

Gururaj. I'm ready.

Questioner. It's a three-part question. After Tuesday's Satsang, I felt a very powerful emotional feeling. Your words and the words of the Christ were one and the same. Are you a further manifestation of the Christ to suit our present time? That's the first part of the question. The second part is, does this mean that all fully realised beings are one and the same with Divinity? The third part of the question, is there a time limit on the lessons of ourselves in the world in its present form as predicted by many prophets such as Nostradamus?

Gururaj. The answer's very simple, I don't know! The teachings of many teachers may be alike, and in the likeness of these teachings, the same eternal truth is forever propagated. Truth being one, it cannot be altered, it can only be told in different ways. And, truths are told in different ways for one purpose and the purpose is, to suit the time and the clime and the mind of man. During the time of Christ when he preached to the peasant folk it was very easy to say, believe. Today, if you tell someone to have belief, they would not take your word for it. Today, you tell them to believe, but then you tell them to believe in such a way that would be pleasing to their minds. You would find a peasant mind more apt to believe. A peasant mind sometimes is like a childlike mind. When you tell a child with all its innocence to believe in something, he would believe in it. Right? And we all do that when we tell our children the story of Santa Claus. Good. We all do that when we tell our children these stories, they believe it. Good. But if you tell a grown up person with a more sophisticated mind that a Santa Claus comes down the chimney at Christmas time, the sophisticated mind would not accept that story. But if you do tell the sophisticated mind how the presents originate and where they come from, and who has to work for them, and who has to buy them, then the sophisticated mind would start believing.

So, the difference in the message from those times to our times is just this a manner of presentation. Good. So every teacher that comes into this world teaches the same old truth, and the difference being how it is to be presented and to whom and what for. Now, the what for always remains the same. The what for is for the enlightenment of the human being, to lead the man towards becoming a God man; and from the stage of God-manhood, to Godhood where, as Christ would say, 'I and my Father are One'. Good. That is the whole purpose and the aim. Good.

Now, a Teacher or an Avatar? Good. An Avatar is a person who not only attains self realisation in this life, but who has achieved self realisation already. Good. But he takes birth by choice. He is beyond the propulsion of natural laws, all the laws of evolution, all the laws of evolution, he is beyond this propulsion and, when an avatar or incarnation takes birth, he does so with a special purpose. And the purpose is, to enlighten man. He does not need to take birth, but

because he has this mission to fulfil, he takes birth. And such people that have taken birth are Krishna, Buddha, Christ. Good. Now, the choice is entirely his, but the Avatar, the incarnation, is also controlled. His choice, although free, also has some form of control. Now that control, the mechanics of that control, work in this way, that, in the world, we'll use the word world for our present case, a certain tension builds up, a certain atmosphere builds up, so that the choice of the avatar is drawn. Even the Avatar, although having free choice, is drawn, pulled down by this magnetism created by the atmosphere and conditions of the World. So, here is a need. The magnetism could be interpreted as a need. And the need, combined with the free will of the incarnation, are put together to make a Buddha, a Krishna, or a Christ take life on this planet Earth.

Now, you will always find that a Krishna, Buddha, or Christ will never say from his own lips that I am that; and if he should use those words, 'I am that', He will always use it in the third person, never referring to his own body, or his own little personality. He will speak from the angle of the Supreme being that is within himself. Good. And, if the personality of the person of the Buddha or the Christ is found to be one with the universal spirit he represents, then that recognition must come from the people around him. He will never proclaim, Christ never proclaimed, Buddha never proclaimed, Krishna never proclaimed; Christ said, 'I am the Son of God'. He never said, 'I am God'. Fine. Yet to his closest disciples that could understand him, he would say, 'I and my Father are One', where the Son and the Father are equated onto the same level. Because as we discussed this morning, that the abstract has to be concretised so that it could communicate. The impersonal has to be personalised so that it could communicate with another person. But, the Impersonal God that is now personalised will never say that I am that Personal God. He will never say that. And when years pass, perhaps centuries pass, his words and acts and deeds will be judged by man and then man will say, 'Ah, there was an incarnation'. And they always say too late. Always. They always say too late. And we find it in the lives of these personages, of these incarnations. If people had recognised Christ when he lived in his time, he would have not been crucified. He would have not been crucified. He could have proclaimed his Divinity, he could have proclaimed it in no uncertain terms, but he preferred to remain quiet.

