

Questioner. Beloved Gururaj, my question is about the opening of the heart. Is this done by the ego-self, or is it done by Divinity, accepting, of course, that Divinity does everything in the end? But I ask this question because, in the Bible, Lydia, who was a chela of Paul, had all his teachings, but it said, 'God opened her heart'.

Gururaj. Beautiful, beautiful. Who opens the heart? That's the gist of the question. What is the heart, that is to be opened? The heart of man is forever open. It is never closed. Because the heart of man represents the core of a human being and the core, or the fundamental substance, as you would call it, is Divinity. How can Divinity ever be closed? Many passages in our Scriptures are very symbolic, and they had to be put in a certain way that people can understand because people always rely on an external factor and it is only people of deep wisdom that do realise, not only know, but do realise that it is all within oneself. So, when man was taught to meditate, or to pray, they always had an object to which prayers were offered. So, after the process of externalisation, after the I/Thou relationship has been firmly established, then only is a person ready to turn inward for, as the saying goes, whatever is above, is below. Whatever is outside is inside. Every human being contains within himself the entire universe. So, the macrocosm and the microcosm within is but one.

So, the heart that is to be open does not really reflect the true heart. When people talk of heart, in the common usage of the word, they normally talk of their feelings, they talk of their emotions. My heart feels, that's a very common expression. What they are really talking about is their ego, and its finest level. For, at the finest level of the ego, there exists the sum total, the sum totality of that ego, and that is normally referred to as the heart. In other words, at the totality of the ego, there exists the whole repository of one's emotions and feelings. So, when a person says, I feel sorry, or, I have great feeling for this person, they're talking entirely from the finer level of their ego, but not from the heart. The heart, the real heart in man, the core of the personality, is nothing else but love. And, do you know love does not feel pleasure, and neither pain. The core of the personality. But the core of the ego feels the pleasure and the pain. Because that is compounded of various kinds of experiences the person has gone through. So when we say, according to scriptural language, that God opens the heart, it means that through devotion, prayer, self-analysis, gaining, acquiring of knowledge and various activities in one's life, one reaches the finer level of the ego.

Now, how does one reach the finer level of the ego? Because if we have to unravel all the experiences that have gained, that we have gained, millions and millions upon - experiences, millions of experiences, how do we unravel all those? It would require so many, many millions of years. But fortunately for us, there is a short-cut. Now what do we mean by ego? The ego is composed of the physical body, and the subtle body, and the subtle body is also called the

mental body. That is all what the ego is all about. So when a person dies, when the person sheds the physical body, he takes his subtle body with, or the mental body, which still contains all the impressions of one's personality. For personality is nothing more than the mental and the subtle body. And when you have good personalities in the form of saints and sages, wise men, then you must know that their egos have been so clarified, that the third aspect of man, the Divine aspect, shines through those various layers, and there are no impediments or blockages for the light to shine through. So, that is the only difference between an ordinary man, and a sage.

So our immediate task is to find ways and means through which we could reach the centre of light, the spiritual centre. So, in order to reach that, one has to go beyond the ego. Now, going beyond the ego does not mean annihilating the ego. It cannot be annihilated but it can be refined. That is what happens. For example, if we take a piece of balloon, a piece of rubber, and, like this, it is not transparent, you can't see through it but when it is stretched, when the rubber is stretched, it becomes transparent, and you can see through it. So the learned man, the spiritual man, his ego has been, become transparent for the light to shine through. So as we stand today, be the ego transparent or opaque, yet, at its subtler level, is the superficial heart that contains all the experiences we have had, and those experiences govern our feelings and our emotions.

Now the direct path, that we would always know, is through meditational practices. Because, when one says, we dive deep within ourselves, what do we mean? For every ego, in spite of it being very opaque, it's still very porous. And, we allow that Divine force, which exists inside and outside, to penetrate through the porousness of the ego. In other words, when we say we infuse the ego-self, when we infuse the subtle body, with the spiritual body, it means that through all those pores, everyone has good and bad in them, according to scriptural injunctions, so, through those pores that are there, we allow the spiritual self to filter through. Now, as we practise more and more, prayers, meditation and other spiritual practices, we are widening those pores, so more and more light comes through. Then we come into contact with the real heart of man, not his feeling and emotional self, but his essence. And the essence of man is the heart. When we see pictures of Christ which are very symbolic, portraying the heart, it is not the physical heart, the little organ that is meant. It is not the feeling and emotional organ, which is also heart, that is meant, the ego-heart, but what is meant there is the essence of Christ. And that is consciousness. So when we say that Christ bled his heart for you, it means he allowed the essence of himself to pour forth. That is one of the meanings of that. And of course the other meaning is his love and compassion. There, they refer to the subtlest level of his ego-self. For as I've said, in some talk, that no person could ever remain embodied without having a slight case of ego.

