, you are all illumined, all illumined, just sitting round with dark eye-glasses and not seeing the light. That is the problem.

Going through these various practices - now Rajneesh for example, now I was invited to his Ashram two or three years ago. I spent a few hours with him and I told him that "The teachings you are giving are not good for the times of today. Those Tantric teachings which are very similar to Vedanta is of a very, very high level but it is not for today, because what people understand by those teachings is total sexual permissiveness. So it lands up into debauchery." Now I have seen this there with my own eyes in his Ashram. Those teachings of the copulation or the coming together of man and woman in that way, where it could become a meditation or could lead you to meditation, could only be reached at a height when the man and the woman has reached a high level of integration, when there is no lust left and just through that medium - for everything could lead you to God - through that medium, one experiences the fullest bliss, not on the physical level, an orgasm not on the physical level but an orgasm of a universal nature where the entire universe becomes an orgasm, where the woman is lost, the lover is lost and the beloved is lost. You do not know your body any more, you do not know your mind anymore, you are so lost in that beauty of creation. Man and God become as one, father and son becomes one. 'Thou art That. I am That and All is That.' So this is the Tantric philosophy but that comes only after a great measure of integration. Now you give these tools to just anyone in the street, it would naturally be abused. They would find excuse to do all kinds of things. That's one Movement you mentioned. Fine

Then Maharishi, Maharishi Yogi, Transcendental Meditation, now I don't condemn anyone. I don't condemn anyone. I just said Rajneesh's teachings are good but not for the world of today. It's misused, misplaced because they seek vast numbers, you see. Therefore it becomes misused and misplaced. Maharishi, Maharishi Yogi, he invited me to Spain in nineteen seventy four and I spent a lot of time with him in personal talks. With him I travelled from Rantilla to Punta Ambria, from there to Sevilla and all those places in Spain and we had these talks and I disagreed with his principles. 'Firstly you are appointing teachers that should not be teachers because you have got to have something to impart, you got to be spiritual to impart spirituality. And then you are charging such big fees. How can you sell God for money?' You might need donations to run the organisation because even if you walk on the street, you have got to pay for breathing.

You have got to pay the Government taxes. People run office, you have got to pay lights and rent and telephone and like that, a small little donation to the organisation is good, it is needed. But charging two hundred dollars to initiate someone, from the mantra market, I told this to Maharishi, it is no good. You take sixteen mantras, bidja mantras from the Tantras and you dish it out on age basis and sex basis. So, if you are a man age thirty to thirty five, you give him the mantra Sham and if you're a woman of that age, you give the mantra Shama. What does that mean?

A mantra should be based upon the person's own personal vibration. The guru must have the ability to go into deep meditation on the person and hear in that superconscious state the total vibration of that person and upon that vibration which is received at that most subtlest level of the superconscious, he brings it like an ice cream cone, he brings it to the grosser level where it becomes speakable and audible. And that is how a mantra is imparted. And not only the word that is given to you individually but behind that mantra is the guru's entire spiritual force that goes with that sound, for everything in this universe is nothing but vibration and vibration is sound. Therefore, we say in the Bible, 'First was the Word and the Word was with God and the Word was God,' you see. So it has to be picked up at that deep, deep, subtle level and it depends how the guru takes that subtle level and brings it to a grosser level so that you can hear it. And because of that spiritual force involved in that, drawn from that universal superconscious level, so therefore it can bring a greater integration within yourself, a greater integration of the mind, body and spirit, where you can live and come together and function in totality and not fragmentedly. You see. That is what a true guru does, not pick out one from sixteen mantras and say "That's for you and that's for you and that's for you. Give me two hundred dollars". So these are money making Organisations. I told this to Maharishi. I said "I don't agree with you". He wanted me to be one of the kingpins of the TM movement and I refused it. And not just like that, you know about thirty or forty million coming with that position. I said "No, I'm sorry. I teach not for money". Of course I have got to make a living, that's understood but the aim is not in amassing and if there are some generous people come along, I say "Look, I don't want it. I don't even touch it - your Organisation, keep it and build an Ashram or something with it". We could have been quite far on that project, Charles, if we didn't have some of our predecessors who did not do too well. That's besides the point.

