

Gururaj. What shall we talk about this morning? Can you hear me at the back?

Questioner. Gururaj, I have a point of interest. If an animal performs the will of God instinctively and its actions are not karmically binding and if we become non-attached to the play of the three Gunas or the laws of nature that are governing our lives, our actions would seem to be non-binding and we sort of perform them automatically as with an animal, what then is the role of the intellect?

Gururaj. Beautiful question. Where did you get that from? (Gururaj laughs) Lovely. Wonderful, wonderful recognition. Good. When a person performs actions in life and if the actions are non-binding, would it mean that he has reverted back to the animal stage where the animal's actions are non-binding to himself. Now the actions of the animal is in bondage. It is a misconception to say that all the actions of an animal is not bounded. It is a misconception. Good. When man reaches the stage where intellect develops, he develops a sense of discrimination. And when the sense of discrimination develops, at the same time simultaneously, he has what is called freewill and because of that freewill, the actions performed by thought, by discrimination could have a individual binding effect. Remember the word individual. As far as the animal is concerned, he is also bound but he is under the bondage of the laws of nature.

The only creature or thing that is beyond bondage is that which has gone beyond the laws of relativity. And yet the animal as well as man is still bound in the laws of relativity and because he is part and parcel of the laws of relativity, bondage has to be there. And yet this very instrument of the intellect which binds man could be the very instrument by which man can be freed from bondage. Now we have talked about big bang theory on many occasions and from the primal propulsion of the present cycle of the universe, the primal atom has shot forth in motion and the purpose of the motion is to become motionless, motion for a moment temporarily, which cannot be measured in terms of our conscious understanding of time and space. That motion beyond the concepts of time and space is very, very temporary. So, when the first primal atom shot off with that momentum, in other words it means that all the momentum was contained already in that atom. The atom has not created momentum, but the momentum was in the atom itself for self-propulsion. In other words when we go back to the primal atom, it means that the motion, propulsion or evolution has existed in an involved state. But as it goes forth, it assumes an evolved state. Now the evolved state has many facets it has to go through, mineral, plant, animal, man, God-man. And then into total silence. A silence which is not oblivion, but a conscious silence which encompasses the entire universe and that also which is beyond it. Do you see the range? Do you see the scope?

Now what man's little mind or the ten percent of the mind that we use, what we can conceive of is only a part of this vast continuum. This vast continuum that extends from that primal atom to the highest development of intellect and further than that, the total unfoldment of the spiritual value of man. So, with our limited minds when we think of man as a whole or we think of the animal kingdom or we think of the mineral and plant kingdom, we are only getting a glimpse of a very small portion in this vast continuum. Now, when this primal force reaches the animal kingdom, it is controlled and propelled by this force itself. There is no impediment put in its path. The greatest impediment towards self-realisation is man's mind. I might have said this before that God plus mind makes man, man minus mind makes God. So, we have the ability contained within us, contained within the very mind which is an impediment, and that very impediment with the power of discrimination or with the power of meditational and spiritual practices, we turn the tables and use the same impediment to realise Divinity.

So, this does not mean that when man has evolved to a stage of a fine intellect and where he becomes unattached, going even beyond the intellect, when he becomes unattached to the mundane values of the world, to the ego values that we had spoken about yesterday or the day before, when he becomes totally unattached to them. Now unattached is a very wrong word. The word I prefer is non-attachment. There is detachment, there is un-attachment and there is non-attachment. Detachment means you escape from yourself. You escape all responsibilities and go into one of the Himalayan caves or elsewhere or perhaps even an asylum. (Gururaj laughs) That is detachment. You are detaching yourself from all your responsibilities. Un-attachment means that you very wilfully want to be apart. You become indifferent. You become indifferent. Like the old saying, you have a crowd of people around you and yet you are so lonely. That's un-attachment where you withdraw within yourself and you withdraw not because of strength but because of an imbalance between introversion and extraversion.

Now non-attachment is something totally different where you are a part and parcel of your entire environment, where you partake of everything in your environment, where you can love, where you can become one with another, where duality ceases entirely. There is no you and me, it is us. That is created by non-attachment and as the Bible would say 'To be in the world and yet not of the world'. That is non-attachment. Non-attachment comes when you find unity in diversity. And yet you are conscious of all the diversity around you. And in spite of all the diversity which the conscious mind sees, there is that innerself within you that shines in all its glory and encompasses the entire universe in oneness. And then you would say 'Tat Vamasi' - it's a Sanskrit term which means, 'Thou art That'. And then you still progress from that to say 'Brahmas Me' - 'I am Brahma', I am the entire universe. Nothing separates me from anything else and that is the state of Christhood. That is the state the man Jesus reached when he could say, 'I and my Father are one'. Because

the Father is omnipresent and the man Jesus reached the stage where he could become one with omnipresence. That means I and my Father are one.