So here, we have three hearts. Everyone has three hearts, because we have three bodies. You see how simple it is? The physical body must have its physical heart, the subtle body must have its subtle heart and the spiritual body has their spiritual heart, the essence. So our job, the physical heart is okay, it beats on automatically, empowered by that Divine force. Because it is only the Divine force, as Mary has so rightly said, that does everything. Good. So, the physical heart can function on its own, it's an automatic process. But the one that we have to care for, look after and purify, is the ego-heart, or the heart of the subtle body. That has to be clarified in order to get to the essential heart, the real heart of man. So, when we say that man must dive deep into his heart, we mean he must reach his essence, the spiritual heart.

Now, the process of clarifying the ego-self, to repeat again, is not the annihilation of the ego but the purification of it. And by purification, we mean that the very rubber we spoke of is now so stretched, that it becomes transparent. How do we stretch this rubber? It can be done through Jnana, wisdom, where understandings are gained, when new perspectives are acquired at viewing things. One might not like a certain thing in the beginning, and afterwards, as one gains greater understanding of it, you start liking it. Impressionistic art, many people say, 'Oh, is that a painting?' No, they don't like it. But as they start getting more knowledge, what impressionism is, then they will start admiring the artist. They say, 'How beautiful'. In our case, we start praising Divinity, for all the beauty that he has brought on this our little planet? For everything is beautiful, everything is Divine. We shirk away from things. Excrement - we say, 'Oh, it's dirt'. Where does it come from? It comes from your own Divine body. That, too, is holy. Everything is holy. Only thing that is not holy is our mixed-up heart; ego-heart that does not allow us to look at things in its proper way.

When Scriptures give us injunction, and all Scriptures do, 'Thou shalt love'. How can you really love, if you have not reached the essence? Love is a happening. It is not something which is created. For real love of the heart is the spiritual heart and its very nature is love. It is there and everyone has it. When man tells a woman, or a woman tells a man, 'I love you', he is only talking from the ego-heart; because what he finds in her, sees in her, is just a projection of his own personal experiences. His personal experiences has conditioned his heart in such a way that he accepts what he sees. And that is what people in the ordinary, worldly life understand by love. But that is not real love, because it is a projection of your own personal experiences. Your ego-self is projected upon the object of your love, your ego-love. So that love is not lasting. That is why we have so many family squabbles, because you have not married the woman. You have married your ego, or mental ideal. And the ego is forever changing. The ego-heart is forever changing, while the spiritual heart is never-changing. You see? So, now, as the ego-heart changes, then we start finding faults. Because, firstly, we never married that woman. We married our own personal conception. And the woman that we married is just

but a symbol of that personal conception. So, people don't really marry. They marry only themselves, their conceptions. Do you see?

Now, this is the way of life, this happens all over. So, when we go beyond the conceptions of the ego-experiences or the conceptions produced by ego-experiences, all the feelings and emotions produced by the ego-heart when we go beyond that through spiritual practices - when we go - there's a difference between spiritual practices and spiritualistic practices. Spiritualistic practices dabble only with the subtle body. Do you see? And therefore it is called Spiritualism.

You know, someone was giving a talk. He says, 'Down with spiritualism. Down with Buddhism. Down with Hinduism. Down with all the isms'. So one woman, old woman at the back of the audience says, 'Can you please throw in rheumatism, as well?' (General laughter) Oh, yes. Yes.

So, the, so, in spiritualism, people dabble with the subtle body, and the subtle heart, the feelings, and the emotions. But spirituality is far different. We have direct contact with the spiritual self of ourselves. And we enter the essence, and the essence of anything is called the heart. Without the physical heart, this physical body can't survive, if it doesn't tick away. Without the subtle heart of the ego-body, you'll have no feeling, no emotions.

