

Questioner. This is question which I was asked by my eighteen-year-old niece recently, I had some difficulty in answering. Perhaps you could help me.

Gururaj. Good.

Questioner(Cont'd). Is there any justification in the idea that moral standards must adapt to the times, for instance the rationalisation that pre-marital sex is acceptable because of birth control or that Christian standards are an absolute code which must like human nature remain constant?

Gururaj. Very good. This is so applicable to today's living standards where permissiveness and pre-marital sex has become the norm rather than the exception. I would rather go with the Biblical injunction and one thing is for sure that where there has been no pre-marital sex and this has been statistically proven that there are less divorces. Now, there are many reasons why this permissiveness has come about in our society. Children are thrown from an early age to witness so much violence and permissiveness through the media. I believe in America every child is subjected to thirteen thousand murders a year. Today sex is regarded to be something so cheap, just a biological function without any deeper moral values and it is only when we understand the deeper moral values underlying the act of copulation, that we will really appreciate what it is all about. Primarily copulation was regarded for the sole purpose of procreation. Good. But this is not necessarily so. This is the other extreme. So from that one extreme, man has, this the young people won't like of course, but man has sort of degenerating, degenerated in regarding sex is just but nothing as walking down the road or taking a tube.

Now here a great fragmentation of the personality occurs and apart from its moral implications, it has very deep psychological effect on the human mind. Firstly, a person that indulges in permissiveness does not know the meaning of copulation because there is no totality there. Boy meets girl, boy takes girl to dinner and afterwards they do what they want to do. Good. There is no totality there because the whole idea behind it is a kind of unbalanced release. It is unbalanced because here it is only the body that's in action and of course there is a certain form of mental stimulation accompanying the bodily action. But true love making - in any case you don't make love really, its a misnomer, love is a happening - but in today's society, love-making, that phrase could be very apt while in reality it should be a happening where two people merge into each other to express an inmost feeling, inmost feeling through physiological means. Now what is missing is the third aspect, the aspect of the spirit.

So, in copulation or in this happening, the three aspects of man must function in totality the body, the mind and the spirit. So when this happens, then there is true, to use the word true, love making. Because your totality is involved in the very act and by involving your totality in the very act, you are merging away in your beloved. Now this very mergence is but an expression of the higher mergence that man really seeks for his happiness. So that kind of love making in totality is in itself a form of meditation, is in itself a form of spiritual practice, where two souls try to find a union, a union that up to now they found a separation 'You and I', 'Me and Thou' but here comes the 'Us-ness' of life. Now I am not an advocate of celibacy. I am not an advocate of celibacy. I am essentially a guru for the householder and therefore these are needs that have to be fulfilled for one's physical and mental health but the approach to it - if you take a walk around Soho the films that are advertised, sometimes I have to avert my eyes looking at the titles.

So society is so degenerate that instead of uplifting people, they are degrading people. Now this has a deep psychological effect and Psychiatrists have now at last come to the conclusion that if you keep on throwing violence, violence, violence at a person he will become more violent. There was an idea before which has been proven wrong that by throwing violence at a person you make that person live violence in an inward way and thereby the person gets rid of violence. Now the same principle was applied to sex where these sexual happenings, these various kinds of films and some of them are really very debased, are shown to people all the time. Now the sexual urge is a very powerful urge, that's the most powerful urge in any human being. Now Psychiatrists do maintain that it does not help. If you are subjected to seeing violence all the time, it is not getting rid of your violence. If you're subjected to sexual happenings all the time, you are not getting rid of the sexual instinct that is in you, but you are inflaming those instincts. You're inflaming them, that you are forced to indulge in those things. And this you'll find, anyone could experiment, that all the rotten literature sold in certain kinds of bookshops where they are for the purpose of creating eroticism and that is not uplifting for our younger generation at all.

But now what is the solution? What is the solution, because as we said that sex is the strongest urge in the human being? What is the solution to take him away from lust to the area of love? Now there are societies in this world that there would be no romance between boy and girl and they might see each other and have some little attraction and marriages are arranged. And we have found that the divorce rate there would be one in a hundred thousand, while here the divorce rate is one in every three, because we regard this body to be so cheap. We develop the mental attitude that this body is just nothing and forgetting the scriptural injunction that this body is the temple of God. Now when, now this is a whole re-structuring of society, restructuring of the values that young people of today have, where they believe in first try

and then buy. It is totally wrong. It is totally wrong. In certain sections of the society in the world, the child is put through various practices, various norms in the society are created by the elders where these happenings do not take place. They are how to cultivate their bodies and thereby consume the energies that would be wasted in the sex act. So what this means that these energies are elevated, these energies are elevated and from childhood certain moral trainings are given whereby they would not or they are prevented to a very large extent, in committing the things that they are committing.

