

Gururaj. Greeting each other this way with hands up - it actually means that 'With thought word and deed, I salute the Divinity in you'.

Questioner. Is there any way which we can consciously channel our mental energies towards helping animals in distress, or would our time and energy be better spent directed towards other people?

Gururaj. Is there any conscious way in which we could direct our mental energies in helping animals or the time be better spent in helping other human beings? What is an animal? And what is a human being? Is a human being not also an animal? The difference is not in kind, but in degree, that the animal is at a lower stage of evolution, while the human being is at a higher stage of evolution. Good. But essentially they are one. And the Divinity that makes an animal live is the same Divinity that makes a human being live. How shall we discriminate the distress of a human being and of an animal? Good. In any given circumstance does the human being suffer more, and in the same circumstance, does the animal suffer the same suffering? Should we choose, if we had a choice, between a human being suffering and an animal suffering? Who should we help first? If we had the conscious ability, whom should we help first?

Now it would be very, very logical to be able to help the human being first, because the human being having a higher state of consciousness, might be more useful to the world. The animal being of a lower state of consciousness might be of less use. Now this is what logic tells us, but don't we find in practice that a beast of burden sometimes and most times is of greater use?

Many human, many human beings use their energies and their powers destructively, so in such a circumstance can we discriminate if this human being is constructive or destructive? When we have the conscious ability to help and channel our energies, when we develop that power then we will not discriminate between the animal and the human, because having developed that conscious power, having developed the ability to channel the energy, you don't need to separate channellings. It is one channelling and in that one channelling, the human and the animal both are helped. Good.

When we develop the conscious ability to help and send forth those healing energies then those healing energies don't become depleted, so they are never depleted. The conscious ability to help opens within us a channel, whereby the energy keeps on flowing and flowing and flowing. If we study the life of St Francis, we would find that if he were kind to the animals, he was just as kind to humans. There was no discrimination in his heart whatsoever. And this we find

amongst all great men, where to the great man, the evolved man, every human is the same because he does not look at the form or the use of the person.

Keith. Can we microphone, Guruji

Gururaj. No wonder I wasn't getting the feel of it. Quite logical. Is it better now? (Laughter) Beautiful isn't it? Even the machine can assume mastery over a man and yet the machine was created by man. That happens to us all the time really. Like a spider or a silk worm spinning, spinning, spinning, and gets caught in its own silk and it can't extricate itself. Good.

So the evolved man finds no discrimination between the animal or a man and when he has developed the healing ability, or has opened up the channel in him, through healing powers flow, then they flow equally because as I said before the difference is not in kind but in degree. Who can say that Divinity resides less in an animal and more in a man? No one can say that. It is equal everywhere. So the man with healing ability will never discriminate and if he is confronted with a situation who to help, he will help both. Because with that conscious ability to heal, he will also have the means how to help both, yes, and that invariably happens. Because if a man is kind to man and unkind to animal, then he is not a kind man. He is some kind of a man. Yes, yes. So the whole idea is to develop that ability, to develop that healing ability, or if not the healing ability through the practice of Meditation or whatever other Spiritual Practice is to develop that kindness. And that very kindness if it is sincere, becomes a healing in itself.

If you are sincerely kind to someone, if you sincerely love someone then the reaction to you would be likewise. Everyone wants to be loved. But the best way to achieve that is to become loving. And when we become loving, we automatically become loveable. That is the secret. So a person does not create two channels within himself or two different sets of consciousnesses, one for the animal and one for the man. There is only one Consciousness and the very thought directed as a healing force will heal simultaneously, will help simultaneously the animal and the man, always, always, always.

Questioner. If we always try to think positive thoughts and to see the good in all things, is there a danger that we might become impractical and unrealistic and unable to understand the suffering of others, and so unable to respond in sympathetic and helpful ways to their problems?

Gururaj. If you are always kind to others?

Questioner. Always try to think positive thoughts and see the good in everything?

