

Gururaj. I'm ready.

Questioner. Guruji, how do we judge our spiritual unfoldment and should we judge our spiritual unfoldment?

Gururaj. How should we judge our spiritual unfoldment and should we judge our spiritual unfoldment? And may I add on, if any. (General laughter) Spiritual unfoldment has certain qualifications in our daily living life. The qualifications are those, how we can tackle the problems of daily living. How we can turn that which previously was unjoyous to joy, that is a sure sign of spiritual unfoldment. All unhappinesses as we have discussed before are produced by our worthless sense of attachment. We get so attached to various aspects and facets of life, which as we said is non-enduring. So as a man expands, as a man unfolds spiritually, he would seek the true value not only within himself but also in the environment. And finding the true value within himself and the environment he will find it non-separate from himself. That is a sure sign of spiritual unfoldment. A spiritually unfolded man is a more integrated man depending upon how much unfoldment has taken place. To the spiritually unfolded man, there are no stumbling blocks, there are only stepping stones. There are no stumbling blocks but there are stepping stones. Those things which were stumbling blocks have now been turned into stepping stones. And by knowing that every experience in life is but a stepping stone to lead us up and ever onward, those are the marks of the aspirant, of the unfolding man.

Now when we use the word unfoldment, we are not referring to the totally unfolded self within us. For the real self within us is forever unfolded and it encompasses everything existent tangible and intangible, animate and inanimate. But what we are doing when we talk of spiritual unfoldment is this, that we are removing the veils of attachments to unenduring values and recognising them for what they are worth. We are very slowly, gradually and progressively going beyond all the shackles that tie us down to relativity. Now there is nothing wrong in being in relativity but being tied down, being bogged down, being weighted down, that is the thing which are trying to uplift. So spiritual unfoldment is also spiritual upliftment. Good.

The light is forever shining, the light is forever shining outside and what we are trying to do is draw the curtains. We are opening the curtains so that the light could shine in, shine in into our daily living. For all the philosophies in life are of no value whatsoever if they are not made practical. Now the spiritually unfolded man walks on a razor's edge. He has to be even more careful in his daily living than the unfolded man. He has to be more careful, more vigilant, more alert so that he does not slip. There's a story of a guru who had a chela. Now this chela has implicit faith in this guru and the faith was so strong in him that just by using the guru's name he could cross the river walking on the water. And this came to

the notice of the guru and the guru started thinking 'Oh I, so powerful the, I, I, I, that even my name takes the person walking across the water'. So the guru thought that if the chela can do this with the power of my name what else, what more can I not do? So one lovely frosty Friday morning, he thought, let me do it and as soon as he started walking across the river, he sank. He sank. What made him sink was the spiritual pride that he had gathered unto himself. He was a good man before then, but the pride that developed in him because of certain powers that he could exercise, brought him down and made him sink. Now this we find happening in various movements and with various so-called spiritual people.

So the unfolded man has to be a humble man. He must know the true value of humility where he can identify himself with a highly evolved human being and at the same time identify himself with the meanest worm that crawls on the floor. And this identification takes place because he has recognised the Divinity existent. He has known the immanent God in everything around him. And by knowing that, by knowing that he realises that his body and his mind are nothing more than instruments. And recognising that the body and the mind are nothing more than instruments and he plays in the power, in the hands of a great Divine force makes him feel insignificant. And yet at the same time he knows the significance of Divinity because Divinity permeates every thought of his, every cell in his body. And he knows that Divinity can also be described as grace and being the instrument of that grace, he can pour forth that grace not in haughtiness but in humbleness. Those are the marks of the unfolded man. Otherwise if he is not unfolded, he is packaged. Throw him in the sea. (Gururaj laughs) Yes. Oh yes. That is how the world works. That is how spirituality works. The unfolded man would have humility. With humility there is a total sense of surrender, a total sense of surrender. He becomes very ordinary, the unfolded man and I have said this before that he becomes more ordinary than ordinary and that could be regarded as extraordinary. Do you see? It is all so simple. It is all so simple. It is just these few virtues that has to be cultivated in man to find that unfoldment. Not cultivated in the sense of a facade, as an outward show but a real living example of what surrender is, what humility is, and what love is.

