

Gururaj. Gita asked me about Thursdays. Now the Indian name for Thursdays is Guruvar - Var means day and guru - you know what that means. Good. So all over in the East people observe the day of Thursday, the day of the guru and they go into a fast. Good. All their minds are pointed in one direction towards the teachings that they have received and the practices they do. Now you can imagine when millions of people on that one day have a one pointed mind towards one goal and one ideal, then what a great difference it could do to the vibrations because the atmosphere is created mostly by thoughts we think, by that which we radiate. Fine. So on this day, the millions of people throughout the world go on a fast. Now there's one advantage in fasting. It is this that a great purification takes place in the body. Through fasting, a lot of toxins are thrown off and also when one fasts, the energies within oneself seem to have a smoother and more direct flow. And thoughts also become more powerful. Good. So when we think these good thoughts, many people spend their time reading scriptures and leading their time in meditations and prayers, a wonderful vibration is set up. Good. As far as I am concerned, what I do on Thursdays is observe absolute silence. I don't say a word. Sometimes I've to make signs. Good. I don't speak and the whole day I spend in meditation. The purpose for that meditation is to send out healing thoughts, uplifting thoughts to all the meditators firstly and everyone else in the world. And therefore it is a special day. And as Gita told you, we are only here together for a few days, so I can always catch up on the weekend. Good. Fine. Who'll start us off today with a question?

Questioner. Gururaj, the future is unpredictable, yet we are often forced to make plans. How can we tell when to accept our fate and when to try to do something about it?

Gururaj. Good. The future is unpredictable and how can we decide when to accept our fate or else what can we do about it? Firstly, if the future is unpredictable, the plans we make is for the future. Good. When the future is unpredictable then how can we really plan? You can't really plan with any definite form. We could have an idea of what the future can be. Now when it comes to planning for the future, to use that word, although the word loses its real meaning in the context of which you use it, no future can be planned to its finest detail because the future remains unpredictable. Good. What we do, we have a general idea of what the future could bring, fine, and having that general idea in mind, we form a certain tendency to that aim. When we form a certain tendency and if that tendency is deeply implanted in us by our own thoughts, by our own perseverance, then what happens would be this, that we are naturally led by the tendencies that we have ourselves formed, to the goal. Fine.

Now I am person that believes in spontaneity, spontaneity within the framework of the general outline. To me life is like a poem. It has its metrical system, it has its framework yet the expression is free. So, when expression is free in the

tendencies that are already there, then the tendencies are enlivened. Good. Whenever a person lives spontaneously, now not impulsively, there's a difference, when a person lives spontaneously then life could assume greater meaning and greater joy and yet the outline of the plan we have in mind can be fulfilled. It is like not only writing a poem but painting a picture. Now we have in mind the, the, the outline of the picture we are going to paint, we have this landscape in view, but when you pick up the brushes you have not really planned every stroke or every shade of the paint that is to be used. A spontaneity occurs where you would just dab on what should be dabbed on according to your entire makeup, according to your being. Fine.

Now if we find that initially the plan we have in mind or the tendencies we have formed are not right then we have freewill to change that plan. You might start off painting a landscape of the mountains and you could very easily convert that into a field of corn with the mountains just in the background. Good. And this can come about very easily, very beautifully by how we approach things. (A baby's voice) That is right, I agree with you. (Gururaj laughs). Good. So when it comes to planning a person has to plan, a person has to plan, but that plan does not need to be absolutely meticulous like an Architect's plan of the house, where he has planned the position of every brick and every pipe. Now life is not mechanical. Living of life is not mechanical living. To live life fully is an art not a science. Science might work on precisions, two and two makes four as I said last night, but in art two and two can make five. And the beauty of living life artfully as art, the art of living, then spontaneity gradually increases because we move like the blade of grass in the direction in which the wind blows. Good. Now of course we, we are thinking on the line of good things. We don't get blown by ill-winds. We can develop a certain resistance to that. But every person has to have some plan. By plan we can also mean purpose. The both words are synonymous to a great extent. And we have a general purpose in mind and as we live from day to day we find ways and means in fulfilling that purpose. Life is not to be lived in a straight-jacket. Living life in a straight-jacket would mean the precision of science. Life becomes beautiful when the tendencies are followed in the form of art, always so. Because when the precision is too strict and straight-jacketed then life could become very, very boring. Why bore ourselves? We don't need to be bored with life. We want to soar with life and forever soar upwards and not become a bore to ourselves and to others.