So, the physical heart is the essence of the body. The ego-heart is the essence of the subtle body, and the spiritual heart is the essence of the spirit. Now, in spiritualism, they settle for the subtle body. But we go beyond that, for we know the physical body and the subtle body are destructible. They have to be destroyed, they are dissolved. They are ever changing and ends up in dissolution. While the spiritual self, the spiritual heart, the essence, is never-changing and eternal. That is why people on the spiritual path try to find the eternal, the eternal heart, the heart of Christ or Christ-consciousness.

Now through meditation and spiritual practices, this can be reached. This vast reservoir of this indefinable energy can be reached, and by reaching it you have created a channel. Now, this channel is created by the mental body, the subtle body and through spiritual practices, it reflects on both sides. The spiritual body, the subtle body is in the middle. So, what transformations are taking place in the subtle body reflects itself on the physical body. Haven't you seen people that have such kind faces? You look at them and you just can't help wanting to be close to such a person. So kind, so loving. Because, a hole has been made, that porous, subtle body, those holes have been made bigger. Right. So it reflects on the physical side, and it's an entrance to the spiritual side.

Now, once this tunnel is dug, then the spiritual energy which is ever there, the spiritual heart, which is ever there, shines out. It shines out into the subtle body clarifying it, bringing a greater balance in the experiences that are all clustered up there, because it is a repository of experiences, which in Sanskrit is called samskaras, clarifies that, and then even in the physical self, it shines through. Therefore you have such kind faces. Beautiful faces. Now, by beauty, I don't mean the shape of the eyes and nose. That's not beauty, that's prettiness. You can have a pretty person and you can have a beautiful person. Physically, a person might look ugly but so beautiful! You feel something in the presence of that person. Why? Because that tunnel has been dug, and we allow - it is allowed - not we - it is allowed for the spiritual heart to shine through. That is the direct line.

So, with our spiritual practices, we are digging a tunnel, not a grave; a tunnel. It is the direct line. Now, if we, from here to - I don't know the geography of England - but if here we have to go to another city, and there's a mountain in between then we have got to drive miles and miles and miles around the mountain to reach the other city. But spiritual practices means you are digging a tunnel through the mountain. You see? Direct access to that city of light, from the city of this darkness to that city of light. As the prayer goes, 'Om asato ma sad gamaya'. Oh, yes! Oh, yes! From truth, untruth to greater truth; from darkness to light. Yes. So, that is what we do in spiritual practices. And, it just requires digging. Now what do we mean by digging? Is pounding, pounding, that subtle body with our mantra; with our conscious practice of Gurushakti. Consciously, we dig and dig and dig to create that tunnel. That's all we do. We are the biggest diggers in the world. All people on the spiritual path, we dig for that gold. But for gold, you dig down! But, for the spiritual gold, we dig up! You see?

So, that brings us to the question, does grace come from outside? Or does it come from inside? If we are digging deep inside us, and creating the tunnel, that grace is coming from within us. So you can be totally isolated, but all being within you, outside circumstances because grace is everywhere. But, for the individual person, he draws it from within himself. People, when they pray, they always look up. They always look up, and it is not only, it is symbolic. It is not because - many people do think that, that the Kingdom of Heaven is up there; it's within, I mean, the Scriptures tell this to us very, very clearly. But people always have a habit of looking up to heaven. And up really means something better. We look up to a good person. That person might be shorter than us. Do you see? So, it is symbolic language. Language cannot express everything. Yeah, a real holy person might be a short person. The other person might be six foot four. And yet he would say, 'I look up to Guruji.' He's actually looking down at me physically, because I'm so short. You see?

What we really are doing by saying looking up, we are looking in. That's why we close our eyes - yes? That we have been so used to looking out, but we now look in, into the heart of our selves. First, we start looking at the heart of the ego-self; through digging, digging, digging. Through digging, we try and find the heart of the ego-self, where all finer feelings and emotions reside in its purest form, as far as the ego is concerned and then the spiritual heart, which is the essence of everything. So this is what we mean by opening the heart. Opening, creating this tunnel. And it is there, it is there. Actually, it is marked off within ourselves, where the tunnel is; but just all filled up with debris and dirt and all kinds of experiences.