Gururaj. Good. Now when you always think positive thoughts - now, let's define the word always. Always means all the time and in every way, always, in every way and all the time. When we truly realise the meaning of always, then positivity can always assume a greater force. Positive thoughts have never destroyed anyone. Positive thoughts have always helped one. Positive thoughts can never lead one to negativity or impracticality. If you love, you love. But the kind of love that we know of, is not the kind of love I am speaking about. The kind of love is a love motivated and, there the self, the little self is involved and we think we are loving. Love is such a great force that it could make the most impractical thing practical. Love is such a great force that could make the most impossible thing possible. So where is the impracticality of love or positive thought, when it is a living force? It is such a living force in its flow. It sweeps away, it floods away all the dirt. Good.

Now, thereto discrimination is required. Positive thinking does not mean unreasonable thinking. Positive thinking does not mean unreasonable thinking. A person can think unreasonably and think that he is positive. Such a man has to examine himself because, unreasonableness comes from motives. There would be motives that would produce unreasonableness, while proper reasonable positiveness, empowered by love, goes beyond the kind of reasoning that we are used to. Now, when thinking positively, it does not mean that you think of God all the time or someone sitting somewhere else, instead of here. It does not. It does not mean that you would study Philosophy and Norman Vincent Peel, all the time, while your wife and children are going hungry. That is not positive thinking. Positive thinking would be, to find that Divinity within your wife and children and see that they are well cared for. That would be positive and that would be practical.

So the kind of positive thinking that could produce impracticality is not positive thinking at all. It is a misconception of what should be positive. It is actually negative. I have seen, I have seen a person sitting down night and day studying Scriptures and yet there is so much suffering in his home which he could go to work and alleviate the suffering. And when I asked him, 'Why do you allow this? Put your Scriptures aside.' He said, 'I cannot get the job' - justifications excuses excuses, - 'I cannot get the kind of job I like'. So I tell him, 'If you can get in the world everything you like, then this world will not be a world'. You can get everything you like, if you develop yourself to a stage to be able to demand it. Deserve first, then demand. And then everything you like will come running to you. You don't need to desire it even. All your

needs are provided for. You'll have control of nature and the whole of the nature supports you. If you have the control of nature, - the people that go around saying, 'Teach this and teach that and teach that and nature supports'. Nature does not support that way. That is not positive thinking.

You know there is a lovely little story. A fellow was sitting, lying down in the hot weather in India, lying down under a 'Bare' tree. Now 'Bare' is a fruit like a plum. Fine. He was lying under there and with his eyes closed, resting, and he thought in his mind 'I wish I had a nice plum to eat'. At that moment he opened his eyes and right there within the field, the range of his sight, there was a beautiful luscious plum. Then he thought, 'Oh, must I get up to get that. Why can't it fall down onto my lips?' You call that positive thinking? Now it could be made positive. That very negative thought can be made positive, but has that man, has that man developed the power to control those forces whereby even that plum would willingly dance down, float down onto his lips. These things are possible. But instead of positive thinking, we indulge in wishful thinking. That is the difference.

'I wish my friend would be good'. That is not positive thinking. What am I doing to make my friend good? That would lead to positive thought, where I am actually doing something about it. My friend's children are going hungry, right, so I sit at home, tons of food, loads of bread and butter and everything, and I say, 'Oh, I wish my friend's children won't be hungry'. Is that positive thinking? Why not pick up a few loaves of bread and take it to the friend. That would be positive action and it is positive action that could engender positive thinking. Good. So positive thinking is never impractical. Practicality, the word itself, denotes action to be practical. So action is required. When the mind cannot think positively, then perform a positive action and you'll force the mind to think positively. If negative thoughts are going through the mind, it would be hard to change them, because the negative thought will give birth to another negative thought, so immediately there and then do some action.

I had a business associate during business days, who had a lovely notice in his office for his staff and that notice said that, 'To feel enthusiastic, be enthusiastic'. Yes and it works.

