

Gururaj. The idea of responsibility is to be able to respond with ability. And your ability is governed by the conditioning of your mind, otherwise you become irresponsible. This general principle applies to everything in life. Can I respond with my fullest ability, then I will know the meaning of responsibility. Now to develop the power or the ability, one has to have a certain clarity of mind. And if that clarity is missing, you can never respond, re-pond. And yet if you look at the word further, to re-pond, you're entering a vast field of this pond. So swim away and let things go to the devil if they would. But when you swim away in this pond of re-pond-ability, you will naturally reach the other shore. And by reaching the other shore, you have achieved something. You say you are responsible for your wife, your daughter, your son, - what are you actually doing? You're not being responsible, but you, in the truest sense, are taking them beyond the shore to the other shore and therein lies your true response-ability.

So we create this ability within ourselves and naturally the response will come by its own. You would say 'I am responsible to give my daughter or son education'. That is a mental thought. You might be placed in circumstances where you cannot do it. You might lose your job, you might lose this, you might, whatever, and you can't do it. But your duty would be to respond according to your own ability, to help the child to achieve a brighter future for himself or herself. And therein constitutes the responsibility because you are trying your best to do whatever you can do. And if you fail in doing whatever you want to do, do not be afraid. You have done your best and if the best is not good enough, then we'll leave it to Divine responsibility and let Him do according to His ability to perform or to do what is done for your daughter and son.

You're a married person, okay, and you do feel responsible for your life, but that responsibility is not dependent upon the three meals you provide. If you hire a servant, you'll pay more in salaries than the price of the three meals. But you are responsible for her personal welfare, to keep her happy and by keeping her happy, even a dry, a dry piece of bread will be enjoyable to her because you have been given it with love. And she surely will appreciate the love with which it is given. She will at that moment not look at the dry piece of bread, but look at your face, the kindness and the love with which it is given. That is the ability to be able to respond. Never think of responsibility, for the more you think of responsibility, the more it will evade you because the sense of responsibility is none else than a mental quality. So true responsibility comes from one's inner self and not the outer self. You say to yourself 'Oh, my wife and my kids, and I must go and buy a meat loaf or whatever you eat, bread'. Are you being true to yourself? You are not being responsible, but you're just doing a duty. Responsibility is devoid of duty where there is no duty involved. It is a spontaneous action that wells up within you, that your wife and kids requires the bread. Perhaps a bit of butter if you can afford it, a little marmalade too. Okay.

That is feeling responsible. And when you are responsible, you automatically become sensible. Duties are composed of a lot of senselessness, where you do not have sense. You lose your sense of values. But responsibility is that inner quality. I love Asha, I love Dharmesh, I love each and every one of you, and I'm not doing it because of a duty. I'm doing it because it just wells up within me without any thought, without any explanation. For explanations are not in the region of being responseful and be responsible. So you have the ability, which means that you are able. Now why must you add inability in your ability? Why? Show me one reason. Because you're able you're capable, you're total and it only requires recognition by your spiritual practices. If anyone comes to tell me, 'Gururaj, I'm so sad today'. I say 'If you are sad today, there's something which is bad within you'. You have no right to be sad. Because sadness is not your nature. Joy is your inner self and through that joy, you flow away. You flow into that which is never known but which is certainly and very certainly, experienced. For joy is in the area of not knowingness. You can know of pains and pleasures which are fleeting and temporary. But true joy, the ecstasy, the bliss, cannot be analysed. It cannot be known. It can only be experienced. So what are you after? Be after the experience of Divinity, not the knowledge of Divinity. For Divinity can never be known by the mind. The mind being so finite could never comprehend that which is infinite. Yet your heart is so infinite that within itself, it encapsulates the entirety of all creation, all Divinity, the all-ness, that is really you.

So I have said so many times before, be you. Don't try and be a Krishna or a Christ or a Buddha or a Gururaj or any of those 'B.S's'. Be yourself. And by being yourself, you will find the eternal truth within yourself. What more do you want? Is there anything greater than could ever be expected? Is there anything vaster that the heart could grasp? And its very grasping of the heart, becomes grasplessness. The idea of grasping stems from the mind. But when it automatically dawns on you, through your spiritual practices of course, it is just there. I am here. Can anyone deny that? You are there, and I could not deny it either. So the senses will grasp the presence of you being there and I being here. But the inner self grasps so much more. It recognises the Divine self that is within you as you would recognise the Divine self that is within you.

So when you search, search not for outer things. But search for your inner self which is Divine, which is most rewarding, which is most fruitful, to bring you the joy of knowing yourself and also knowing the outer self or the environment. For example, you have found on this Course and I could feel it in my bones, that so many new friendships have been born. Right. So much closeness, a brotherhood, a sisterhood is being created that helps one and encourages one to be one with oneself. So you need the outer help which is stimulated by the inner help you provide for yourself.

And if you do not, I'm not here to wave a magic wand. There's no magic wands, that's fairytales, fairy stories. Don't believe in them. But believe in yourself. Recognise yourself. Recognise your true worth that you are divine and fix the mind, whatever you are doing in the factory or the office or whatever. Always be in remembrance of your true self that I am potentially divine and with that recognition, I will be able to capture the total Divinity that is within me. So possible. So easy. Nothing is impossible. The guru comes to teach you of your own possibilities, to show you that you're not an impossible person, but a totally possible person. And with the slightest effort or effortless effort, you will find all the possibilities within you. Be sure to know that. I have never ever in my life of so many years of teaching around the world, have ever spoken of book knowledge. No. I speak of personal experience and the personal experience or experiences I'm sharing with you. I share because I care.