Then we have other Organisations that expect you to sign over your entire estate to them. I don't want to mention those names. Okay. Now that is all wrong. Choose any guru you like, now at this moment, join any Organisation you like but ask yourself that, 'Is this organisation unselfish or is it just for itself.' Ramakrishna said that "If I could lead just one person to enlightenment, just one person, then my whole mission has been achieved". Christ during his time had less than five hundred followers. Do you know that? All those five thousand gathered at the river just with three loaves of bread and fish, most of them were curiosity mongers but he only had five hundred, less than that, followers and yet today

it's the biggest religion in the world. So why is it the biggest religion in this world? Because the words of great Masters are never destroyed. They are never destroyed, they perpetuate themselves through some way or the other, through eternity.

So when we say Krishna is alive, Christ is alive, Buddha is alive, Mahavir is alive, that is true. The spiritual force imparted in His teachings is still alive and every force is alive when He is alive. For who is Christ, who is Krishna, who is Buddha? Not that little embodied being you saw there, a body of flesh and blood but that Divine consciousness, that consciousness that was, is and will ever be. So all these Masters are alive. Do you think I am talking to you for the first time or the second, or ten times we have been together or whatever? No, we have been together many, many times. Many, many times have we been together, in past ages.

Then the teachers of Organisations, when they speak to you, always remember to think of one thing, it touches my mind but does it touch my heart. I have some mental understanding, fine, but what has it done to my heart. Is my heart opening? Am I becoming a more loving person? Am I becoming a more considerate, kind or compassionate person? And by that, you judge your own progress. And yet you'd find the real teachers, because of their kindness, will bring up all the dirt and samskaras to the fore, so rapidly and quickly, that you start suffering and you say "Oh I'm suffering more now". No, you're not suffering more. That's just your limited understanding. Sometimes its kind to be cruel, that's an old saying. The primary aim of the teacher is to want every one to find that which he has found. A true teacher does not speak from books or book knowledge, the teacher, he speaks from his own personal experience. Many teachers come along they describe to you sugar. They can give you all the chemical compositions of sugar, how it is made and how it is refined and all that, and yet they have not tasted sugar. So the guru or the Organisation you follow, should be the one that has tasted sugar and tells you of the sugar, because every word he speaks, is from an inner, deeper, personal conviction, not of mind and body only, but a spiritual conviction because he has known it. And such people, so ordinary - who was more humble than Christ and Buddha and Krishna? - because they know the value, they have experienced the value of all creation, all life, all existence. Now those are the teachers that one should really follow or listen to. They are the ones.

So throughout the ages many Organisations have come and gone, big, big organisations with millions of followers, millions throughout the world, have perished just as great, great empires have perished because they were not built on a true foundation of purity and truth. And yet the greatest Masters don't have big followings and yet their teachings are perpetuated. Ramakrishna, in Calcutta, Belur Math, used to teach, used to teach, thirty, forty people only, used to sit

around him and he used to talk, this, that, thirty, forty people, not millions. But today the whole world knows his teachings because out of those few, Vivekananda was born. Do you see? So truth can never be destroyed. Truth in some way or the other will always be perpetuated. We that speak here today among a crowd of seventy, eighty, it is not for you only. But you are the vehicles through whom the power of this spiritual force will go on and on and on, for thousands of years hence. That is definitely certain.

So do not judge the movement by how many followers it has, it is sheep mentality. You go to a shopping area and there are two shops opposite each other. Now the one that has fewer people go in, fewer still will go in but the other shop that seems so busy, where people are just streaming in, you'll find more and more streaming. That's the herd instinct again. Although the other shop that fewer people goes in, sells better goods but because this one shop is so well dressed up and lit up. So many of these movements has the outward trimmings, attraction, surface attraction, beautifully lit up, beautifully decorated and yet the goods sold there could be of inferior quality but yet the crowd would flock there, like sheep. Don't be sheep, that's all. See there, see there, see everywhere.