You know a young Doctor, qualified, he qualified as a Doctor. He opened up a surgery, he opened up a surgery and being unknown, he never had patients, so he used to waste his time in his office. Now and then somebody would drift in, and he couldn't make a living. He came to see me. I was a businessman then, not the life I am living now. Good. He came to me and said, 'You run so many businesses and this, that, can you give me any idea how to get patients, how to develop my practice?' So I said, 'That's very simple, very simple. I say, now from tomorrow when you go to your office,

right, don't walk to your door, run to your door. Don't close your door, slam your door. And do that as many times as you like, up and down the corridor, up and down the lift. Yes, yes, act busy. What's the sense of use sitting in your surgery, (Laughter) what is the sense of you sitting in your office twiddling your thumbs?' Good. Act busy. Slam the office door, run out and run up and down and have your case in hand. Yeah.

Now that corridor had about twenty other offices, twenty other offices. Right, so people used to hear this racket. Yes, people use to hear this and everyone there on that floor started thinking, 'What a busy Doctor'. Good. And funny enough people always like to go to a busy place. And so the whole floor, whenever they had any health problems, they use to pop into his surgery. And he started getting more and more patients. Now one floor speaks to the other floor, so practically got a lot of patients from his own building, a fifteen story building. Because he started acting busy and he became busy. By acting busy, another thing happened is that he is conditioning his mind towards prosperity. He is conditioning his mind towards prosperity. Good, and that is how his practice increased and a good Doctor, a brilliant boy, very brilliant. And so from word of mouth, he became a very very busy Doctor. Good.

When he started getting a bit busier, I say, I tell you what you do now. He came to see me again to thank me. He always came to thank empty handed. And those days, I was a businessman and I had to tell him that since the Phoenicians had invented money there is only one way to thank. Yes, that was a life of its own. I said now you can get motor cars on a lease basis, right, you don't need the cash to buy a car. I don't know how it works in this country but in South Africa, we have a system where you lease a car. So he bought himself a beautiful car and he used to visit his patients and he used to turn up in this lovely car. So the patients start thinking that here is a busy Doctor and if he is a busy Doctor, he must be a good Doctor. And being a good Doctor and a busy Doctor is a prosperous person. There is proof. Meanwhile the car is rented. So it went on and one day, one day my little son wasn't well, so I had someone pick up the phone to ask him to come home to see to the boy. Right and the reply was this, that 'I am so busy that I can only come tonight late'. I gave him the advice on how to become busy and then he was to busy for me. Human nature.

Nevertheless positivity, positive action can always lead and will always lead one to practicality, always. If positive thoughts don't occur in the mind, do something positive and you will tune your mind to positive thoughts. They work together. One encourages the other and the other encourages the other. They work in a cycle. Okay. Good. Fine. Next.

Questioner. Can we take teachings from various Masters such as Bhagwan Rajneesh?

Gururaj. Bhagwan Rajneesh. Obviously referring to Bhagwan Rajneesh. Yes, oh yes, yes, take the teachings of anyone, take the teachings of any creature. How much don't we learn from anything around us and anything that teaches us something positive is a Guru to us? Don't we learn from the little ants that crawl? Don't we learn from the firefly? Don't we learn from beasts of burden that plod for the sake of plodding, don't we learn? Everything if looked at properly in its proper prospective, we learn from it. Everything is a teacher. Everything in life is a Guru. It depends upon us, what we can grasp and what we can't grasp? So whoever teaches anything and if it is conducive to your temperament, by all means do that. But be like the proverbial swan. In India there's a legend where you have a Hansa. Now a Hansa means swan. This legendary bird has the ability that if water and milk is mixed and given to the bird, it has the ability to drink up the milk up only and leave the water behind. It's a legend, a fable but it has a meaning.