So now, this takes us to something, this takes us to something very important. What - when we dig - when we dig a hole, we take out the dirt. What happens to the dirt? What happens to it? Reminds me of a little story before I carry on.

A man, on a government job, you know, he was digging a hole. Now, you will all know that when you dig out of the ground and when you throw it all back in, the mound will be bigger. Because the ground is very compacted, the soil, and when you dig it out, it becomes loose. So this digger calls his foreman, his boss, and he says that 'I've taken all this dirt, this soil, out of the hole, but I can't get it all back in. What must I do?' So the foreman thinks. He says, 'Dig a deeper hole'. (Gururaj laughs)

Now so, through burrowing, creating this tunnel, digging out all those experiences, what happens to them? Good. In many cases, when that dirt is dug up, it goes to the conscious mind, and the conscious mind starts re-recognising those experiences long forgotten, long forgotten, because they might have been a collection of previous life-times and people don't remember their previous life-times. So, in the beginning, when people are on the spiritual path, they start feeling awkward. They start feeling awkward; because all this is coming up now, all the dirt is coming up. So, therefore, as I've said over and over again on this Course, the most important thing is Gurushakti, the power of grace because that dissolves that dirt. And it makes things easy for the spiritual aspirant. All the techniques are just the shovels, the spades, the machinery, the boring machine. So when you dig up the dirt and if it is not accompanied by Gurushakti, that is why spiritual teachers are necessary. You can read all kinds of books and find all kinds of practices there and you start practising, and, yes, you will dig up, you will dig up the dirt. Ah! But you need Gurushakti to dissolve it for you, and the more highly-evolved person you are, the quicker it gets dissolved. And it becomes less painful, but this all has to be dug up to reach the spiritual heart. You see?

Now, once all these experiences are really, or Samskaras are really dug out of you, entirely out of you, what happens to them? They go back to their original elements. Now, by this is meant, what we mean by this, is this, that like attracts like. Every thought you think is never destroyed. It goes, and is attracted by or to a person of similar thoughts. That is how evil, for example, negativity, multiples. If you are negative, be sure to know that all the negative thoughts floating around the universe, it's a law, it's the law of gravitation, it's the law of attraction, that the more negative things you think, the more negative thoughts are coming to you from all directions. Yes and it strengthens your negativity. The more good thoughts you think - all the good thoughts floating around here: there are millions and millions of thoughts floating here, in this very room. Like thousands of broadcasting waves from so many transmitting stations. We have a radio here, we can tune in to Germany and France and Japan - they are all here, those sound waves.

In a like manner, all negativities and positivities are around here all the time. That's why we say, the poor becomes poorer, and the rich becomes richer. Because the poor man - now talking on a very mundane level; the poor man's thoughts are just mixed with poverty. So, what will that attract? Thoughts of poverty of all others in this universe. The rich man's thoughts are always in riches; so he attracts all the rich thoughts around him that strengthens his riches and which becomes a reality in his actual life. So a sick person, if he just keeps on thinking of sickness and sickness and sickness all the time, and wallowing in his own self-pity, he becomes more ill. Why? Because all the ill thoughts and ill vibrations floating around would strengthen his illness by making him more ill. So when a person says, 'I am well', or 'I'm getting better, well', then those are the energies you draw from the atmosphere. Do you see?

So all the stuff that we dig up from ourselves get dissipated in the universe, and goes back to where it is needed, or where it is being attracted to. Nothing is destroyed. So, finally, we dig up and clarify this passage in the ego-self, in the ego-heart, we reach the finer level of the ego-heart. Now, this means the superconscious state. We always talk - everything goes in a trinity. Anything you study, you'll find there's a trinity there. So this concept in Christianity is a great concept. For everything is a trinity. Body, subtle body, spirit. You see?

So, now, the ego-self is nothing but mind; and mind, too, has its three levels, as you will know, the conscious mind, sub-conscious mind and the super-conscious mind. So the heart of the subtle body, the essence, is the super-conscious mind where things are much more clear, and that is closest to the spiritual essence or the spiritual heart. Do you see how it works? I'm trying to make it as simple as possible, because this is very, very important.

