

So oh dear me, one o'clock. Can't we have lunch?

Gururaj. So we left off with the sentence that man, by the excesses he indulges in, depletes himself of the energies that is required for spiritual unfoldment. According to the question last night that how does one correlate sexual energies with spiritual unfoldment, this too is part of Kundalini Yoga. Now when we talk of sexual energies, we will know as any normal person will tell us that it is the most powerful urge in man. It is through that desire and through that energy that most of the greatest things in the world have been created and the greatest amount of destruction has also taken place, because of the inhibitions or the excesses of sexual energies.

Now nature has endowed man with a very powerful instinct. We said earlier that man has the animal within himself who acts instinctively. The animal is a creature who does not require intellectualising. He has not yet reached the stage in evolution where the intellect is required, but there is an instinct whereby he functions naturally. So the animal most times, perhaps all the time, functions more naturally than does man. Now, we have this instinctive quality in us, but with the admixture of the intellect, we have distorted and misused the instinct within us. Therefore if we can regulate our lives to its total naturalness by spiritual practices then we will become natural beings, natural people. Spiritual Practices has a very stabilising effect. Where there is an excess, it brings it down to normalcy and where there is insufficiency, it raises it to normalcy too. Many people have the misconception that to achieve spiritual unfoldment one has to have total abstinence. Now total abstinence could lead, if man has not practised the first principles of Yama and Niyama, which we discussed in the series on Raja Yoga, if he has not practised that, then total abstinence could be a danger to such a person. It could create all kinds of inhibitions, repressions and it could affect him very much psychologically. It could produce so many physiological, biological and psychosomatic illnesses. Good.

Now with this misconception I have seen and come across people that try and inhibit themselves, restrain themselves, thinking that this very strong powerful urge can be transmuted into what in Sanskrit is called Orjas, the power of light, and thereby find, achieve unfoldment of the spirit. This could hold true for a person that wants to go and spend a few years, perhaps five years, ten years, twenty five years, in a cave where he would go through extreme asceticism and by going through these extreme ascetic practices, he burns up that sexual drive, all that sexual energy. That would be good for such a person and that is perhaps one person of about ten million. We rather prefer to talk about the other nine million, nine, nine, nine, nine.

So, in Kundalini Yoga, starting with the Muladhara Chakra, the orange dot at the bottom, starting with that Chakra, one tries to control that Chakra. Now there is a great difference between controlling and repressing. Control comes from a deep understanding plus various forms of practices, so there is theory and practice involved in control, while repressing something is using a sledgehammer. It is not the fine art of the jeweller, who slowly with a small hammer tinkers, tinkers, tinkers and brings out a beautiful piece of art. Repression is the sledgehammer; it is the hammer perhaps of the blacksmith and not of the goldsmith. You see the difference. Man in ordinary circumstances today should never indulge in these practices if he wants to live a normal, sane, healthy life. And what the world needs today is that normalcy. So in the study of Kundalini Yoga, a lot of stress has been put upon celibacy. But if celibacy or Brahmacharya is properly understood, as we discussed it this morning, it could create no problem, no problem whatsoever. Now we have seen this morning, the myth of the raising of the Kundalini, which according to the theory is lying at the bottom of the Muladhara Chakra in three and a half coils. That we know is pure symbolism. We know that is just pure symbolism. That energy is forever flowing within us, forever flowing throughout the chakric system, or otherwise man cannot live.