Now we too must be like that. We too must be like that, is to try and get the good out of everything, every teacher, from every religion. We find good, those things that are not conducive to us, for the moment we don't condemn it. We don't discard it but we put it aside for the moment. We might not perhaps be ready for it, or perhaps we might have passed that standard. When we are in standard six, passing from standard five, we do not discard the lessons of standard five. We progress from there and accept that that I don't need those lessons of standard five any more because now I have passed it, I am in standard six but standard five was useful. So from every teacher, from Bhagwan Rajneesh to everyone, whoever you wish, try and find the truth. Take, take the good according to your understanding. And if a person practises meditation more and more, becomes more and more established, he will very spontaneously become like that proverbial swan, very spontaneously, very automatically and he will just take good and good and good unto himself, and become more and more positive to himself.

So do not condemn any teacher. Do not. You might disagree with the teaching but do not condemn it. All those teachings that were given with good intention, might be useful for some. If you have the sun at your command, you do not condemn the little lamp because if the sun can give light to the whole world, the little lamp can give light to a tiny room, and there are a lot of tiny rooms, a lot of tiny rooms in this world that might just need that for the moment. So whichever teachings are conducive to you, whichever teachings by which you could benefit, take them. Whatever I tell you, please, please, please discard the things that does not make sense to you. Discard them but do not condemn them. For one day, you might, these very words might assume a deeper significance to you. And this I have found, this I've found where people have listened to tapes, some talks of mine a few years ago and they tell me that when we listen to them again today, they mean something different to us. Right, and that you find with all teachers. You read the Bible when you were

eighteen years old, now you read the Bible at the age of thirty eight, it would assume, it would have a different meaning, a greater depth. Right. You read the Gita, the same thing, the same thing, the same thing always happens.

So, to find the real worth of the teaching is not necessarily the teaching itself but how we can grasp it, how we can apply it practically and how with our greater awareness through Meditation, what a greater beauty we can find in it. Take poetry for example. A poem today might not make much sense to you. You might not like it. Ten years hence, that poem would become very beautiful. The poem has not changed but we have changed our perception. The depth, that has changed. So we do not condemn anyone. We don't discard anything. The things we can't understand, we put aside, or things we have gone past, we leave it for someone else might want to trod, tread the same path. We do not destroy the path. Why burn the bridge? Some other wayfarer might want to use it. Okay.

Questioner. We are all seeking truth of some aspects, where do we draw the line between seeking for individual things and applying things which may not be correct at that time, and how do we tell, I mean because I can't tell what's right at that particular time? So if we maybe find something else which is, which we feel is a truth, how do we tell whether we should apply it to our lives or not?

Gururaj. Good. The greatest criterion is you yourself and if you are not able to discriminate between the values of truth. Everything in this universe is true. We progress from a lower truth to a higher truth. Fine. Now if we lack the power of discrimination between one set of circumstances to another set of circumstances then we go to someone who knows about it. If you are not feeling well, you might not be qualified to diagnose your own disease, you go to a doctor. If you can't repair the leaking tap, you go to a plumber. So in every aspect of life you will, if your search is sincere, then for every aspect of life you will find the lighthouse, the beacon that will show you the way.

If you are a sincere seeker after truth, the forest will not remain dark but some lantern will appear. When the Chela is ready the Master appears, always, always. But, but without the readiness, if we cry, 'Why hasn't the Master come?' that makes no sense. That is not seeking, that is not sincerity. There is an answer to everything. Seek and thou shalt find. **THOUGH SHALT!** Yes, you will find. Knock and the door shall be opened. There is no nonsense about that. It is true, yes.

