

Gururaj. Good, what shall we discuss tonight?

Questioner. Gururaj, I'd like to ask a question about anger. Christianity teaches, 'Turn the other cheek', and Buddhism teaches the suppression of anger, but what is the cause of anger? Should one really suppress it or are we here to learn how to express it?

Gururaj. Beautiful question. Shall we give anger expression or suppression? Fine. We will have to find out first what anger is, what has caused the anger, what were the circumstances causing the anger, and what was taking place within us to make us angry? Now there could be a lot of factors involved, a combination of factors, in producing the anger within us. Then again we could ask the question, who is angry? Is the real 'I' in me angry, or is the superficial 'I' in me angry? Good. Now, when we can discriminate which part of us is angry then anger will disappear, because invariably you will find that it is your little self, the little conditioned mind that becomes angry. The inner 'I', the big 'I' is forever still, tranquil, unmoved by anger or by anything else. Good. Now when we come to the realisation that it is the small 'i' that is angry and we affirm that to us, that it is not really me that is angry but some of the twitches happening in the mind that is angry. Then we ask a further question. These things have to be probed. We ask a further question, 'What has caused the anger good, or, what has caused this reaction in us?' Now there is a Chinese proverb that before you say an angry word, roll your tongue nine times in the mouth and invariably you will not say what you wanted to say.

So it actually means that, give it some time, give it some time and reflect upon it. And with reflection, the anger would disappear. So there is no question left of suppressing it or expressing it. Good. The question remains, analysing it. Good. But then human beings act very impulsively. Now why are human beings impulsive is because they lack the essential tranquillity within themselves, and therefore they become impulsive. Therefore they do not give the mind a chance to think. Good. They act with a kind of built-in reflex action. Now they have been used to becoming angry over a long period of time, so when a circumstance happens, immediately the outside circumstance associates itself with the conditioned mind which is full of impressions and that knows all the tricks of anger, and immediately the outside circumstance associates itself with that which is inside the mind and it triggers off anger in an impulsive way. But if we can create the analytical process from the outside to the inside then that would require time and that is where rolling the tongue nine times comes into play. Good.

So the idea is not to turn the other cheek. The idea is not to suppress the anger. Turning the other cheek can come about through two ways, one through cowardice and one through absolute kindness and understanding. Good. So

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when you turn the other cheek, then you are not really angry. Anger has disappeared. Because when anger has disappeared, the mind is given a chance to think. And when the mind thinks then you will say, 'What is all this about? Let's give the boy the other cheek. Let him have the pleasure of slapping me again'. After all, who is hurt? This little body? Is that all that is hurt? And how important is this body? But I, the inner self, am I really hurt? The mind would probe these questions and it becomes very easy to give the other cheek because the mind is now tranquil, and it is only the tranquil mind that can act sensibly. So, you can do it with absolute kindness and understanding, because at that moment the mind will start thinking, or the heart will start feeling the condition of the slapper, of the one that lifts his hand, and immediately we would feel that person's heart. Why has he lifted his hand? What is so impulsive in him lifting his hand? What is going through his mind? And when one can really understand that then as the man lifts his hand, his hand will freeze in mid-air. His hand will freeze in mid-air. Now this I tell you from a very personal experience. This does not apply only to human beings or the relation between one human to another. Right.

I was going once, I was going once to Almora, which is a station very high up in the Himalayan Mountains. And there was nearly, can you hear me at the back? Ah, good, fine. I had to go nearly sixty miles through a forest and while walking through this forest, all alone, I was about eighteen, nearly nineteen, walking through the forest during broad daylight, I was confronted by a tiger. Good! And. (General laughter). Good. Now someone would say that it's a ferocious tiger, but when I looked at it, I found it to be a kind tiger. Yes. I had no fear of it, because very instinctively, intuitively, knowingly perhaps if you want to use that word, I felt that this poor little cat can't hurt me, why should it hurt me in the first place? Good. And if it requires this body of mine to feed itself, by all means let it feed itself. Don't I feed myself, upon other things? All the fruits and vegetables and nuts I eat, that also has a certain form of life. And, I feed myself every day on life itself, so if this tiger wants to feed upon me then why should I resist? And in the flash of the moment when all this was so clear to me, I looked at the tiger straight in the face. And I could just see kindness in the eyes of the tiger. Now in order for me to see the kindness in the eyes of the tiger, I would have to have a certain measure of kindness myself. Good. So when that appeared, there was no fear. Good. Now when an animal attacks you, always remember it is because it picks up instinctively the fear you have in you and the animal attacks you because of the fear in you, it also feels fear. And when the animal starts fearing you, that is the time it will attack you. But here the animal instinctively found kindness, love. Right. So it looked at me for a little while, and turned around, and off it went. Just like that. Good.