So, when man reaches that stage of development, he does not reach the stage of animal. In evolution there is no retrogression. There is no retrogression. There are many people that believe that once you have become a man and you do evil deeds then in the next life, you'll be born as a dog or a cat or a mouse. That is not true. Once you have passed standard six, you go to standard seven and even if you fail in standard six, they are not going to put you to standard five. (Gururaj laughs) But in evolution there are various categories involved. Now say, total evolution is twelve inches for example, and every stage is two inches. Man might be at the stage of between inch number seven and inch number nine stage of man. We use this as analogy. Fine. Now, by wrong action, wrong thought which is the mother of action, wrong living, one can retrogress, but the retrogression can only take place within the framework of inch number seven to inch number nine. So, he still stays in the kingdom of man and he does not go back to the kingdom of animal. See.

Now, when man first becomes man, call it primitive man if you wish to, for there is nothing that is primitive. How can we ever call Divinity to be primitive? It is a conception of our mind because the man has not reached our standard of sophistication, we call him primitive. And yet he might have so many qualities which we, having unlearned, have to relearn. Nevertheless, for the purpose of our talk when man reaches the stage of primitive man, he has this process of learning to do. Now, in the process of learning, so many things are acquired by him. And unfortunately the acquisition of man on the intellectual level has not been purely directed to the goal of life. Now one could say that the man has not the understanding for it. Fine. He might not have the understanding for it but he has the yearning for it, for even the most primitive man recognises within himself that there is a force, there is a power which is greater than himself. And that is how all religions really started where the River God was invented, where the Rain God was invented, according to man's mind and man's need. Because he felt within himself that there is a power higher than me, he created all these various rituals and all kinds of prayers and all kinds of mumbo jumbos, yes, to reach the higher power. So when there's a drought, he would perform all kinds of ceremonies to appease the God of Rain, so the God of Rain could send rain.

So even from primitive times, there is that intelligence flowing through, gradually flowing through. Like the carburettor we always talk about, if the jets are widely opened, more petrol flows through. A little opening, little petrol flows through and therefore the speed of the car is not as fast as the opening of the wider jets. Yet this intelligence is all pervading, all pervading in man as well as the animal. For it is this intelligence that propels this animal, that propels this animal ever forward in the process of evolution. Man is the only animal that has the thinking power whereby he could

expedite his evolution. All the other kingdoms mineral, plant, animal has to flow with the propulsion of nature, within the limitations of this force that had been generated at the start of the creation of this cycle. And that is why, that is why man on this planet is regarded to be the highest symbol of evolution because he can think.

Now, to recap, from the primal propulsion everything up to the stage of man proceeds within its own framework of energy, within its own inherent power of propulsion. Nothing expedites it and nothing can retard it. And that, that inherent sense of propulsion or inherent energy is what we call instinct. It is instinct because it is unlearned. It is something within oneself and yet the instinct is forever guided in a certain direction, in the direction of further and further evolution by this all-pervading intelligence. Good. Now the primitive man has basic needs and he has to fulfil those basic needs. Now, in order to fulfil those basic needs, like food for the stomach he feels hungry, water to drink, he has developed sufficient intellect to be able to discriminate and work or do things to satisfy his basic needs. And these basic needs in the most primitive man is very closely allied to the animal because the animal too functions on basic needs. But with the little growth of intelligence, the primitive man acts wilfully, wilfully means with will. He acts with will to fulfil his needs. Good. And as the man grows, as he develops, as the intellect is more and more awakened, his ability to fulfil the needs that he has, becomes fulfilled. He has found the instrument of a far more developed intellect. But the tragedy is this, that the greater the development of the intellect, the greater the development of needs. And then we say we are better than the primitive man. We have lost the innocence of the primitive man, who wanted nothing more than to fulfil his needs, like water to drink and food to eat. But what do we want, we want bank balances. That's what we want. Not wrong. Good. How it is used, that is the question. And that is again where the thinking power, the intellect applies. So here is a God-given gift, the power of discrimination portrayed through the intellect which is so misused and so abused. And that is what adds on karma. That is what adds on karma.