But are we really knocking or playing the fool? Are we? Are we really seeking? So the best judge is to ask our selves what is my search? What motivates my search? What am I seeking for? And once we try to define, according to

our own measure, what we are seeking, what we are searching for, and if the search is sincere then all doors will be opened to you. Yes, it's forever there. It is us, us, us, all the time that is at fault. Never that which is sought for. Truth is never at fault. It is there. It is there and now, everywhere. I don't see any untruth anywhere. I don't see man or woman here. None. I see God, God, God. God, God! Where is untruth? It is the angle of vision and if we look at the very relative mundane senseless angle, then I say 'Oh, there is a woman at the back there, her nose is crooked. I don't like her'. 'There's a man over there, he has got no hair, I don't like him'. Or 'The other one's got glasses or the other one has got a green shirt. I don't like that.'

I am judging. I am judging. Must thou sittest as a judge? Are you qualified to judge? Should we judge? When I look at things from my angle, then I can find a million faults. I find a million faults because, being imperfect, I can only see imperfection. But the more perfect I become, my view will become more perfect. When the subject becomes purer than the object to in his vision becomes purer, because where is there any living creature that is devoid of divinity? As we refine ourselves through meditational and spiritual practices, the deeper our perception, the greater our awareness, the greater expansion. And the expansion, the range of that expansion is so vast, that the whole universe could be embraced by these two very hands, yes. Yes. So the fault is ours, ours. And when man admits that, then he will progress to find. When man admits that he will start climbing the ladder to perfection, and when he has reached the peak of the ladder, when he has reached the height, he sees the whole universe, a panoramic view, that is not composed of little particles - you and you and you and me - but the panoramic view is one view. And that one view is the Divine view. It is the individuality that must be lost and when we lose our individualities into universality, then universality becomes the individual. And that is how Christ could say, 'I and my Father are one'. Yes, yes. That is the secret; that is the key. Okay. Oh, this is going to be very profound, it's Ivor.

Ivor. Gururaj, as human beings, how may we correctly understand our position and status in the universal order?

Gururaj. As human beings how can we

Ivor. How can we, how may we correctly understand our position and status in the universal order?

Gururaj. Yes! No, this is a psychological pause. (Laughter)

How can we evaluate our status in the universal order? When we ask that question, we are differentiating between the human being and the universe. Good. Now this differentiation is valid only in the relative sense, and everything and anything does not need any standing in any order in relativity. When we compare the individual with the universal then the question becomes a non-question. How can one compare the Relative with the Absolute? Comparison must cease. And when comparison ceases, a merging begins, when comparison ceases, a merging takes place. Fine. But in the relative world, one can regard oneself as part of the universe. Now, if you did not exist, or even an atom did not exist, the universe cannot exist either, because the composition of the universe is contained within the atom. When scientists analyse the atom, they find that the universe is based upon the same structure as that minute atom. And, because of that, because of that the whole universe could be reduced into that atom, that atom can assume the proportions of the whole universe. That is why some Scriptures say that Divinity is small as the smallest atom and large as the largest universe.

But in relative life, in relative life let us forget where we stand in the universal order. Let us forget what is beyond. Let us forget how many planets there are in this galaxy. Let us forget how many galaxies compose this universe. My universe, my galaxy is composed of you, you, you and you. In what order do I stand to you? That is the practical value of life. Theory is fine, beautiful, but too much theory can lead one just to mental gymnastics. And mental gymnastics cannot get anyone anywhere, one place, yes, the asylum.

Everything has its value. But the deepest philosophy, as I've said over and over again, is how to bring the profoundest philosophy, how to bring the relationship of the individual to the universe, into its day to day practical value. We are here gathered together. Why are we here? Have you asked yourself that question? We are here, gathered together on these various Courses, to become better human beings. That is why we are here. And to become a better human being, one naturally takes his immediate environment into consideration and not planet XYZ, a million billion light miles away. Good.

How can we be of service to all the luminaries, all the planets around us? Those are the ways and means of practicality that is bringing order into chaos. Is this whole universe not in a state of flux all the time? All the time the universe is pulsating in a state of flux. Millions of explosions are occurring in the universe. Galaxies are being destroyed daily. Daily galaxies are being destroyed. Explosions are occurring, where things are changed, transformed from one form to the other. If we will worry about those explosions, we must care more, I think, about the explosions around us.

