

Gururaj. ... initiating our full Counsellors, new Counsellors. And then after we had a meeting with our American brothers and sisters and this made us fifteen minutes late. I beg your forgiveness. But nevertheless there's one thing I don't know if anyone has really thought of, we've got a person here in the room by the name of Ivor, if ever I'm late get him up to the 'Mike' and he'll keep you regaled for hours. (General laughter). He's got such a fund of stories, he'll get you in stitches. Good. Shall we start off with questions?

Questioner. Guruji, this is a question about effort.

Gururaj. Effort?

Questioner.(Cont'd) Yes, effort. If there is too much effort made everything seems to go wrong, too little and nothing gets done. How can one judge the right sort of effort needed?

Gururaj. Effort. Yes. If too much effort is done, then nothing goes right and if too little effort is done then nothing is done. Are you referring to meditation or just general?

Questioner.(Cont'd) General life.

Gururaj. General life. Yes. Good. It's a very beautiful, very deep, very profound, very philosophical question. Good. What do we mean by effort and what is effort? A donkey makes a lot of effort carrying all those loads on his back to and fro or wherever it has to go. Look at that amount of effort that is put into his job. But of such little value. Then, you have an executive sitting in his office, which you don't ever see and yet he could control a worldwide business. And he'll go to his office nine o'clock, have three hours for lunch, come back to the office just about tea time, spend another hour on that. Five o'clock he goes home and of course Wednesdays is the golf day. And so much is done. What is the secret there? What is the skill that is required? For here one is an effort which could become arduous, which could become a task. The other is, one is a unguided effort while the other is a guided effort, using the minimum amount of time, using the minimum amount of energy and yet accomplishing the most. Now how can this be really done? What can we in our practical lives do so that so much could be done and yet we do so little?

Now, there's one very easy way is to try and find a magic wand. Just shake it and it all gets done. Now that is of course not a workable idea. The typist has to sit at the desk and she will push out eighty words or one hundred and

twenty words a minute. Fine. And at the end of the day she'll have so many pages typed. She has worked really hard to do that. And you'll find one typist going home totally exhausted while the other typist goes home feeling refreshed. Why? What has happened there? What is the mechanism? It is just simply this, that the 'erk' is taken out of work and with that 'W' everything is wonderful. You see?

So, when it comes to the question of effort, the most important thing is not the physical exertion or mental exertion that is involved, but the attitude that one develops in doing things. You'd have a housewife for example scrubbing and polishing her floors and washing and looking after the kids and doing their nappies and all those things as householders know and yet when the husband comes home, she'll feel so refreshed and she'll be a joy to be with because her attitude in all the things she had been doing was one of pleasure. She found pleasure in washing the babies' nappies. She found pleasure in washing the dishes. She found pleasure in polishing the furniture. So when one develops that attitude of mind that all this which I am doing is pleasurable, then whatever effort one puts into things, becomes a much lesser effort and this is the skill.

Now, how does one make one's mind pleasurable? How does one develop this attitude of joy in every action? There lies the secret of effort or effortlessness. Now, we know that if we don't do things and sit on our whatever, nothing is going to get done. But we have to do it. You will find people again that can only do things if they're pushed to do it. Otherwise they won't do it. You find such people also. And that is because they are not responsible. They know things have to be done but they will procrastinate, procrastinate, until they are really pushed to do it, when they know that the reports have to be in before the weekend to the boss. So here the whole of Thursday night they will sit up preparing those reports and then take it in Friday morning. Meanwhile, the whole week they have just been twiddling their thumbs. You find people like that also. Then you find people that will apply a certain system to their daily living. They will apportion their time in such a way that the maximum amount of work could be done and yet they will have so much time left on their hands for recreation. And that recreation in turn makes them create, - recreation means re-creation, re-creation of the energies within oneself. And when one feels energetic then naturally the system one has applied to one's daily living, 'I will wake up at nine o'clock and from nine to ten I will do this, from ten to eleven I will do this'. And if there is a plan, a scheme, a system behind things, then it will just work naturally.

Now, the person that procrastinates what happens to him is this, that today's work he leaves for tomorrow. Tomorrow's work he leaves for the following day and it just piles up and up and up. It piles up so much that looking at the work makes him tired. Yes. Yes. When I was in business employing a very large staff, there was one person in the

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Company, a very valuable person, who had the right kind of mental chemistry to tackle that particular kind of job that he had to do. Most nights I used to see, because I always left the office the last, most nights I used to see he used to put files in his briefcase to take home. During the day nothing much was accomplished. I used to observe that. There was so much. So, he neglected his family, he says 'Oh there's so much work at the firm I have to bring it home' and he couldn't spend time with his family. Meanwhile, during the day he did not do much. So I thought, 'This is such a valuable person, what shall I do with him? Let me work out some plan'. So I told the secretary 'Do not put a pile of files on his desk. Put a dozen files on his desk. When he's finished with that push another dozen on his desk. When he's finished with that, put another dozen on his desk'. So he wouldn't see too much at the same time. Because seeing too much makes him lazy and not want to do it.