Now there are mechanics of Kundalini Yoga which I would not advise anyone to practise. But for the sake of knowledge let me tell you how Kundalini Yoga is practised. We discussed this morning the two nerves, the Ida and the Pingala, the blue and the white that is drawn in a spiral fashion. These two nerves are activated by certain practices of Pranayama, of breath control - that is still not the right translation of pranayama - many Sanskrit words have no English equivalents. Some people call it an extension of breath, but we would rather prefer to know it to be as if to find the vital force. So with breathing in, inhalation and exhalation, a rhythm is produced. When this rhythm is produced, a greater amount of the vital force or prana is absorbed into the system. Now very consciously this prana is directed to the centre, the central nerve, which is known as Shushumna and the idea among Kundalini practitioners is this, is to take that viyu or that vital force and have it shifted up from the Muladhara through the channel of the Shushumna, right up to the Sahasrara, which is described as the thousand petalled lotus. Now this requires, this requires a lot of concentration, deep deep concentration and if not properly done under proper supervision can lead to a lot of imbalance in a person and also to a lot of diseases, because you are playing with an energy of which you have little knowledge. And it is said that half knowledge is dangerous. It could be workable under the guidance of a Master who is with you all the time.

Now while shifting the energies from one Chakra to the other, what happens is this, that all the organs surrounding that particular Chakra is deadened. So the area round the Muladhara Chakra is deadened, the area round the Swadhistan Chakra is deadened, the Manipura, the Anhata, the Visuddha. All those up to there are deadened, and if you feel the body of a person doing that practice of Kundalini Yoga, you will find his body to be ice cold. The only bit of heat

that could be found would be on top of his head, where the Sahasrara Chakra is situated. So in Kundalini Yoga what happens is this that each chakra is taken in turn, one by one. That is the method of the Kundalini practitioners.

So that could also be very imaginary. And that is the myth. What really happens is this, that through concentrating, remember the word concentrating and not meditating, through the force of concentration, one deadens oneself, the entire body, to awaken the cerebrum. Now this, if not properly done, could lead one to self-hypnosis, where you imagine things. And you know yourself in a hypnotic state, a lot of things can be done, where a person under hypnosis could be pricked with a pin and the person would not feel the prick whatsoever. So it has to do and reverts around the mind in the beginning stages, and that is where the danger lies.

Now in the theory of Kundalini Yoga, you have things called Grundhees, which are knots. That is a very loose translation. There are fourteen knots along the path of the Shushumna, the central Nadyo or nerve and all those knots have to be unknotted. I tell you this just for the sake of knowledge. Good. They have to be unknotted. The three major knots are the knots of Brahma called brahmagrundhi, the knot of Vishnu, called vishnurgundhi and shivagrundhi or rudragrundhi, which is another name for that. These knots are the blockages that would prevent the Kundalini Shakti from rising. Now in this technique which these practitioners do they, with the force of thought and concentration, untie these knots. But in untying these knots, there are many many dangers that lurk round the corner, around every corner in these various Chakras.

Our system of meditation is totally different to all this. It is totally different in sense that the man, the meditator is taken at his holistic value. He is taken as a whole person and the entire vibration that emanates from him is used as a means to find the balance and harmony within all the Chakras. So all the Chakras are handled simultaneously and where there is a bit of sluggishness in a particular chakra or a particular centre of the subtle nervous vortex, special attention is given to that. While in Kundalini Yoga, you go from one Chakra to the other. Good.

Now as you proceed along the path in Kundalini Yoga, you are deadening various centres of the body so that the body does not exist any more. Only the mind exists. Now we said this morning, the mind is none else but the subtle body. So the path of Shakti or the energy which is the manifestation of the Shakta, that means the manifestation of Shiva is Shakti. Now that is a great truth because the entire creation, the entire universe is nothing but a manifestation of the Manifestor. Different religions, different theologies use different names, different labels. The Shivites call it Shiva, the Vishnalites call it Vishnu, the Muslims call it Allah, the Christians call it God, whatever, those are just labels, but the

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principle remains the same. So through this practice, one reaches the entirety of the mind which is having control of the entire subtle body and from there proceeding to the spiritual body. So the basic principle behind all the myths is sound but the procedure is very difficult and fraught with dangers.