And those explosions are easily cared for when we can relate ourselves better to the environment and be helpful to the environment. That is the only way of serving. Service is the way to bring peace in the chaos.

So that would be the best way to relate ourselves with the outer universe, by relating to that which is closest to us. And, as we relate ourselves to that which is closest to us, we automatically relate ourselves and find our standing place in the universe. Is it not, is it not the unit that composes the entire society? And when the units better themselves, society betters itself. My duty is to my brother. And who is my brother? Everyone is my brother. Yes. And I start with those that are nearest to me until, starting there, I reach the furthest reaches of the universe, and man has that capacity. As I've said before, his awareness is not limited to his immediate surroundings, but his awareness is as wide as the entire universe. He is an integral part of the universe, but he starts from where he is, he starts with his neighbour. And the rest will look after itself. Okay.

Questioner. (Inaudible)

Gururaj. Yes, true, true, true. When man betters himself, he betters humanity. Good. There is so much suffering in the world today that sometimes I wish that I could wave a hand and take all suffering away. But that could not be done. That would be against the laws of all nature. That would be against the laws of God, because Divinity wants man to evolve himself. Divinity wants man to find his own salvation and not another to find it for him. All of us are just guides to lead one to that end. So, self-help begins with oneself. And that self-help extends to one's neighbours, and by extending to one's neighbours, like a pebble in a pond, the ripples extend, extend, and extend to the entire length and breadth of the pond. That's how we begin. Next.

Amrit. (Inaudible)

Gururaj. Is Norman not here? Oh,

Manhur. What is the sin against the Holy Spirit?

Gururaj. What is the sin against the Holy Spirit? This question can be answered in so many different angles. From what angle would you like it answered, Manhur?

Manhur. I was thinking from the point of trying to explain that every adversity will be forgiven except the sin against the Holy Spirit. What was related there (Inaudible)

Gururaj. Oh that's very simple if you are talking from that angle. I was thinking a deep philosophical angle.

Manhur. ... at this point..... (Inaudible)

Gururaj. Oh good, well we're going to answer that just now. Oh good, thank you.

Now I was thinking in very deep philosophical metaphysical terms, where I would have to define, where I would have to define what sin is, and what the Holy Spirit is and the interconnection between sin and the Holy Spirit, and what constitutes, and what constitutes sin, and what, yah. But the answer to your question from a theological point of view would be this, that anything you do which is not in accordance with the Holy Spirit, can be regarded to be a sin. Just simple as that. Yes. Anything we do not in accordance, or contrary to the Holy Spirit, is a sin. Good. Do you want the other points as well? Sure, why not. Good.

Sin - now this might be philosophical and not entirely theological, as we know it. Good. Firstly from the relative point of view, there could be sin. Right. Now sin is something that disrupts the stability of society. Good. When we perform an action that disrupts stability of any sort whatsoever, can be called a sin. When stability is disrupted, it could have far reaching effects, fine, far reaching effects that could rebound. Why do I suffer for sin? It is not only because I've committed the act of anti-stability, but that I suffer more because of the rebound. Committing something that is not in accordance with the laws of nature, like bouncing a ball against the wall, it bounces back. It boomerangs. So the suffering for sin is not the committing of it, but the rebound, the effect that it will create.

If the Holy Spirit be holy and pure, it is beyond the touching of sin. Sin is profane while the Holy Spirit is profound. And that profundity is beyond all profanity. Profanity or anything wrong could never touch that purity. So what could it touch? It only touches that which we live in. It only touches the workings of relativity. Now relativity is governed by certain laws. The water flows down a hill. The sun rises in the east. There are so many natural laws which govern the relative world. Good. And anything we do contrary to the functioning of the relative world is sin. Now sin could assume so many proportions. All the 'Thou Shalt Nots' of the Bible are sins because they interfere with the smooth running of a social structure.