So, if we apply a system in our lives, then we do not notice the effort. Because the very noticing and becoming conscious of the effort has a reverse effect upon our minds that 'Oh, I've got to do this. I've got to do this. I've got to do this'. Many housewives will tell you that before they actually wash the dishes they have washed those dishes ten times in their minds already. Right. Yes. Yes. The amount of energy that has been used up. And we know that the mind uses ten times more energy than what the body uses. So they've washed those dishes ten times in their mind before actually now they are pushed, dinnertime is near, they've got to wash it. Look how tired people can get? You've seen other people again removing cups and saucers or plates from the Dining Room or the Living Room. Here they'll take two plates away and then they'll come back and take two teaspoons away. You see this, this is practical. Instead of piling the whole thing together on a tray and take the whole lot to the kitchen. They'll make twenty trips. It's good exercise, yes, but look at the effort. And then they say 'Oh, I'm so tired today, been working so hard'. Lack of planning. Lack of planning.

Now these are the practical aspects that with proper planning and having the right attitude of mind and accepting what one has to do, that in itself will change the attitude, that I have to go through fifty files today and I have to do it. There's no one else that is going to do it for me. And if I don't do it, then it will just pile up and up and up and nothing will be done. Now, this requires discipline in the beginning and that discipline is the real effort. It's not the work the discipline is the effort to channel our minds, to pattern our minds in such a way that we act in a disciplined manner. And when we start acting in a disciplined manner, first few weeks it would be difficult. Yes. But we have to bear that out with courage and strength and once we get into this pattern of this discipline, then it becomes easy. It becomes part and parcel of ourselves, of our daily waking life. You see? And then when it becomes so spontaneous to us in our daily waking life, then the effort is gone altogether. It does not seem arduous. It is not an effort anymore. And because of the discipline involved, the mental attitude changes. Now all kind of work that we have to do that requires effort, we can make it

pleasurable by adding another dimension to it. For example teaching children. Children can be taught far more effectively if it is made into a game. And after all everything we do in life is it not but just a game. Running vast businesses, running all kinds of things, we think that we are accomplishing something. We are really accomplishing nothing. A man that earns fifty pounds a week honestly is accomplishing just as much as the man who is earning five hundred pounds a week. He's accomplishing just as much because the underlying factor is earning an honest living. The honesty is the accomplishment and not the fifty pounds or the hundred pounds. Because we create needs and we can also multiply those need and we can also minimise those needs. And it is not needs that makes us happy, it is our own attitude that makes us happy or unhappy. A person might be happy living in two rooms and another person might be unhappy living in a house of twelve rooms. So these attitudes are to be created. These attitudes require discipline. These theories we have that you don't discipline children, you just give them a free hand to do whatever they like, it is wrong. And even Benjamin Spock after teaching that for thirty years, admitted his mistake that there has to be some discipline. And a lot of freedom could be given in the confines of discipline. Likewise, the grown-up child, the adult who is nothing but a grown-up child, he too has to discipline himself.

When we go to work, do you know, that is actually a discipline. One lady was telling me, that, she is a teacher, she was telling me that 'I get paid such and such a wage and teaching the children at school is no job for me at all. But what I'm really get paid for is this, that I got to get up seven o'clock in the morning'. See? That is her effort. Doing the job is no effort. She would love to sleep until ten in the morning. So she says 'Actually speaking the wage or salary I am getting is for getting up in the morning'. You see the attitudes? And different people have different attitudes towards life. So, the whole question of effort falls away. The whole question of effort falls away. What might be lots of effort for one person might be no effort for another person. Right. Here, for example on this Course someone makes seven, eight cups of tea for me throughout the day, and they don't regard it to be an effort at all because there is so much love involved. 'Oh I'm making this cup for Gurujji'. No effort. They find it a joy, a pleasure. The questioner herself goes to so much trouble preparing meals and what have you to suit my particular kind of diet, spending hours and hours and to her, as I know for sure, is no effort but a joy. 'This is an offering for my guru'. You see how the effort goes away. But let her do the same cooking, (General laughter) all those varied dishes and what have you, let her do the same cooking for some of Keith's pals that she doesn't like - . What?

Voice. Beans on toast.