So within the framework of the plan we have in mind, for the purpose of life, we make allowances and the greatest allowance that can be made is for the spontaneity. It's like a woman cooking. A good cook will not follow the recipe in the book to the 'T'. She will have those little extra touches that just come spontaneously to her. Yes, that is the way life is to be lived. Good. That is the way the cook will find joy in her cooking. And when there's joy in the cooking, the eater would find it joyous too. For example the lovely meal Hillary cooked yesterday, I really enjoyed it, there was so much love. It

was beautiful. Good. So when the cook follows the recipe implicitly, it might just not work out. And you all would know that you could give the same ingredients and the same recipe to half a dozen different cooks and each meal would taste different. Each meal would taste different although all of them have been given the same recipe and the same ingredients, it would taste different because of that spontaneous, personal touch.

Now the same analogy could be used in living, where the plan of life and purpose of life forever remains in the background of the mind. We do not lose sight of the goal. We do not lose sight of the goal, but all the actions that would take us to that goal must become spontaneous. And in spontaneity there is a flow, there is a beautiful energy flow and the best expression of that energy flow is love. That is how in every sphere of our activity, you can infuse love into it. The cook can infuse love into her cooking. The carpenter can infuse love into the chair he is making. Good. The plumber can infuse love into his plumbing. Like that when that energy is, when that energy becomes spontaneous, it becomes love. And as we know, 'Love is God and God is Love'. So in every action, every daily activity in spite of the plan man makes, in spite of the plan man makes, one also very consciously brings to oneself that flow and it can be consciously recognised. Once we are set on the path, the journey becomes easier because there is now a direction. It is of no use just drifting along and that drifting along is sometimes confused with spontaneity. It is worlds apart to be spontaneous and to drift. To be spontaneous purposefully and with a purpose is good. To drift without a purpose howsoever spontaneously, is not conducive to one's evolution. A drifting person is like a boat without a rudder, it just gets swirled from here to there and no purpose is served.

Now the other part of the question would be about fate. What is fate? I've said in previous talks that fate is what we have made it. We have predetermined by our actions, by our very actions, we have predetermined what is to happen to us. There is no power in this whole universe that put things out for you. You put them out for yourself. If you, going back to the cook, if you put in too much salt then naturally the food is going to be salty. If you put in too much chillies, it's going to be very strong. You have done it. If you put in sugar, it will be sweet. So like that, to find whatever we want in life tomorrow, we must know what we are putting into it today. And we all know that we can only get out of life what we put into it. Nothing more and nothing less. No one can deny you anything and no one can give you anything. We deny ourselves or we give ourselves and that is what fate is all about. Fatalism or predetermination is the tendency of tomorrow which we have formed today. Good. Now when I mean today, it could go right back to childhood and even lives before that, if we do believe in that, it could go far, far back. But do remember that it is we ourselves that have made our future. We make our future. Fine. And if we make our future, then we can also unmake our future. By living a certain kind of life, a certain pattern has been set. A certain momentum has been created where we will go into a

particular direction, but if we wake up in time, if we wake up in time and realise that the direction set for us by our past action is not going to be conducive to our welfare or happiness, then we have the freewill to change that direction.

In India, in the backwoods you have the, the ox-cart, you have the ox-cart and the ox pulls the cart. Now with continuous carts going through the sand road, it forms a groove. Fine. So after a while when the groove is formed, then a person with an oxen cart, ox-cart travelling on the path can go to sleep because the ox will just carry on and on and the wheels will be running in the same groove to reach wherever it wants to reach. But if a boulder or a stone is placed in the groove and when the cart comes along and the wheel bumps against the stone (a child talking) - hello my darling I can't compete with you, luvvy. Good. Now when this stone is placed in the groove and the wheel bumps against the stone, the driver gets a jerk and he wakes up. And that is what we want to do. We want to wake up. We want that stone in the path there, because we are so safe and so secure that we go to sleep knowing that the cart won't go into a different direction, the wheels will only move in those grooves that are already made. Now, it happens that meditation does this, it wakes us up, where the wheel of the cart knocks up against a stone, wakes us up and we look around. That is this, the path that was really to be taken. Sometimes we come to a fork and if we are sleeping, the poor ox of life might just take the wrong turning instead of right, it might turn left.