So, through spiritual practices, we reach, we reach the finest level of ourselves, of the subtle body, which is the super-conscious state and once we reach there, into that clear area, transparent area, the light of the spiritual heart shines through. And it shines through so powerfully that our whole being, our whole personality is spiritualised. And that is why people that can see, see auras. That is why, with that light shining through there, it is filtered, and, it is the filters of all the various experiences of the subtle body that gives it different colours because all subtle energies have two qualities, one is sound, and one is colour. They have two aspects. Some people hear sound and some people see colour. And some people, of course, see nothing, which means nothing, really, you don't need to see; and that is how I derive at your mantra. Do you see? Because I'm more conducive to hearing sound and, of course, and colour, as well, but the sound to me is more stronger, in other words, your vibration. Your vibration is that Divine energy - the essence, the subtle heart shining through the various filters of your sub-conscious mind, your subtle body, your conscious mind and the superconscious mind. And, that energy, pure, inaudible, spiritual energy coming through all these various layers of your samskaras, forms your vibration, which I hear. And upon that, your mantra is based. Therefore, it is individual. Do you understand? Good.

So, through using that very vibration that is coming through, send it back, we use that as the spade to clear the tunnel because that's the most powerful tool. Your own vibration is the most powerful tool, and not the vibration of someone else. Because your own vibration finds the passage easier, because it is your vibration. It is not a foreign object. And because it's not a foreign object, because it is the right screw-driver for the right screw, not too big and not too small, you, the screwed people unscrew themselves. Do you see? And that is how you reach the essence, the real heart of man, which is God, which is Divinity. Okay. Thank you. Another question?

Questioner. .... because of the difficulties, and, question two, for those who have chosen this, is it more likely that they could have special qualities to do the job, or that they are all spiritual babies, who will be prepared to do the most, or that the mass of difficulties can help them pay off a lot of Karmic debt, either by duty or getting blasted off the face of the earth?

Gururaj. Do you want a short answer?

Questioner. Yes please. (General laughter)



Gururaj. Yes! (General laughter) Now, I don't know if I've told - I've said this many times, at many talks - that we - our parents don't choose us. We choose our parents. We, in the subtle state that lingers on after we leave the gross body is always formulating itself, and once it has formulated its path and that formulation is an automatic process. There are no arguments there, that 'I don't want this', and 'I don't want that'. Because of the status of evolution, because of the experiences gained, and being a collection of that which is the subtle body, is forever looking out for a vehicle to be born through. That is how we choose our parents. Now, this is not by will; that the subtle body does not will itself to be born through certain parents. It is a choice-less choice because the subtle body is pushed along the ladder of evolution. It has to go forward all the time. So, it goes forward all the time, and it can't help it. It can't help, it can't argue against it. That, 'No, I want to be born, you know, to king and queens, or I want to be born, you know, to some Sage and his wife'. No. You will always be born according to the needs of evolutionary laws. So your entire experience consists of this choice-less choice. Your entire experiences of past life-time, and previous life-times because you are nothing but a sum totality of your samskaras, your experiences.

Now, so, this subtle body is forever hovering about everywhere. Here, as we are sitting, there are millions and billions and billions and billions of these - entities, if you want to call them, floating around here. They are pouring in and out of you all the time, because your body, too, is totally porous. So there are millions of these souls going in and out of you all the time, the souls that are most conducive to your mental self, to your subtle self. And that is how a, a conception takes place. When a child gets born, the question would remain, that: when does the soul enter the body? Does it enter it at conception, or does it enter it at birth? No, at neither place. The subtle bodies are within you, floating through you, all the time, and that every sperm, which is about five hundred million in every ejaculation contains a soul, contains a soul. And the one most conducive to the chromosomic and genetic structure of the parents is the one that will impregnate. So, that answers the question that out of five hundred million sperms, why has only one reached the ovum? Do you see? The one most conducive to the make-up of the parents would be the one that will be, that will take birth.