Now here in the West this radical change or overnight change in the thinking processes will just not come about because of commercialism. You can't even advertise selling a motor car on TV without having a semi-nude girl posing with the car. You can't sell soap without some reference to the sexual side of man. So the whole system is geared to bring out in us a kind, a form of animalism. Now this is inherent in us because through the process of evolution, we have gone through all these various stages mineral, plant, animal and then man. And yet after going through all these stages, we have within our minds the total memory since the start of this particular cycle of the universe. So what is happening, being totally unbridled and uncontrolled, we allow the animal instinct to have control over us. And because this animal instinct controlling us, it brings about the animalistic urges to the fore which has to be satisfied.

So how to restructure our society is a dilemma. But I do know one thing for sure that meditating parents would definitely bring up their children in such a way that they would understand moral values, where the vital life force is not squandered or wasted. To my sorrow, I have known of and people discuss with me, that very seldom would there be a girl who is a virgin when she gets married. It is a great regret of mine because it does not add stability to the home. In many cases it would perhaps if it's a very understanding husband but the result is always one divorce in every three, which is a terrible reflection on our society today and that is why meditational and spiritual practices are so necessary. It is so necessary to understand the Biblical or Scriptural injunctions in maintaining that purity, that purity of the body and the mind. And from childhood children must be taught that their body is the temple of God. Now this too one has to be very careful about, where we do not lead the child into certain kinds of repressions or inhibitions which could harm the child but a middle road has to be found where this extreme permissiveness can be got rid of. And here, and here although I do not believe in coercion but here the Government of the countries that are involved can play a great part in social welfare and the welfare of the individual person. This can come from governmental level. This can come from our churches and temples and synagogues, so that a pattern of wrong thinking can be righted.

Now it is not only the sex act that's involved, because within the folds of permissiveness there are so many other things involved, for example, drinking among young people has become rife today. Drug taking has become rife today.

Obedience to parents is a word totally forgotten today. All this and even in schools where children rebel against their teachers and all this falls under the general banner of permissiveness. One must permit certain things in life, but one must also examine its ethical and moral value. You might call me an old fuddy duddy. I belong to the old school and I've known from experience, from personal experience that a man could have total trust in his wife if he finds her to be a virgin. He could develop that total trust, there is no background history that will bother his mind. Now when we have that total trust, that would make the ground fertile for love to grow because if boy meets girl and says "We fell in love" - you don't fall in love, you are elevated in love. So when this mutual trust is created, the ground becomes more fertile for that wonderful quality, that wonderful communication of love to grow.

There is another side factor that the excitement between husband and wife, that togetherness is lost when they have been going around with others before. That closeness is lost, a automatic comparison takes place and that could breed in many, many cases a sense of dissatisfaction. Now dissatisfaction can breed so many other things where the slightest little wrong of the husband or wife is magnified in our minds. But when the love is there, the trust is there, then we don't even see those little faults because you love your husband, you love your wife. But this still remains the dilemma of today's society and we know that the world's greatest Psychiatrists and Psychologists have been trying to work on this and the solution could only be found in the regeneration of our social values. This comes about through spiritual and meditational practices, whereby we touch the inner core of ourselves and allow that purity to pervade our minds and bodies, so that spontaneously we would do no wrong. Then all the injunctions of Scriptures could be carried out even without trying - 'Thou shalt not commit adultery', 'Thou shalt not covet' etc you know all the Commandments. But today's man has created an eleventh Commandment and that Commandment is ignore the previous ten.