Gururaj. Beans on toast. You know I met some Americans, I beg your pardon, they were in a restaurant and they told me the story. There was some fancy name given to this dish and they had such a good laugh because it was so unusual to them, they got Spaghetti on toast. (Gururaj laughs)

Voice. They gave it to us in Winchester.

Gururaj. Yes and they were just telling this, this was Professor Le Grande or something, Le Shande, yeah. He was just telling us this story and five minutes later the same dish arrived on the table for lunch. (Gururaj laughs). Right. So Keith invites some friends which Yvonne doesn't like. And Keith had to invite them because it's a business deal, you know and this that, and you can do more business over the luncheon or dinner table than in the office. Now she doesn't like those people, so now that would become an effort. You see. See the difference.

It is all just a matter of mental attitude and that mental attitude is created by love. Love for the work we are doing. There are very few people in this world that love their jobs, very few. Everyone wants to change his job. Everyone wants a better job. It could be a carpenter, or it could be a Professor or a Scientist everyone practically everyone always has the desire to change their job. They want a better job. Now if they do have the opportunity of changing their job, I will promise you this that after a few weeks they will get fed up with that and they will want to change again. Like for example buying a new car, for the first two or three weeks you will enjoy the car, it's a new car it's so lovely. But after three weeks, you won't look at it twice. It just becomes routine again. So where is the difference? Where is the difference? It's a matter of the mind, mental attitude, and mental attitudes keep on changing all the time but we with our reasoning faculty can guide those attitudes.

For example when it comes to jobs, if we remember one principle that there is no job which is ignoble that provides us a decent honest living, then our whole attitude changes. And what is wrong with being a carpenter or a plumber? Nothing wrong with being a carpenter or either a plumber. Societies, entire societies have been destroyed because of this attitude that one is a cobbler, one is a street sweeper, one is a goldsmith, one is a Brahmin. Whole societies, whole civilisations have gone to the rocks because most of the Castes have been based on the work the people did and yet because of the ruling Caste, which was normally the Priest class. Kings never ruled. The priest ruled, the Kings ruled the Kingdom. And we find it at home also, the man doesn't rule the house, (Gururaj laughs) in some houses of course, not everywhere. Like this friend used to say that I choose my pants, but my wife chooses the colour. That's besides the point.

So, because of this division of labour, that this job is better than the other job, or this is a higher position than the other, a very high-evolved civilisation went to the dogs. And on a recent trip I told these people that you regard yourselves to be the cradle of civilisation, but civilisation is gone and only the cradle is left. I've pointed this out over and over again. So whatever job we have, whatever effort we put into it, must be regarded to be a job and that is all. We are doing our dharma. We are doing our action. We are performing our duty. And the skill in the action would lie in being established within oneself, that joyousness, so that the outer activity of the body matters naught. Now, that is achieved by meditation, where we establish ourselves, we establish through gradual regular practice and a gradual process, we establish within ourselves that stillness. We are conscious of that stillness and then whatever the outer body does, the work, the body and the mind does, does not affect that stillness. Actually that stillness permeates all the effort, so all effort becomes effortless, because the joy is there. Just imagine you're doing eight hours work, any kind of work and then take the other example of playing six sets of tennis or a football game. You're using more energy in tennis and in that football game than what you are using in that job. But the job you find to be a drudgery. The other you find to be a gain. Finding it to be a gain, you think it is enjoyable. Right. And yet so much more effort is made, so much more energy is expended. So there again, another example of attitude.

So, our own jobs where we have to put in this effort, why can't that too be regarded to be a game? For everything is changing all the time. It is changing, changing, changing. And it has very limited worth. It has the worth of producing a certain service for the stability of society. There are other kinds of work that ignores society and stability but just fills their pockets. Fine. But that is of course a perversion. Not that the person is not entitled to make his fair share of profits. He too has to live. But if anything done is regarded as a duty and as a service, you will not feel the effort. And it is very good to become tired. Because it is only by becoming tired that you are breaking up certain cells in the body and giving it a chance to re-create itself so that you become a new person. For the body changes over a period of time. The entire cellular structure in your body changes. Your entire blood changes over a little period of time. I can't remember how long now, but this has been proven by medical people.

So, these are the attitudes. Good. 'I've worked hard I'm tired, so something good has happened. I am restructuring my body. Fine. I have to do this kind of work. So I'm doing my duty. It's a service that I am performing'. Right. On the other hand 'I'm doing this work as an offering. I'm doing this work to provide a living for my loved ones'. Now if all those attitudes are put together, if all these thoughts are really assimilated and digested then there is no effort in anything. A University Professor or a teacher or a lecturer, when he goes to the lecture hall to lecture, he would say 'Oh,

another day again lecturing'. I talk with you using the same amount of energy those lecturers and Professors use but when I leave I feel so energized because it's such a lovely sharing, a joy, welling up.