So, now, fear and anger are blood brothers. Anger comes about, the basis of anger, the inner core of anger is normally fear. We become angry because we fear something. A man becomes angry with his wife because he fears

within himself that the wife has done something wrong. Good. What does that show, what is the cause of that fear, is a form of insecurity or a feeling of inadequacy. And that is why he fears, he feels insecure. Insecurity breeds fear, and that fear in turn breeds anger. So all these negative qualities are all interrelated. All positive qualities are interrelated too. Good. There are only two things, positive and negative and within those categories, fall all these various kinds of emotions. Fine. So when the man becomes fearless and fears nothing, he has no cause left for anger. Good. Because he realises that the anger is just superficial and we all know how long anger can last. You can be angry for five minutes, ten minutes, one day, two days, but you just cannot be angry for ever. And if you are angry for longer than three days continuously, you will very quickly reach the asylum! Yes, this is true, this is true. Because the power generated by that anger would be so powerful that it will disturb the entire chemistry of the brain. Anger contains within itself a very high voltage. And that voltage, that very high voltage, will blow you up! And that is how you land up in an asylum. Fine. So therefore even in our anger you'd find the anger lasting for a certain period of time and after that another emotion will occur that will counterbalance the anger. Good.

So if we have that within us, which we gradually gain through our meditational practices, that we assess and evaluate the situation at its fullest value, we see the whole range, and no place for anger exists. And it is only the man who do not feel the anger, he is the one that could turn his cheek and say, 'Smack if you want to'. And nine and three quarter times out of ten when you turn the other cheek, you will produce a kind of kindness in the attacker that he will not slap the other cheek. See how it works? That feeling you have within you, that fearlessness that you have within you, that kindness you have within you, is very, very contagious. Oh yes, it can infect the whole environment. So there is no place for anger. And it is only the man of strength that can turn the other cheek. Good.

Now we come to question of suppressing anger. Good. That according to modern psychology could become very dangerous, because any form of suppression, any form of suppression can lead to various forms of inhibition. And anything which is suppressed, like a weed that is buried, will definitely shoot out again. Never mind how deep you bury it, it will still erupt as a weed again. So that anger which is suppressed will manifest itself in some form or the other. A person used to suppressing his anger might develop some form of psychosomatic disease. And psychosomatic diseases can in turn affect the whole physical organism. So suppression is not to be advocated. Good. As I said, and I repeat again, that it can cause so many different kinds of inhibitions and all inhibitions are never evolutionary, they can be very destructive. So we do not suppress anger.

Now, when our friend used the word suppression, I know exactly what he means, because Buddha never meant suppression. Buddha never meant suppression, but because of the difficulties of translation, words get used. There are so many words in the Parlee language or the Sanskrit language that are beyond all translations. They just cannot be translated. Even there are certain Sanskrit sounds that cannot be spoken in English. Fine. I give an example of say the letter S. Now in Sanskrit we have four S's, in English we have one S. Good. I will demonstrate, I'll tell you about them. Sir, Shur, sshur and shhurr. We don't have it in English. Good. In the English language we have twenty six letters in the alphabet while in Sanskrit, we have fifty one. We will try something more, B. Right. We only know of Ba. But in Sanskrit you would have ba, bah, you see the difference. Well how the Sanskrit language was conceived and all that, well that's a different subject altogether. Nevertheless even sound cannot be brought forth in another language. And even if we take English itself, there are many forms of it. For example a poem, rewrite the poem in prose and the beauty of the poem is lost. You might convey the meaning but the sound value that really touches you, that really affects you in some way or the other would be lost. So Buddha never meant suppression of anger. What Buddha meant was control of anger. Buddha meant control of anger.