Now in the composition of the mind, we have four aspects. The first aspect in Sanskrit is called Mahat, which is the finest relative consciousness of being, because being, which is beyond relativity, has to be conceived of as the universal mind, and that is where Icha or will begins. That is why we say, in the Bible, the will of God. Now that is at the finest relative. Now the finest relative has to be brought down to its more grosser self and that bringing down of the universal mind is called Anhata. Now Anhata is the consciousness of being realising itself and experiencing itself as the individual I. So Ahankara, in other words is ego, where the universal self is experienced as the ego self or the individual self. But it does not end there. The ego too has to express itself, the ego too has to manifest itself. And the ego manifests itself in what is termed as Manas. Manas is the desire arising out of the personalised consciousness. Desire arises out of the personalised consciousness which is ego. So at the finest level of manifestation we have Mahat, Mahat grossifies itself more to Anhat the ego and the ego expresses itself through desire.

Now this desire created in the mind, which composes the entire chakric system, as we said this morning, has to be differentiated, and it differentiates itself through the various senses. So these differentiated faculties of consciousness, for the enjoyment of consciousness. So here it means that the personalised ego firstly expresses itself as desire, desire meaning Manas, and Manas in turn differentiates itself, subdivides itself into the senses that we know of, the five senses. And the purpose of the five senses, the purpose of these faculties is for perception and action.

So, man starts in Kundalini Yoga with his five senses, which is the grossest manifestation of the subtlest relative side of himself. So here, the process to reach the subtlety again would be to start with the grosser self and gradually regress to the finer self, to the level of Mahata. So it means you go through the faculty of the senses called Indrias. From there we proceed to Manas, the desire side of ourself, from there to the ego self and from the ego individualised form of consciousness, we reach Mahata, the universal consciousness. So Kundalini Yoga starts off from the lower self of man at the Muladhara chakra and gradually proceeds to his higher and higher self until Shakti, which is termed a Goddess, reaches the God, reaches Shiva. So the component of the individual self is also known as Jiva. So Jiva reaches Shiva. That is the purpose of Kundalini Yoga and these are the mechanics of Kundalini Yoga.

Now in the activation of breath, in the activation of prana, or Pranayama, many things happen. Prana too is subdivided into five different categories. There are five different kinds of prana. Now prana is the vital force and the activating force is also called prana. Prana has the tendency to move upwards while its opposite, Upana moves downwards. And it the contrariness, it is the pulling of two forces in opposite directions that causes all motion, that creates motion, and without the motion man cannot be alive. So thereto the very principle of creating the circuit applies.

Now one day I do wish that modern scientists would corroborate this statement, that the functioning of the brain as we know it is not limited to the brain alone, but the neurons and electricity, and whatever powers there be in the brain, is forever flowing down the spinal cord, and up and down and up and down in a continuous circuit. And that is how all the nerves, the grosser nerves that science knows it today, is spread throughout the body keeping the entire body activated and activation is life. So there is truth in this very symbolic expression, perhaps in these two breaths Prana and Upana are moving in contrary in opposite directions. One moves up and the other moves down, and because of this movement activity takes place and activity is life. So what happens here with this Practice, is that the movement of the upward and the downward motion of prana is being balanced. Two forces, pulling against each other are brought, through sheer mental concentration, into a balance. When this balance is brought about, a heat is generated and the generation of this heat is what pushes up this Kundalini energy right to the brain.

Now I know of people who have tried to push the Kundalini energy to the brain and never received, never reached enlightenment, they reached the asylum. That is the mechanics of Kundalini Yoga. That is how Kundalini Yoga is practised. It has its value; it has its value though it is surrounded by this various mythical terminology. We said this morning that the simplest way to understand it in the way we have to understand it, is that these energy centres, these chakras are nothing else but energy centres where there is a whole conglomeration of the subtle nerves, which in turn feed the grosser nerves which modern Neurologists work upon. Now if there is any imbalance in the subtle nervous system it definitely would reflect on the grosser nervous system. So today's science only goes as far as the grosser nervous system and I do wish that yogic science and modern medical science could combine forces so that man could be treated as a whole person, where a harmony could be brought about within man himself and where he would experience that beautiful tranquillity where turbulence could have no place, for this turbulence which is the mother of all ill.

Now if there are, so far, if there are any questions you would like to ask on what we have spoken so far, I would be glad to answer them and then from there we could proceed further.  
Questioner. We have a couple that have been handed in.