So you see how far we have to go, how far we have to go and it is no sense in just being fatalistic that what happens, happens. I have seen or been phoned by some very good people - the son walks in at home at night two o'clock in the morning rather, drunk and you could see the state of his dress that he was doing things that he was not supposed to do. How much hurt those parents felt and they spoke to me and I said, "Partly it is the boy's fault, partly it's the environment that has influenced him and partly it is your fault." So parents that meditate today can be assured of one thing, that their children would definitely have a higher standard of values than perhaps in the younger generation of today. So the result will be more felt in the next generation than today. Yet life goes on and we face all these tragedies, all these unnecessary happenings that leads man away further from Divinity rather than bring him closer to Divinity. And man can become a law unto himself if he can rise above all these things and then he is totally untouched by all the happenings in the world. He rises beyond the law of polarities. He rises beyond good and bad to the level of pure joy that

knows of no good or no bad. That is the culmination of the journey. But meanwhile we are on this journey and sociologists of today are very concerned how the present generation, the younger generation is carrying on. We find so much violence and this all comes under the general banner of permissiveness, we find so much violence, so much intolerance. People have not heard of what love is, what kindness is, what compassion is. But what shall we do with these younger people? If I had my way and if it could be possible, I would encourage every young person to start meditating so that he would have a certain measure of control over his urges. Look at the tragedies of the unmarried mother - think of the adoption agencies, when all these things would be totally unnecessary. They are not needed in a sane society but our society is not as sane as you would like to believe it to be.

So I am not in favour of permissiveness at all. Many people might disagree with this but that is not the path to Divinity. The path to Divinity is to preserve one's personal dignity. What is the proudest possession a woman has? What is her proudest possession, her virginity? That is her proudest possession and just to lose it after going to a party or being drunk, it's just not worth it. Look at the psychological effect it would have on the mind where everything just becomes nothing and slowly one develops a don't care a damn attitude. These are the evils and of course it's not only women that are to blame, men are equally to blame. They are equally, equally to blame.

So to prevent this permissiveness, the whole social structure has to be altered which is, you could call an impossible task. But in our small way meditators, we could bring forth the teachings of the great old Masters that taught of this. In ancient times the children were put through such disciplines, through such hard studies that their minds would not dwell on anything of this nature because their energies would be so used up in expanding mind and the body. And then when it comes to taking on the householder's life, every moment is thoroughly enjoyed in totality. So this is what we require, an integrated self, mind, body and spirit acting in harmony, acting in unison acting as one. And when that is there, then even between a married couple when that is there, everything is enhanced and the two ceases to be separate and they become one and in that oneness they find the oneness of the glory of God.

So to repeat again, today's world is passing through a phase, it is on the downward trend as far as moral values are concerned. It is nearly reaching rock bottom and there is only one way it can go, is up. So I'm very hopeful that there will be a resurgence of moral values in this world. No hope is lost. But we all have to do our duties. We all have to do our duties to the best of our ability. Fine. We have time for another question, have we? This what I've said is in accordance with all Biblical injunctions. When Mary approached the Lord, he said, "I forgive you my daughter, but sin no more". Something nice to remember. You all know it of course but we have to practise it.

Gururaj. To heal is to make whole and this wholeness in man can be sparked off by a touch. For no one can make you whole, you yourself have to heal yourself. And to me, to heal is to make whole and by the spark that's touched off, you develop that faith that is inherent in you. And as that faith develops a great peace descends upon you, a peace that passeth all understanding and then you see the beauty of life, the glory of life and not just the miseries. Then you could see the pulsating flowers, as they grow in their beauty. Then you hear the music of the wind, as it blows through the trees. Then you could hear the lovely gurgle in an infant's mouth, as she suckles her mother's breast. Look at the wonders of creation. Look at this, the wonders of this glory around us. Why should we just see gloom? Where does it get us? And seeing gloom, we make ourselves more gloomier, while your birthright is joy. So let the cup runneth over, for your cup is full, full of Divine grace, full of Divinity. And there is only one that is Divine without a second and you have it all, all the equipment to lead an integrated life. It is just to be used. It is just to be used. Life is joyful. It is beautiful and that is why a great master said, "Be of good cheer."

So referring to the talk we had in the first half, I know the structure of the various Societies and I do know that people many times are put into circumstances inadvertently but it is there and no true teacher of the past or the present will condone that which is not goodly or Godly. But I want to add on one thing here, that the past is past and man must not suffer guilt, but have hope, for there is no one that would be lost. Everyone has the saving mechanism built in himself because with guilt, insecurities develop, feelings of inadequacies develop and these are not necessary. There is no past anymore and there is no future. You don't know what the future will hold that which we call to be future. But we know the now and that now must be lived to its fullest. And the fullness of the now lies in the joy that is within us, that is around us. So when one suffers of guilt, you are not living now. You are living in the past. Why must man live in the past?