In my search for God I have met many, many, many gurus. And I have learnt a bit here, I have learnt a bit there, until I met my guru. And once I met him, finish. Because I have become him and he has become me, no difference. Remember it was in England when he passed away and I received the telegram. Some of you were on that Course, yes, many of you were on that Course. Yes, he is still alive. Did I tell you the story when I went to visit Yogananda's Ashram in Hollywood, California? So, there was one very cultured person, he was from Switzerland, he was Swiss and after Yogananda passed away, he went to another guru and told him that "My guru has passed away. My guru is dead. So therefore I have come to you". So this guru, a wise man, told him, he says "Your guru is alive, but you are dead". Do you see? The spiritual force once ignited from guru to chela remains eternal. And you have heard me saying this too that physical bonds can be broken, mental bonds can be broken, but the spiritual bond is never broken. And I say this for my sister, because her guru has passed away too. Yes.

So, many movements in the world today, as there were many, many in other ages too, have dressed up the shop window. And then talking of Maharishi just now, he says "I'll teach you to fly, only four thousand dollars". Beautiful, what a business! And it is so simple really. With certain kinds of Pranayama, you hop around a bit. Anyone can do that. I had a young girl there in Capetown, she never did any of those things and yet she, you know, hops. And that's all they do, they hop around. You see? Four thousand dollars, very nice. On one course in Switzerland there were two thousand people attending that Course - two thousand times four thousand dollars, how many million is that, about eight. Good

business. But is that what we are after? No, we are on the path to find Divinity, for that is the end and aim of all man, is to find the God. Let the search be external first, for you need a focal point of some Deity or some guru or someone until you find that very thing you are seeking within yourself. You might know the story of the musk deer, it comes from an old Indian legend where it ran around when he got the smell of the musk, ran here, there, everywhere, searching for it and then in total exhaustion it collapsed, collapsed but to find that the musk was in its own navel.

So it is all there within man, all there within man, to find. So therefore I say and I repeat this, that the duty of the external guru is to awaken the internal guru that is within you. You see. Now if any of these Movements do not teach that, then it is best to stay far away. If any of these Movements demand big fees from you, stay away, because the man of God cares not for any personal needs. He likes to live, he likes to breathe, he has to have food for his stomach, but his aim is not to gain and grab, do you see. Because the man of God, he serves and his service, serving humanity is not work to him. You only expect pay when you work but if you are having fun, if you're sharing and that sharing of wisdom etcetera becomes a joy to you, how can you expect to be paid on top of having all that joy, so you're getting double pay, which is wrong. Do you see? So stay away from Organisations and Movements that promise you all kinds of promises. I believe you have a woman in England, I don't know her name, who promises you enlightenment in two hours. What's her name? Mataji, bless her poor soul! Enlightenment in two hours when you are here with this big burden of Samskaras and she takes it away in two hours. She must really be loaded down with all the burdens. No. The true teacher shows you how to lift the burden and perhaps as I say, poke a little hole in the bag, so that all that will drain out and you find you are left with an empty bag, no more burdens. That's the best. That's the best that can be done. But you have to walk all the time on the road yourself.

Many of these bogus gurus are such big liars. I am sorry to say that because I am prepared to challenge anyone, anytime, anywhere on any platform. What have I to lose? What have I to fear? Hah. I am beyond fear. Talking of liars, there was this one Church Minister who always had the habit of announcing the one Sunday what he was going to talk about the following Sunday, the following Lord's Day. So he said "My next sermon next Sunday is going to be on liars. So to prepare for that I want all of you to read the first ten chapters of Hebrew Fourteen". Good. So the next Sunday came. So the Minister said "Now who read Hebrew Fourteens, Fourteen?" So, a lot of hands went up. Fine. So, after they all sat down and were quietened, the Minister said "For your information there is no Hebrew Fourteen and today's sermon I dedicate to those people that put up their hands". Yah.