Now, we know, we have spoken about this many times, there's good karma, there's bad karma. Now good karma leads you to the greater and greater refinement of the intellect, greater and greater refinement of the mind where the three Gunas you spoke about in your question comes into play. Now, we know that Tamas, Rajas and Sattva will always be there. They are the constituents of nature, and nature being eternal, being the manifestation of the Manifestor, necessarily has to be eternal. But man with his power of discrimination, Jnana Yoga or through his power of action, right action or Bhakti Yoga, through his devotion or through Raja Yoga, with spiritual practices can use his very intellect to lead his mind into greater refinement. Now, when the mind is gross, the mind is in inertia, which we call Tamas darkness, laziness. And then we have on the other hand Sattva, light, refinement. And then in between we have Rajas, the activating force that tries to preserve a balance between itself and the other two Gunas, Tamas and Sattva.

So, man by proper living, self help, meditation, discrimination can lead his mind from the grosser level of living but more away from the instinctual animalism perhaps, to a greater refinement. What happens here is man leads his mind from the conscious gross level to the sub-conscious where the seeds of all the happenings of the conscious mind is contained, the repository. And yet beyond that, the mind is led to the Sattvic level which is the superconscious mind. The conscious mind, the Tamasic mind is like a clouded mirror and that cannot give a pure reflection. It gives a distorted reflection. While on the other hand the Sattvic section of the mind, the superconscious mind, that mirror is so clean that the entire universe, the entire glory is reflected clearly in the superconscious part of his mind. And that is within the framework of the evolution of man. That is the aim and goal of man, what he has to achieve when we speak on the level of the mind.

The mind through meditational and spiritual practices can be led from the grosser level, using the mind itself as an instrument, to a refined level which is the superconscious level. And in the sphere of the finest relative, lies the superconscious mind. And when one reaches the superconscious mind, one reaches the cognition that all is one. The conscious mind is a limited mind. Its limitedness extends to the environment or our little speck of dust which we call earth. But the superconscious mind has within its framework, the entire universe. And that is how the mind can cognise the entire universe. And being the clean mirror that we spoke of, it can reflect the absolute. It has not become the absolute yet, but it can give a clear reflection of the absolute and that is what we call cosmic consciousness. That is what we call cosmic consciousness when the mind at its finest level recognises itself to be a mind and yet separate from the absolute. But it has that recognition of its original source of energy. That we call cosmic consciousness. Fine. And then when it has the recognition of the source of all light and energy and starts appreciating it, and starts appreciating it - now, appreciation always brings with it love and devotion for the light and source and from recognition comes appreciation. Recognition is cosmic consciousness. Appreciation of the light and source is God consciousness, that you are conscious with the entirety of your mind whose range is vast as vast as the entire universe. So, with the entire universal mind that is within you, you appreciate the Manifestor of which the universe is the manifestation.

So, in order to appreciate that source with the mind and the intellect, yes, one has to reach that expanded state of the mind in its entirety. If you want to see the top of a ten-storey building, you can't see the top standing down here on the street. You will have a distorted view and you will just assume what the top of the ten storey building looks like. But if you go over the road and get onto another ten-storey building, then you can see the top of the ten-storey building. Fine. So this means that in order to cognise, recognise and appreciate the glory which all Scriptures talk about, we have to become

glorious. We have to reach that stage, we have to reach that stage of consciousness where this can be recognised and where this can be appreciated. That is not where the journey ends. I'll tell you after I drink some water. Ah, lovely. Thank you.

So, from cosmic consciousness we come to God consciousness and from the level of God consciousness, we reach Unity consciousness. Now, the mirror that we have polished becomes so clean, so highly polished that the reflection of the absolute is there in its entirety. Now when the reflection of the absolute is there in its entirety, then the mirror seems to disappear. If you put a mirror on the field and a strong light is shone upon it, you will not see that mirror as a piece of glass over there on the field. You will see it as light. And when you see it as light, you become the light. And when you become the light, the separation ceases. Recognition disappears. Appreciation disappears and you live and you become the self-effulgent light itself. At that stage there is no appreciation, for who appreciates who? Appreciation or recognition applies duality, implies duality. But when all that has just become one, all that has just become the absolute and you are the absolute. Then all this universe, all this travel from the primal atom to the animal and then to man, all disappears and it all happened as quick as you can blink your eye. There was nothing there. There was nothing there, only the absolute was there, is there.