So, a real Teacher, his teaching, his one teaching only, is to make man realise, and not to tell them that this is your realisation. Krishna, Christ or Buddha can only be appreciated if man realises for himself that, I am now face to face with that eternal spirit, even if that eternal spirit is embodied. And all these teachings that teachers give is not the universal spirit, but about the universal spirit. He takes you on a merry-go-round, and tells you everything about it. He tells you everything of the flower, the beautiful petals, its softness, its velvetiness, the green leaves, the sap, but he wants you to smell the fragrance yourself. Then only is it worth it. Then only is any teaching worth its salt, otherwise it remains no

teaching. It is very easy to tell a person that such and such a thing is true. Good. Some might believe that, and some might not believe it, but how better is it not when we ourselves can realise this is the truth?

You hear the story of a woman that you are in love with. Good. The whole world will tell you that she is a good woman, a wonderful woman. You can take the people's word, she's a good woman, a wonderful woman but how much more better when you experience her goodness yourself. The one is belief, the other is knowingness, that you know; and that is the purpose of a teacher, is to lead you to know what truth is, to know what Divinity is. That is the purpose. So therefore it is unfair to ask a question, to say, 'Are you Christ?' And even if Christ was here in person, he would never tell you that he is Christ. He would never do that. Because the whole purpose of the teaching would be defeated. The whole purpose would be lost. It would be a waste of time. But he can tell you so much about Divinity and awaken the Divinity within you, for you to come to your own conclusions and your own recognitions, and your own realisations, not in belief, not in faith, but in knowingness.

It is easy to believe, it is easy to have faith, the mind is capable of that. The mind is capable of believing, the mind too is capable of having faith, but the mind is not capable of knowingness. That comes from within. That is the difference between knowledge and wisdom, for example. Knowledge can be acquired, you can read books and books and books, and you can have so much knowledge, yet you might not have an iota of wisdom. We have a very good chela in Cape Town, a very brilliant young man, very brilliant, he is like an encyclopaedia. If I want to know about something, I pick up the 'phone to him. I says to him, any historical data, any data or what some certain philosopher said, if I'm preparing some article. Good. And just like that, he would tell me on the 'phone. Good. Fantastic retentive memory. I'm speaking about Harrish. But he says, 'Guruji, I am like a donkey, with a load of books on my back'. Yes.

Now, that is acquired knowledge. Wisdom is a sense of knowingness. Wisdom is a sense of cognition. Direct cognition where immediately a communication takes place and you just know, you just know what is and all the amount of books, and all the amount of studies cannot take you there. Many times, all studies and books can lead you to greater confusion, can lead you to greater confusion, where you would study one philosophy and another philosophy, and a third one, and a fourth one; and most of them might not be complementary but contradictory to each other. And so then the mind is bewildered, what must I believe? Shall I believe what Kant says? Or Descartes says? Or Hegel says? Or Spinoza says? What must I believe? What is convincing to my mind? Today, Descartes might appeal to me, and tomorrow Schopenhauer will appeal to me. So we are for ever revolving, whirling around in the world of mind. But to know Divinity, such intellectuality is not necessary.

If intellectuality, or the power of analysis was necessary, then the poor uneducated illiterate man, he would have no hope. And yet there is not a single Scripture that would say that there's only hope for the learned and no hope for those that are not learned. There is hope for everyone, because recognition does not depend upon intellectuality. Recognition does not depend upon analytical power. Recognition does not depend upon study. Recognition does not depend upon how many PhD's you have. Recognition depends upon the purity and the clarity of the heart, and in our systems, the aim is to purify the heart, to expand the heart, to create that sensitivity of the heart that could in its sensitiveness expand and embrace the entire Universe; and in the entire Universe, knowing the entirety, the recognition would dawn, what is Christ consciousness, what is Krishna consciousness. So, by that dawning upon us, we just know. There is no halfway measure. We know or we don't know. Good. The mind says, 'Look, this could be so'. But that is still not it. Even, even if you are two yards away from walking the full mile, you have still not walked the full mile, you are two yards away. It is, or it is not. You know, or you don't know. That is the whole gist of it.