So be wary of Organisations that are selfish. Organisations do need some little money to carry on and if some people are enthusiastic and feel that we need an Ashram, you know where we can go to a retreat whenever we like - it's good to get away from the hustle and bustle of daily life - then do that, do that. But don't let those funds go into the coffers of the so-called Organisation. Right. The Divinity can only be reached by purity, by sincerity, by the deep yearning that must be developed within you. One day, a young man went to a guru and he said "Show me God". The guru says "Okay, you relax and we'll see what we can do". So in India people normally go to the riverside for a bath, especially from an Ashram, there is an adjoining river. Ashrams ideally are situated on the banks of a river. So they went for a bath and the guru tells this chela, he says "Come along, we are going for a bath in the river". They went there and as they were bathing, the guru pressed down the head of the chela in the water. And then when the guru saw he was nearly drowning, he pulled him up again. So, he asked "What was the foremost thought in your mind?" So the chela says "The only thought I had in my mind was for one breath". So the guru explained "The day when you develop that yearning, that intensity that you had for one breath, if you develop that intensity and yearning for God, then only will you find God. But otherwise not".

People join various Movements, they go to various gurus, very small percentage wants to find Divinity. They go to gurus to try and rid themselves of their problems. Oh we will go to a guru and the guru will wave a magic wand and all my problems will be gone. Now that is a very selfish idea in going to a guru. You're going for yourself and not for the sake of finding God. "Oh he will take all my problems, he will lift up all my burdens". No. A guru is an instrument through which energy pours and through these energies a lot of benefit is received if you are receptive enough. Fine, but he can't remove all your burdens for you, you have to remove it yourself. So most people go into spiritual organisations to get rid of their hang-ups. Now it's easy to get rid of your hang-ups and your problems, very easy. The true guru will tell you "Proceed on the path of God. I show you the path. I give you the tools, I give you the techniques and as you proceed on that path, all those problems will drop off by itself." Don't put your mind on the problems, at least you can't forget them but don't put the greater emphasis on the problem, put the greater emphasis on God. Put the greater emphasis on Divinity, then all those problems are gone. So, when we do our spiritual practices, we gradually find a greater and greater integration within us and as the integration takes place, all the problems drop off. And if they do not drop off in this lifetime, you will at least, at least develop a totally different attitude to the problems.

You know there were two nuns that were travelling down the road and they got stuck without petrol - I think they must be travelling down A I - right, stuck without petrol, what to do, we have got to go to a garage to get some petrol. So the only container they had in the car was a chamber pot, because you need something to bring the petrol from the

garage. So they took this chamber pot and went to a garage, filled up petrol and then brought it back to the car. And they were busy pouring the petrol into the tank. Now just at this moment some soldiers came along in an army truck, some recruits and they stopped and they were watching these two nuns. So the one soldier says "Ladies, I don't know how that is going to work but I do admire your faith." (Gururaj laughs).

So, you must have faith but an intelligent faith, not a blind faith. Do not just believe, do not just believe. You start off with belief but do not get stuck with blind belief. With some amount of belief, faith comes and after a great amount of faith, knowingness comes and then you have reached somewhere where you just know. Any action you perform, without analysing it, you just do what is right. You just do it automatically, intuitively. And this is within the capacity of each and every one. If we become more and more integrated, then all your actions are never wrong, could never be wrong. It will always be within the flow of nature, not against the flow of nature, you see. So when a person is attuned within himself to the flow of nature, a greater balance comes within the three Gunas that I have been speaking to you about, so many times, then they, Rajas, Tamas, Sattva, Tamas, Rajas, Sattva - these Gunas are not destroyed because they are eternal but what you do, is bring about a balance between the three Gunas. An equilibrium is reached and when the equilibrium is reached, you find the peace which passeth all understanding. No analysis is required, for with the mind you can never find God. Most of these Organisations that you spoke of, teach mental techniques and mental techniques at best can only shift around energies as I said before.