'Thou shalt not commit adultery'. Good. It is a sin because you are disrupting someone's life. Some home could be happy, and you are alienating the affection of a person because you might possess that little extra spark. Good. Now, when that is done, when such an act is committed, there is a rebound, there is a rebound. The vibrations that have been set up by disrupting a home, rebounds on you and you cannot escape that boomerang. It knocks you hard in some way or another. Fine. So that is why all sinful actions are punished. Who is the punisher? We punish ourselves. We pay for our own actions. We are the judges of ourselves. Theology would say that there is a man with a book who writes down debit and credit, good, and when you enter the gates, 'Ah, this way boy'. Theology would say that. But, there are certain philosophies that say that whatever you sow, you will reap. You have sown and you reap. Nobody forces you to sow but because you have sown, you are bound to reap. You sit on judgement upon yourself. You are your judge. Divinity is beyond judging because sin cannot touch the Holy Spirit. The Holy Spirit is beyond the ordinary workings of the relative world. Although Divinity is the power, the force, the light that illumines all, Divinity is the light that reflects through the mirror. But we are the ones that dirty the mirror or clean the mirror. We do these things ourselves and therefore we have been given what is called a free will. And how we exercise that free will determines whether we sin or do not sin, while Divinity, being so pure, is beyond the workings of the relative. It is untouched. Like the Gita would say, 'Water cannot wet it, fire cannot burn it, the arrow cannot kill it'. Indestructible.

So the conception of sin is a relative conception and that conception is good in order to keep relativity functioning orderly. If everyone goes about doing whatever he just wants to do, so much chaos, which will produce more suffering. 'Thou shalt not steal'. When you steal, what are you stealing? In that very act of theft, how much harm are you not creating to the other person? I have seen a woman crying in the street where her bag was snatched and her whole month's wages was gone. She had to pay her bills, her rent, her lights. What great suffering was inflicted upon that woman whose bag was snatched? That very suffering of that woman, the very vibrations created by that suffering, rebounds on the bag snatcher and his life becomes miserable.

So therefore, therefore to find happiness, to find happiness, we avoid acts which would rebound on us negatively, and therefore we try to perform acts which also rebound on us but positively. I always say and Amrit always quotes me all the time that if we give ten, then a hundred gets returned. One good act rebounds tenfold. One bad act too rebounds tenfold, always. So therefore we are careful not to swim against the current and make trouble for ourselves. We swim with the current. With the current means we swim with the laws of nature. Good. In everything we see that. We walk on our feet because our feet are made to walk on. Why don't we walk on our hands? Within us resides Divinity and if that

Divinity is exposed or unfolded to our minds and our bodies then only can love and compassion come through. But we do it the other way around. We walk on the hands instead of the way we should really be walking, on the feet. And that is the purpose of our meditational practices. It is for us to walk the right way, the right path. Good. When a man stands on his head, the whole world seems upside down to him. Yes. There's nothing wrong with this world really. It is we. Just one eighty, hundred and eighty degree turn, that's all we need. And meditational practices help us to do that. How much time have we got, Amrit?

Amrit. in five or ten minutes we have to be leaving for

Gururaj. Can we carry on with this till eleven? Oh no.

Amrit. (Inaudible)

Gururaj. So let us finish the question.

So sin does not touch Divinity. Sin does not touch Divinity, sin only touches us. But, Divinity can touch sin. The arms of Divinity are so long that can touch sin and transform sin into sinlessness, if only we give it a chance, that's all. If only we open ourselves, the Divinity floods our lives, and makes us think straight, see straight, do right, and we become sinless. When we have that, we become masters of our actions. And everything flows to us beautifully, at first with effort and then very spontaneously where every footstep of yours you take, becomes holy ground. And that is why we worship the ground that holy men walk on. So these things are very significant, very significant. Okay. We can still go into this deeper some other time. Fine.

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