Attitude is how we look at things. And when we are established within ourselves, a love wells up for any activity we are engaged in. So that is the secret behind effort. And once we come to grips with these attitudes, all effort becomes effortless. And then we want to do, we stick to a schedule in the beginning. We discipline ourselves into a schedule and then that schedule becomes a part and parcel of our daily routine. We find this with meditators, new meditators - I think the question came up this morning if I'm not mistaking, - I heard them coming to tell me, 'Guruji, I love to meditate. And when I sit down to meditate I find a deep rest, deep relaxation, I come out of meditation so energized, but the trouble is this just to sit down to meditate'. So what can I tell them, 'Okay, make some effort for the beginning just to sit down to meditate and it will become so much a part of you that you will actually look forward to it because it gives you that deep rest and relaxation and that inner something that bubbles forth'.

So life has to have discipline. And when discipline is involved, then effort ceases. When discipline becomes a spontaneous act, then effort ceases and we do not feel the burden of work. We do not feel the burden that we are making so much effort. And things get done. Things get done. And this is used, this is very common knowledge. This is used in large concerns where they need a lot of production, for example, in factories where they use the conveyor belt system, you have lovely music floating through the factory. Why? It's a psychological trick. Why do they do that? So that half the mind is on the music and only half the mind is on the work, so that it produces half the tiredness. You see. So simple psychology. It is recommended that a person should not work eight hours in a stretch. They must have the tea breaks and the lunch breaks. Why? Not because they love you and that you must have tea and you must eat, bosses never do that, they want production but they know that by you having those breaks you'll feel energized, so production could be better. So there taking the sting out of the effort you are putting in. See. So all these psychological ruses are used daily in everything, in everything. So that is the whole secret behind making all effort effortless to the extent we wish to make it. Okay. Thank you. Practical, practical, practical.

Questioner. Guruji, can you extend that for us, in a way what you have been saying, like by telling us what you mean by spiritual unfoldment and what it would mean to us as individuals?

Gururaj. Same thing. (Gururaj laughs) We have explained this before that the spirit is always fully developed. It does not require development. It is the kernel of all life. The spiritual force which is forever there. It cannot be developed. It

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cannot be added on to. It cannot be subtracted from. Now, when we talk of unfoldment, what we mean is to remove the veils, Avidya or ignorance that the mind is involved in. The mind has certain preconceptions. Now, over millions of years, all those conceptions that are formed in the mind cannot be removed over night. And removing these conceptions or misconceptions is not going to do the trick. Because what has been formed over millions of years, will take millions of years to unform. So there is a way that we have discussed in a similar question whereby we activate those nerve currents of the subtle body to reach the source of one's being, the spiritual being of man which is always unfolded, which is always in full development and draw from that source so that it overcomes all those misconceptions that we have, all those so-called blockages, all those so called samskaras that they are because we haven't got all that time and neither do we want to waste all that time by digging into those past problems. You would only be stirring up the past problems. When my shirt is dirty I do not want to analyse what is the cause of the dirt. Have I touched this or touched that or have I brushed against this or that and it is dirty. No, I do not need to analyse all that. I throw it into the washing machine. And that power of the washing machine, that cleansing power of the soap in the washing machine will automatically get rid of the dirt.

So, that is the difference between the spiritual path and the psychoanalytical path. That is the difference, where in the one way we probe, stir up all the problems and we dissect all the problems and try and find an understanding of what this problem is all about. That is the way of the scientist and even after dissecting the cause of the problem, the problem is not altogether resolved. That is why this process has not been hundred percent successful. There have been some successes of very superficial problems. Because by dissecting the problem, now remember that a problem is a complex thing because if it was simple, it would not be a problem. A problem is a mixture of so many different elements that got together to create this problem. Like our soup a lot of ingredients to make the soup. Now, after dissecting all this, we got to start dissecting all the things that created this problem which was the poisonous item in this whole mixture. And like that we go on and on. And once we found that this one ingredient might have been the factor, the main factor in creating this problem then we will have to find how come all these elements got together.