The unfolded man, he cries your tears and he laughs your laughter because there is no separation. That is the unfolded man. The unfolded man can stand apart from the world and all that befalls, all the strife and turmoil that he might have to go through. Jesus went through a lot of sufferings. We only know of the sufferings of Jesus, of the surface value, but do we know the inside of Jesus? Outwardly he seemed to suffer, inwardly he was at peace, because he was one with Divinity. He was one with the Father. In modern times, you can take the example of Ramakrishna, at the turn of the century, I would recommend all of you to read his book 'The Gospel of Ramakrishna' written by one of his disciples Mahindra, in short they normally used to call him M. Such simplicity, such devotion and not only devotion to God or something that he felt is higher than him and far away but the devotion to man, to every creature because that force, that

Divine grace is closer to us than what we think. It is the very life force within us and through our meditational practices, if we are sincere, not just curiosity mongers or wanting to find readymade solutions overnight, if we are really earnest then in that silence we feel that presence. That presence is not to be got from elsewhere, it is there already and the one that feels that is the unfolded man, is the unfolded man.

Like this we can go on and on describing the various characteristics of the unfolded man but the main characteristic is that he loves and loves and loves entirely. With that love there is sacrifice, there is surrender, there is devotion. A true guru is more devoted to his chela than a chela is devoted to the guru, always. That is the mark of an unfolded man. Okay. We will stop there now. Fine. Next question.

Questioner. Gururaj, mankind seems to have an insatiable thirst for knowledge and tries hard to satisfy this by following many lines of research. Could you tell us the real nature of this quest for more knowledge of everything around us and would it be right as has recently been suggested that in certain circumstances this quest for knowledge be curbed or stopped lest man should find out something which proves disastrous to him?

Gururaj. Beautiful. Beautiful. Man forever wants to know, man, man forever wants to know and the main question even if the mind does not ask it, even if the mind does not ask, there is an inward urge within him which shouts out all the time to answer one question only and that question is 'Who Am I?' That is the main question that is inherent within all men, 'Who am I?' Now this question can go through many superimpositions and his search begins by enquiring into various facets of life, various facets which could comprise of science, arts or whatever. Now this search could start off outwardly. To find the answer to the question 'Who am I?', he starts searching outside of himself to get an answer. Now the modern scientist is no better than the primitive man, only thing is they do it in a more sophisticated way. Good. The primitive man used to search outside himself and he created for himself river Gods, mountain Gods, cloud Gods, rain Gods that could answer questions for him. Religion actually started with this very quest 'Who am I' but in primitive man, the primitive man's mind got involved in various superstitions. The modern scientist's mind gets involved in various dreams.

Now the difference between superstition and dream is very fine, a very fine dividing line because a superstition too is but a dream. A superstition too is but a projection as a dream is a projection. The difference there being that the superstitious primitive man believed in what he thought, while the dream of the scientist is devoid of belief until he can verify the dream. Now man by nature being an enquiring person, he has to enquire, enquire and enquire. He wants to know the causes of things. He wants to know why this flower grows. He wants to know why the wall stands upright and a

million things of that nature. Now he thinks by knowing the causes of exterior things, he will be led somehow to find the cause of himself and there again the question comes 'Who am I?' Now there is nothing wrong in enquiry. There is nothing wrong in the examination of the environment. There's nothing wrong to examine the grossest matter as well as to enquire into the subtlest atom, but there the whole thing comes back as we spoke about this morning of use, abuse and misuse. Good.

Now if man has that enquiring ability, has the sophisticated thinking mind to be able to see deeply into things and tries to know the causes of things, he can be very helpful to the world if he uses his heart as well as the mind. The modern trend is perhaps a very destructive trend as we have seen in many of the inventions that have been misused. But if the heart is expanded, if that love is infused in the knowledge the mind has gained then all these enquiries and the answers thereof could be used usefully for the benefit of all around us. And we see how the wealth of the world is so misused. They would spend billions and billions and billions in sending rockets to the moon, while here on this very small planet there are millions of people starving to death. That is misuse. Why do you want to know what's happening on the moon? Why do you want to reach the moon? You want to reach the moon; you want to climb Mount Everest because it is a challenge. Fine. Let it be a challenge. Let it be a challenge and face the challenge but not at the expense of suffering humanity. So the difference there would be that the challenge is a mental challenge and neglecting suffering humanity which in turn means neglecting the expansion of the heart.