So all this turmoil and all this process of evolution and this the instinctual quality of an animal and the intellect of man and all these troublemakers and the cunning animal, the mind, all vanishes, it was a dream. And then we say, 'I am that I am'. Brahmas me. I am Brahma. None else is there. None else. Then that is the state of omnipresence where nothing exists, only I exist. It's such a long way to go and yet round the corner here and now. Here and now. And that now is the eternal now. Eternal now. One moment. Uno Momento. Okay. Fine. Good. Next question.

Questioner. Guruji, could you tell us please what is meant by the term which we often hear, that we should surrender our will to Divinity?

Gururaj. What is meant by the term, surrender our will to Divinity? Now we haven't any dictionaries to define that. That is the lack of language. Language is so limited that it could never express what true surrender is. Now to surrender our will to the Divine will or Divinity, we have to first understand what we mean by our will and what we understand by Divine will, because without understanding, how can you surrender. We do not teach people to have blind faith. Have a reasoning faith, a reasonable faith, a rational faith, for only with rational faith can you be spurred on to that surrender.

Now, when we talk of our will, we naturally mean the small self that constitutes will. Now this will - this question is very allied to the first one - now this little will that we have is conditioned, patterned by so many, many lifetimes that we have lived. We are today the product, the sum-total of everything, every action, every thought of the past. I have said this over and over again that nothing is ever destroyed. It is all there eternally. All your actions, every thought that you have ever thought, is there within you, in your memory box and that we call samskaras. So, what we are is nothing but a bundle of samskaras which has found its expression in the mental and physical form. Now there's not much difference between the mental body and the subtle body. Good. So to put it in a nutshell, we are nothing but a bundle of samskaras. Now these samskaras constitute what we call ego. And the ego of man is his personality. These various samskaras that are so much in us, the impressions that are in us, form tendencies in this life, how we are to act, how we behave. These tendencies make us do things even when the intellect steps in between, when discrimination comes and says 'Don't', but you do. Good.

Now these tendencies that govern our lives can be altered. The totality of these tendencies as we said, is the ego and it is the little will. When I said earlier on that although the mind stands between man and God, that very mind can be used to alter the course of these tendencies

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(Side 2. Same Tape. Seems like a different subject)

Ancient Yogis have been worked out to give you complete expellation of air. So within that, there's also beautiful Pranayama included. Now as you would know that in breathing, the most important thing is exhaling rather than inhaling because if you exhale completely then you'd inhale completely too. Good. Now this is so based metrically that you would be expelling total air from your lungs and thereby you'd be getting rid of a lot of carbon dioxide I think it is, a lot of toxins of the body. Fine. Now by getting rid of a lot of toxins of the body, you can experience a nice deep state of relaxation. Right. Not only that, the purpose of the chant is this that after you do about three rounds, perhaps for some that is doing it the first time would have to get used to it, but after doing it about three rounds, you'd find the chant going on almost automatically. How many experienced that? Ah, quite a number. Yes. Now, now that is the purpose. Now this means, this means that when the chant goes on just automatically it means that the big 'I' within yourself is now watching the small 'i' performing. In other words you are standing aside and allowing your mind and body to function on its own. In other words, you can really watch yourself.

Now this practice has very, very deep meaning. If this, through practice of this, if this can be applied to daily life then any experience we go through in life, be it pleasant or unpleasant, we could become observers of it. In other words we are objectifying the experience of daily life. Now as soon as we learn to objectify the experiences of daily life, then we would not feel the sting of any unpleasantness and we would not unduly become elated by anything which is pleasant. The person's mind can be brought to such a sensitivity that the deeper and greater the pleasure you experience, be sure to know the deeper and greater pain you can experience too.

So in the path towards realisation or unfoldment, one establishes within oneself this equilibrium. Remember the other night we spoke of being in the centre of oneself where one experiences this equilibrium and in the equilibrium nothing would affect you and when nothing affects you neither of the opposite affects you, then it would never leave a lasting impression upon one's mind. In other words you are not adding any karmic debts to yourself. It is only the impressions or the samskaras that are so deeply planted within our minds that would naturally have to express itself in some form of effect. Every cause must have its effects.