So then we start dissecting every element one after the other. That is why whenever you approach a Psychologist, although they do their work, they are useful members of society, that is why one or two sessions is never enough. It has to be quite a long period of sessions. Especially if they are private consultants. Right. Shoki is laughing over there. Especially if they are private consultants, of course you'd sit there - this is what I was told and you talk and you talk and you talk and this chap sits there writing down, writing down, writing down. So you are doing all the work, talking, talking, talking. And then in the end he says 'Yeah, that's the problem. Now we got to study the problem and analyse the



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problem, and find all the elements that caused this problem. Okay. Let's start with your mother first'. That's another session. Now they are not analysing you, they are analysing the mother. Okay. Fine. And then they start analysing the mother. The mother was of such nature, she did this and she did that and that contributed to your present state of mind. Right. After that they start analysing the father. Another couple of sessions. See, like that it goes on. It might even go back to grandfather and grandmother and some of them even still go further back. After they finished with your childhood, then the mother and the father, grandmother, grandfather.

And then they start off with a brilliant idea, they say 'You know your problem might be of a previous life. Now let's start analysing that. Now what were the problems in the previous life? Perhaps they were caused by a life before that'. You get more confused that what you were in the beginning. That is the way of science because science demands proof. We want to prove why this is so. We want to prove why you are nutty. We want to prove it to you and explain you why you are nuts. Ah but the Mystic's way is a different way. The Mystic's way is a different way, nutty or not, I don't care. Yeah. Right. Who am I to say you are nutty? I might be more nuttier. (General laughter) And that's why I'm a damn guru - chucking vast businesses and what have you. Yes and sleeping in one bed and eating the food that I'm sort of used to, you know over the past twenty five thirty years and this that and various kinds of other little things instead of living out of a suitcase. And then having kind people around me that presses my shirt and does that and makes dozens of cups of tea a day and all those things. Right. I must be nutty. You see.

So, the Mystic is not concerned if you are nutty or not. The Mystic is concerned with your spiritual being, for he through experience has found that if I can draw from deep within myself to regenerate all my mental attitudes, to bring joy into my heart and mind, my life functions beautifully and joyfully, now if this can be done for me and I have done it for myself, why can't I impart the basis of it to others so that they too can share the joy and bliss that I experience. How simple the process is, without going back into all those incarnations? And yet there are so many theories the Mystic can tell you about. He can talk to you about all the samskaras that has been piling up, and all those samskaras affecting our present behaviour. But then he says, what is the use of analysing all those things. People that are mentally orientated will want some analysis. So the Mystic wanting to help, wanting to satisfy will analyse to a certain extent, that in your last lifetime Ivor, you were a comedian. (General laughter) And you were one of the finest comedians we had ever known. And therefore it still shines over in this life. You see? Now that will make Ivor feel happy. (General laughter) You don't mind. Good. That will make Ivor feel happy. It will give Ivor some confidence. So if we put him before the mike, then he is going to give his best performance. You see. You see. Like that like that it might be, this is of course, you know I'm using this example to have a few laughs and some fun. Right.

But like that in very serious cases too the Mystic can see the root of the problem without going into all these various mental analyses and talks about the problem discusses the problem and creates some little understanding whereby the sting of the problem is gone but the problem is still there. And then the person is led to the washing machine. We know now, we see that the garment is dirty. Let's throw it into the washing machine. Let that do the work, the power of grace and that is what the Mystic's approach is. That is where the two paths differ. And throughout the ages, throughout all these theologies have been taught that has been the most successful path, for the modern mind-blowing things, is just a recent thing, fifty or sixty years old, hundred years old for the most. You see? Now, there lies the difference.

So, we choose the path that will help us in knowing that we are spiritually unfolded as we are and that we can do through meditation. We can do that through spiritual practices to recognise ourselves. All of man's ills are because they do not recognise their true worth. They do not recognise who they are. They do not, because of the mind, want to accept the fact that I am Divine, I am a product, a creation, a manifestation of the Divine. And the heat can never be separated from the fire. Never ever. Divinity cannot be separated from Divinity. We call ourselves religious and we say God is omnipresent, present in everything. We say that on one hand, affirming the Almighty-ness and on the other hand, we don't accept it. On the one hand we say it, on the other hand we don't accept the fact because we start with all the mental turmoils. Is there really a God now? Is there really this? Is there really that? The mind because it becomes befuddled with all the patternings of all the lives and even modern living, they say, they're disappointed in life, total disappointment, that why am I put in this position. Why is Mary so happy and I poor Jane is suffering? Mary was lucky in marrying a millionaire. And my husband is just an ordinary, whatever work he is doing. Comparisons begin. What is comparing? Not the spirit. No, to the spirit all this is a game, it is a play. It is work, work, work, for the sake of work. It is motion, work is motion to carry things through to make the world function, to make the world go round as they say. But the mind keeps on comparing, comparing and they always want to compare with something better for material comfort but they never want to compare for something better which is spiritually higher. That is why our society has become the materialistic society that it has become.