So, in our system, we are systematically led to the area of know-~~ingness~~ where the mind is not necessary. Does the Bible not say, to enter the kingdom of Heaven, you have to become childlike? And the heart is the medium whereby that childlikeness is attained. By childlikeness we mean that primal purity is attained. And when that primal purity is attained, we find that oneness, we find that Christ-consciousness, we find the Krishna-consciousness, and we find the personage on the earth that reflects that consciousness the most. And therefore the one that reflects that consciousness the most, we regard him to be closest to the Divine. And he that is closest to the Divine is for our purposes practically the Divine. That's how it works, and claims are never made. They should never be made, because those that claim are unworthy of the claim they make. An artist must be recognised, not by the person of the artist, but the art he has produced. The poet must be recognised not by what a handsome man he is, but by the poem he has produced. Likewise, man must be judged not by what kind of car he drives around or what business he possesses or what wealth he has or what beautiful lecturing ability he has, man is judged by his deed. Man is judged by what he is, what he really is and how he reflects the inner Divinity externally and to all those around him. And, if he projects that and if it is picked up by those that receive it, the receiver will know in what presence am I.

We can find, as I said the other day, that Christ might walk down the road; we might pass him, and won't even have a second glance. It is not the fault of Christ walking down the road, it is our fault, our density. So all our teachings are aimed at clearing away the density, clearing away the fog, fixing up the radio so it can tune in properly to the power that is emitted by this pure consciousness which is eternal and universal, which is immortal, beginless, and endless. Man is

born, develops, and dies but the energy that is there that he could exhibit, that he could live, is beginless and endless; and that is possible. This has been demonstrated throughout the history of the world, that in this world, men have been produced, men have come about in the time of need; that because this need forms such an attraction, that a personage that had reached beyond the realms of birth and death, beyond the need of reincarnating himself, by this force of working out his karma, he that has gone beyond karma, he comes back to help those still enmeshed in the karmic wheel. And he comes not to lift off the burden, but he comes to show how to lift off the burden. And that is why we say, Christ saves. He saves by not taking away your sins, but by showing you how you can take away your sins. He can show you how you can lighten your burden. No one can lighten your burden for you, because the burden has been created by you. And it is you that have to lighten it yourself. Only the way can be shown, and when the way is shown, life is shown. When life is shown, love is shown; when love is shown, God is known. Simple, very simple! Next!

Questioner. Gururaj, this question belongs to Patricia Simon and I don't think she's here. So Norman asked me to read it through.

Gururaj. Good. Is your recording machine in order? Play the tape to her when she's here.

Questioner. One is often faced with a great many choices and making, not only one's own decisions, but helping other people with theirs. Often one's loyalties are divided, and conflicting duties demand attention. Sometimes one is balanced for a long time on a point of uncertainty; sometimes it seems that in making a choice, another person may be hurt and one wants to avoid causing pain at all costs. Can you give us any guidance about priorities and how to make wise decisions?

Gururaj. Yes. The whole question is based, the whole question is based upon the workings and the mechanics of the world. Good. The whole question is based upon relative existence. The whole question is based upon individualities. The whole question is based upon individual egos. Good. So, this is a reality in daily living and everyone is faced with these things. Good. When we talk of not hurting others, good, how are we hurting others? That is the important factor. Why are we hurting others? That is another factor. When are we hurting others? That is another factor. What makes one's little ego hurt the ego of another? That is another question. So there are many questions involved in the one question. Good.

In making choices, what is making the choice? Who is making the choice? Why are we making the choice? How are we making the choice? All these questions are involved. What is the best way out? How is the best way out? When shall I take the exit? This is all involved. Good.