So to a cause that could lead us to Divine will. That is how the small will, the small 's' in self is led to the big 'S' of the higher self. So, what we have to do is flow with the laws of nature, with the current of nature and not against the current. By flowing with the current of nature, we are flowing with Divine will. Now, our intention is to reach St. Albans this afternoon, to start the next Course. Fine. We are all going to reach St. Albans, Albans, Albans - it doesn't make any difference. Good. We are all going to reach St. Albans this afternoon. Fine. Now it is your freewill, the choice is yours if you want to take a motor car or a jet plane or a donkey cart. That is freewill. That choice of yours is governed by the tendencies that are inherent in you. Now your tendency is to take the donkey cart and you'll miss half the lectures. (Gururaj laughs) Good. Your tendency is to take the donkey cart, but a friend comes along and he says, 'Look, this will take hours and hours, you might reach there next week. Come, take a motor car'. And then you say, 'Wait, this man makes some sense, let's take the motor car'. And you reach on time. This means that the teacher is needed, the guide is needed. Your tendency is to take the donkey cart, but the teacher comes along and says, 'Here's a beautiful motor car, take that for God sake. For your sake'. That is what the teachers do.

So, in order to align our small will with the Divine will or Divinity, we make use of teachers. We make use of the Scriptures and we listen to what the teachers and the Scriptures say. It's no sense going to a doctor when you're not well and he gives you a bottle of medicine, three times a day, one-teaspoon at a time, and you leave the bottle of medicine on

the shelf. It is not going to help. So therefore I always stress the importance of the regularity of these meditational and spiritual practices. Because by that, as the awareness expands and as the heart opens, as the two work hand in hand with each other, we very spontaneously alter our tendencies. We very spontaneously embark on a path, on a course so that these little rivulets very beautifully without impediments flow in the ocean of love. Love is God. God is love.

It is the nature of all for their little wills to join themselves, become one with the great will, with Divinity. It is inherent in everyone, because we too are subject to the force of evolution and the thing that evolution does is take you from stillness back into stillness. You come from home and you have to reach home. But the night might be dark, a lantern might be needed to lighten your path. You see how man's will can become attuned to Divine will, but not by wishful thinking. Not by wishful thinking, that is self-delusion. But by constructive thinking, by having a one pointedness towards the goal and making some effort to reach the goal, that is how the little will gets joined to the Divine will. And when the little rivulet reaches the ocean, what great freedom it feels in the ocean. It is away from the confines of the banks that does not give it its fullest scope of expansion. The waters are only pushed forward but not sideward. The pushing forward of the river to the ocean, there is your evolution. And yet in the path there are so many rocks on the riverbed, so many impediments. But by spiritual practices if the force you have created, generated within yourself is strong enough, all these obstacles are overcome so smoothly so the path to joy becomes joyous. And this requires the understanding of the teachings that are given, the theories and as well as the practice. And then once reaching the boundless ocean, the river no longer exists but is the ocean, becomes the ocean. The lover becomes one with the beloved. For love, the lover and the beloved is one. Good. Okay. That brings us to lunchtime, twelve fifty nine.

I don't know how many of you are coming to the St. Albans and the High Leigh Courses, but those of you that have only come to this Course I could only say, it's been such a great joy to have been with you. What a beautiful communication can take place in these Satsangs when heart flows to heart, when the energies that emanate from us all, become one, become merged, where the guru feels that he is the chela and the chela feels he is the guru. For there is only one heart. There is only one heart. The heart is the core of the human personality and that core is universal in its range. And that is why so many benefits are felt on these Courses. An energy is radiated, an energy is concentrated where so many individual minds, so many individual intellects are tuned to one purpose. And the purpose is to know what the Biblical injunction means, 'Man know Thyself'. And as these energies of love pour and pour and pour, everyone gets bathed and that is what we know or mean by showers of blessings. They just come. They are there. I've said the other day, fresh air is there, open the window. Why be stifled in suffering? Man is not made to suffer. Man is a product of joy and yet he comes in this world crying. Samskaras. Originally he is a product of joy. From joy we come, to joy we

proceed. Man is made of light. And in spite of the glass of the lamp being dirtied sometimes, the true light must still shine through.

So, there is so much hope. There is so much love. There are no problems really. There is no suffering. Yes. We think we suffer. We delude ourselves in thinking that we suffer. It is all a product of thought. And when through meditation you go beyond the level of thought, you would know that there is no suffering. It is all but joy. For if Divinity is omnipresent and Divinity is bliss, where is there place for anything else. You will know and realise soon I hope that this is a play of Maya. This is a dream. So in order to control that dream, in order to overcome the sufferings which that dream might produce and delude your mind in thinking of suffering, dive deep within, for the Kingdom of Heaven is there. Nowhere else. Nowhere else. Nowhere else.