Now, we do not say no to any kind of material progress. We do not say no to that, why? By all means, if you're earning five hundred, why not five thousand? At least if you're earning five thousand you could help BMS more. You see. We have no objection to that. But at the same time we realise that we are functioning from that source which is forever unfolded and through our meditational practices and the power of gurushakti or grace, we are pushing forth or automatically, because we have opened the door, we have knocked and the door has been opened. And because of that

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it is permeating every action of ours bringing joy to every action and everything that seems so full of effort becomes effortless. And then we start realising that who is really doing. Am I the doer? Once we say 'I, John or Jack am the doer', you are becoming more and more entangled in the web of material existence, of mundane values, of mental misconceptions, misapprehensions, misjudgements. Because I, Jack or John am the doer. But when Jack and John is put apart, although Jack and John is useful, we got to use him. He has to use himself but when he says the inner self is the real doer, is the real guiding force, the real guru within me, he is the doer and he is pushing me, Jack or John is pushing me the way I have to be pushed. And the way I have to be pushed is because I have cluttered up my mind with all kinds of various impressions gathered over lifetime.

And when that unfolded power pushes me, it will always push me or rather pull me closer to itself and in the process there might be difficulties. There might be some difficult time. All the going cannot be smooth all the time. The rose is beautiful, but it comes with thorns. Everything is like that in life. Everything, anything is like that in life that it always has its opposite and what this pulling power of the spirit is doing, is trying to combine the opposites into a oneness, because you cannot enter that Kingdom through two doors. You gotta combine those two doors of opposites, of polarity and then that one door opens which is the direct channel. So that is what we are doing in meditation. We are integrating the mind and the body, so that by being integrated, we are pulled through the one door into that Kingdom of Heaven within. And when we are pulled there, you will find that it was never closed in the first place. It was always open. It was always unfolded. It did require so much effort. It required a bit of discipline in the beginning. Yeah. It required discipline in wanting to meditate. Fine. It required a bit discipline in changing our attitudes towards life. It required that changing of attitude which means self-help. That's all that attitudes are about. That's all that rather self-help is about. But we are doing somethings all the time and we know that this is detrimental to ourselves and to others, so we change those things. And it is not always possible to change them overnight, so we do them gradually. And as we do them gradually and we find some little benefit accruing to us, it gives us more and more faith, it gives us more and more courage because the basis of faith and courage is the light shining through.

People complain their hearts are clenched, their hearts are tight, why? Because the light is not shining through. They are allowing the minds to overshadow their hearts. So meditation primarily teaches, if it is done in a proper way, to give that mind that quietude to push that whole universe of the mind aside and allow that force to come through and the heart, the core of one's personality is the vehicle, or is the entrance and this starts at the level of the mind. The mind consciously makes the effort. That effort is the discipline. Until the mind goes to deeper levels, it ignores the repositories of all samskaras which are in the sub conscious, so the conscious mind has a direct path to the super conscious, the

finest level of relativity which is the truest reflection of the light. And at the level of the truest reflection of the light, that reflection shines through to the conscious mind. It enlivens the conscious mind. And when the conscious mind is enlivened by reflection, it also draws gradually the true light of the spirit with it. It gives you the foretaste, the glimpse of the reflection and then the real 'muckoy' follows behind. You see? So how the conscious mind too can be enlivened. How the conscious mind too can experience the unfolded spirit which is forever unfolded all the time. So here the barrier to break down is the misconceptions.

This woman was carrying a pail of water. Now in China they have this bamboo stick with two pails hanging on the stick, carrying the pail of water and as she was carrying in the evening on a moonlit night, her eyes were on the reflections in the water pails, the reflection of the moon was there. And she was happy seeing the reflection, but then the bamboo pole broke. The pails fell down, the water poured out, reflection was gone. And when that reflection was gone, she looked up and she saw the moon and said to herself 'I was so mersed in the reflection of reality and now I have seen reality'. So that is the process. Start anywhere even with the reflection. It has its value. But when reflection is taken for reality, there lies the danger. And what could reflect? Reality reflects itself but reality has to have an object of reflection and that object of reflection is the mind. If the mind is brought to the Sattvic level of existence, through discipline, through meditation, through helping oneself towards better and better attitudes, then that moon will reflect in the mind. Some light will be there until the reflected light too becomes unnecessary and the mind reaches the stage of no mind. And then the real truth, the real unfolded spirit is experienced. Then the object is not there any more, the reflection is not there any more but just the reality is there, the reality of the unfolded spirit forever existing, eternal, immortal, undestroyable, undiminshable, unexpandable. It just is, as 'Isness' is.