So all these things happen to us as far as our fate is concerned. Fatalism can be disastrous to some people. They have an absolute belief that what has been predicted will come true. Now in many instances, this could be good. And because of past experiences, as the quotation goes, on which many philosophies are based that 'If nineteen links in a chain are of the same shape and size then one can reasonably expect the twentieth link to be of the same shape and size also'. Now on that pre-supposition certain things that happened in our life which were predicted came true, so the next prediction, the twentieth prediction should also come true. But that is not so. That does not always happen. That does not always happen because a lot depends upon the consciousness of the predictor. Now if the predictor has real intuitive ability, not just going on the laws of astrology or fortune telling or whatever, not just going on those laws, but if he has a high intuitive sense, he can predict well. He can. Good. But the reliance must not be on the laws of astrology alone, that is only ten percent. The greater reliance is on the spiritual development of the astrologer and his intuitive ability, how he could tune in with the tendencies that are set. And even with his intuition, the tendencies which are set could become true, we still have the power to change them. We still have the power within us to change it. And this is very very powerfully done through meditation by activating certain subtle laws, by activating certain subtle laws of nature where the whole tendency can be changed. Good.

Now this is how an astrologer would work. Fine. You are standing on the corner of a six storey building and there are two roads coming to this corner. Fine. Now standing at this vantage point we see two cars approaching fast from either direction, from road A and from road B. Good. Now the man standing on the six storey building on top, he can see that these two cars are approaching at a very fast speed and not having white lines on the road, they are more or less on the same side where if they continued in that speed there would be a collision. That is the possibility. Fine. So the Astrologer would, working on laws only, astrological principles only, he would reasonably say that there is going to be an accident. There's going to be an accident with the two cars. But there might not be an accident. One of the drivers might just decide to pull his brakes and the accident is prevented. So the Astrologer can see certain tendencies, but those tendencies might not actualise themselves. The one driver as I said, might just decide to stop his car. At one moment he says 'Oh, let me just stop here and go and see my friend, he is on this road' - accident is prevented. Fine. Good.

Now how to do this, how to do this is by our own thoughts, is by our own thoughts where these accidents can be prevented. Good. We, through meditation, can become so supercharged with these energies that we could make all these predictions come untrue. Sometimes a great reliance on fate and prediction can cause havoc within ourselves and that havoc starts with fear. That which we are forever trying to avoid, fear, becomes so strong in us that our own fears can make those predictions come true. Sometimes a prediction might be right and most times it could be wrong. But if a fear is instilled in us, our very fear, the thought that that fear generates can make a prediction come true. But now, the very fear can be used very usefully. And the method of doing this is to know that the fear I have today of tomorrow is an assumption perhaps not on my part but on the assumption of someone else. And we realise then that what I fear is baseless. One should never fear the future. There is a certain tendency we know, as the man standing on the sixth floor, he knows the tendency but in between so many things can happen, so many things can be averted. So my fear I have today might be absolutely false tomorrow and I can make it come untrue. I can prevent the accident. The way I go about it is this, that I generate within myself a thought force and thought is a very powerful thing. Thought can actually be seen by those that have psychic sight. It can be seen and perhaps one day some instruments will be created where thought will automatically be registered on say, a television screen. That would happen as technology progresses more and more. But the point is this that whatever we fear is not necessarily true, and if the tendencies are there for it to become true, we can avert that by generating a positive thought force in us.

Now if we are incapable of generating that thought force then we can find the assistance of another being, another person whose thoughts are so, so powerful that he can actually direct these thoughts to avert a situation. I tell you I speak to you of my personal, very personal experience which has occurred hundreds and hundreds and hundreds of

times. We have in our files letters from all over the world marvelling at what has happened and it is just an activation of a natural law. It is just the changing of direction of certain energies. Many of you here are sitting with certain fears in your minds. I could see them. I could see them. Yes. And they are based on perhaps a certain tendency that have been superimposed upon our minds. We for example, in our hearts would not like any harm to come to one that is so beloved to us. To our beloved, our heart screams out, cries out that no harm must come to the beloved, yet someone has said that such and such will happen. So we are using, we are using, instead of following our heart and the powerful feelings generated in our own hearts, we are superimposing it with the thoughts of someone else. And that superimposition tends to suppress the deep power that we ourselves are capable of generating.