Now what is the method of controlling anger, is to control the origin of anger. When we go back and analyse the cause of anger then the cause becomes so unimportant, the cause becomes so unimportant that all the impact of the anger is lost and there is no anger. Now the process is the same of what Christ said, that as we explained before, there is no contradiction. There is no contradiction, but just a different way of putting it. Christ would say it's by understanding the cause of the anger, Buddha would say control the anger, and you can only control the anger if you understand it. Same thing, same thing, no difference whatsoever.

So essentially when we study all religions to its finest level, the teaching is the same. Whatever I am telling you today or at any other day, it's nothing new. It's nothing new. I only put forth old teachings perhaps in a way that people gathered here might understand it. Good. Fine. Then again, teachings, the true meaning of teachings have been lost in interpretation. Good. How many interpreters are so pure enough to really portray or give forth the real meaning of what was said? I'll go back to Sanskrit. There is one word called 'Yov'. Now 'Yov' has two meanings, one meaning is barley and the other meaning is sheep. So some of them got the wrong horn of the bull and started animal sacrifices. Yes. They started animal sacrifices at the Temple of Kali, where the sheep were sacrificed. What was meant that in those sacrificial fires, what was given as oblation was supposed to be 'Yov' or barley, and not the killing of those poor sheep. You see. So, we know how language degenerates. Things that could have meant something really different, words that meant really something different, mean so, so different today. Some words have really taken on the

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opposite meaning from what they were originally intended to mean.

We had a lovely joke this evening with Doug McConnell who has come from America at dinner that put on chilli sauce. So of course I had a bit of that, I like that you know. Right. And this chilli sauce was not really strong, it was mock chilli I think it was, like you have mock Tudor and things like that. Yeah. Yeah. It was mock chilli. I suppose it was the manufacturer's western conception of what a chilli should be. So, so I said, 'Oh this chilli is not really strong at all'. So Doug says, 'Well that is true because it's chilli'. (General laughter) Yes. Yes. Well if it is 'chilly', if it is 'chilly', how can it be hot? You see. Good. Did the coin drop? (Gururaj laughs). That was really beautiful of Doug because if something is 'chilly', how can it be hot? True. True. That's very true. So that is how we find that even interpreters started not only misinterpreting the true meaning of things, but they also started playing around with words. And that is how the original meaning of many of our Scriptures have been lost. Good.

So here in this case Buddha did not mean suppressing it or burying it, but Buddha meant controlling it, controlling it and which is exactly the same as what Christ had taught giving the other cheek means understanding. Now this very same thing can be applied to all the other emotions, not only to anger. The whole idea is to control. Right. Now when we become more harmonious within ourselves through meditation and spiritual practices, we are in a better position to control things. And when we can control things then man is truly a master of his destiny. Now for man to become a master of his destiny, he must first become a master of himself. Good. He must gain mastery, which gradually comes to people, mastery over his emotions, over his thoughts, over his attitudes etcetera, and when one has some form of mastery over them, then naturally destiny looks after itself. It's automatically controlled. Okay. Fine. Good. Next.

Aide. Gururaj, could you explain ..... (Inaudible)

Gururaj. Why don't you put it in a question form? Gita wants to know about negative thoughts. Now if we want to, there the same principle applies, the same principle applies, that negative thoughts are deep rooted, deep rooted, and as we have said in other talks, that the roots might even go far back and much, much more further than even this lifetime. Good. That is the realm of the samskaras. Fine. And the negativity has to be weeded out. Fine. Now what do we mean by weeding out negativity? Good. Weeding out negativity would too mean controlling negativity, because the energy in positive thought or negative thought is but the same. Good. Now you have people that teach of the power of positive thinking. Good. That is true, there is great truth in it, where the same negative thought can be taken and really

understood and great positivity could be brought into the negativity, without altering any of the energies involved. The energies remain the same, but the direction is changed. The direction is changed.