So it's been nice to have been with you on this Course and many of you will be coming to the other Courses, so fine. And even those of you that are not coming to the other Courses, remember I don't leave you, you take me with you home in your hearts. Home is where the heart is. Not in Carlisle or - I don't know the names. (General laughter) Good. So shall we end this Course with a Prayer? Fine.

From the Point of Light within the mind of God
Let Light stream forth into the minds of men
Let Light descend on Earth.

From the point of Love within the heart of God
Let Love stream forth into the hearts of men
May Divinity return to earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the Centre which we call the race of men
Let the plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the plan on Earth.

Namaste. Namaste. Namaste. Namaste.

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within one's individual self but that very same mind is also interconnected with all minds with the universal mind. Good. Now the spiritual self, it is the force, it is the current that is only one and none other and that too permeates everything. So from the very physical level of the minutest particles, sub-atomic particle - science still has a very far way to go, they've not even properly reached sub-atomic particles and yet there is still finer matter, matter which is still, still more finer and finer and finer. And I do not know that if man would ever, we do hopefully wish that they would discover the entire essence because the deeper they go into sub-atomic matter, they still find that there is something still more finer and still more finer and so fine that it becomes imperceptible to the human mind and of course definitely imperceptible by the instruments created by the human mind.

So, what I'm trying to say is that the mind, body and spirit is one continuum, one continuous whole. Now if we can picture to yourself, if we can picture to ourselves a painting, say that panel behind us is of the colour red. On the one end you might have a deeper red and that deeper red becomes a finer and finer and finer red and at the other end you have the finest, faintest red, subtlest red. Fine. So there where the deep red is, we can take that to be the gross perceptible matter. And the finer levels in the middle could be taken, I mean this is to describe it in the form of an analogy and analogies are never, ever complete, they could never be perfect - the middle could be described as the mind which is subtler than the grosser things. And on the other end one could have the subtlest of subtle matter or body. So this means that it is a continuum from the deep red to the finest subtlest red. And that is what life is all about. There is no separation. There is no need to acquire Divinity because it is already acquired by us. It is permeating us and what we are doing is trying to unfold it, so that we could realise the value and the practical value of the Divinity that resides within us.

So all Scriptures throughout the world, be they Judaistic, be they Christian, be they of the Vedic tradition, or from Taoism, Confucianism, all the signs that are represented on the symbol there, they all say, they all say the same thing. For example, Christ would say 'Be ye perfect'. Right. He says that on the Sermon on the Mount. Now, if he knew that the perfection was not in us, he would not say 'Be ye perfect'. The Vedantic philosophies tell you that the Atman, the individual soul and Brahman, the universal soul is the same. There is no difference. And like that, like that we find the same thought portrayed in all theologies of the world. So man must know that essentially he is Divine. And that is something we must start off knowing and realising right away, even if it's just by thought. Because here, there lies great practical value.

Now I've said this before and I will say it again that if you repeat to yourself that 'I am weak, I am weak, I am weak', you will definitely become weaker and weaker. But if you say to yourself 'I am strong, I am strong, I am strong', you are going to become stronger. Here we are using the power of thought, the power of affirmation for example, where we could affirm to ourselves weakness and become weaker and using the same energy and affirm to ourselves strength and we become stronger. This Frenchman, I think it was, Emil Cohey, I think that's how you pronounce his name, he built all his clinics in many countries of the world based on this principle, that 'Day by day in every way, I am getting better and better' and he has produced great results. That is power of affirmation where if we think, and of course your Norman Vincent Peal says the same thing. Napoleon Hill says the same thing and all these psychologists, psychiatrists, pseudo psychologists, para-psychologists, parasite psychologists. (General laughter) There are those too, you know. There are those too, yes, head shrinkers.

Nevertheless, so there is this force, there is this power that can be consciously activated. It takes the same amount of energy to use a negative force and it takes the same amount of energy to use the positive force. It is just a matter of turning one hundred and eighty degrees. Is that what you say? Right about turn. That's all. That's all. It's just that little understanding that we have to gain and life can become better. And that is why we have to be regular in our meditation so that we could gain that integration. We could gain that strength whereby we can make this right about turn and use the same energy. Because be sure to know that in the construction of this universe, not a single ounce of energy can be subtracted from it and not a single ounce of energy can be added to it. Now if that was the case then there would be imperfection. Any addition and subtraction to the totality of creation or the totality of existence would not be what it is, if it was capable of being subtracted from or added from. Now what we do is just use the varied tools that are there, that are inherent in us and bring it out so that it permeates our daily living. And that is the way to real joy, to experience that real bliss where everything that had before assumed such a great force, where everything was so magnified by our minds,

even a little thing you know assumes such huge propensities and today we can look at the same thing and it would look so small because we would be looking at it realistically.