If you had, if you could explore your memory box that contains all the happenings through the history of the present cycle of this universe then you won't be able to live for a second. Who knows that in previous lives I or you had not been rapists or murderers or robbers or whatever? The greatest gift God has given mankind is to be able to forget and any one of us here could not tell us that what we did last week on Saturday at nine o'clock. We have forgotten that. So you see how this gift works? So why should we stir up our minds, have the psychological stirrings of the past which mean nothing whatsoever? And those miseries that we go through today is just an outcome. And all the Scriptures would teach 'Whatever you sow, that shall we reap' but that does not imply guilt. We accept our lot as it is today and live responsibly within the moral confines of the teachings of all the great Masters of the world. And therefore we exercise or at least we

try for the beginning, to exercise some discipline in our lives. So we do not need guilt but we need some discipline and the sense of responsibility to ourselves and to our progeny. Fine. But now we shall start off with questions.

Questioner. Gururaj, is God transcendent or immanent?

Gururaj. Ah hah, beautiful. God is transcendent. Transcendent means beyond and he's also immanent for I have seen his immanence in the tears that welled up in your eyes. The Impersonal God is abstract, it is a neutral energy that permeates and pervades every atom in this universe. It is a neutral energy that could be used in so many ways. It can be used in the freezer or in the heater. The same energy but used in different ways.

Now for this energy to become immanent now here, it has to assume a personalised form and that personalised form we call the Incarnation, Incarnations such as Buddha, Krishna, Christ. Those were Incarnations. So the question would remain what is an Incarnation? Now that Impersonal God we could call the Manifestor or that which is, beginless and endless. It just is. Now it is the nature of the Manifestor to manifest, for everything in this universe and beyond requires some form of expression. So from this very, very subtle energy which we call the transcendental God, this energy in its expression, not an expression by will but by its very nature, manifested itself in the names and forms we see today. It is like a flower. A flower does not create fragrance. It is the nature of the flower to have fragrance. Fire does not create heat. Its nature is to give off heat. So the impersonal God or the transcendental God by its own nature, manifested this universe.

Now, very, very subtle energy which is beyond the comprehension of man's mind cannot just grossify itself because even the manifestation that takes place has to work within a certain framework, framework of natural laws. So from the primal manifestation was vibration and this vibration we could call the Word. 'First was the word and the word was with God and the word is God.' Now vibration by its very nature contains motion, for vibration could never remain static and even scientists would tell you that. Scientists that have studied electro-magnetic energy etc will tell you that vibrations could never remain static. So the second nature or aspect of vibration or the inherent nature of vibration, is motion. Now this very motion that is going on throughout the universe, still grossifies itself more and within a single explosion this entire cycle of the universe is created. This is verified by science today. When the Scriptures tell us that the universe was created in six days, people fooh-fawed the idea, but it is so true. Six days or six seconds the time it took for this explosion and in this explosion a great force started going forward because an explosion necessarily expels and propels. Now this we call evolution. So in the beginning, in the beginning through this very process, when these minute particles of sub,

sub, subatomic matter was propelled, it also contained within itself motion. Now motion has also within its nature the ability to duplicate itself and replicate itself and it also goes through various forms of permutations. And with these various forms permutations, this subtle energy is transformed into matter. Now matter can also exist in a very subtle form. The matter we see or hear or touch or smell or feel is a very gross matter which is so because of the limitations we have of the conscious mind.

So this, through this process, this energy, this very subtle energy, this transcendental God becomes tangible matter and through its various permutations, it takes on various shapes and forms. Its primal form of, in this present cycle of the universe, some say it's about four hundred million years, it first reaches the mineral kingdom and yet at the very first expulsion in this sub atomic matter there is the totality of consciousness. For the entire Impersonal God is contained in that particle. The analogy - now you would say that how can that be divided up but the one impersonal God is indivisible. It's indivisible. The analogy we can use is that of the transmitting station and there are millions of radios around. Now there is one transmitter and we cannot say that one radio picks up a little bit and another radio picks up a little bit. No, all the radios pick up the entire transmission, the entire symphony, every radio picks up. So in that way the transcendental God is present in its totality in everything existent.

Now in the process of evolution, from the mineral kingdom you progressed to the plant kingdom. Now in the mineral kingdom, even a stone has consciousness and therefore the stone has the ability to change. If we study the stone, we find motion in the stone, millions of atoms and molecules are swirling around. It's a world on its own. Therefore, we say that if you understand one grain of sand, you understand the entire universe. For what happens in the microcosm happens in the macrocosm. It's the same principle underlying everything and it is because of that same principle that everything works.