A person has the negative thought of say, hate. You hate something. Right. Now if you ask yourself, 'Why do I hate that thing?' Good. Now by asking, the process is the same with everything, if you ask yourself, 'Why I hate that thing' then you'll find a million reasons that I hate that coat because I don't like the shape of it, I don't like the design of it, I don't like the way it is stitched or the colour of the buttons on the coat. Now you'll find all those reasons. Then you ask yourself why. I have now examined the external side of it. Right. Then I ask myself that why shouldn't I like it. Now if the button is three quarters of an inch or half an inch, how much difference is it going to make? Good. Secondly, why must I wear that coat? Do I wear that coat because it's a necessity to me, that the weather is cold outside and I should put on a warm coat? Or do I wear that coat because of my vanity? Good.

Now then we start analysing. Now this might sound very lengthened out, but all these processes take place so quickly in the mind. So you see it requires training, the animal called mind requires to be tamed and trained. Good. So, then we come to the point that am I trying to please my own vanity and then we examine what vanity is. What am I showing off? If I put on a beautiful coat to feed my vanity, is that going to make me a more beautiful person? So that is how the process goes on and on and on. Right. And with every negative emotion, with every negative emotion we feel, with every negative thought we have in mind, if we just put this acid test to it, by going into some form of analysis, we will find that the negativity loses its sting. And when the negativity loses its sting and the hatred for the coat dwindles down or becomes less, it has to be replaced by something. And hatred is replaced by love, you'll start loving the coat because then you will know for what that coat was made. That coat was made to keep me warm. Fine. And not, and not to feed my vanity. And that is how Christian Dior and all these Designers make millions, feeding on people's vanity. That's all. It's so simple. It's a simple process of self analysis.

Now what can equip us to have the strength for analysis, is by doing our meditations regularly. It does produce strength in us and when we have the strength then all these things become so clear, so, so clear. It is only, if you try and take weakness away, it has to be replaced by something and weakness is replaced by strength. Negativity is replaced by positivity. Cold is replaced by heat. Hatred is replaced by love. The human mind cannot remain a vacuum. Either one thing exists or the other exists, or a combination of the two opposites exist. So, if we condition our minds to let the positive side exist more and it is like learning anything. Like a child wanting to play the piano, or us, we want to play the piano. Good. In the beginning, we would have to practise finger by finger by finger and then after that when we become

proficient at playing the piano, you can play one of Bach's Concertos or what have you and yet at the same time hold a philosophical conversation. Yes. Yes. Because things that are practised, can become automatic.

So that is what our Foundation teaches. Do your meditations regularly and in the waking state of life, consciously use the instrument of your mind to analyse itself and gradually get rid of the negativities. And when you get rid of negativities, automatically positivity sets in. If you have a jug of dirty water, you do not need to go and throw out the dirty water. It is very difficult with the mind, to empty the mind. You can do it with a jug of water, yes. But there's another way that we handle the mind using the analogy of the jug of dirty water. Just put it under the tap and as the clean water flows into that jug, then eventually all the water in that jug will become clean, it will push out the dirt and the dirty water.

So in our conscious state of life we have to use some effort. Meditation is effortless, but in the conscious waking state of life, some effort must be used. Now if a person thinks and some movements might promise this, and to me it is an absolutely false promise that, just meditate morning and evening and everything comes right. That is not true. That is not true. You can keep on meditating twice a day 'til dooms day, yeah, and only thing that will happen is this that you'd be doomed. Yes. So with our practices, we must also have self help. We must also try and do something. These negative thoughts are there, they're planted there, through so many different kinds of experiences and all these lifetimes we've lived and gone through, this, that and the other. Good.

There was a woman who married her fifth husband. Good. And the fifth marriage also ended up in divorce. Good. And she was on the search for the sixth. I don't know if she has found him yet. Nevertheless, now, now, look at the tragedy, look at the tragedy that she went through four marriages. Did she not learn anything in those four marriages to make her fifth marriage happy? Yes. We see that. And our human minds are just like that woman. We go through things but we never stand and stare. We never analyse all the experiences of life and we keep on repeating the same old thing over and over and over again. Good.