Your cough better? Much better, good. Lovely.

Gururaj. Good. Now I think we've got to do some Initiations. Is that right? Good. We'll do the Purification Practice tomorrow morning, because time is running out on us a bit. As if it would really run out. We're running away from time. Time isn't running away from us. We'll leave these here for to tomorrow's Purification Technique. I've got such wonderful efficient Secretaries. They're too good - that I've got to hunt up things.

Aum bhur bhuvah swah. Tatsavitur varenyam bhargo devasya dhimahi. Dhiyo yo nah prachodayat. Om vishwani deva savitar duritani parasuva. Yad bhadram tanna asuva. Om agne naya supatha raye asman vishwani deva vayunani vidwan. Yuyodhyasmajjuhu ranameno bhuyishthante nama uktim vidhema. Namaste sate te jagat karanaya. Namaste chite sarva lokashrayaya. Namodvaita tatwaya mukti pradaya. Namo Brahmane vyapine shashwataya. Twamekam sharanyam, twamekan varenyam. Twamekan jagatpalakam svaprakasham. Twamekan jagatkartri patri prahartri. Twamekan param nishchalam nirvikalpam. Vayam twam smaramo, vayam twam bhajamo. Vayam twam jagat saksirupam namamah. Sadekam nidhanam niralambamisham. Bhavam bhodhi potam sharanyam vrajamah.

Aum asato ma sad gamaya. Tamso ma jyotir gamaya. Mrityorma mritam gamaya. Sarve bhavantu sukhinah. Sarve santu niramayah, Sarve bhadrani pashyantu. Ma kashchit dukha mapnuyat.

Aum Shanti, Shanti, Shanti.

of it on one of the Courses, Charles Shaw made some Photostat copies from one of the books of Vivekananda and he posted it on to me. I was not aware of it. Now it has very great significance because all the threads are very much meditated upon and they contain an immense amount of energy. Good. Most of you are now ready to receive a greater spurt of that spiritual energy because those threads have been analysed and many times - it takes months and months and months of work. Good. So it will energise you. It will make your meditations go deeper. It will relax you and it will make you a better person. That's what we want. Do you see? So do keep it, you know stitch up a little black bag, if you like, you know made of velvet, is it Asha? A little velvet bag and keep it in there because black does tend to throw off extraneous colours. So have that with a little button, press button. And when you sit down to meditate, take it out and use it and you'll find your meditations going so, so deep. You'll feel so, so much more relaxed. I mean people that were initiated, you can speak to them - I'm referring now to the new ones - speak to the old meditators that were given this on the last Course, was it, yah, and their meditations has been so, so enhanced. It's a greater power to it. There's a greater meaning to it. There's a greater experience to it. So have the experience. Words I could tell you plenty. I could sit here and talk for hours and hours and hours and quote you Aristotle and Plato and Plotinus and Cicero and you name them, Thoreau and Emerson, Schopenhauer and all these guys. That's not important. The important thing is your personal experience within yourself. That is important.

I have a meditator in Capetown, Harish - I think Charles and them and you too, Rajesh and Jasmini have met him, right - and do you know he is like an Encyclopaedia of knowledge. But he tells me 'Guruji, I am like a donkey with a load of books on my back and I understand nothing, therefore I come to you'. Do you see? So it is the understanding and the proper perspectives that one has to develop. Right. First a little effort, then the little effort becomes effortless. It comes spontaneously where you will not need to make any effort and life can become so, so smooth. It can become so, so smooth.

Now tonight I was going to initiate Prep Teachers and Preparatory Healers and Advanced Healers and things, but I do feel a bit tired. I had a sleep this afternoon, and unfortunately due to some misunderstanding, I was awakened late and I'm still feeling a bit groggy. So the first thing we are going to do tomorrow morning is do our Initiations. So these chairs can remain in the same position, right, and everyone will take their seats. Good.

I composed one for Biren, who's my son, he's just turned eighteen and I composed a hymn for him because he does Sunday classes. Oh I wish I could afford to bring him along here, one day. You'll be just astonished. First step, blow nose. Second step, - oh thank you - second step, clear throat. (Gururaj sings in Sanskrit) You know I'm so fun

loving because life is fun itself really, if you could look at it in its proper perspective. This I composed for the children and of course when Biren starts his Sunday classes, he normally starts off with this hymn.

(Gururaj continues singing in Sanskrit)

First I shall bow down to 'Gumpati', which is the Lord of prosperity, who takes away all my problems - well this was composed for children. Fine. Secondly, I pray to Sardamatha, the giver of knowledge to me, and that has made my words sweet and understandable.

(Gururaj continues in Sanskrit)

Thirdly, I bow down to my guru's feet. He has made this impure self of mine to become pure.

(Gururaj continues in Sanskrit).

Fourthly, I could never forget my mother and father, for they have given me good sense and understanding.

(Gururaj continues in Sanskrit)

And then the holy one, he has helped to give me a human birth and let me be worthy of it. Okay. That's applicable to children and also to grown up children. Good.

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