

Gururaj. We normally start off a Course with a Prayer, and it's a Prayer from St. Francis of Assisi, and I'm sure you all know it.

Lord, make me an instrument of Thy peace.
Where there is hatred, let me sow love.
Where there is injury, let me sow pardon.
Where there is doubt, let me sow faith.
Where there is despair, let me sow hope.
Where there is darkness, let me sow light.
Where there is sadness, let me sow joy.

O Divine Master, grant that I may not so much
Seek to be consoled as to console.
To be understood as to understand.
To be loved as to love.

For it is in giving that we receive,
It is in pardoning that we are pardoned.
It is in dying that we are born to Eternal Life.
Amen.

A few minutes meditation together. Namaste.

Gururaj. I think it was an appropriate prayer to start off with as teachers, teachers whose aim is to serve, to love, not thinking of themselves, not really wanting to be loved but to love, not wanting to be served but to serve and inspire humanity so that they could realise and reach within themselves and find the joy that some of us have found. That is the mission of life; that is the purpose of life; where life is not lived for one self only but to be shared with the world. And that is how, in the sharing, one benefits the most. When one shares, you can only share if you have something, and in that very sharing an expansion takes place; the heart expands, the mind expands in greater awareness, and everything around us assumes a form that we would have never dreamt of some years ago. Everything becomes good, godly,

Divine, so beautiful, and in this beauty we just melt away, melt away into another world, into another dimension and bring back with us the power, the force of that dimension into this dimension.

This prayer was very appropriate for teachers to start off, remembering one thing, that your life is made to give and not to take. For it is in giving that we really receive, that we really receive the true knowledge which is inherent within us, and we use that knowledge wisely in service. Fine. Shall we start off with questions?

Questioner. Gururaj, taking off from what you just said, Gururaj, there is a prayer which I sometimes use which asks for guidance on how to achieve self-forgetfulness, harmlessness and right speech. Could you talk about these?

Gururaj. Oh yes. Self-forgetfulness. Could we have this thing off, please? Oh, is it off? It's quite warm. Oh, I know why it's so warm. Somebody so kindly gave me, those long things you wear underneath (General laughter) what's it called Gita? You mentioned the name, what's it called? Thermal underwear. Is that what it is? Yeah. I believe people that climb Mount Everest use that, so the little bit of snow here in England is nothing. Forgetfulness? Say it again?

Questioner. Self-forgetfulness, harmlessness and right speech.

Gururaj. Ah, yes. Beautiful. Now self-forgetfulness means not to become unaware of oneself, but to become more aware of oneself, because it is only in developing a greater awareness of oneself that one really forgets oneself. As this prayer has said, we die to find eternal life. Now that dying is the self-forgetfulness. It is not discarding this little body, but keeping the body as the temple or the embodiment of a force far greater than us, an eternal force, an immortal force. So what we mean by self-forgetfulness is forgetting our own personal needs, our own personal wants, our own personal selfishnesses, where we think not of ourselves only but also of others. Good. Now I use the words 'We do not think of ourselves only.' 'Only' has great meanings. Good. Because it is only when we know ourselves that we could be aware of the needs of others. And in the awareness of the need of others, a kind of forgetfulness takes place. It is a kind of forgetfulness that brings about the true awareness of ourselves. True awareness of ourselves means that we accept and recognise the real self within ourselves.

Problems in the world normally start by attaching so much importance to what we regard to be so important. And that sense of self importance prevents a man from self-forgetfulness. The sense of self importance is created by the sense of ego. I am A B C or X Y Z. Most of us feel, many people feel in the world, that we are the centre of the universe

and everyone owes us a favour, because the whole world turns around us. We think we are the axle. Good. Axle consciousness. Beautiful. We think we are the axle -fine, be the axle, why not? But do not be a warped axle, because if we are a warped axle then the wheel doesn't run smoothly or straight. So when we straighten the axle then the axle does not think of its own importance. It is only the warped axle that would think of its importance because the world around him, the wheel, does not run smoothly and it is forever jolting the axle. But when we straighten the axle in our daily living, then the wheel runs smoothly and the axle forgets itself. Now the important thing for the axle would be for the wheel to run smoothly and not crookedly. So this actually means that we straighten ourselves and develop an understanding of what our ego is really about. When we find through realisations and understanding that this ego is so transitory. Norman sent me something very beautiful today 'Hayes today, gone tomorrow'. (Gururaj laughs) So when we find the real meaning of the ego, which is so transient, and it is the very sense of the importance we attach to the ego that becomes binding to us and leads us from suffering to suffering to suffering, greater suffering all the time instead of lessening the suffering.