So, we choose our parents, although it is a choice-less choice, pushed on by the laws of evolution. Now, that subtle body that is now ready to take birth, will just not take birth by accident. All - there are laws upon laws upon laws functioning in this universe. It has to have the right parents, the right vehicles, to come through. It has, it has to be at the right time; it has to be in the right place, the right country. For, the sole purpose of that subtle body taking birth again is to learn. So, during this period of time, when we are born, remember that it was absolutely and totally and precisely necessary for us to be born at this time, in these circumstances, so that we could progress. Life is a school, and we go to school to learn. That is why schools are there, that is what schools are made for. Do you see? So the time has to be

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right, the place has to be right, and the parents has to be right, then only will we be born. Because in the subtle state, there is no time nor place. Things are not measured in space and in time, in that dimension.

So the subtle body is not aware of space, and it is not aware of time, as we know it. It is just all there all in that one moment. So when some spiritualistic, or people dabbling in spiritualism, talk of the subtle body, they say it takes twenty years to get re-born, or forty years to get re-born, or a hundred years, that is all a fallacy. It's not true; it's not true because the soul, in its subtle state, the subtle body, which is the soul in that state, knows of no time. It knows of no space. It is the smallest of the smallest, and, at the same time, the biggest of the biggest. Do you see? So, the answer to your question, in all its aspects, is 'Yes'. (Gururaj laughs) Good try! Next.

Before I carry on, there are two kinds of souls that don't get born very soon although in that state, there is no time, but, of course, on earth, we measure things by time. And from our measurement, there are two souls that take a very long time to be born. One, is a very bad soul; and one, is a great saint. Hitler cannot be born very soon. It will take a long time for Hitler to find that kind of evil people to be born through and Christ cannot be born very soon, because that soul will take, a Christ-like man, not Christ - a Christ like man takes a long time to take re-birth, to find that proper, right, holy combination to be born through. That is why we say, holy people don't come too often. Yah! Sorry, Dorothy.

Questioner. Gururaj, following on what we've just been talking about what - when the people who can see are talking about your aura, and your aura being knocked out of place, or you're leaving your aura open, you must close it, what are they actually meaning? And, if you're living on a spiritual level, does that cancel it all out and mean that you are, okay?

Gururaj. Yes. (General laughter). Now you hear so many talks, and believe you me, you know, I get sent books by people, and - that want an opinion on things, and what have you, and the amount of junk that is propagated! Someone wrote to me about a leaking aura - ooh, Gor Blimey! (General laughter.) There's no such thing. A hole in an aura! Can you believe that? There's no such thing. Now it is nothing wonderful to be able to see auras. Nothing wonderful. Many people, of no spiritual standing, either, you know, can see auras, and highly spiritual people can see auras. It is just ability that can be acquired. I can teach any one of you how to see auras. Yah. It would require about six months of intense practice and, of course, the first practice you start off with would be Tratak, that would concentrate the mind, bring all the energies together. And, then, there are other practices that can be done that will take that concentrated mind into a certain field where, with the concentrated mind, you bring that concentrated mind off-focus and then you see an aura. Yah. So, it is just a mental acquisition.

Some while ago, I took up a course, in speed-reading. I normally used to read about say, seventy, eighty to a hundred pages an hour and which I found too slow, because a lot of things to read. So I took up this course, and, in the introductory talk, the teacher said that this is just purely a mental acquisition. It's a, it's an art, it's an art. And of course, I took up this course, and a lot of practice was required. And now you do that to a page, and you've got it all in. And so, so a book of two hundred pages, you can finish in half an hour. Depends on what kind of material you're reading. If you read a philosophical book, well you've got to think, and that takes time. But an ordinary book, you just, because, the, the whole paragraphs jump out at you. And you take the - instead of reading word by word, and linearly, you read aerially. And, and it's very simple. As a matter of fact, the last President - Jimmy Carter, he took up the course, together with his entire family. And do you know who came out best? The nine-year-old child. So it does not require great intellectuality. It's an art that you learn, whereby you get in, at a glance, the entire page. So, a two hundred page novel, we can finish off in half an hour, three quarter of an hour. You see?