Now, if a specific circumstance arises, and we find that one path is of a lesser evil and the other path is of a greater evil, there the question of choice comes in. Good. But when it is a question of all good, then no choice is necessary. The question of choice is only when a conflict is produced in our mind, the conflict of hurting and not hurting. Yet man is placed in a position where inflicting a hurt becomes, there, the hurt has to be inflicted. The whole nature, the whole structure of the situation is such that hurt is imminent in it. Hurt is inborn in the situation. The situation is surrounded with circumstances, made up of circumstances, where you just can't help hurting. Good. Then what choice do we have? The choice would be to choose the lesser evil. Now, if we do not choose the lesser evil, where do we stand? That would be the other question. If we escape from it, the very idea of escaping in making the choice could be hurtful too.

So, if you choose the lesser evil, there is some little hurt. If you choose the greater evil, there is hurt. And if you escape from both the decisions, you might still be hurting by the very reason of escaping. What to do? It is like a riddle. The best thing to do there when no other way is found is to go for the lesser evil and, this whole relative living is composed of the good and the bad, is composed of the good and the bad. And man, because of the circumstances he has involved himself in, has no choice but to choose. He has no choice but to choose. And in those circumstances, if he very honestly and very sincerely chooses the lesser evil, then the karmic debt for that would be lesser too. The karmic debt for that would be lesser too. Good. Now, he, because he was placed in a circumstances where the decision was unavoidable and he realises that some hurt has been caused, he can overcome that hurt because another circumstance will come about where he can choose the better, or he can choose the good and, the lesser evil can be counterbalanced by the greater good he has done.

So, like the waves in the ocean, the crest and the rise, the fall and the rise, has to be there all the time because we are tied up in this relativity. We cannot escape from our own doings, and the circumstances that puts us in a position of choosing is created by us. We have attracted that circumstance. We have attracted the circumstance where we have been put in a position to make a decision. So the honest man, the sincere man, will make a decision that will hurt the least. Good. But being conscious of the hurt he will automatically, by his own consciousness, create another circumstance where he can do some good that will counterbalance or have to his credit goodness instead of the badness.

So this question is very true, it's a question of practical human life where certain things can just not be helped. Certain things just cannot be helped.

Sometimes, sometimes, we have to hurt someone to produce a greater good. A child is being naughty, child is being unruly we, with the strap hurt the child, but it is for a good that we hurt the child. The motive is not to hurt the child really. It is not a form of sadism. It is not an expression of sadistic tendency. No. No. It is an expression of love. So here even in the choice love can be involved. That even doing the little hurt, that little hurt could be empowered with love. The hurt will be felt by the person on whom it is inflicted. Oh, definitely so. But circumstances can be created where that hurt can be compensated. So therefore life is not so easy. There are many questions in life which are practicably unanswerable, that are practicably unanswerable. If a surgeon or say a dentist, we have one here, a dentist has to pull out someone's tooth. Now he knows that in spite of the anaesthetic he would apply, it will hurt. It might not hurt physically perhaps if the anaesthetic is properly administered, but there is still a hurt in the form of fear when the person goes and sit on the dentist's chair. So he is going to hurt. Now we can't call the dentist a sinner because he has hurt twenty people for the day in pulling out twenty teeth. We can't call him a sinner because by him inflicting that little hurt he is doing a greater good where the person will not have that toothache again. See.

So, in making the choice, one has to be able to discriminate. Now your question revolves round the position where a person is forced into a circumstance. He's forced into making a choice and either way he looks there will be hurt. If he goes to the left, there will be hurt. If he goes to the right, there will be hurt. If he goes forward, there will be hurt. If he goes backward, there will be hurt. Then in those circumstances what advice can any sane man do or give? It is for him to choose the lesser evil and the lesser hurt he inflicts the easier would it be for him to do another act whereby he can do something about the hurt he has inflicted. The wife has not cooked a nice meal when you come home after a hard day's work. Now you are very tired, you had a terrible day at the office so many, many problems. Something went wrong in the Sales Department and something went wrong with the Purchasing Department and something went wrong in the Catering Department and something went wrong with this, that on the other. Okay, so you come home tired and, perhaps, fed up. And then, on top of that, the cooking is not so nice at home and you expected, you were so hungry, you expected a nice meal and you say a few angry words to your wife. Good. You've hurt her. Right. But you have done that because you were in that frame of mind. But before going to bed, you can make up for it and say, 'Sorry darling, I wasn't just all me'.