So in self-forgetfulness, what we do forget is not the ego we know. As long as man is embodied there will always remain a trace of ego. There will always remain that -but he realises that though I have this ego I am busy refining it. And a teacher has the greatest advantage in refining the ego because he would automatically learn while teaching, he would learn the real meaning of communication. He would learn the real meaning of sharing, so whatever benefit he imparts to the initiate, he gets it back tenfold to himself. And those that are capable of teaching, I regard them to be very blessed. They are blessed by the Lord. They are performing a most wonderful service, yes. And in the performance of the service, they have self-forgetfulness, for that means they do not attach any importance to their ego. And it is only when no importance is attached to the ego can we really proceed.

Teachers sometimes develop a spiritual pride, which is not good at all, which is not good. It is not good, it is devolutionary instead of evolutionary. At the Hayes Course I told a little story, and it was about a chela and his guru. Now this chela had so much faith - it's worthwhile repeating this story because many of you were not there - so this chela had so much faith in his guru that he could cross the river walking on the water, just repeating his guru's name. He had so much faith in the power of his guru. So the guru heard about this, and he says 'Oh, is my name so powerful that my chela can walk across the river on top of the water?' So he started thinking 'I am so powerful.' So one day he thought 'If the chela can do it, I can do it too.' So he tried it, and of course you can guess what happened, he sunk. Yes.

So the greatest thing to be watched for is pride. A person can reach a very high standard, evolutionary, spiritual standards, really be uplifted but if he assumes any form of pride then he is not a spiritual teacher, because he with his pride, will never be able to impart anything to the chela. In our movement the most important thing is imparting, and a human being can receive something from another human being. The impulse which is so great and vast and abstract is concretised through the human being. And through his self-forgetfulness and lack of pride he can impart that impulse. And that impulse is what stirs and quickens the heart of man, so that his heart is also opened. You just need a little wedge, that's all, a little hole to be created, and that in itself will grow bigger and bigger and bigger. And that's how humanity benefits. So we always have to have self-forgetfulness, which in a sense means lack of pride. And when we lack pride then we can really serve. That is self forgetfulness.

What was the second one?

Questioner. Harmlessness.

Gururaj. Harmlessness and

Questioner.(Cont'd) Right speech.

Gururaj. Right speech. Fine. Now harmlessness is a blood brother of self-forgetfulness, because when you forget yourself, when you forget that you are not the centre of the universe, then you just very spontaneously become harmless. You become harmless in the sense that who are you harming? It is only the man with pride, any kind of pride, a man that is very wealthy for example, or has all kinds of other possessions including the worst of all, ego possession, so what he tries to do is to protect that possession. And in trying to protect that possession, he would harm people by thought, word or deed. He would harm people. Now this is very closely related to thinking ability. And man is the only animal amongst all the species of animals in the world that has thinking ability. Fine. Now, our mind, as you would know, is always conditioned, conditioned by previous experiences, conditioned by environment, and also if you wish to go back much further, conditioned by samskaras and tendencies of previous lives. And that does preclude one, it becomes an obstacle to right thinking. Now if we keep on regarding them as obstacles, then we will flounder within the range and the limitations of obstacles.

Now how to surmount these obstacles, this requires some understanding. If we can just change our attitude and regard the obstacles to be stepping stones, then there is progress. And as soon as we start regarding any adversity as a stepping stone, what happens to us is that we start thinking positively, and any form of positive thought is right thought. Now to have right thought, you would become harmless. You would forget self, the little self. So all these three things, right thinking, harmlessness, forgetting oneself, forgetting the mundane needs that overwhelm us unnecessarily through greed, avarice, covetousness, all these negativities are involved. One negative quality always carries with it, carries within it, all the other negative qualities. A cruel man will be an unkind man, he will have no compassion. He will harm, he will steal, he will cheat, he will do all kinds of things, just because he starts off from the angle of cruelty. Right. When a person starts off from the angle of thievery, there would be so many associated negative qualities with thievery, good, where you will not care, where you will harm people, where you will not care about other people's possessions, other people's properties, and you run havoc. Good. And by running havoc in the practical way of life, you are really running havoc within oneself, within yourself. You do that.