So all progress that we regard to be progress is very, very imbalanced. There is no balance. Now the mind being a finite mind could never know everything, could never know everything because it is limited. Scientists for example, have been enquiring into the atom and the more they enquire into the atom, they come to various other factors of the atom which are sub-atomic. And even reaching there, they still feel that there is still finer matter and the search will go on and on and the real cause, the real essence of matter will never be found with the mind. The real essence of matter will never be found with the mind because the mind is relative and has relative abilities and capabilities. Good.

Now knowledge is a word that has been so misunderstood. Knowledge is not, knowledge is but an accumulation of various facts which can be got from any good encyclopaedia. I have someone in Capetown, if I want to know about something, I do not look up the encyclopaedia, this young man, his name is Harish, I pick up the phone to him and I say what do you know about this and immediately he will rattle off all facts and figures and dates and what have you. Yes. Yes. But then he comes to me and he says 'Guruji, I'm like a donkey with a whole load of books on my back, inspite of the load of books I am still a donkey'. What we want to do is to go beyond knowledge and into the realm of wisdom. That

is something different from knowledge. Knowledge as we know it, is an accumulation of facts by which we burden our little brains. But wisdom, wisdom is a knowingness and this knowingness that wells up from inside can never be subjected to half a dozen Ph.D. degrees. Now if that was so then every University Professor of Philosophy would be a self-realised man and he is not. He is even more mixed up studying all these various philosophies. And he himself after having studied every possible philosophy to become a Professor of Philosophy is more and more confused and he is in a position, in a far lower position to answer the question 'Who am I?'

So all this means that the enquiry into the various aspects and facets of life must not be stopped because if a person has an intellectual tendency, let that be his starting point. And as he goes analysing various things, he will himself know that this is just not it, there is something more. There is something more. Good. It is very seldom that those that are so knowledgeable and that has the pride of the knowledge they possess, it is very seldom that they will reach the Kingdom of Heaven. The Scriptures say this over and over again. If the acquisition of knowledge can bring into us the innocence, the humility, the surrender, the devotion, then that Kingdom of Heaven can be entered into. Knowledge can build a steel wall around us and we think we know. We think we know, but we don't know. So it all remains on the realm of the mind, thinkings of the mind and what the mind thinks that it knows is also within the framework of the mind. Now that knowledge can be useless knowledge. As the saying goes 'What is the use of gaining the whole world' - and here gaining the whole world comes from having some knowledge, some knowledge that gives you worldly power - 'and yet losing your soul'. By finding the soul, one finds wisdom and by having wisdom, one finds the soul.

So therefore the uneducated does not need to lose hope. Sometimes the uneducated are more sincere in their search. They are more honest to themselves. More honest, more honest. Good. They are more inclined to the heart because the mind does not stand in the way. A lovely feast is put to the illiterate person, the uneducated person, and he will sit down and enjoy the feast, enjoy the meal, but the same feast could be put in front of a very educated person and he'll start counting calories, 'Ah that potato is so many calories, that bread so many calories'. Fine. And it will detract from his enjoyment of the meal and yet the peasant of the fields that does not count calories, is far more healthier than we calorie counters, although this is necessary too. This is necessary. This is necessary also. Because if our minds has started in a certain enquiry, that enquiry must be carried on or else the mind will not feel happy. Do you know our grandfathers and their fathers were much more healthier than us and they knew nothing about calories? They knew nothing about it and they were more healthier than us. There were less diseases than there are now. The more doctors are produced, the more diseases are produced. Yes. Yeah because you know Divinity always provides a living for

everyone. (General laughter) Yes. Even before the child is born, milk is provided in the mother's breast. So why not doctors? So before more doctors come about, there are more diseases for them to treat. They have to live.