Gururaj. On today's talk. Beautiful. Get out the most interesting ones first.

Questioner. A good suggestion because one of them is mine.

Gururaj. Which one? It really doesn't matter. Every question is interesting,

Questioner. Someone has asked, 'Could you explain what happens on a spiritual level when we make love to different people and is there any danger in this on a karmic level?'

Gururaj. What happens on a spiritual level if we live a – what is that word, an improper life, promiscuous life?

Voice. Profligate

Gururaj. Or profligate, yes profligate's right. Yes, yes. When a person lives a profligate or a, a, a, not a nice life, what happens on the spiritual level? Nothing. Nothing happens on the spiritual level because the spirit, the forever pure, eternal spirit, is untouched by what you do with your body and mind. It forever remains pure, it is untouched. But, what happens to your body and mind, that is the question. Most of the hospitals that treat venereal diseases are peopled with patients that lead this profligate type of life. So you have physical harm. But that is not the greater harm. The greater harm is the mental harm, mental harm in the sense that you are missing out the opportunity, you are throwing away the opportunity, you are discarding your birth-given right to lead your mind into one-pointedness. One-pointedness is totally necessary to find the spirit within man. We said the spirit is unaffected, but we have to realise that spirit and become one with the spirit and if we create impediments by the impressions created in our mind by our wrong actions, we could never reach the spirit. And how much we are losing by not being able to reach the spirit. Little momentary pleasures stop you from finding infinite joy. What a great loss? What a great loss?

Now, through wrong actions there is no person in this world, unless he is a pathological case, there is no person in this world that could condone to himself any form of promiscuity. He cannot, he just cannot, because there is an inner urge for him to find onepointedness in life, one-pointedness in love. There are hundreds and thousands and millions of people that are searching for love. To be able to love and be loved is the greatest gift bestowed upon mankind. And the king comes with all his treasures, puts it at your door and you turn away to the dung heap. And that is why man suffers

and then we blame Divinity, 'Oh, you make me suffer. There is no God. Why should I suffer? If there was a God I shouldn't suffer'. Divinity is a neutral power, the spirit in man is a neutral power. It is like electricity that you could use in the fridge to produce cold or you could put it in the stove to produce heat. It is a neutral force, a neutral power and man's mind, that cunning animal as I always call it, is the one that misuses and abuses this neutral force.

So all forms of profligacy, all forms of promiscuity is a product of the mind, is a product of the mind. There is an inner urge to find the one-pointedness in love, for believe you me, it is for us to find the abstract through the concrete. Through the one person you can love totally and deeply, sincerely, utterly, completely, that you will know the greater love, the higher love, and love is God. So through the husband, the wife or the sweetheart, or the beloved, you can find Divinity. You can find God. And the Divinity that is in the beloved is the same Divinity that is within you and the mind knows this, knows this. It has an inkling of this. It has an inkling towards what we normally call goodness. Yet he practises that which is not good. So what happens here is that a conflict is created in the mind. Forces are pulling in opposite directions. I know this is wrong yet I'm doing it. End result? Conflict in the mind. And when many many conflicts crop up and many many conflicts are put together then you are a very confused person. That is what happens.

So by improper living, we are harming ourselves and putting an obstacle in our path towards great joy, towards great peace. We know – let's take example of a thief. Every time he sees a policeman round the corner he winces, although he might have not stolen anything that day. Yes, yes. If a man was unfaithful to his wife he might come home and be so sweet and loving yet within himself there is an inner sense of guilt, that 'I have done this. I should not have done that'. After all what have I gained by it? I have dissipated my energies. I could have rather pushed it up the Kundalini! (Laughter) It's a good thing to laugh, because we see the stupidity of it. So, conflicts are created within ourselves, within our intellect, within our thinking abilities. And thinking ability is the thing which differentiates us from animal to man. We are human beings because we can think. So, not using the thinking force, the God-given gift in its proper manner, is working against nature and becoming ungodly. And then we pay for it. Oh, definitely! We pay for it. We pay for it by creating conflicts in the mind. We pay for it by creating all kinds of guilts in the mind and every mental hospital will show you, the superintendent will tell you, that seventy percent of people in a mental asylum are people suffering of some kind of guilt.