Now that is good for animals but not for humans. Yeah. Animals act instinctively and an animal can be trained. A dog can be trained to go and fetch the newspaper at the gate. And at a particular time, or if we accustom it to a certain sound, it will go out and fetch the newspaper. Right. It becomes a kind of training, a habit. And that is the same with us. We are also turning round and round and round on the merry-go-round, all the time, with the same old habit never, ever thinking of jumping off and watching the wheel go round. We don't. Now when we start learning to do that then we see our faults so, so clearly. Good. This can be done by ourselves because this is what Psychologists do for you. You sit

there in their Consulting Rooms, Psychologists, Psychiatrists and what do they do is just to make you talk. Good. They make you talk. You make all the effort and they get paid. (General laughter) Yes. So you got to pay for talking. Yeah. And then afterwards, after you have talked, he gives you a little understanding and says, 'Well we haven't talked enough. Next appointment next week. Yeah. See that you bring your ten pounds along'. Yes. And like that it stretches on.

I know we have a lot of meditators who are Psychiatrists and I ask them about their work and things and I know where they have patients that go to them for quite years and years and years, one visit every week or one visit every two weeks and of course the Psychiatrists are making a living. But if those very same Psychiatrists show the person the way, 'Do this, this is the way. Go and see Gururaj. He'll teach you to meditate and see that your mind becomes calmer. Right. And where you can rationalise things and take things at its proper value, where you can through the meditational practices, create a greater harmony within you, and then all these problems will disappear'. But they don't do that, they got to make money. Yeah. And of course one car is no good, they must have two, double garage. Good. And it's all a racket. It's all a racket. Life is so, so simple and even if we got a big load on our backs, it is not so difficult to lessen the load. Every day that goes by, we must really and truly feel within ourselves that there is an ounce less. Good.

Now talking of negativity and positivity here is a very simple thing. Just think of it, see how simple it is. Right. Now we are awake sixteen hours of the day, most of us. Good. Sixteen hours of the day. Now sixteen hours has some thousand seconds, you work that out, fine. Now if for ten seconds, we have a negative thought, fine, then the next eleven seconds, if we could have a positive thought, then we are one to the credit. Next five seconds, a negative thought comes in the mind, right, the next six seconds, a positive thought comes, two in the credit. Fine. Now, like that if the whole day goes by and in the evaluation, in the summing up, in drawing up the balance sheet, if we find that more time in our minds were filled with positive thoughts such as love and kindness and compassion, then you will sleep so well that night, that I have done something today. Now keep on doing that every day, three sixty five days a year and in one year's time, you are a transformed person. You are a better person because of so many reasons. One of the reasons is that you have consciously tried now, you have consciously made effort. God only helps those that helps themselves. Forget the gurus. God only helps those that help themselves.

Now by having made some conscious effort, when we go to sleep, we will definitely have a much nicer, we will be in a much nicer frame of mind. Look how many of us don't experience, there are many days and we know this, that many days we just loaf at the office and really don't get things done, or at the work or whatever we are doing. And that night, we don't really sleep well. We don't really sleep well unless of course the fellow goes to a party that night and you know,



scotch and sodas then he might drug himself to sleep and he thinks that he sleeps, but it's not real sleep. Fine. Good. But the day when we have felt that we have really pushed ourselves and done something that day at work, we have really earned you know our day's keep, our day's wages, believe you me that night's sleep is going to be very beautiful. So like that in every aspect of life, right, if I have said two unkind words to my wife then I will make it my duty to say three kind words to her. Oh yes, by doing that, by doing that, I am always in the credit and not in the red. Yeah.

So like that the procedure is so, so simple, I just don't know why we can't see it. This is the secret incidentally of all happiness. This is the secret. Right. Okay, look, you just can't change your whole mind over night, it's impossible. That is in the realm of miracles and we don't want miracles. We don't want miracles, we don't want oracles, we want real human beings. Fine. So it's a simple procedure of evaluation, as we go through, through our daily activities. Right. Something is gone wrong, fine, we can't help it, we don't really want to make it go wrong. Right. The mind, some thought comes from somewhere, from outside or from inside, that's not the question. Next moment, we try and think of something better, something more helpful, a nice thought goes out to a friend and just before that, a thought, hateful, went out to someone else. So let us send a nice thought to another friend who has been good - like that balancing, balancing, balancing.