So like that, like that, the purpose of acquisition of knowledge is to find oneself. Everything else is secondary. Everything else is secondary. And many people, most people that enter professions, one takes up psychology, another takes up this that or the other, they do it not for the purpose of enquiry or finding the truth, they embrace these studies to get a licence to make a living. That's all they do. I have a friend who is a doctor and he is on the verge of retiring as a doctor and he is about forty-two. At the age of forty-two, he is retiring from his profession and now he wants to pursue his hobby, music and things like that. Every now and then he flies to London to come and listen to a nice concert. Fine. But while he was studying and in discussion he told me, he says 'When I become a doctor' -, he comes from a very poor family, very poor family and friends and relatives helped him to study, University fees, and boarding and lodging helped him to study - and he told me sincerely, he says 'When I become a doctor, I will want to serve humanity. I would love to take the pain and the suffering from humanity and that is why I want to become a doctor'. Good. But when the money started jingling in, all those thoughts he had in his mind disappeared. And that is why he could retire at the age of forty-two. You see? You see?

So thoughts change in man's mind, so many temptations are put in his way. A man wants to acquire knowledge to help, but he ends up in helping no one. And incidentally this doctor, his fees were the highest in the town. Good. Now there's a lovely little story about him, of course we are going off the point now. It's quite a nice story; let me tell it to you. Good. After he passed, qualified as a doctor, he opened up a surgery and no one really knew him. And there were no patients. He used to sit in his surgery twiddling his thumbs. So one day he came to me and he says 'How can I develop my practice? I want patients; I need patients to treat so that I could pay rents'. Now he opened up a surgery in a large building that had about a dozen or more offices on the same floor. He says, 'How can I develop my practice?' Now a doctor, he cannot advertise in the papers. A doctor builds his practice by word of mouth. You have a doctor and then you recommend the doctor to a friend and say 'Look this doctor is very good, why don't you try him'. And that's how the doctor's practice builds up. So now here he had a dilemma, he does not know many people and how to build his practice, and he spoke to me about it. I said 'Look, let's try one experiment. What I want you to do everyday is this that you, with your bag, doctor's bag, rush into the surgery and rush out of the surgery, bang the door. Yes. Rush in and out all the time. Keep yourself busy although you've got nothing to do'. Now all the other tenants on the floor used to hear this banging of doors (General laughter) and everyone started thinking that this is a busy doctor.

And it is always thought by people that a busy doctor is a good doctor. (Gururaj laughs) So as the whole floor started hearing this doctor rushing in and out and things like that, so they thought he's a good doctor. So they started coming to him. And as they started coming to him and he's a brilliant man, brilliant man, so friends of theirs were recommended to him. And friends' friends came along and he became a very busy doctor. He became a very busy doctor. One day I needed him, so I told the girl in the office 'Would you please phone the doctor and ask him to come'. Now before that, before that I had also given him another plan. I said 'If any of your patients phones you, you can be doing nothing but don't go immediately. If he phones you at twelve o'clock, you go at six o'clock. You know the case and you know it's not so serious. The patient always thinks that if he has a little headache, he is going to die. You know your cases. So if they phone you at twelve, you go at six and give the impression that you are very busy'. So one day my turn came and I asked the girl to phone. So he tells the girl 'I'm very sorry, I can only come very late tonight. I'm very busy'. (Gururaj laughs). So that was just a little story. A true story, a true story, how man's mind is turned after he has acquired knowledge.

So therefore what we need in this world is the expansion of the heart. When the heart is expanded and knows and feels love for his fellow men then whatever knowledge is acquired by the mind can be put to good use. And by putting the knowledge that is acquired to good use, one steps further and closer into the realms of wisdom where you don't only know, but you know that you know. You know that you know. That means it is digested knowledge. Its good to have a meal, fine, that could be equated with knowledge but to digest the meal and receive its benefits in the body is a different thing. Good.