The consequences we suffer is not only limited to the mental turmoil. That is a great suffering in itself but the mental turmoil is in turn projected outwardly. Anything in the mind, we have seen that the mind is just a subtler aspect of the body. A subtler aspect of the grosser physical body. So whatever the body does, rebounds to the mind, and whatever

the mind is going through, expresses itself through the body. So mental illnesses are produced, physical illnesses are produced. Ah, but further still, a thought is a thing. A thought is tangible. It can be seen by those that have eyes to see. A thought, every thought a person thinks, radiates out of himself. The thought is not limited to inside the head alone. It radiates, it shoots out. And those vibrations of good thoughts or evil thoughts, that shoot out or emanates from oneself, influences the atmosphere. And it is a law of nature that like attracts like. Birds of a feather flock together. So if these negative guilt-ridden thoughts are emanating from you, it can only attract its like. Negativity will attract negativity. And then man says. 'Oh, I'm so unlucky. I'm so unhappy. Everyone does me harm. No one is good to me'. But man does not want to study himself. Why? 'Everyone else is no good, but I am very good'. It is the other way round, really. It is the other way round. It is the other way round.

So therefore if we live our lives in positivity, and not only to do with the sexual promiscuity but in every way, if we live our lives in goodliness, Godliness, having good thoughts in the mind then the mind has to be cultivated, understanding is received. The company of good people, listening to Sages, reading good books, these things does influence the mind in thinking rightly. When we think rightly then we emanate a positive force. When we emanate from within ourselves a positive force, we automatically attract to ourselves positive things. And then we feel lucky. There is no such thing as luck. There is no such thing. It is a completely scientific, logical conclusion of what we are and what we do. So you see the great harm we do ourselves, the great harm we do ourselves by actions which are just very momentary. Now, one wrong action leads to another wrong action. Many people do things, in the area of the question, habitually. Many times they do not want to do things, but because of habit they automatically do things, it forms a pattern. You can't sit at home every evening, to play with the kids, he has to go out. A habit is formed.

I know one young man has come to me, he has a habit of going to the cinema every Wednesday night. He's been doing it for years. And if, some Wednesdays, some circumstance crops up where he can't go to the cinema, he feels sick. You see, you see how we pattern our minds, how we become creatures of habit. And then later on this habit takes hold of us. Once a thing is done wrong, second time it is done, third time, it becomes a habit. And then from habit it can degenerate still furthermore. It becomes a form of escape, escapism. When troubles come to us in daily living, when we want to escape from it and where do we escape from it? Into that of which we have formed a habit. It is the easiest. It is the easiest way to escape. So man instead of becoming more and more responsible, he becomes more and more irresponsible. And then he blames everything else. Spiritual unfoldment, what is it? I've got so many troubles, so many many troubles. Who wants to find realisation, I want to get out of my troubles. Never mind self-realisation, I want to get out of my troubles. Now when he starts really being earnest in wanting to get out of his troubles, there the progress will



begin. He has to be sincere. And the way of course is through Meditation and Spiritual Practices. For one, self-help, a conscious effort in wanting to unpattern that which is patterned or repatterning one's style of life. And when we say life, we mean thought and action, repatterning them in such a way where life becomes more and more smoother. And when life becomes more and more smoother, it becomes more and more encouraging. And the progress becomes faster and faster and faster.