Now we will never find a single person on earth that will entertain any of these negative qualities, negative thoughts, wrong thinking, that would be a happy person, because it is in direct opposition to happiness. So right thinking would imply positive thinking. Positive thinking also has various gradations, but we have to start somewhere. A wife is insulted by the husband in the morning before he goes to work - he might have had a bad dream or something was wrong - fine, so he says an unkind word. Now he has said the unkind word, and if he loves his wife very much, before he reaches his office or his factory, he would have forgotten what he has said. It's said there on the spur of the moment and gone, forgotten. He's busy, occupied in his work or his business. But the wife, the whole day she will be thinking about it all the time 'Oh John said this, and John said this, and John said this'. And that thought will whirl and whirl and whirl in the mind. What she is doing there is using up so much mental energy by those whirling thoughts. The husband might have said this very, very impulsively and in the evening he would come home and he might even bring home a bunch of flowers as an apology and he'd say "Sorry darling, I was just not right in my head this morning!" But the wife, the whole day through, is thinking of what John said. Now when she starts thinking of the unkind word, right from that one unkind word the mind will start off associating ideas. It will lead; it will go back to a life that has already been lived, which has nothing to do with the present here and now. And she'll go back and relive all those experiences. She will start thinking 'Oh, when my mother came to visit us then John didn't give her a nice face.' Yes. Here's a mother in law story, which is of course false - 'I love my mother in law to death.' (General laughter) Yes, I did really, and she passed away peacefully. (Gururaj laughs) That was when I lived as a householder.

Now with that just one unkind word, the mind will just float on various things, various things. And then when she starts thinking of her mother, then she'll start thinking of his mother, and last birthday she could afford so much but little present like that. All kinds, all kinds of negative things, so the whole day through this poor woman has a mind filled with negative thoughts, negative thoughts, negative thoughts. Now a negative thought is worse than a rabbit, it just breeds and breeds and breeds. It duplicates itself, triplicates itself, quadruplicates itself, and it does it thousands of times throughout the day. If you would ever notice, if you would one day just sit down and make a note of all the thoughts that go through your mind, right, do you know that during one waking day there are at least five thousand little thoughts going through your mind? Five thousand. It could be momentary, a spark here, a spark there, and a negative thought would create its like. So from one little word five thousand negative sparks are now floating around in this little head. So, the person suffers.

Now this creates a greater momentum - we are talking of right thinking - this creates a greater momentum all the time. Fine. So if today was filled with so many negative thoughts, you can be very sure that tomorrow the negative thoughts you might have, if say, your son did something wrong it will start the mind whirling again, and if today's thoughts had one hundred watt power, tomorrow's thoughts, negative thoughts will have two thousand watt power. It gathers momentum, and as these thoughts gather momentum we become more and more miserable. You see all the damage that is done just by wrong thinking. Now at that very moment, at that very moment when the husband said something which was just not very nice, if she'd just smiled at him and said 'Darling, are you feeling well this morning?' Just that. Finish. Made a joke about it. And he, before he left for home, for work, before he left home, he would have said 'Sorry, love.' 'Luvv!' Something like that. Something like that. Norman will tell me best. Yeah. You see. So negative thoughts breed negative thoughts, which is wrong thinking. Positive thoughts breed positive thoughts. Now all these things I am telling you is, we could call it information, but giving our teachers information is just a subsidiary product. What we want is transformation, that we're going to do on this Course, believe you me. Okay.

So the self-forgetfulness, the pride, the wrong thinking, all these things, the harmlessness and harmfulness, we have to be alert all the time. And that is what meditation does for us. It brings to us a certain alertness which develops gradually. Nothing is done overnight. It develops gradually and the more and more we become alert, we are constantly checking ourselves. We are constantly checking ourselves until we fall into a pattern of right thinking when we won't even need to check ourselves, and every action we do, every thought we think will just be natural and right. And that brings happiness. You have so many movements or whatever you want to call them, cults, or whatever, that talk of the hereafter. Why the here and the after mixed up together, I don't know. Let the after be after, we talk of here. And while

we are here for this short span of life, let this here be really lovely, like a flower giving off its fragrance yet asking no return. The flower just gives off its fragrance for all to enjoy. But let it not be said that I was a beautiful flower that's - when you come to the end of the line and you take your last breath let the thought not be there that 'I was such a beautiful flower that my fragrance faded away in the desert air.' Then we have done nothing. Let our fragrance not fade away, but stimulate the beauty in others. Let them smell the fragrance of Divinity, for as the flower is Divine, so are you. No difference. No difference whatsoever. Divinity is there, and as you would know, all Scriptures tell you, that's nearer than you think. It's more closer to you than your very own breath. It's there. Just to open up, just to open up and let it flow. And teaching, serving, helping, is one of the ways which quickens the opening up. And when the blood races and the heart is quickened, that love pours in us and through us. I was giving an analogy the other day that when you water the garden, remember always that even before the garden receives the water, the hosepipe is cleaned first. Right?