So knowledge, all forms of knowledge because our temperaments are such that we are searching and seeking but funny enough one thing happens, we do the seeking and Divinity finds us. We do the seeking but Divinity finds us. Good. The reason being that our search is from the mind. Now in meditation for example when the mind quietens down, you have no expectations what is coming. You very spontaneously enter into some form of silence. With regular practice, the silence becomes deeper and deeper and in that silence all the answers are found. The answers of the search is answered through experience. So knowledge remains on the level of the mind, while wisdom is something that wells up from within oneself and you would just know that I have been in the presence. You just know I have been in the presence and knowing that, the answer to the primal question 'Who am I' is there. No one can ever answer that question for you. No one. The answer to the question 'Who am I' must be experienced by oneself. Then the 'Who' disappears and only 'I am' remains. And that is the answer 'I am that I am'. Good. Okay. Twenty to ten. Another, one more question. Okay.

Have you another meeting tonight? Mandala check. What time do you want to start at? Do people have to go for a break?

Aide. They should have a break before the

Gururaj. Tea break or something. I think we can do one more question. Please do.

Questioner. Beloved Gururaj, I don't know if you can hear that. Can you hear that?

Gururaj. I can.

Questioner.(Cont'd) I got really a three-part question which is really one, one question. I don't really see any

Gururaj. How do you manage to write a three-part question on two pages? (General laughter) Should it not be three pages?

Questioner.(Cont'd) It's to - try to remind me - I can talk a lot faster than I can write.

Gururaj. Lovely.

Questioner. I don't really see any ultimate point or a purpose to life itself. I don't really see any ultimate purpose either to meditation or religion or any ultimate purpose to the universe. These are really one question, I think you will imagine. I mean for example spiritually we've been talking about coming from the Godhead or Brahman or Nirvana or whichever frame you're in and it looks like in meditation, we are working to go back to it. I just wonder what point there is in this because if we came away from it at one time, we understand we came away from the Brahman, it looks like if we go back to it, it looks like there's no guarantee we won't come away from it again? (General laughter)

Gururaj. Beautiful.

Questioner.(Cont'd) It doesn't really seem to be, an ultimate purpose in that kind of activity. It seems to be rather oscillatory. And on the question of the universe, our view of the material universe, the present position in physics is that



we imagine or we believe that the whole universe started as a black hole the size of a man's fist. The whole of the matter in the universe was concentrated at one point the size of a man's fist. And that for some reason we don't know and it's flown off in all directions, both pieces of black hole and pieces of matter as well. And what we believe is that we're at the moment in that explosive condition, we can calculate where it started from, but we believe it's going to go back again or meeting into one black hole again. This is again an oscillatory process backwards and forwards. There doesn't seem to be too much purpose in that. So that's the material state as we understand it, looks like it's an oscillation. The religious state seems like it's an oscillation

Gururaj. And everything seems as if it's a waste of time.

Questioner. (Cont'd.) It doesn't seem too much - its the same question really - why, why did these things begin and in any case if we're working to go back to it, it looks like it can easily begin again, the same reason as it started.

Gururaj. True, true, true.

Aide. Classical, philosophical question. (General laughter)

Gururaj. You know according to our friend, life is so useless, pointless and purposeless. Can anyone lend me a penny I would like to give it to him and send him to the nearest chemist? Why live this life if it's useless, pointless and purposeless?

Questioner. (Cont'd). You'd have to have a reason to stop living, if you are living. (General laughter)

Gururaj. Everything in life viewed from the narrowness of one's mental analysis would seem purposeless. This idea is the very idea that has put man forth into a search of life. What is seemingly purposeless to me now, could it contain a purpose? Could it contain a purpose? If we believe in manifestation or creation, as all Theology and Scriptures would say, then the Divinity that one knows about, experiences about or even believes that he exists or that exists, must be purposeless too. Good. Could we ever say to ourselves really that all creation, all universe is without purpose? Then if everything is without purpose, what necessity is there for the higher value of life? What necessity is there for great personages like Jesus and Krishna and Buddha to take birth on this earth to teach of higher principles? What purpose is there? Why should all this be happening? Why should you be suffering? Why are you not totally integrated? What

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purpose is there? Is there something missing in our lives for which we are searching? Why are we here at this Course for example? Because we are searching for something. We are searching for a purpose. That purpose might not be a conscious search. The mind is a funny animal. The mind can delude you to say all this is purposeless. The mind will say that, but deep within ourselves if we ask ourselves then we feel there is something and what that something is we are trying to find. There again the question arises 'Who am I?' Good.