That is how we clean up all these Chakras. All the dross and the dirt, all these vortexes of energies which contain the Samskaras created in past lives and in this life that are so awakened in this life. We clean up the dirt and life becomes smooth and the Shakti reaches Shiva. Yes. See how simple it is. Good. So, if a person has tendencies towards the things mentioned, there's no hope lost. Oh yes, there's no hope lost. As the saying goes, 'There is no saint that did not have a past, and there's no sinner that has not have a future'. We have all been through it, in many ways, in many lifetimes. We have all been through these things. To evolve to a certain stage. How do you know that twenty lifetimes ago I was not a murderer? Yes. Yes. All these experiences man has gone through to reach the stage of enlightenment, from the primal atom through all these various kingdoms, through all the various existences, man finds himself, his true self. That is the goal and purpose of life. You see. So no hope is to be lost. And by consciously applying the principles of self-help we are not contradicting religion but we are conforming to religion. All these injunctions, all these commandments set forth by all these religions, were not set forth in vain. They might have not been explained the way I am explaining things to you, but the truth is there. 'Thou shalt not commit adultery.' 'Thou shalt not steal.' 'Thou shalt not covet.' Yes. 'Love thy neighbour as thyself.' Beautiful, beautiful. Okay. Next. Sorry Gita wants to say something.

Gita. This is just a short point coming out of what you just said, and that was that we're really seeking for that higher unified love through the love in the person that we find. And, that it's our aim. Now if that's the deep motivating urge then at the moment when a person gets into a relationship obviously that's pushing them into the relationship. But after a while they find they've made a mistake. And so we have this problem. And, you know, not everyone has a Guru to guide them and the whole system in the West has broken down, where parents guide, and I wondered if you had any advice because all of us I'm sure in this hall have made many mistakes until we found the one that's helping us.

Gururaj. Very true. Very true. I never give advice! It is the most easiest commodity to give. Very true, that people have made mistakes. Don't get discouraged by that it is human to err. It is human to make mistakes. But what is important is this, how much are we going to learn by our mistakes, or are we going to keep on mistaking all the time. Now study the

word mistake. Take. Take wrongly. You have missed the point. Man has missed the point by mis-taking. He has not taken rightly. Now in this instance that Gita has just quoted, that man is attracted to a woman and, because of that mutual attraction, they get married perhaps, and they find that they have made a mistake. Now why did they mis-take or wrongly take in the first place? Because of the confusion in the mind. It is because of a preconception, an idealisation of what the man or woman wants. There is such a thing called infatuation. What is infatuation? Infatuation is an attraction, not of the object but a projection of one's own idea of the object. Is that not clear? Yes. It is a projection of one's own idea and that projection is thrown forth like a projector onto a screen.

So, then you miss knowing the real person. What you are seeing is your own idea. Tom is not seeing Mary, Tom is seeing the reflection of his own mind, his own idea. Now for a while this is fine. His idea will persist, in seeing his own projection. But the time comes when the light of the projection starts fading away. And one morning he'll wake up and see Mary as Mary herself. One morning he will wake up and see Mary as Mary herself. And of course the other way round as well, the masculine means the feminine and the feminine means the masculine. That's what the legal documents say. Fine. That's what the legal documents say when they say, 'he'. They also put in a clause that he also means she and 'she' also means 'he'. The thing is this that we must never allow the mistake to reach legal documents. (Laughter). Good.

So now Tom wakes up one morning and sees Mary as Mary really is, so he is not seeing his own idea any more but he is seeing Mary. And he does, he realises that this is not what I had seen before when we walked down the aisle. I am seeing something different. I have made a mistake. It is a good thing that he says that 'I have made a mistake'. Many of them say that Mary is a mistake. (Laughter). So the man that says that 'I have made a mistake' is to a certain extent honest. Now, I have made a mistake in marrying Mary. Now having made this mistake, what must I do? That should be the second question. And what his mind will answer to him is, go to the divorce court. That is the conclusion that comes about by the workings of the mind. But now if he is, if he can, through his Spiritual Practices, dive deep within himself then he will not see Mary as the mistake or the mistake he has made, but he will see Mary in a totally different light which has nothing to do with Mary and nothing to do with his own idea of Mary. Then because of the refinement of mind produced through diving deep within he will see into the depths of Mary. For there is no man or woman on this earth that has not some fault, and there is no man or woman on earth that does not have some good. There's a little poem about that but I can't remember it. None of us are so bad, not to be good.... you know that? Fine. Good.