So many hurts can be made up for. Good. But when it comes to a hurt being inflicted upon someone and where there is no choice and you are put in a circumstance where you have to choose, then choose the lesser evil. That's all I can say about it. Okay. Next.

Questioner. Gururaj, how can you tell which is the lesser evil?

Gururaj. That depends upon one's discrimination. Oh yes, and discrimination is always strengthened by the practices we do. Then we become more discriminative. Oh, yes. Oh, yes. And even in choosing the lesser evil, even if one makes the wrong choice, and yet if there's sincerity, even if there's that innocence, the innocence of sincerity, then that is the lesser evil. Oh, yes.

Questioner. Guruji, I have two short questions on subtle bodies about which you spoke earlier this week. They are egg-shaped, but what happens to them when we are packed here together so tightly. Do they merge with each other or do they get squashed and torn?

Gururaj. They might be sardine shaped! (General laughter)

Questioner. Could you tell us, do you see our subtle bodies continuously or do you switch the ability on and off as required?

Gururaj. Do you want to know about the subtle bodies or are you questioning my ability? (General laughter) What is the question?

Questioner. First of all, what happens to our subtle bodies in a room like this and secondly are they visible all the time to a person like yourself?

Gururaj. Have you seen a honeycomb? Good. Now the honeycomb is composed of all these various segments that make up one whole. Good. To go beyond the analogy of the honeycomb when people are of one purpose when people get together for one purpose then their subtle bodies or the emanations from their subtle bodies merge within each other. That is why in a group like this when you have group practices or when a group is gathered together with onepointedness then each one affects the other. And because of the onepointedness for goodness, everyone affecting each other uplifts

each other. They uplift each other and there is a greater lightening of spirit. Now in the greater lightening of spirit, if there is a person that could exercise a lever, then the lightening of spirit is lightened even quicker and more because an extra energy is added to that which is existing. Good. Now it is not necessary to tell you what can be seen and what cannot be seen. If you had the ability to leave your body, to be out of your body, you'd be very, very disappointed at looking at yourself. Oh yes. (Inaudible) dark as your body, sees your gross body and would feel very disappointed. It looks terrible, horrible! (General laughter) It is! Oh yes! That flesh and blood and! (General laughter) Yes. It's terrible. Yes.

Now, the subtle body of man differs from man to man, differs from man to man according to his samskaras. Whenever you find two people of very similar ideas or two people that have a great attraction to each other, right, then know that some their subtle body has some intercommunication. Right. And in that inter-communication, if the mind also corresponds, then that bond becomes more stronger. And if the body can correspond too, where man and wife's relationship is concerned, then that bond becomes even more stronger. But now, in a varied group, people coming from different parts of the country, or different parts of the world, if they are together for a one purposeness, good, then if the subtle body of one is suffering of a certain dullness because of his status, his evolutionary status, he is reflected upon by those that are stronger by whose emanation of the subtle body is more stronger, more luminescent, and the one that is of that dull, duller subtle body feels the effect of those that are brighter.

So it is always advisable, wherever possible, to attend Courses. Yes. And I do not mean this Course only. No. You don't need to attend B.M.S. Courses if you don't want to. Nobody forces anyone. Right. But when I say that, I'm making a general statement and, of course, to attend a B.M.S. Course is the best of all, because we're all doing the same practices. At least, we're allied and related to each other because of the connection to one guru. And that, that oneness of the guru extending to all the chelas forms that togetherness. So, great benefits are received by attending Courses. Other people, mixing in their groups, would find their strengths or their togetherness or their joy very, very much dependent upon the guru they are with. Oh yes! A good guru can radiate a certain inexplicable substance or thing called love. He can emanate a certain light which could engulf all those around him. Therefore at many Satsangs, when people attend the discourses of a real guru, they would normally leave the Satsang with a far lighter spirit than what they came in. They could come into the hall with a million worries on their heads, as if the whole world was collapsing around him. But the presence of the good guru would be so powerful that that burden is lightened, even for that little moment.