So when we teach, when we teach in this purity, that Divine energy flows through us first before it goes to the initiate. See. So how much we benefit, when the heart opens up such love, such joy, and then we fulfil our purpose. And the flower would not fade away in the desert air, but in the cities and streets of England, and all the alleys and A roads and B roads and C roads - I'm learning a lot here, you know, I'm learning a lot. Okay. Does that satisfy you? Good, fine, lovely. Do you know, I have such a wonderful watch here that when I can't see, I just press a button and a light shines up. Any more questions? Ah. I must have some water.

Gururaj. Did I tell you a little story from the Mahabharata? It's a funny story. Now it reminds me of drinking the water, of course running tonight somewhere. Now of course in the Mahabharata, a section of which is the Gita, you know that. Fine. Now in the Mahabharata the whole story revolves round the Kuravas, the hundred brothers and the Pandavas. Five brothers. Good, and the five brothers were the rightful heirs of the throne, but the King, he was a blind King, Dhritarashtra. He and of course three of his advisers wanted his sons to gain the control of the kingdom, and the five Pandavas were tricked out. Nevertheless one of the Pandavas was called Bhima, his name was Bhima. He was a strong man, Manhur will tell you that. He was a strong man, and he loved to eat, loved to eat. Now there's a lovely Indian sweetmeat called 'ladu' - it's made of wheat and so much Ghee, - ghee's clarified butter and all kinds of things, and it's very heavy. Well I can't, I personally can't even finish a quarter of it. It's about as big as a small tennis ball. Good. But Bhima loved eating, and he could finish twenty, thirty of them. And he had this problem of always having to run to the - ah. So when he started worshipping his Deity, his chosen ideal, and he went through great tappas, which means austerity, asceticism, until the Deity manifested himself to Bhima. And the Deity said 'I am so pleased with your worship and all the penances that you have gone through, and your devotion and one pointedness etc. etc. Ask for a boon'.

Now the Kuravas, those who had usurped the kingdom, they had an uncle called Sakuni. Now this Sakuni fellow was a troublemaker, he always used to create trouble. And it was a lot through his advice that the Pandavas lost the throne. Fine. Now Bhima did not like Sakuni because Sakuni was the troublemaker. So when this God asked Bhima 'Whatever your wish, whatever desire you have, I will give you. Ask for a boon.' So Bhima sat and thought and thought and thought, and he was forever hungry. And there was only the loo business that he used to go and be a trouble him. So he said 'The boon I want is this. Let me eat as much as I can, and let Sakuni go to the toilet'. (Gururaj laughs) The Mahabharata, many of these Scriptures, has a wonderful sense of humour, a wonderful sense of humour, sometimes very subtle and gross, and all kinds of humour. And yet within all this, so many beautiful truths are explained and expounded. Very beautiful. It's worth reading, the Mahabharata. It's an epic, one of the greatest epic poems that came from the East. Okay. Fine.

Gururaj. Now someone wanted to ask a question? Yes.

Paul. Guruji,

Gururaj. Paul, is it? Namaste. How are you keeping?

Paul.(Cont'd) Very well.

Gururaj. And how is Phyllis? I can't see her. Ah, hello Phil. Good, Paul

Paul.(Cont'd) If we accept the concept of a rebirth, could you say what determines the experiences one would have in the very first incarnation, if the rebirth, if rebirth is a true thing, the fact being that we wouldn't have any previous karma to affect that life? Do you understand me?

Gururaj. I do understand you very well. (General laughter) No, no, no, this was, - I do understand you very well, but please explain it again. (Gururaj laughs) Yes. If it was your first birth, what karma would you have? That means that we have to take the history of the whole human race, millions of years back. Good. Now the universe operates in cycles. Now within the scope of the totality of the universe, there are universes upon universes. Like there are millions of solar systems, there are millions of galaxies and a group of them form to create one universe. And like that, there are millions

of universes in the totality of existence which we call the great universe. Fine. So every universe, anything that begins, must end. This universe that we are in had a beginning and of course modern science talks of the big bang, the primal explosion which set off this great motion that propels every atom on and on and on through various kinds of existences, taking one from the mineral kingdom to the plant, to the animal, to man. Fine.