And that is what Gurushakti is all about. That is one of the things which the practice of Gurushakti does, that we are consciously aware, as many times as possible during the day for those who have that practice. These things are very scientific. They are very philosophical. They are very, very truthful and they are very powerful. So during the day at odd moments, when we direct our minds you know to that shakti, to that force, that Divine force, then automatically at that moment the mind is directed towards positivity. How can Gurushakti ever be negative? How can that spiritual force that we draw to ourselves ever, ever be negative? It is always filled with love and compassion. And as we take our attention throughout the day five times, ten times, twenty times to that, we are charging ourselves with that positivity, which Gurushakti brings to us and that in turn helps us to greater positive thoughts on the mundane level. And that is how at night when we sleep, we can be in the credit.

So within one year, within one year, believe you me, even that is too long, within one year, any person, any person can really change his entire life and become a more happier radiant person. And this I can see here, I can see this here. We are charging ourselves with that positivity which Gurushakti brings to us and that in turn helps us to greater positive thoughts on the mundane level. And that is how at night when we sleep we can be in the credit. So within one year, within one year believe you me even that is too long, within one year any person, any person can really change his entire

life and become a more happier, radiant person. And this I can see here. I can see this here that even in the past year that BMS is existing, it has really served its purpose. It is really BMS and not 'Be a Mess'. Did you get that? You didn't. BMS – 'Be A Mess'. (General laughter). Yeah. Right. Good. And it shines out on people's faces. It so, so clear and apparent to me. I see it very clearly. And as I said this morning the development most of you have made is phenomenal, so beautiful. People come to a Foundation of this nature for many reasons. They come because they have family problems, they come because they have health problems, they come because they have all kinds of problems, but all those problems is put together and brought to one channel and that channel is personal upliftment. And where can you lift yourself to? Lift means upward. You can only take yourself upward and that's the only direction to go really. Otherwise that six feet is there. You see.

So coming back to what Gita asked about positivity and negativity, this is the procedure, a little conscious effort, that 'I have been, I've lost my temper, I've been angry right to a close one, or a friend or a work colleague, let me try and be kind to him. I will find the least opportunity to express that kindness'. And it is the stronger man that can be apologetic than the man who bears the malice, always. If I have said a unkind word to you even inadvertently, I would worry about it, it'll go through my mind and I will find the earliest opportunity to come to you and say, 'Friend, I did not really mean that, something wrong with me, I'm sorry'. It's so nice to say sorry really. Until we reach the stage where we don't need to say sorry anymore, when life is lived so spontaneously good.

It's seven minutes to ten and there's a phone call coming

Aide. There's a phone call coming in from Spain at exactly ten o'clock at the phone box inside.

Gururaj. Right. That must be from Matilda, isn't it? Would I be required?

Aide. No, it's just on the arrangements of the Course.

Gururaj. Oh, on the arrangements of the Course. We're having a Course in Spain - it's not this week, next weekend, yes.

Aide. I'll go with Caroline because she speaks Spanish.

Gururaj. Caroline speaks Spanish, oh lovely. Well one of you have to go. Gita do you want to go?

Aide. I'll go with Caroline to arrange things.

Gururaj. Have pen and paper ready there at the phone. Good.

Questioner. .... (Inaudible) and ask you about the incident when Jesus expressed a lot of anger in the Temple?

Gururaj. Ah yes.

Questioner(Cont'd). Now how can that be reconciled with what you just said?

Gururaj. Ah beautiful. Jesus expressed a lot of anger in the Temple and we know the story of the Moneylenders. Right. And how can that be reconciled with what I have said? Good. Firstly, if we understand the whole basis then no reconciliation is necessary, because that anger of Jesus was a pretended anger. It was a kind of anger so to teach. When you strap your child's bottom and you show the anger, you feel hurt more than the child. But to teach the child, you have to show that anger. Jesus was a teacher par excellence, one of the greatest teachers that lived on this planet earth. Yes. And there are ways and means of teaching and sometimes teaching requires showing anger, but did Jesus really feel anger within himself? He showed love and you can show love in the form of anger to your children. To the teacher, they were all children. Right. And as I say, as I've said before, if you can't get it through the head, get it through the bottom. (General laughter) Good. Yes. Yes. Yeah. Yeah.