Now the mind has the habit of putting in so much unrealism in that which is real. The mind can magnify and the mind can look at a thing from the other end of the microscope where it looks so small. Good. And the human mind has the tendency, which is created by itself of course, of magnifying that which might not be conducive to our way of living and perhaps minimise - and that is why, we do it every day where someone else's fault seems so great and big to us, while our own fault which might be bigger seems so small to us. Good. Attitude. Now the attitude we have towards ourselves, why can't we have the same attitude towards others and then we can really love our neighbour as ourselves. And there's no person on earth that hasn't got that goodness in them. Everyone has. Even, even the vilest murderer has some good in him. He might even be a highly evolved soul but put in such circumstances where he has to go through that experience. And going through that experience, he is rubbing away those samskaras, the dirt that has accumulated and find purification.

There's one thing whenever we use a rubber of our spiritual practices to rub away the dirt, we must see that the rubber is clean. Or sometimes you have the experience of rubbing on a page and you make the page dirtier because the rubber is not clean. And that happens when we use wrong practices, where it brings to the fore so many of the negativities that should really not be brought to the fore and suffered from or that would cause suffering, but it should be gradually dissolved. Fine.

So, coming back to the point of the practices we did this morning, chanting and the gong meditation, it shows us very practically, with some little practice how we can stand apart and view ourselves and the world and yet be so involved in it. To be in it and not of it, that's the secret and that is surely the thing that leads one to salvation, Nirvana, Moksha, whatever term. Terms don't mean a thing. What really matters is the integration within us, whereby we can express the joy that we experience. Experiencing it and expressing it, that is the aim of life.

Now we can start with questions. Now what we did in England on this last trip of mine there, a few months ago in July, is that we did about four Courses, didn't we, we did about four Courses and everyone was encouraged to write out questions because while sitting here one just gets a thought but writing it down, one would really think more deeply about it. And as you all would know, the answer is always to the level of the question. So whichever question you have and

especially on a deepening Course, we would like to go to the deeper levels of philosophy possible. And of course at the same time, any question is welcome.

Questioner. Guruji, on Thursday you were talking about you were speaking of experiencing Divine love in relationships

Gururaj. Experiencing Divine love in relationships

Questioner. (Cont'd). and as our heart begins to open it seems to be certain people who become focussed for the divine love for us and especially in terms of the love between male and female, why is it a particular person draws out that love in the heart, when the mind would seem to have no reason but the heart (Inaudible)..... this person at this time. And what is it about this particular person that causes the heart to overflow with love?

Gururaj. Very beautiful. Yes. How many times haven't we seen couples you know and to us the woman or the man is so pretty or so handsome, so beautiful, while the spouse is just the reverse of that and the passer-by says 'Oh what did he see in her?' Or the other way round. 'What did she see in him?' And these things we have heard all the time, now what did he see, or what did she see, that is the crux of the question. Good. And this question is very much related to what Sybil, is it - what's the name - that asked about love and marriage - Marlene - so it's very much related to the same thing. Fine.

Now we can look at this from so many different angles. Firstly, if you go to marriage counsellors or people that counsel, they start studying compatibility. Now, the basis of studying the compatibility between two people is normally physical and mental. They try and study how compatible physically they are in every way. And they also try and study how two people, their minds can more or less think in the same way, function perhaps in the same way and if they have similar types of interests. And if they do have similar interests then the minds would naturally be functioning in a similar way. Good. And yet in spite of all this analysis, in spite of all these compatibility charts which are even done by computer nowadays, - the machines must answer us, yes, - in spite of all this, we have found that out of every three marriages, one breaks up. I think the percentage is even

Aide. In California it is one out of every two, fifty percent

Gururaj. One out of every two, fifty percent

Aide. And for those who are under the age of eighteen, no, twenty-one I think it is, for those married under the age of twenty-one, just about one hundred per cent of every marriage.

Gururaj. Cor Blimey. (General laughter) That's an English expression and I don't know what it means but I use it, I use it as an exclamation. In other words to use it, the American counterpart might be, I'm not sure of it, it might be 'Gee Whiz'. (Gururaj laughs). Good. Nevertheless, even in philosophy you don't need to have long faces. We've got to have some fun. Good. Right.