Now that is of course on the higher level. But we can bring this down to practical levels, that you my beloved you are, you are that. I might only be able to perceive you as a reflection, but even as a reflection you have the fullest value. Because the reflection cannot be there, if there was not that which could reflect. So even the unreality of reflection is based upon the reality of that which reflects. So, that is how daily life, even in reflection, even in its unreality, can be enhanced and enjoyed. There lies the difference in understanding which psychologists don't know nothing about. You see? You see? Right. How real is my beloved? How real is she? A bag of bones and blood, nice face, lovely hair, nice legs, oh, pardon. (General laughter) How real is she? How permanent is she? She's here with me now. Who knows where she and her bodily form will be tomorrow? Who knows? What certainty do I have? There's only one certainty in life, is that you're not going to get out of it alive. (Gururaj laughs) That is the only certainty you have.

So, even you my beloved, even in your impermanency of the physical shape and the mind that I love so much, I have not yet the ability to recognise that spirit within you which is immortal, which is forever unfolded. Even if I do not have that ability of that recognition or realisation, let me regard your mind and your body to be the reflection of that inner light. And what's wrong with worshipping the reflection, for everything else is nothing but reflected light. Everything is just but reflected glory of God in relative existence. So, I worship the relative too, I worship you, my beloved. Why not? Your mind might be screwed up, okay, so who cares? You've been doing too many trainings you know with all kinds of organisations. So let it be screwed up, who cares. Right. Your body might have gone through so many kinds of therapies. I got all the names of all these things, but I don't like to mention names. But you I know are the reflected light of that inner light. So through the reflection, by loving the reflection, my desire will increase to find that source which sources the reflection. (Gururaj laughs) Right. You see? And that is how I penetrate you, my beloved. That is how I penetrate to the core of your being. And when I penetrate the core of your being, then I know that that being and this being is but one being, one unfolded spirit forever shining in all its glory. Do we end or can we carry on? Thank you.

But now, the problem is this and this is a major problem, the problem is this, it's okay if we have an object of adoration. If we have a beloved someone that we can really love, even the body or the mind forget the spirit for the time being. The tragedy is this that many don't have even that. A very large percentage of people don't have that object of devotion. What are they to do? Being human beings, being householders, householders, they need the warmth, the comfort of the human impulse. And many suffer of this loneliness. What to do? And that is why some of the magazines are so popular. 'Dear Auntie Mary, I'm very lonely'. Yes. Not only that, I've seen some magazines where there were advertisements, 'Young lady pretty attractive, blonde, blue eyed, thirty two years of age, seeks companion of similar age with such and such hobbies'. What has the world come down to? To advertise to find companionship. This is happening all over the world. This should be a natural process, where two people even on the mind level, forget the spiritual partnership, even on the mind level should be able to get together. For there is for every man there's a woman. There's some song like that. Yeah. Ivor knows it. (General laughter) For every man there's a woman, yes. Right.

Now here again the problem is that cunning animal called the mind. Man meets woman, woman meets man, then the man or the woman goes through all kinds of analysis. Is she right, is she tall enough, short enough? What are her measurements? Thirty-two, twenty-six, thirty-two. All these kinds of things. It's a lot of rubbish, absolute rubbish. Yes. All this kinds of analysis takes place, place, place, place, place, and then what happens because of all this kind of analysis, rejections come about. Very beautiful friendship can be formed, a beautiful companionship can be formed which could lead one to the deeper levels of the mind and beyond to the spirit. This mind comes in between with all the

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analysing and creates a split. And like that it goes on when man meets woman, or woman meets this one then he meets that one, then she meets that one, then she meets that one. And then you ask them, 'Is this now really nice going out with this one tonight and that tonight that one tomorrow?' And then she says 'Well, you got to or otherwise how can you compare who is good and who is bad'. You know our society, when will it ever be regenerated. And this is all over the world. I've seen this. I've seen this. The whole of society requires a total restructuring, restructuring. And will it ever be possible, I could never predict. But I know starting from the individual self; it grows to a far greater and greater collectiveness. Good.

So here the mind comes in between. Right, comparing, comparing, analysing instead of thinking 'Ah, here's a human being which I am a bit attracted to, everyone has good qualities. I'm attracted to this human being she's nice, he's nice. There is some mental something and then developing that. No, they don't develop that goodness that is there, they analyse it. And when you dig deeper and deeper with analysis, you are sure to knock up against dirt. That is what the mind is composed of. It's all samskaras. There's so much blockages and dirt there, instead of just accepting what is found there and accepting that which is found, that which seems beautiful and enhancing that beauty, so a wonderful companionship could be formed. And as the process goes on the loneliness disappears. The desire develops to know each other's hearts, that should be the way, not to know each other's minds. The minds are dirty, full of samskaras, full of all that filth through millions of years. So, we take the wrong road in the fork of life. We take the road of the mind instead of the road of the heart. You see. And when two hearts can really meet and pulsate in that oneness, the mind does not matter. I'm not concerned about your past or you should be concerned about my past. Our hearts are pulsating together. And that is how the search ends for that human warmth if only we stop analysing with the mind. For that is the biggest troublemaker. And this is what I've been telling young people, because I talk from experience.