Now the refined man, the refined will see the inner self of Mary and the inner self of every human being is absolutely beautiful. Beautiful beyond words. It is all the turbulence and all the mistakes, so-called mistakes, is just because of surface values. Surface values. That is where the waves are turbulent, but deep down in the ocean there is quietude. So here a so-called adversity can be turned into an opportunity, for every knock we receive in life is a blessing. It must make us turn inward to our finer selves, deeper selves and evaluate things as they really are. Now that does not mean Mary is blameless. That does not mean Mary is blameless or she is faultless. She might have a million faults. She might be nagging him from morning until night. Or he might be doing things that makes Mary unhappy too. Good. Now there are circumstances where there is pathology involved. Where the man just cannot see deeper, where Tom cannot see deeper into Mary, and Mary just can't see deeper into Tom at their real value of each other. Then that is a case, a pathological case. It is pathetic. And these cases, and these cases end up in divorce courts. Why? Because man refuses to understand himself. When he understands himself then he will understand the others.

And at the finest level of course there is no Tom and Mary, there is no 'You and Me'. It is 'Us'. I always call a marriage a three-legged run. Before marriage there are four legs. Mary has two and Tom has two. But in conjoining, in that union, three legs remain. The two fuse into each other. We are talking of the ideal marriage. And, one marries not for an ideal, but to make the marriage ideal. If you study other cultures where marriages are arranged by parents, the marriages are arranged by parents and yet in those cultures it's not love before marriage, it's first marriage and then love. And yet the thing is this, that you do not find one divorce in a thousand. One divorce in ten thousand. Why? Let us look at that. While in other cultures where there is first romance, romance. Imagination that's romance. Yes, yes. Because it is based on imagination. Every part, if you examine romance at its finest value you will find it is more imagination than the actual thing. Yes.

So in those cultures where there is this first love and even trial marriages and things like that, dear me, one out of every three marriages fail. And yet they have had trial marriages, all the romantic ideals and romances and yet they fail, yet they fail. The quality that is missing is acceptance. My wife could be lame or blind or deaf, but if I can accept her then I can love her. That is the attitude. That is why in some cultures, it is because of the idea of acceptance, that those marriages and those relationships survive. That is why they survive.

We do not want to accept, but we want to be accepted. That is the difference. I don't want to accept, but I must be accepted. See how unfair it is? We are not being unfair to our society, but more so we are being unfair to ourselves. And that is why you have so much permissiveness everywhere in the world today. That is why there is this vast generation

gap in the world today. That is why all these cold wars, and hot wars and all kind of wars are taking place. And the greatest war is that war within oneself. So if a boy meets a girl and says, I fell in love with a girl, I am not prepared to believe that. I am not prepared to believe that. You don't fall in love, you get elevated in love. Love is a thing that has to grow. First there is this mutual attraction. Boy likes girl, girl likes boy. They like each other's faces. Then, with a little more friendship, they like the way each other think. Fine, and that is called compatibility on the mind and body level perhaps. Okay. But the greatest compatibility comes when understanding develops between the two and one of the constituents of understanding is acceptance. With acceptance, acceptance is such a force.

Acceptance has a very big family. One of the brothers of acceptance is tolerance, the other sister's called patience. You name them, all those things, starting from acceptance. And when that begins, when that understanding begins, then love starts growing. For love is none other than understanding. And how can man understand another if he does not understand himself. That is why, that is why throughout the world we have our movement now. And month by month, I am here today and there tomorrow, and there tomorrow. It is because of this deep hurt. What right have I to be happy when my brethren are not? Yes.

And the main idea of our movement is to help man understand himself, to understand himself. And that one does by diving deeper into oneself. And to draw forth from that storehouse of energy that could activate every cell of the brain and everything of the entire system of Kundalini. And in its own activation that energy or Shakti rises and enlivens man to the glory of life. And so life is beautiful, joyful, fine, excellent, nice. Okay.

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