Now in spite of all this compatibility charts which are supposed to be scientifically worked out, we find this high percentage of divorces. Now let us take the East - this happens a lot in the West - now let's take the East where you'd find say one divorce in every ten thousand. Not to say that their way of life is right. Because both are at extremes. The one extreme on this side and the other extreme at the other side. So both are equally wrong. So no one can justify anything. As a matter of fact if the science of the Western world, the technology of the Western world is combined with the spirituality or certain spiritual teachings of the Eastern world, if it is combined and put together it could bring about a nicer world, perhaps less divorces, we don't know. Okay.

Now the Scientists, Statisticians, Psychologists they work on these laws of compatibility which are based entirely upon the present body of the person and the present mind of the person. Good. Now, that is, although those two are not the sole factors, there is a third factor which has also to do with the subtler levels of the mind. And yet the subtler levels of the mind has not been probed into and neither has it been discovered and neither do present knowledge know the workings of the subtler levels of the mind. Good. Now I said the other day that the mind is as vast as the entire universe. The mind contains, the mind contains all the information in the memory box of all what has happened to us. Of course scientists would talk about only going to childbirth and hereditary factors and there is some truth in that, but of course we go still far deeper and further back into previous lifetimes.

Now, in that subtle level of the mind there had been a deep fondness, a deep attachment, a deep love, a deep need. Remember we are not talking of self-realised people who has no need, we are talking of the average man. Now because of this deep need, two people will definitely get together. They could live on the opposite ends of the world, but yet circumstances would make it so that they will definitely get together, somehow or the other, it is such a forceful powerful law. It's such a forceful powerful law, it contains such a strong magnetic attraction that they will definitely get

together. Fine. Now, in getting together, in getting together they are fulfilling the need for getting together. So here is the activation not only of the conscious mind which psychologists talk about or compatibility experts talk about, but here we go to far deeper levels of the mind where that need resides. And this stems back in previous lifetimes because of the closeness.

But in the process of fulfilling this need, something else happens that the two people that get together in this holy bond of matrimony, in the process of fulfilling this need, they are the means for each other to evolve, to unfold. I am staying at the present moment with a beautiful couple, a beautiful family, beautiful husband and wife and in every action and in every flicker of the eyelid, in every smile, in every hug, I see gradually this fulfilment coming to fruition. Now, that in modern terminology could be called an ideal marriage, where the man becomes complementary to the woman and the woman becomes complementary to the man. Now man and woman are built with a different set of characteristics. The man is normally the protector, the provider, the strong-arm type of thing of the house. He wears the pants. One of the meditators told me that, in Capetown, he's a very funny chap, very witty, he says 'I wear the pants in the house, but my wife chooses it'. (General laughter)

Right, so man has these certain characteristics. A woman has a different set of characteristics. She is born with certain different values according to a woman's dharma, a woman's duty in life, where she regards her husband to be her master. Right. Now the woman has characteristics, to a greater measure than man, of patience, of tolerance, of perseverance. Good. Now if she did not have those characteristics, she will not be able to bear children, or rather she could bear children but not bring up children. Now many of you that are mothers will know what a job it is to bring up children. Now if the mother did not have that patience, that forbearance, that perseverance, that tolerance, you could never bring up children. Good. The mother goes through a lot in bringing up the children. Father's, okay, he is earning the bones and beans but the mother has that.

And that is why you find in all spiritual movements, especially ours, that seventy percent are women, thirty percent men, because they have a natural inclination, because of those in-built qualities. And it is only, let me add this, although I might be diverting from the subject, that the upliftment and the evolution of women would be the only thing that could bring about a better generation. Oh yes. It is because it is the mother that implants in the child all that is necessary for the child to live a more better and happier life. Perhaps it might not just be apparent. You know children too when they reach a certain age, adolescence and perhaps a little later, twenty one, twenty two, twenty five, they are still youngsters - I'm young, I'm twenty four, don't tell anyone - has to go through a certain period, okay, has to go through a certain period and

they go through their own little personal difficulties. But from childhood when the mother has implanted that deep love in them, and implanted her personality in the child, the personality of patience, and tolerance, and forbearance and all that, it will manifest in later life in the child. And that is how the generation gaps could be closed and all this nonsense we hear about could be done away with. So the mother, the woman is the most important living being on earth today. They call her God's finest creation. I agree with that. Yes. Good.

So, to come back to the point, the husband and wife are complementary to each other and the compatibility between man and woman just does not stem from the physical body. Sometimes you find man and woman might not be physically compatible and yet a deep love and companionship exists. Right.

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