So what we do is this. If we cannot do it on our own, to get rid of this fear or this superimposition, we approach one who can, who has that power of thought that could pierce twelve inch steel walls. And everything becomes changed immediately and very spontaneously too. Now I know some of you people have group practices, not in our system necessarily but perhaps in other systems. I did a Course before coming here to England, I did a Course in Pretoria with our meditators similar thing to the lines we are doing it now. And within that Course there were about a dozen members that met regularly once a week to send out healing thoughts. They asked me about it, what I thought about it. I said 'Good, good. You got together, you get together once a week for a selfless purpose. Your purpose is not selfish so that is one good, a great good on its own. Secondly, a dozen of you sit together with one thought in mind. So what happens there is that one thought becomes powerful because it is now not generated from one mind, but it is generated from a group of minds, one times twelve. It is stronger'. They sit and in their thought forms there is method how to do it and with this method they project their thoughts to a person which they know to be ill. They have made experiments where the person that is ill did not even know that this group was sitting and an hour or so later, they find a third party altogether that's not involved in the group, to phone that person who is ill and ask, to ask 'How are you feeling?' And the reply would be that 'I don't know why but I'm feeling so beautiful and bright and so wonderful'.

Aide ..... Inaudible.

Gururaj. Oh yes, by all means. Gita wants to give an example.

Aide. In April about sixty of us went to Hawkhorth College in the West Country and we had a Deepening Course there. And during the course of the weekend we found out that the people who had established this really beautiful place, it was a family - the wife was actually dying of cancer and that she didn't have very long to live. And the staff were rather sad

because they had built it up together and it was a lovely touch, her touch was everywhere. So at the end of one of our gong meditations, we had got a picture of her and passed it around the whole group so that we knew what she looked like. And we did this very thing that Gururaj has just been explaining, where we sent out thought energies to her in a healing fashion. And she didn't know exactly what time we were going to do this. And she actually got out of bed that day and went for a walk in the garden with her husband which she hadn't done for months and months and months.

Gururaj. Beautiful. Yes, so here is a practical example how thought force, how thought force can be used. We are going to do something about that just now. Good. Now here is an example how thought force can influence our fate and our future because we must remember that our fate and future is connected with the environment. Our fate and future is connected with our loved ones, with our friends, with our entire environment in which we are involved. So thought is a very powerful thing. And thought is an instrument which can be used positively or negatively. It can be used constructively or destructively. So therefore as we said last night that when we go to bed as long as we are in the credit balance something has been done for the day. Good.

Now I have a picture of a person in mind. Good. I would like you to close your eyes with me for a few minutes, and let me tell you first what is to be done. Good. Now you do not know, you do not know what this person looks like, that is not important. That is not important what this person looks like. I can see from a person in the audience what her loved one looks like entirely. I can see from the person the whole psychic being of the beloved one. Fine. So, now you close your eyes, fine, and you - let me finish explaining and then we start on this - you close the eyes and just imagine, just imagine a lovely blue colour. You can have it in any shape you like round, square, preferably in the form of a man if you like, good, and just think that that person that is represented by this colour, is feeling so much better. See the person well. That is the way healing is done by the way. For example if you have a friend who is suffering with say, a leg, a leg that is very painful or sore. Right. Now when you think of that person and you want to send healing thoughts to that person what you do is you don't see him to be limping around. You see him in your mind's eye as running around. There is nothing wrong with the leg. Fine. That is the way positive healing thoughts are sent forth. The whole idea is to see the person well, that he is not limping, he is walking beautifully, he's running, he's playing cricket, joining our match this afternoon, things like that. Right.

So now we shall all close our eyes for a few minutes. Try and get this colour blue in front of you and, and use it as a healing force to this person. And the healing force that you are generating now will go through me to that person. Okay.

Gururaj. Open your eyes slowly. Namaste

Gururaj. (Gururaj chants in Sanskrit) .....Aum Shanti, Shanti, Shantih.

Gururaj. How many of you felt in those past few moments something just radiating out of them? Beautiful. Beautiful. Very good, very good. The radiation went from every one of you but of course some people can actually see it, or visualise it or feel it. But there's definitely a radiation and it was such a joy to do this little practice together. It was so nice. I always do it on my own but to do it in a group, it's so, so nice. And the person, our friend that is with us that is concerned about the health of a loved one, I can very safely assure that person that do not be concerned. Pick up the phone this evening if you like and test it out. Okay. Good. Fine.