So that was not real anger on the part of Jesus. Jesus is beyond anger, beyond anger. He can only show love, he can only express love because he is love. Good. But living in a mundane world, living with some people who are naughty, what can you do? So the teacher too has to bring himself to that physical level and reacting in a way where such a kind of reaction is necessary. So it is because of necessity that this supposed anger was shown. Now, if Jesus went to the Temple and showed love and said, 'Oh, please my children take all this money away from the Temples and these tables and what do you want to'. And I'm sure he must have tried that. He tried that in his teachings, but it did not work. Oh yes, there is a lovely saying in the Indian language, in Hindi, let me say it in Hindi perhaps you might like the sound of it, right. 'Ad meesay adme meelay, tokayrabatimbat, godaysaygodaymilay tokaray latim lat.' You all understand that? (General laughter) I don't suppose I need to translate. Good. It says, 'When man meets man, real man

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then they can converse and explain understand. But when donkey meets donkey then they kick'. Yes. Yes. (Gururaj laughs)

So sometimes we come across donkeys and they have to be prodded. Now you whisper in a donkey's ear, 'Oh beloved donkey, please move'. (General laughter) Yes. Yeah. It won't work that way, so you got to prod it with a stick. In India there is a very cruel thing they do, which I shudder at it. You know we have the bullock carts. Now to get those oxen moving, they have a long stick with a little nail in front of it. So I was sitting in a bullock cart once, it's quite an experience. If you want all your intestines and kidneys and all that shaken up, try it. Okay. Fine. So they use this and they prod the oxen with this thing and then the oxen run. It's so cruel. And I spoke to the driver of the bullock cart, 'Why do you do this, isn't there any other way?' He says, 'No. If we use a stick, their hides are so thick that they just won't move, we've got to use this method'. I said, 'Please think about it and see if you can't use any other method'. Well of course I don't know what he did about that.

Aide. Did you try whispering in its ear? (Gururaj laughs)

Gururaj. Yeah. So nevertheless, to come back to Gary's question, Jesus' anger was not real anger, it was not real anger. It was the anger of a mother to a child or father to a child wanting to teach the child and sometimes we have to take drastic methods, we have to. But it is not the method that is important, it is the motivation. Good. If the motivation is based on love, then the method is justified if no alternate method is available. Okay. Next.

Questioner. Gururaj, I apologise for this question, I'm sorry.

Gururaj. No, don't apologise. Why should you?

Questioner. The past haunts me, it shouldn't after today, and the future preoccupies my activities in the present. How can one live just in the present? This is from a practical point of view.

Gururaj. Good. It's a beautiful question. The past haunts me and the mind is preoccupied with the future. How can I live in the present? One can write a book on that. Beautiful. Good. Now we know that all the doings and all the happenings, all the doings and all the happenings of the past, influences to a certain extent the present. Fine. And all the doings and happenings of the present influences the future. But if we analyse the basis of past, present and future, we can see that it

is a continuum, a continuum without a demarcating line. Right. The line is so subtle between the past and present, that we do not know where past ended and where the present began. And we do not know where the present ends and the future begins. Good.

Now as I said good, I am in the past already. Good. What am I doing in the present? I'm saying something else, the past is gone. And even saying these few extra words, that has also become the past. Good. Now we know that the past influences the present, there are many angles to this, we are talking from one angle only now. Good. We know that the past influences the present. Good. Now if this very present is in a little moment later going to become the past, then what do I do with that which I know as the present? Because just in a little while, it's the past. So the common saying is this that, 'Look after today and tomorrow looks after itself'. But of course this requires analysing.

So if every moment is lived in life as if it is the last moment, this is also scriptural injunction, it's a scriptural injunction, that if every moment lived as if it is the last, that I am going to die next moment, the last, then we stop worrying about the future. That is how we get rid of the future. Because the natural tendency of people is never, never to live in the present. They either live in the past or they live in the future. Now I don't know if I told you this story, but there was a lady in some part of Southern England, who heard that the world was coming to an end in two million years time and she committed suicide. Yeah. What has that two million years got to do with now? And is she going to live that two millions years to worry about it? Good. Fine. The main concern of all of us, the main concern of all of us is to become aware of the present. And I explained, I explained in a talk here in this week, that the past and the future works in a linear way, it works horizontally, while the present operates in the vertical way and at the meeting point, at the cross, is where the present is.