Now, what happens is this that because of the creation of the universe there also has to be a dissolution. Now understand this very well, there is no destruction but there is a dissolution. Firstly, before the creation of this universe there was a silence and the whole process, the whole purpose of this expansion, the whole process of this explosion is to reach the silence again. And that is what we mean by evolution and we are all part and parcel of that. Now when the world, the universe goes into dissolution it's called in Sanskrit, 'Pralay', a period of quietness. For this period of quietness, we could use the analogy of a smooth, quiet ocean, but that ocean or the universe is not entirely quiet. It has reached its subtlest level, subtlest form of the sattvic level. You know about the three Gunas which constitute all nature, Rajas, the activating force, Tamas is the inertia, the darkness, and Sattva is the light, subtlest form of light. So the whole universe goes to that subtlest form of Sattvic properties, if you wish to call it, or Sattvic matter, and there it finds in itself a stillness. Now when you observe the ocean when it is very quiet and no waves and ripples, there is still a current working in the ocean. That current is not stilled. So when the world or this universe, reaches 'Pralay', sometimes it is called the 'Night of Brahma', when it reaches that stillness there are still the currents, fine currents, to bring that stillness back to activity. And that is how the next cycle begins.

Greater universes, like the various Boroughs compose greater London or the whole of London, in that way these at certain stages, these various universes reach that subtle stage of stillness. But within the stillness, within the silence, total silence can only be found in the Absolute, while the universe, in spite of how silent it can become, is still in the relative. And because it is in the relative, even at its subtlest level contains the currents of its entire existence as a cycle. Now these currents, over a long period of time, millions and millions of years, those currents intermixing, interchanging, produces more grosser currents. They duplicate themselves, replicate themselves and as they become more gross, then matter becomes observable.

Science has not reached the stage to reach this subtlest form of matter. They have gone to the atomic stage and sub-atomic stage and even further than that, sub-atomic particles and what have you. I can't remember the scientific terms, but yet they have not reached that subtle level of the relative universe which contains this current of re-creation. And the entire universe that we know, that we live in, starts from that subtle stage to become grosser, grosser, grosser;

and it becomes so much grosser that matter becomes tangible. At first it was so subtle that it was practically intangible, and now it is tangible.

So as it progresses through all these various known kingdoms, there are other kingdoms besides mineral, plant, animal, man. There are in between kingdoms of different dimensions. As it progresses through this, you finally reach the stage of man. Now when you reach the stage of man as your first incarnation, you are not karma free. You are not karma free but at the same time that karma contained within you is non binding. It is non-binding because you have not yet developed the power of thinking. It is only when the mind starts developing, that karma begins, the activity of karma begins. Now passing through all these various stages there are certain memories, all memories rather, of all these stages coming through in man's mind. Now how this memory is activated, that would be the basis of karma. Even the most primitive man had some bit of thinking ability. He found the need to hunt, he wanted things even in its most primitive form, because he was primitive. And so, gradually, even at the first incarnation into the species of man, there were the tendencies for it to develop further and the evolutionary force that was pushing him is pushing him to a more expanded consciousness. And this force will forever keep on pushing until one becomes aware of total consciousness. But until then, so many lifetimes will go, so many lifetimes will go on and on, until that pure total consciousness is attained.

Now when man takes the first incarnation, bringing with him the memory of all those existences, there are certain tendencies formed. Even animals don't have the same experiences. Take the example of a cat. Two cats don't have the same experiences, and neither two dogs. They go through different kinds of experiences, which they do not have the thinking ability to cognise it, but there is a subconscious factor that registers these experiences. One cat could be an alley cat, scrounging, another cat would be worshipped in the house and the best chair is for the cat. They normally do that, you know. Yes. Same thing with a dogs, same thing with every animal, so that animals too go through various different kinds of experiences, and those impressions of those experiences are contained in the mind of man when he takes his first incarnation.

Now the first incarnation is composed mostly of awareness of the physical self. And because it is aware of its physical self because it needs food, it needs water and it needs to perform other biological functions, these functions in turn, these needs, create further needs. And this is how greater and greater bondage occurs. Today he hunts a deer and he gets a small one but, knowing his bodily needs, he too not having developed thinking as we know what thinking is, but call it instinct if you want to, will want to have a bigger deer the next day. Right. So all these impressions start forming and forming and forming. So do never ever think that in the first incarnation you are karma free. You are not karma free,

but until that time you are not in the bondage of karma. There is a great difference between being free of karma and being in the bondage of karma.