Now to sum up the question again, to recap, that although a tendency is set by our past actions, we can reset the pattern by our present actions. Okay. Fine. Good. Now, yes, yes. Who's next?

Gururaj. You are Jan Burrit, jah? What's your name?

Questioner. Jan Kreissen.

Gururaj. Jan Kreissen. Oh yes, yes of course, our Danish friend, lovely, lovely.

Questioner(Cont'd). ... (Inaudible) And my question is which place does Brahmachari have in people's lives ..... (Inaudible)

Gururaj. Good. Lovely. Beautiful question. Yes that, that is a problem that does worry a lot of people, the problem of Brahmachari which means celibacy. Now there are some teachers who teach that by observing celibacy you attain Nirvana or self realisation or salvation whichever term you want to use. Now is celibacy necessary for that? I want to give you an example now. I don't know if I quoted this before because this has been quite a question that has come up over and over again, because one teacher says this and another teacher says that and it only leads a person into confusion.



Can we help you? Are you getting a draught there? Ask one of the men, strong men - chivalry. (General laughter) Lovely. Fine. Fine. Fine. Good. Right.

Now in Capetown, some Swami came along and a couple went to see the Swami and they talked to him about their spiritual evolution. They had everything in life, plenty of money, lovely children, everything in mundane comforts. The only thing they wanted was salvation, Nirvana. So this Swami told them that 'You must become celibates'. Good. They started practising celibacy, the husband and the wife and they got into such an emotional state that in a month or so they started becoming irritable with one another. They started fighting each other without any cause whatsoever and life started becoming very, very difficult and a kind, they started getting demented. Yeah. Yeah. Life became terrible. So they heard of me and they came to our centre there in Capetown and I spoke to them. I asked them what their problem was and what they're doing and things like that. And they told me that Swami X Y Z told them to practice celibacy and this they have been doing for the past six months. I looked at them and I said "Do one thing. Go to bed tonight". Yes. Yes. So few weeks later, I said 'Look, come in, come and see me about three weeks time, three, four weeks. Phone up first and ask the Secretary where we can fit you in'. And they came back and they looked absolutely normal beings again. You see. Absolutely normal beings, all the emotional problems were over. What they tried to do with the advice of the Swami is to try and curb a natural tendency unnaturally. And any psychologist will tell you that if you try and repress yourself, that repression will manifest itself in some other form, in the form of emotional instability and the like, psychosomatic diseases and what have you.

Now if celibacy, if that tendency comes to one naturally, good, then be a celibate but if it is not natural to you, then why repress. Now I am a person entirely against any form of promiscuity. I do not advocate that because that detracts one from the one-pointedness that one requires for spiritual evolution. But here was a case of husband and wife who were so, so happy for many years and because of this deep desire to gain salvation, they took the Swami's advice and landed up in a mess. So instead of going into Nirvana they went to some other 'Vana'. (General laughter). Good. Fine. So if a person has a natural tendency towards celibacy then by all means be a celibate. Good. Fine. Now there are certain methods whereby celibacy could accelerate one's development. Good. But then you do not live a householder's life.

Now sex is the strongest urge in man. Many a deep love can be expressed through sexual union. Good. This you would find in some of the literatures of the world. For example in sexual union, most people have sexual union which is bodily only, mixed with some thoughts of the mind, mind and body which can be lust. Good. But if the sexual union is

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performed with the totality of mind, body and spirit, then that sexual union can become a meditation. So even through sexual union you can find God. God is an abstract conception. The more proof you have for the existence of God, the more proof you can find for the non-existence of God, because that is how our mind works. I said the other night that 'For every question there's an answer and every answer can stimulate half a dozen extra questions'. Fine.

So even, even as living householders, living a householder's life, if one puts oneself completely, mind, body and spirit integratedly, harmoniously in the act that is being performed, one can find that to be a meditation. That too can be a way to Nirvana. So this is the complete opposite now. Nirvana through celibacy, Nirvana through the sexual act. Good. How many of us here can really melt away in the beloved, where the lover and the beloved are so merged into each other that the two do not exist anymore only one exists. Only one exists. Sexual union can be equated to a dream. The release, the tension one finds in a dream, the release of tension one finds in a dream, the same release can be found in sexual union. Oh yes. Release, but of a different nature. Man must learn to function in totality as a complete being where the mind, body and soul becomes one and the sexual union is not for a physical gratification. There might be some physical tensions released by all means, that is by the by, one of the sidelines, one of the side effects. But when man enters that union as a totality, as a oneness and finds that oneness in the beloved, then one and one does not become two but one and one becomes one. And this is the aim of in the life of a married couple.