When I had to get married, did you hear about that? So the Eastern system, I don't say it is good, because it has its drawbacks, it has its faults, it has its whatever, as every system has. So, there is no such thing as romance before marriage. The only privilege you have is seeing the girl. You get invited to the home and not directly by the parents, because if there is a rejection, it's an insult. Fine. So the parents of the girl approaches their aunties or uncles or cousins and have a letter written that we do believe that your son is eligible, for marriage, eligible for marriage and we have our cousin's daughter and we hereby extend an invitation to visit us. So you go there, sit down in the sitting room and the only thing that happens is this that the young lady in question brings in the tray of tea and places it on the table. Fine. So now here you have to be sharp. (General laughter) You've got to, you've got to study her from head to foot in those few moments while she is bringing in that tray. Now, that old Eastern modesty she wouldn't even lift her you know eyes to

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you, always eyes lowered, that modesty, perhaps assumed modesty who knows because I am sure she is just as damn curious as I would be. Right. And that is the procedure. So I think she's nice some little thing just happens. I haven't spoken to her or anything and then return home. And of course like that you see quite a number of them, in that part of the world the women seem to outnumber men. So the men always has the privilege of seeing more than they should see. Right. So I hope you're not recording all this, are you? (General laughter)

So, your parents ask you what do you think, you know, so you say 'I think' - you know you can't say yes directly, no, although your heart says she's fine - but you got to say that 'Oh well what Mum and Dad decides is okay by me'. That's the way you put it. Fine. So they question you me and I say whatever you decide is okay by me. And they realise that he seems to like her and then they start arranging. Now, how do they arrange? They don't write directly to the parents of the girl because the girl might have not liked the boy. And how did she see the boy, we don't know. (General laughter) Perhaps their kitchens are built with certain peepholes. Who knows? Right. So the boy's parents don't write directly to the girl's parents saying 'We could make this match'. Things were similar like this in ancient times in Israel for example. They had a similar system, the matchmaker and all that business.

Right, nevertheless, so the parents if they are interested write to the parents, the cousins or the aunties or the uncles of the girl's parents and say that 'Our son seems to be interested, seems to be interested'. Then those cousins convey this message to the parents of the girl saying that 'We have got such a letter and they seem to be interested'. Then the parents tell the cousins or the aunties again that write back and say that 'Our daughter also seems to be interested'. (General laughter) What a process! Then when both seem to be okay, (General laughter) when both seem to be okay then the boy's parents, uncle, the boy's uncle or relative you know, goes to the girl's house and makes the formal proposition. But all this preparation has been done so there's no refusal afterwards. Formal proposition for engagement and the engagement takes place. Fine. Now, the point I'm trying to make is this, that first there has to be some attraction, some little attraction, be it just facial attraction and every human being can feel, this is not something of love at first sight. Every human being feels 'Ah, she is nice'. She feels he is nice. Right. And then the engagement takes place, and then they get married and then only after that they start knowing each other.

So, the point is this that love grows. If any person that know each other, any two people that know each other for a year or two and say we love each other. I say perhaps to a little degree, possible, could be infatuation too. But to really love is a process that takes many years, where each other explores the others mind, heart and soul and that togetherness forms where the unfoldedness of the spirit penetrates some how to each other and that light becomes one. Then only

love is known. So this might be a very primitive system but there's one thing good for it, that there is perhaps one divorce in ten thousand while in our society there's one divorce in every three. Because here it is a question of acceptance. I like this man, I like this woman. We got married and we accept each other. Now once that principle is there of acceptance, all the other virtues will follow. I accept my husband. Right. So many of them of course are predeterministic you know, that is also an extreme that 'Oh, he has been ordained for me.' And the husband thinks the same way that 'This woman was set out for me by Divinity'. The belief is this predestination thing, fatalistic, done to an extreme, it could also become very dangerous.

So, nevertheless once a person starts on acceptance then all the other virtues follow. With acceptance comes that devotion, comes the service, comes the caring, comes the sharing. Then they all start living in each other's space. Yes. And that is how it starts and it develops. It grows and flowers and flowers and flowers so much that the stem and the flower and the

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