Now there is a karma called the latent karma, which has no bondage and that which has no bondage is free. Fine. It's like a seed that has all the qualities in it, all the essentials in it, to grow into a tree, because if that seed did not have all the essentials in it, it would not grow into a tree. In that way, when we reach the stage of entering the human kingdom for the first time, we have free karma, latent karma. And because of the needs that we create and more and more needs are created by the first need, one need creates the second need, the second need creates the third one, and like that it goes on and that is how one lands up in bondage. And as he progresses to the next life, he carries with him the impressions of the first life. But amidst all these impressions that he carries with him, there is an opening of consciousness, an opening of consciousness. What we are trying to do, what we are trying to do is to open up that consciousness in a more direct, quicker way. And the purpose of wanting to do that is to find the source of all happiness. That is what we are trying to do. We are trying to find the source of the time, which is still in our memories, of that beautiful, peaceful, blissful silence. We can never detach ourselves from that desire, we can never detach ourselves, and yet the desire might not even be conscious, it could be subconscious. But that desire is there, for there is not a single person on earth that does not want to find happiness. That is the goal of all humanity, that is the purpose.

So from the very first incarnation, the very first incarnation that required more and more things, was also a form of search in the physical form of finding happiness. Then as man become sophisticated through various, numerous incarnations, his needs too became sophisticated, and in that sophistication he started thinking, he started thinking more and more deeply. Now we talked about thinking just now. Being able to think deeply is a double-edged sword. It could tie us up more into knots or it could cut the knots. It's a double-edged sword.

That is how the progression takes place until we find that for which we are seeking, happiness, and true happiness is only when we have found ourselves, the real Self that exists within us. So that is how it all starts, and that is how it all ends. From divine nothingness as someone might call it, we proceed back into that Divine nothingness. But that nothingness is the everything of all existence beyond man's mental comprehension. We call it nothing, because we do not understand it. Yet it is everything, the very life force of every single cell, every single atom. And man is so lucky and so fortunate to have all of that within himself and not only that, but to appreciate it to a certain extent with the mind, and to experience it with the heart. And the more, as we always say, the greater the expansion, the greater the knowingness, for you cannot believe in Divinity. You cannot believe in Divinity because all belief comes from the mind the the mind is too

limited to be able to comprehend that vastness. But we have to start somewhere. There are religions that teach 'Believe, believe, believe' are not wrong. It is not wrong for a person in Standard I to give him Standard I lessons, although we know the time will come when the sub A child will reach M.A. Then there are different lessons to be learnt, yet the sub A lessons are so necessary. That is why Scriptures and most religions start us off and say 'Believe', believe in something up above, which is abstract and cannot be proven by the mind, because belief stems from the mind, the creator of belief is the mind. Good.

Now we do not believe in Divinity, although that is a path, a very valid path; we do not believe in Divinity, we can only know Divinity. We can only know Divinity and then we feel assured within ourselves, within the heart, that there is that 'Is-ness', inexplicable but definitely there, experienciable. Okay, so that is the path from the very first incarnation, from, into manhood, to the vast range ahead, to merge away into Divinity itself, and experience the 'Is-ness'. Okay. Fine. Five to eleven. Does anybody feel like sleeping tonight or we can go on the whole night? I don't mind.

Questioner. May I just ask something? Once having reached human-kind, is it possible to be reincarnated again below it?

Gururaj. It is never - this is a fallacy with some pundits, this is a fallacy taught by some pundits that follow certain Eastern philosophies. Good. They say if you live a bad life then you would get reincarnated as a dog or a cat, or a mouse, or a cock-roach. That is not true. Evolution is forever progressive. Evolution is forever progressive. Now when we reach the stage of man - funnily enough we were discussing this earlier this evening, and the same question should crop up, they caught our thoughts - man can never be reborn into a lower kingdom. Once one has reached the stage of man, he will always be man. But in these various categories, in these various ranges, say in the range of man, one can fluctuate up and down, up and down, by the actions we do, by the thoughts we think. Word, thought and deed, right thinking, right action, these things influence us and guide us and condition us to experience higher and higher levels of manhood. After all, everyone contains three elements, everyone contains the animal, the man and the god. Good.

So by right thinking, right action, we progress towards a higher level of manhood reaching into god-hood. That is why we have some, perhaps very few, living gods on earth, man-gods, live gods, flesh and blood. And this is a distinct possibility for everyone. And if we do not live a good life we can retrogress, but we can only retrogress within that range of the human species and not below it in the animal species. That is very true. Okay. Do you think we should call it a day? Tomorrow we've got a lot of things to do tomorrow. Firstly

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