Now in the process of evolution, through the mineral kingdom one reaches the plant kingdom and as we all know that plants are sensitive. You can speak to plants and if, many of you that are interested in gardening would know that if you give that plant loving care, it responds, it responds in its growth. Fine. From the plant through various forces of nature which are not necessarily on this planet but that very consciousness contained in the plant also has the chance of growth when it has reached its maximum potential. Then the consciousness of that plant, through processes even if it has to be on another planet, through those processes it reaches the kingdom of the animal. Now the animal is of a higher species than the plant. Although it has at least, a greater amount of feeling and yet it has also a greater amount of consciousness. A development has taken place according to the laws of evolution and yet the animal would always be in



the flow of nature and not against nature, not against nature. And then from the highest animal, also through the same process, a transformation takes place not necessarily on this planet but when the animal has reached his, its highest potential as an animal, it proceeds on to the stage of man and that is where the trouble begins.

The trouble begins because man is given the ability to think. His consciousness has now expanded to the extent where he has developed an intellect and developing the intellect he has also developed the powers of discrimination. So by the misuse of discrimination by oneself or by environmental factors, things go wrong and man starts swimming against the current of nature, rather than with the current of nature. Now this starts from the stage of primitive man where he wants to preserve himself. His needs are small. He needs food and shelter and various other biological needs. He needs this to preserve himself. Now where does the idea of self-preservation come in? It comes in from the impersonal God which is preservation itself because it is. So this idea of self-preservation is a reflection of the Impersonal God. And as man progresses and he develops greater awareness, his sense of self-preservation increases and he indulges in what we call 'me and mine', a total selfishness where he is not concerned about the problems and society at large or even his neighbours. He is just interested in preserving himself and in that process, he boosts up his ego. And boosting up of his ego is to show that he is something better than what he really is. Every person always thinks of himself to be something greater than he really is. Now this too has its roots in the Impersonal God which is preservation itself, but the distortion is this, that having the power to think, we misuse that power and regard ourselves to be something that we really are not. Now that is as far as man goes and the ego self is a different subject.

So now, all, through all this manifestation and the totality of this manifestation has an emanation. Everything is emanating all the time. We are composed of nothing but vibrations and because any solid matter that we can see, feel, touch, smell, hear is nothing else but concretised or congealed vibrations. So as you are sitting there, you are vibrating, there is motion in you. There are millions of cells, billions of them working in certain patterns to preserve your body. In your brain that contain twelve billion cells also working in certain patterns, creating certain tissues in the body and in the mind as well to preserve itself. So now the point we are trying to make is this that everything is vibrating, everything is in motion and therefore everything is emanating all the time.

Now the totality of the emanation of this universe, is the personal God. The Impersonal God or the transcendental God has no attributes but the personal God has attributes and his attributes are those of justice, of love, of compassion, kindness, charity, mercy, beneficence. Those are the attributes of the personal God. So man cannot approach the abstract Impersonal God without approaching the personal God. Therefore all these great Incarnations that came to earth

always say that, a Krishna says "Come to me" and Christ would say that "Through me, you will reach the Father". So what this really means is that the personal God is the total pure consciousness of this universe, at its finest relative level. The personal God is pure consciousness at the finest relative level. And 'Come to me' means that man has to reach that level of consciousness, that level of pure consciousness and this does not come about by permissiveness. One has to reach that level of pure consciousness by meditational and spiritual practices which acts as a cleansing process of all the seeds and all the weeds that are growing in the garden of our mind. We weed the garden and that is the cleansing process, the dissolving process of these impressions of which we are nothing but a collection. The mind is nothing but a collection of the impressions of experiences we have gained through thousands of lifetimes, perhaps, if you believe in that.

So therefore meditation and spiritual practices are so important where systematically, scientifically you reach the deeper layers of your mind. The conscious mind is only ten percent and then you have the sub-conscious mind. Today's Psychologists only work upon the upper level or the level that's nearest the conscious mind. They only work on that but under that level or strata are various other stratas of the sub-conscious mind. So through meditation, we go beyond all those stratas and sub-stratas of the sub-conscious mind and reach the superconscious mind which was the primal manifestation. So when Christ says, "I am in you", He means that pure consciousness of the superconscious mind. And reaching that, one goes beyond to the Father, the Impersonal God. And therefore we say "Seek ye first the Kingdom of God within and all else shall be added unto thee".