Now if everything is purposeless and everything is floating around without aim or object or haphazardly or in chaos, if your mind thinks this then we are wrong because the very Scientists that would say that, also say to us in the next breath that everything that exists, exists in accurate precision. The usual analogy of the flower growing, the proper sun and air, sun was there, air was there, minerals in the ground is there, the fertiliser is there, yet there is some co-ordinating factor that brings all these various things to the seed in its proper proportion to make this flower grow. Now what is that force that co-ordinates. And it is to find the essence and the meaning of that force, that is the purpose of life. For finding the meaning and the essence of that force then we know what the essence is also in us. And when we know the essence that is in us, we also know the essence in others. The black hole, it's a beautiful theory, but do you know that many more black holes existed before the present black hole of the cycle. Because the universe is an eternal thing because all matter too is eternal, it goes through this process of flux.

Now people of Theology will say that all this creation is an expression of God. Who requires expression? God does not require expression. Anything that requires expression is something which is imperfect. And if Divinity is regarded to be perfect then why should it express itself? An artist paints a picture to find perfection in his expression. A composer composes to find perfection as an expression in its composition. So you have to be imperfect and to lead yourself to perfection, you require expression. That is where certain forms of theology does not become convincing to Scientists. Fine. But if we should regard it all as a manifestation and not a creation then it is a totally different angle that we would be looking at things. The angle would be such that even in the seeming purposelessness, there is a purpose. There is a purpose if we view things in the sense of manifestation. Good. Then we could use the analogy that the fire does not create heat. The fire does not create heat but it is the nature of the fire to give off heat.

Now God is good my friend has said. My friend has said God is good and yet in that goodness, he finds evil. Fine. Now what has found evil, God or you? Is evil not a conception of your mind or is evil the conception of God's mind? Good. Good or evil are two ends of the stick we spoke about this morning, the ends of polarity. For there is no evil in existence to the person who has transcended the pairs of opposites. So when we speak from a very, very limited point of

view, when we speak from the finite mind which is incapable of appreciating the infinite, then that finite limited view will see separations, will see divisions, will see good and will see evil. Now evil and good is a conditioning of the mind, conditioning of the mind and because of the collective conditioning of individual minds, a whole social thing is built up whereby society determines what is good and what is evil. That is the creation of man's mind. Divinity is so above it, that it is not concerned with your little goodnesses and your little evils. But when you are in the relative aspect of life and you can weigh, you can discriminate what is harmful and what is not harmful then you try and proceed to that which is harmless and not harmful and thereby you make your own life smoother.

Now to make your own life smoother and to make your own life integrated is that not a purpose, I ask you? Is that not a purpose? How can we ever say that life is purposeless, how can we ever say that? I'm coming to that. I'm coming to that. The ultimate purpose, let us first talk of our relative purpose. The relative purpose of life is to find happiness. It's a very easy word but the most difficult thing to attain if we keep on thinking that everything is purposeless. If the ultimate is purposeless then the relative must be more purposeless. You have to admit that. So if we are trying to find purpose in this life and the purpose constitutes a totality within ourselves where we can function as a total being and not a fragmented torn apart person. Now this bringing together of ourselves of our minds, our hearts, our souls, spirit whatever you want to call it bringing together, if that is the purpose of this life then the ultimate purpose is served. Although from the big black hole or small black hole because in that sphere that goes beyond the small black hole or the big black hole, there are no holes. There are no holes. Physics can only reach a certain level. Physics can only reach a certain level because Physics is appreciated only by the mind and the imperfect mind can only reach a level of imperfection. What we have to do is to stop the bus and get off. Yes. Therefore, I said has anybody got a penny for the chemist. But that is a wrong attitude, totally wrong despondent attitude which could be world destructive. Where we are inspiring hope in the hearts of men, these scientific attitudes break down the hope of the everlasting life and the realisation of everlasting life is the ultimate purpose.