Now, if the communication could be strengthened more and more by being constantly in touch, then the burden would still become more and more lighter. Good. Now, this happens in the physical presence but it also happens in the subtle presence. Good. And in the subtle presence too, if one has conscious communication then there is no time and there's no place and there's no distance. It is all here and now. It could be here in High Leigh or in Cape Town, South Africa. Wherever the guru is, all the chelas are with him. It could be in South America or Australia. Now, what I'm trying to point out is the universality of the spirit. There is one universal spirit. Good. Now, as in a wheel, the hub is that which keeps the whole wheel together. Good. So, if the hub of the wheel is in London or in New York or in Buenos Aires, it doesn't matter. The spokes from the hub extends throughout the whole Universe. Good. And, if it is connected to the hub, then the whole circumference would feel the power of the hub. Yes. Now, the most important thing here is that the hub must be placed dead centre in the wheel, then the wheel runs smoothly. Good. But if the hub is off centre, then the wheel moves unevenly. Good.

So therefore, therefore, it is so, so important, it is so, so important, not to join just any movement, not to join just any movement because of high-powered selling, or high powered, high faluting scientific charts, or, or, or, or any kind of device. No. We must always study and be aware of the hub and the ability of the hub of the wheel. Because if the hub of the wheel is not functioning smoothly, then all the spokes and the circumference can never run in a smooth manner.

So, it is always important for man to use his judgement and his discretion. Always. And if some people's judgement and discretion is not powerful enough, then he, he has no choice but to use the method of trial and error. Good. And in the trial and error, he might come to the point to find the right hub. That is why people move from gurus to gurus, because they cannot centre themselves properly with the guru. They cannot synchronise themselves. So all we must never be taken in by any forms of promises. A real true guru never promises anything. He never promises you enlightenment. Good. He only shows you the way to find enlightenment. He only shows you the way to find inner harmony. He does not give you any guarantees. He wants you to find the guarantee yourself. Find the guarantee yourself, take this medicine, right, and by taking the medicine, you, your body, will cure itself. We know as a fact, when we are ill and we go to a doctor, the doctor does not cure us. The body has the ability within itself to heal itself. What the doctor does with the medicine is just helps to bring about the harmony in the body to heal itself.

Now that is what a true teacher does. That is what a true teacher does, is by showing the way how you can create the harmony within yourself. Now, in a class you have fifty pupils; now if there's pupil a bit weak, good, then the teacher would pay a little extra attention to the weak pupil, by making the weak pupil go over his maths a bit more. That the

teacher does and should always do. Should always do, so that the weak pupil does not lag behind. But if the pupil, in spite of the teacher hammering the formula to him over and over and over again, and the pupil still cannot learn the formula, the teacher is not to be blamed. The pupil is to be blamed. The teacher, a good teacher, has done his best.

Rama-krishna uses a lovely story. He says there are three kinds of Physicians. I don't know if I told you this one before. There are three kinds of Physicians. One Physician gives you the medicine and says, take this three times a day and he forgets you, as long as he gets his fees. He gives you the medicine, examines you, and forgets you. The mediocre teacher gives you the medicine, and coaxes you, coaxes you to take the medicine. He might use so many different means, explaining you this, and explaining you that, and you must take this medicine, it'll make you feel better my boy. Do it, three times a day. Don't forget! Half an hour before lunch, half an hour before supper, and he tries to convince you to take the medicine. But the good Physician, the good Physician, if you are not taking the medicine, he will jump on top of you, put his knee on your chest, and pour the medicine down your throat. (General laughter) That is the good Physician. Yes, because he wants to cure you, he wants to help you. He doesn't mind putting his knee on your chest and pouring the medicine down your throat. Because he wants to help you, he knows this is necessary for you. Now, a teacher is the same.