Now likewise, I'm giving you this as an example, likewise, these psychic abilities can be acquired, and it does not require a spiritual person for that. Anyone can learn these things. But, it could be very harmful, you know, doing these practices and manipulating the subtle body, if it is not properly guided. There would be certain shifts of energies. And if energies within the subtle body shifts, without control, without knowledge, that is why we say half-knowledge is dangerous. These things are not to be learned from books. They are to be learned from a person who's a real teacher in that particular field, that knows all the pit-falls and that can show if you are going off the road, can put you back on the road. But it's not worth attaining, really. There's nothing to it. It means nothing. So, psychometry, telecommunication, telepathy, all these things to many people, it comes naturally and many people can acquire the art. But it has nothing to do with spirituality or the essence of oneself, or with Divinity. It is very, on the surface. We, to use an analogy, we say, 'The sky is grey'. The sky is not grey, it is blue. We are only looking at the clouds. Do you see? The sky is blue up there! It's clear beyond the clouds. So we say, 'The sky is grey'. What we are referring to, is just the clouds. Like that. Next?

Questioner. It wasn't the acquisition I was checking on, Gururaj, it was just - people keep on saying, 'Oh, you shouldn't do that, you shouldn't do that, you are leaving yourself wide open'.

Gururaj. If they're doing wrong spiritual practices, wrong spiritualism practices, then they're - and therefore I pointed out if you don't have a proper teacher, they could lead to great mental derangement.

Questioner. (Cont'd). But spirituality supersedes that?

Gururaj. Oh, yes! Oh, yes! So, in our organisation, we go to spirituality, we are a spiritual movement. The essence of man, call it God, Divinity, whatever label you want to put on; while all these other things fall under spiritualism. They like the clouds; but we want the blue, eternally blue sky and not the grey clouds. Next?

She was selected from so many others to come to South Africa to do a play there. She played Juliet, the lead role and the South African people were so overwhelmed with her acting. She's a great actress, Shakespearean actress.

Questioner. Thank you

Gururaj. I went to see her play. It was very good.

Questioner. Gururaj, going back to what you were talking about just now, about birth and conception, and the soul entering the body I was under the impression that the soul entered the body at three months; but if it enters, if it is present in the sperm, is it then wrong to abort a child?

Gururaj. Ah! Yes. Good, good, good good, good. That very sperm is life. If you look at sperms through a microscope, you'd find it moving like a tadpole. The long tail, too, we are monkeys, really - with tails. We only shed them afterwards. It is wrong to abort a child unless, of course, if we know that the child will be born into great suffering. The mother has some disease, or - it has to be a very, very strong justifiable reason. Otherwise, it is totally wrong to abort a child. Rather have the child, and be responsible for your actions. After all, why do people want to abort a child? The main reason is this, that the man and woman are not married. That is one of - there are other reasons, too, but this is the main reason. And in order to save face, in order to save face, they abort the child, they kill. It is murder of the first degree. Should man not learn to be responsible to himself? Should man not learn to be responsible for his or her own actions? If a girl gets pregnant without being married, she has a love affair, courtship, and she gets pregnant. Okay, fine. It's my duty to fend for that child, perhaps that is the lesson I need. This does not justify illicit coming-together. This does not justify that.

John,

John. Yes, Guruji?

Gururaj. Have them sent up to my room, because we are nearly finished here now. So it does not justify aborting a child. I have been responsible for my actions. I went to bed with my boy-friend, or whoever. And I'm responsible for it, so the child is to be born. Let it be born, and let me care for it. I've no right to kill. Because I am partly responsible, totally responsible but also, partly responsible in the sense that I was an instrument for that child. So it is wrong to abort. In many countries they are trying to make abortion legal. I do not agree with that; unless it is under some extreme circumstances, where the child could be born deformed, or whatever. And then, too, perhaps it is the child's Karma. So, abortion is totally wrong, totally wrong. If a man is instrumental in making a woman pregnant, alright he must never shirk his responsibility. Perhaps circumstances are such that he can't marry her, but he must forever be responsible for that child and that child's welfare. Always. I would tell any young girl, I mean, I've been asked this question many times, pregnant young girls come to me, and they say, 'What shall, what shall I do?' I say, 'You have your child'. They say, 'I'll be a disgrace. My mother and father will throw me out of the house'. I tell them, 'Did you ask your mother and father before you went to sleep with that man?' Yes, oh, I give them hell. Abortion is wrong, wrong. Good. That brings us to five to one, and it's time for lunch, I think.

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