So when we reach through a systematic method of personally prescribed and personalised meditation, we open the doors of that Kingdom and when you open the doors of the Kingdom, the energies, those subtlest of subtle energies and the most powerful of powerful energies. That is why we say God is greater than the greatest and smaller than the smallest because it is subtle than the subtlest and in its collective form, it is bigger than the biggest. So we draw, we draw on that energy and as we draw on that energy, it permeates all the various levels of the super-conscious mind, the sub-conscious mind and brings it to the conscious mind whereby we are conscious of our actions. And helped by that Divine energy, all our actions become spontaneously good.

So at first we do try to be good but that is only a start. The idea is to be spontaneously good. Fine. Now so there lies the difference between the Impersonal God or the transcendental God and the personal God. And when I say the personal God, when I talk of Christ being ever present, being eternal, without beginning or end, it means that it was the primal manifestation of the Manifestor. So the Manifestor being eternal, His manifestation must be eternal too. So

everyone has to reach that pure level of consciousness. Everyone has to reach to the level of Christhood before he can merge away into the impersonal transcendental God. Right. Now this is necessary. I said a while ago that the Impersonal God is abstract. Now our minds cannot conceive of something abstract. Our minds can conceive of something concrete and to live a living God we can see the concrete form of God in all around us. For man is a concretised God in potential. It is just the veils that his mind has created that covers up the Divinity. And meditational practices tears asunder the veils so that that force, that light could shine in its fullest glory. We can start at home when we see in our beloved that Divinity. Then through the concreteness of our wives or husbands, we can approach the abstract but we need something concrete definitely.

So when evil rises in the world as Krishna would say, "When a great imbalance occurs in the world, then I come from age to age". So what happens here is that pure consciousness becomes solidified or takes human form and that is the greatest suffering of the Incarnation. From that vastness of the universe to come down to a limited bag of bones and blood, that is the great suffering. For even God cannot go against the laws that He has created. So through all these various processes, from that superconscious level which is the totality of the universe, He has to go through all the various processes of the stone, mineral Kingdom, plant Kingdom, animal Kingdom and then he becomes man, becomes an ordinary man that has the needs which all of us have. Therefore you find them, all the Incarnations very ordinary. Jesus was a man so ordinary. You know the story, he used to dine with the Pharisees. You know it all. He was so ordinary. He would have a crown of thorns put on his head and yet he had that power within him to destroy all his enemies. But that would be against the grain of his teachings of what pure consciousness is. For, you love your enemies. You don't destroy them. For destruction necessarily must have hate as its basis.

And then through meditational practices we that live in the world today. When we discover the Divine spark within us, then we can see the Divine spark in others, and then truly will we know the meaning of the injunction 'Love thy neighbour as thyself.' You do not need all the contents of the Bible. If man can only understand this one Commandment, then he can find God. You do not need to know all the stories in the Bible. Some of them are historical, some mythological. It's a good study. It's a good study but all of that is put in that one sentence 'Love thy neighbour as thyself.' And you can only love thy neighbour as thyself if you know yourself and knowing yourself does not mean that I've got ten fingers on my hands and ten toes and two ears and two eyes. That's not knowing oneself. Knowing oneself means knowing the essence of oneself which is Divine. And knowing that Divinity we cannot help but see Divinity around us in everyone, in the Saint and he that is called a sinner. We see Divinity around us and when we see that then very

spontaneously, we become kind and compassionate and all these virtues that are taught to us in our Scriptures become second nature to us. You see.

So God is transcendental and He's immanent. He's there, He's here, He's everywhere. So we have to uncover the personal God in us first, in order to reach that which is impersonal and merge away, for by that time we have refined ourselves. We have refined our energies to such an extent that we become just as fine, just as subtle, subtler than the subtlest form so that automatically we merge away. If we are like oil, we can't get merged away in water. But if we become water, then to mix away and merge away and become inseparable with other water, would not be impossible. Like a drop of water thrown into the ocean, becomes the ocean. Yeah. But we have to practice. We have to go on a self-help programme where we consciously try and mend our ways. For nothing is too late really. Nothing is too late. Everything can be achieved. There is nothing impossible. I always say between the 'I' and the 'M' put an apostrophe, 'I'm possible'. There's no impossible. But we have to temper ourselves. Let's take the example of a pound weight of steel. Now if we use that steel and make kitchen utensils, that pound weight of steel could be worth two hundred pounds. Now if we use the same pound of steel and make surgical instruments from it, it is worth two thousand pounds - still the same pound of steel. Now if we could make very fine watch components from that pound of steel, then it is worth twenty thousand pounds. Two hundred pounds, two thousand pounds, twenty thousand pounds. See how the value increases by refinement and yet it is still the same pound of steel.