So in order to find Divinity and having said that all the qualities and Gunas in the mind are eternal and indestructible, the only thing you can do is to go beyond them. Go beyond them. You become the observer and once you are the observer, then the workings of the mind do not become painful. The sting is lost and yet all that will be there. Isn't it like the beautiful prayer, 'Help me to accept the things I cannot change', all that will be there - the Serenity Prayer - it will be there but you become non-affected and by becoming non-affected by it, you are not hurt. For within the very essence of pain there is joy or else there can be no pain if joy was not there, pleasure rather, not joy, joy is something else. In every pain there is pleasure and in every pleasure there is pain because that is still in the realms of the law of opposites. You feel high in pleasure today but be sure tomorrow you'll have pain. You'll have the opposites, for this entire universe exists on the principle of opposites and if there were no opposites, this universe cannot exist.

As I said the other day, it is the law of contraction and expansion that creates motion, that is the propelling rajistic force of the universe to stay in motion and once the motion is lost, no more universe. So what is the answer, is to rise above it, to become an observer of it and then you say that "I, John, James, Jill, Jean am not the doer. I am not the doer".

And then that comes into a mental concept. The conscious mind starts understanding that I am not the doer but something beyond the little ten percent conscious mind is the doer, beyond the conscious mind, beyond the subconscious mind in the realms of the superconscious mind that is the doer of all action. And thought too is an action. So when the conscious mind grasps that, what develops in you, one of the most beautiful qualities. When you say "I, this flesh and blood are not the doer", that means you have found the secret of surrender. Thou art the doer, not I. And then you understand the Christian prayer 'Thy Will be Done, not my will.' What will have I got in any case, I am only churning up energies, creating greater and greater conflicts.

So, when we go beyond, through our spiritual practices which are individually tailored, you can't wear a size thirty two suit or a dress if you are a size thirty six and you can't wear a size forty if you are thirty six. It won't fit, it must be thirty six, then it fits. Likewise the Organisation that gives out practices and teachings on the wholesale supermarket basis, stay away. So, now when one realises that I am not the doer then you know the meaning of surrender. Now when man can really surrender, then you can go beyond the law of opposites. It is the very workings of the law of opposites that constitute your very ego. And when you go beyond that, then true surrender comes and then you go above pain and pleasure and reach the land of bliss and joy. You see. And that bliss and joy comes back into your daily living via the subconscious mind, the conscious mind and the body. And that is how you experience joy. And yet all the workings will carry on, Auntie Matilda will fall sick and you have to look after her and dad's come home drunk and you'll still have to bear that. But you will bear it with a totally different attitude, because you will say "This is surface". My mom did this, or dad did this or daughter did this or son did this, yet that's surface action, essentially they are still Divine. Then you start seeing the Divinity and not the surface manifestation. That is true surrender. Good. And that is one way. Mental analysis, Jnana Yoga, can never reach totality. It will take you very far but still you have to make the jump into the unknown and all surrender is a jump into the unknown. And that is where bliss lies. And you take the jump into the unknown because you now have become at this stage totally fearless, (inaudible) - totally fearless. So therefore, the spiritual path, as some great teacher said, is a path of heroes, not pipsqueaks, brave people that will do or die, that will stick to the path.

So man's conscious or subconscious desire is for happiness but he looks in the wrong direction. He tries to get rid of the unhappinesses by adding emphasis to the unhappinesses and when you add emphasis to unhappiness, then unhappiness is strengthened because you are feeding unhappiness by constantly thinking of the unhappy negative aspects. So, jump off the bus, get off the wheel of karma, as Buddha would say and take the attention to Divinity through

meditation and all the unhappinesses, the rough patches in one's life will disappear on their own, because in that powerful light of Divinity

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