We have teachers coming and going. They'll write big books, they'll give long lectures. Fine, off they go, whatever happens to the chelas, that's their business. The mediocre teacher will try and explain it more, come and give the talk on something and then will come again and say, look, I told you this, now do you understand that? He will question you on it; see how much has sunk in. But the good teacher says, 'Hey, come here buddy, what have you done?' And he forces it down your throat. The good teacher does that. Because the motive is to assist and to help. It is not a matter of giving off certain teachings and then not even caring how the chela is faring. Good. So a good teacher always has the welfare of every chela at his heart. Because a true guru holds himself responsible for every hair on the head of a chela. Every hair on the head of a chela is the guru's responsibility. Every pain the chela feels, the guru feels it with him, and asks himself, 'Why should this pain be there? What can I do to alleviate this pain?' And he cries with the tears that flows from your eyes, because your eyes and his eyes are non-separate. They are the same eyes. His heart and your heart are not separate at all, it's one heart. His body and your body, are they apart? No, no, no, no. Every pain, every suffering, every tear, every heartache, every headache, is his concern. And it is his concern because he loves, he just loves, loves, loves. He is love, and in that love there is no separation. There is this oneness, complete oneness, where each and every wave in the ocean affects the each and every other wave of the ocean.

Yes, and that can be done by the teacher who can dwell in the depths of the ocean, and not on the surface value. The teachers that dwell on the surface value, they're business people. They count the waves, and take the waves to the bank. That's what they do. They go laughing to the bank. The true guru goes crying to the bank. How is the rent going to be paid, end of the month? That's the true teacher. That's the true teacher! Does that answer you?

So, so the question that all these auras, when we get together, as in the Bible said, when two people get together in His name, He is present. He would be present always. Always when we get together in the name of that pure consciousness. Right then, the auras of everyone just merge and the stronger auras help the weaker auras, right? And if all auras put together are weak, then the guru's aura is there on top of it all and makes everyone brighter. He should if he is a guru. Otherwise don't take any notice of him. Right. Good. We should change your name, instead of Gita, call you 'Watch'. (General laughter)

Gururaj. Can we have one more question? Have we got another meeting? It's up to you entirely. Look I can carry on the whole night. It's up to you.

Aide. What time is it, Peter?

Gururaj. Oh yes, one of our special friends that is here this evening, Douglas McConnell. Where is Douglas? Ah hello Doug. Hi Boy. (Gururaj laughs) He's our American meditator and of course he has to leave this evening, tomorrow morning very early. So of course we leave it to the Chairman now to say goodbyes to him and wish him well on his journey on behalf of us all. He's a better speaker than me. (General laughter)

Aide. Doug.

Gururaj. Rev. Douglas.

Aide. Rev. Douglas McConnell. (General laughter) We're going to miss you. Many people here have come up to us Gita and I or Guruji and mentioned the fact that they had met Doug and that they had spoken to him and had found a very beautiful communication taking place. Doug you know is a Minister, is a Pastor of a Church in Woodside, California and Gita and I met him when we were on our honeymoon. This was New Year's Eve, no it was Christmas Eve.

Gururaj. Did you tell them about the honeymoon when you asked if you could go for a honeymoon. That was a good one.

Aide. Ah (General laughter) about the honey and the moon. He said what do you need a honeymoon for, she's the honey and you're the moon.

Gururaj. But if you need a holiday go for the holiday.

Aide. And you said if you need a holiday take a long one because it's the last one that you're going to have for a long time. (General laughter) Anyway we had four months in California Gita and I, five months actually wasn't it and we were living about a mile or so from where Doug's Church is and Christmas Eve was coming up and Gita and I wanted to attend a service that night. So we called a friend at whose house we were staying at and she mentioned this Church and we went there that night and both of us were extremely moved by everything that happened that night. We felt a tremendous sense of communication in that Church and the feeling that the church had retained the real essence of religion that we had felt was missing in so many churches that had slipped away or in some way had been dulled or darkened in so many churches. And so we started going there regularly for communion and after two or three weeks.

END