And that is how we enhance the value of life. That is how we recognise by refining ourselves through spiritual practices, we come to know the living Christ, the living pure consciousness that is pervading everything in a more concrete form than the transcendental God. And when we reach that pure consciousness we are so near the impersonal that one could say, "I and my Father are one", for the Manifestor and his manifestation are but one. The fragrance coming from the flower are particles of that flower that we smell. When you smell a flower, you are inhaling some particles of the flower in a very fine form. It is the flower you are inhaling and not something apart from the flower. So the flower the fragrance becomes one. The sun and its light becomes one and the Father and the Son becomes one. So here reaching that stage of self-realisation, you'll find that God is immanent and he's transcendent and he is both in oneness. And then the separation ceases, the duality ceases and it is all one. And that is the destiny of mankind. The sooner we reach there on an individual basis, we could never do it collectively - there have been many reformers who tried to reform society on a collective basis but it has never succeeded - one has to start on an individual basis because it is the units that make up the collective whole. So as I always say it is the nature of a flower to be beautiful but that is not all what it does, it also enhances the beauty of the garden. So family life improves, our social life improves, our work-a-

day life improves and everything around us assumes a greater glory. And we really feel that 'Ah, this too is but an expression of that God, of that power that is far greater than us.'

How do we stand with time? We have to be out in ten minutes. Can't you, can't you extend the time. Nevertheless it's some food for thought. Think about it. There are some people here who might not be meditating yet, try it. The proof of the pudding lies in the eating. Yes. Yes. Yes. Good.

Let's end off with a little story, a little laugh. There was this very rich man. He had everything. He had factories and he had he was a Director of all kinds of companies ranging from ships to aeroplanes to everything. He had everything. But after he had everything he developed a desire 'That I want to sit on the right-hand of God.' So he went to see some guru. So this guru was - you get gurus and gurus, yeah, yeah, and if you find a true guru remember you are blessed - so nevertheless, he went to this guru and he says, "I want to sit on the right-hand of God" money is no question. (Gururaj laughs) Right. You see some people try and buy God and some people try and sell God. They charge you a big fee, two hundred dollars to initiate you and then you don't know half the time what you are doing. Well that is the way today. That is the world. That's also a kind of permissiveness, also a kind of permissiveness that we indulge in or get influenced by.

So this guru says "Look, you know, I can try for you but to reach, you know, the big boy, one has to go through channels and this costs a little money." Ah. So he says "How much do you want?" So he says, "Give me twenty thousand pounds". So this fellow gave him twenty thousand pounds - he tried to write a cheque, he says, "No, no cheques cash please - (General laughter) - and no receipts." So guru took the twenty thousand pounds and says "Come back in two weeks time and I'll tell you what happens." So two weeks later this rich man came to the guru and the guru says, " You know I have really achieved something. I've got all the underlings under my control, you know and I've given this one that and that one that and we can fix things, but there are a few of the big boys up there that you know that does not want to understand and you know what it is, you gotta grease their palms a bit." So he says, "Well, what shall we do?" He says, "Look, I want another fifty thousand pounds." So the rich man gave another fifty thousand pounds and he told, the guru told him "Come back in ten days time and I'll definitely have some results for you". Right, so this man was counting days, two days, four days, five days, seven days, tenth day, he goes back to the guru. The guru tells him, he says "Listen, I've got good news for you and bad news for you. The good news is this that I fixed up everything and you can sit on the right-hand of God and the bad news is this that you gotta leave tomorrow."

It is so nice to laugh. Oh, yes. Our motto is 'Life, Love and Laughter'.

This lady took her young son to church and were praying and this little boy started laughing. So the mother says "Quiet, don't make a noise." So the little boy says "Mummy it's alright. I was having a joke with God and we were both laughing." (Gururaj laughs)

Well it was so nice being here in the West Country. So beautiful to meet a lot of you in the physical and it has been my joy to share the joy that is within me. God bless you all and that Divinity is always with you. Right. Be good. Do good. Namaste.

END