These black holes and white holes will always go on and on and on. That is the nature of the universe to forever remain in flux. But we that have come from that black hole, will enter the black hole again but not the same black hole. And then philosophically speaking where are you travelling to, where have you come from and where goest thou? Nowhere. You progress from here to here. When you say 'I have come from God and I'm going back to God', right, you are measuring it in terms of your own mind which can only think in terms of time and space while that is beyond time and space. And whichever, whatever is beyond time and space, there is no coming and neither going. You are just there. Good.

Now in the world of particles, in the world of matter of the relative universe there is this motion, there is this motion because without motion the universe cannot exist, it will crumble away. So in this process, in this evolutionary process what we actually do is this. We do not travel a distance. The little atomic particles that compose our system might travel and be in a state of flux, the changing self that forever has to keep on changing and changing and changing that might travel within the framework of the mind in time and space, but that which is changeless travels nowhere. It is always there. It is forever present and because it is forever present, meditation teaches us to know of the presence. Meditation teaches us to know of the presence of that which is present. So what actually happens is this that this little atom, this little molecule that swirls around in its evolutionary space is just but swirling around in the silence. And the purpose, the ultimate goal, the ultimate purpose is to re-experience the silence which you can call by any name you like. Call it Divinity, God, Godhead, call it whatever you like. And then reaching the ultimate goal of the silence then you will know, then you will realise that this whole universe is but just a dream. And that is what you have meant by the purposelessness of all existence.

But saying that now, saying that now is only a mental conception, which is senseless and carries no weight. Because saying everything is without purpose is just said by a small little mind and we all know that we are not even using ten percent of our minds, ninety percent is dormant. But when we have come to the realisation, when we have entered the silence, which is our true nature, we have gone nowhere, travelled nowhere. We have been in silence all the time and it is this very silence that we experience again. And then reaching that silence, all this noise and all this chaos of the universe becomes non-existent. And when we realise that then we say this is a purposeless dream, but not until then. Because if we regard this world and all this existence to be purposeless, only chaos can come about, only chaos can come about, only suffering can come about, only another Hitler can come about, another dozen Hitlers can come about. It will destroy the entire structure of not only this world but of this whole solar system, not only the whole solar system but the whole galaxy, the whole universe. And our minds, the little bit that we have put into use can never destroy the structure of the universe. So that is purposeless. Even that effort is purposeless.

The ultimate purpose when we reach it, is a purposeless purpose. It's a causeless cause. It just is indefinable, inexplicable, a radiation of bliss, bliss, bliss. That is the purpose. And that is what we have to aspire to, not with a sense of everything being purposeless, that is despondency. That is despondency, but with that great knowingness, I do not say believe, believe if you must. If you have that devotional temperament, believe. If you have the intellectual temperament, enquire. And if you do not have the intellectual temperament nor the believing temperament then just live but live, live in

the sense of do good, be good. That's all. Don't enquire, don't believe. That is another way and all these ways have a purpose, the purpose is to find self-satisfaction, contentment. How many of us here if any, could say that I am a fully contented being and if I cannot say that I am a fully contented being then my purpose would be to find that contentment. And finding contentment can only be brought about or contentment can only be achieved through goodly, godly values of life where we become supportive to the environment and to ourselves so that we in turn get supported by the environment. And that is usefulness, that is purpose and not purposelessness. In the ultimate end everything dissolves in a dream but we have not reached that end yet. We'll cross the bridges when we come to them. Then I shall tell you, you are right. Okay. Good.

Questioner. Gururaj, I thank you for your answer but its not completely - you haven't brought out one important thing that was after meditating when we get this perfect bliss, this perfect knowledge, it seems we can be in this state of perfect knowledge, but we were already once in that state of perfect knowledge and we can find ourselves back out here in this position again.

Gururaj. You went for a holiday and just mis-stepped and fell flat on your face. We don't want to go too deep into it. What was it I wrote to you?

Aide. Remember when Guruji wrote about picking up the stone and throwing it in the air and then it came back. I don't have the letter here.

Gururaj. It's not important really. It's just an argumentative question and we don't want to go into it.

END