Now as I said before, the concept of God is abstract but blessed is the man and blessed is the woman who can find that God in his or her beloved. It is so, so much easier for me to see Divinity in you as a concrete form rather than something abstract. It's a practical way. The householder's way is also a way to reach God. You can reach God by living a normal natural life and giving the fullest play to every instinct within us. And there are more good instincts in us than bad instincts in us. We keep on thinking of the bad in us. There is so much good in us, we try and bury the good and emphasise the bad. Man is ninety per cent good, always, and the ten percent which is apparently bad, is an appearance, is an illusion created by the mind. The mind creates the badness and makes that ten percent so powerful that it overshadows the ninety percent good. When we realise that within ourselves, when we can fall in love with ourselves, then can we really love others. Who is our greatest enemy? Who is my greatest enemy? I myself, no one else. When I know myself, when I can love myself, I will love all and this is the tragedy that worries me so much. Sometimes I cry to see the world suffering. It's just a turning of one's attention, fractional turning, just a fractional turning and people are led into so many byways off the road when the road in front is so clear, so clear and so simple. How ironic that the creation of God is so misused. This world was not created for suffering. If this entire universe is the expression of Godly good,

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should His expression not be good too. A beautiful flower's fragrance is beautiful, but we distort, we destroy, we destroy and having the destruction of others, we destroy ourselves more and more and more. Good.

Now the householder's way of life is also a path towards Nirvana. No one must force controls on his basic instincts and sex is one of the strongest instincts in man. He does not need to curb it. Now then that is of course the householder's temperament. That is his temperament to be a householder or else why have God given man and woman the instruments of procreation. Why has God given them those instruments? He gave them the instruments for procreation for the species, to perpetuate the species. Now if everyone in the world wants to become a celibate then there's no human being left. And believe you me God exists because you exist, and you exist because God exists. The two are inseparable as the flower and fragrance, as the sun and light, inseparable. So if everyone becomes a celibate, we are going against nature, and specially the householder. He must live his life as a householder. And the person that invented twin beds - oh - terrible, absolutely terrible. If you have twin beds and you would like to change it to a double bed, you have my blessings. (General laughter). Yes. Yes. How many quarrels of the day is not patched up at night. Most of you married people will have experienced this, yes, the touch, the warmth. It is beautiful but it can be elevated to such a sublime level only when man and woman can function in totality. Now when we say totality, there can never be two totalities. There is only one totality. So when we find that totality within us, automatically we merge in the totality of our beloved and we become one. That is union. And the day when man really becomes entirely one with his wife or the wife with her husband, when that totality is created, know for sure you have found God. Yes.

Now that is one tendency which forms ninety nine percent of the world's population. Then you have perhaps one percent of people, one percent of people that are born because of past lives that are born with a tendency towards celibacy, genuine celibacy. Good. They must follow that. Good. When a person has that kind of temperament, what he does is this, that he has also found the art of sublimating those sexual energies into a spiritual energy. Sublimating the sexual energies into a spiritual energy. In Sanskrit the word is 'Orgis', light, spiritual light. That is what I do for example where every sexual energy is transmitted, transformed, transmuted into a spiritual energy to give out to the world. So you find very small percentage that can do that. Some could do it through forms of asceticism but that too is unnatural. It must come spontaneously. Our watchword is naturalness and it is only when you are natural can you become one with nature. If you're unnatural, how can you be one with nature? So the whole key to the problem is to act and behave naturally, sincerely, honestly, goodly, all within the framework of naturalness and life is happy. All the emotional problems and whatever kind of problems just disappear. That brings us to one.

Questioner. I think I would like to ask a quick question following that. Guruji, you mentioned being against promiscuity, I mean we live in a particular age and I wonder what it is that happens when two people who make a promise before God in marriage, is there some elevation of these energies together in a spiritual way that isn't there before that promise is made?

Gururaj. That is very true and the answer is, yes. (General laughter). We can go deeper into this later.

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