Now many of you have certain practices that makes you aware of the present, in a breathing exercise where certain things have to be noticed between the out breath and the in breath. Some of you have those practices. Yes. Yes. I cannot go into details about it because it is individual and we don't want someone to start practising which is not suitable for that person. Right. So what we are trying to do in that, is to find the horizontal in breath and out breath and reach the centre point, which makes us aware of the present. Because philosophically speaking, there is no past and there is no future. There is no past, there is no future and every moment is the present. It is only on recollection or retrospection that we can think of the past. The past is past. Good. But it has a bearing on the present.

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Now how long is the present? What is the extent of the present? The extent of the present is just this one moment. That is the present. To find the meaning, of the snap of the fingers, then we know only what the present is. We live in confusion. We mix up the past and the future. We don't know the present. If we can understand the value of the flick of the finger, then we know the value of eternity. That is the nowness, living in the present that all philosophies and scriptures talk about. So, we either live in the past or we live in the future.

Now, all the thoughts of the future are based mostly on fears or assumptions, are they not so? We with our minds, try to work out logically that two and two makes four, four and four makes eight, and eight and eight makes sixteen. But in the mathematics of life, two and two makes five, and we know that. Living life does not always work out logically. You saw your wife going to the market in the morning. You gave her a lift to the market and you knew what she was going to buy for supper. Right. You come home from the office and logically your mind said, 'Right, I gave her a lift to the market and she bought this and she bought that and she bought that, so this is going to be the supper tonight'. Right. Now you worked that out very logically, but when you reach home, there will be a different supper. Where is your logic? See. Yeah. Yeah. Where is the logic? Because the wife might have just changed her mind. She got those things and while going through the recipe book - many women can't cook without a recipe book. They go through recipe book and their eyes just fall on something different and say, 'Ah, this is nice. I'm going to try that'. So all your logic there and you even missed lunch thinking that I'm going to have that for supper. Yes. Yeah. Where is logic?

So the future is based on the logic of the mind and the logic in practical living becomes most times very, very illogical. Fine. So we assume what the future is going to be. We assume. Fine. Now certain assumptions could be okay, - certain, most assumptions not okay. Fine. Good. Then a lot of the future is lived today because of fear. How many of us don't live tomorrow today? Tomorrow, you are going to a party. Right. But now today you are worrying about what frock you're going to put on. The party is still far away. You might not even reach the party. You might not even reach there. The car might have a breakdown or the baby-sitter doesn't turn up, or something would happen, you might not reach the party, but today you are busy worrying about what frock you're going to wear, what dress you are going to wear. So instead of enjoying the party when we come to the party, you are detracting from that enjoyment, by living the party today in the form of fear and worry. 'Will I look nice or not in the frock I have in mind?' So we spoil the present because we have no value of the present. We live either yesterday today or tomorrow we bring into today and we make today into a mess. Yeah. That is why we can't enjoy life, because this is happening every day, day to day. Today is never lived. Today is Wednesday, but we are not living Wednesday, we're living Tuesday and we're living Thursday, but not Wednesday. Now this goes on and on every day.

So the secret of life is to live the day for itself. Live today as today should be lived. How do we do that? Good. The Bible gives a simple answer. The simplest answer that you could ever find in three little words, four little words, 'Thy Will be done'. 'Thy will be done'. Good. If we realise the meaning of those four little words, we don't need to study anything more. We don't need to read all those large books on philosophy, or what Schopenhauer said or what Kant said, or Hegel said or Descartes said. They work on the mind. We work on the heart. Yes. Yes. Yes. We feel that. Right. If 'Thy will be done', then why should I worry about tomorrow? Because I know, Thy will, will always be done. That is the secret.

Now we can go into far deeper analysis of this. Quarter past ten. Do we still have a meeting tonight, Amrit?

Aide. Yes, we do have a meeting tonight.

Gururaj. We've got to meet forty eight people tonight.

Aide. And that will take at least forty five minutes.

Gururaj. Forty five minutes at least. Good. Fine. Now the people that were initiated today in their new practices, fine, are pleased asked to stay behind because I think the room upstairs there would be too small for forty eight people, so we rather be here.

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