
Questioner. I am asking this question because it has arisen quite a bit recently in teaching. I wondered if you could outline and comment on the possible benefits and or dangers of certain practices such as the one's I've given as an example, Astrology, Tarot Cards,

Gururaj. Truth process

Questioner. (Cont'd). (Inaudible)

Gururaj. I want to go into the aspects of various practices very deeply but if you would forgive me, I don't think for the first night we should go into those details. I want to speak to some people, there have been many kinds of practices practised etc etc and after due consultations, today is a very big night for me, normally, - I'm sorry, thank you - normally Good Friday, Saturday, Sunday and Monday are four days that I go into total silence and fasting. But seeing the Course was arranged on these dates, I am under obligation to fulfil my duties. So I would like to go into this question particularly after Monday. Yes.

Questioner. ...(Inaudible)..... I'm very glad you mentioned that (Inaudible). I wonder if you would like to comment on..... (Inaudible)

Gururaj. Yes. Good. Fine. There are so many religions in the world, those that are very, those that are established thousands of years ago and daily there are new religions coming up. I believe that if there are four thousand million people in this world, there should be four thousand million religions. For everyone has to formulate his own particular way of life. Now in order to be able to do that we have to rely on people that has had the experiences in their lives and this we would find in abundance with teachers like Buddha, Krishna, Christ and perhaps some Teachers of today. They would help us formulate certain thoughts. They would help us to understand what life is all about, where do we come from, where do we proceed to, and what are we doing here. Out of this vast universe, this earth is only a speck of dust and why are we particularly placed on this speck of dust. So as far as religion goes a person might follow Christianity, Hinduism, Buddhism but the basic questions remain the same. Why am I here? Who am I? What am I?

So as you know our symbol will tell you that we do not preach any particular religion but we try to delve into the depth of all religions. And I have found that, though ways might differ, as Ramakrishna would say and most of you know his saying 'That like rivers coming from different directions ultimately becoming one in the same ocean', so in that manner

the basis of all religion is but one, the search for one's self and finding oneself, one finds that there is something higher than oneself. What is that something which is higher which the mind cannot grasp? The mind tries to analyse various things and yet people do not know how to use the mind to its fullest potential to answer these questions.

Now many of you that have studied psychology, would know that we have the left hemisphere and the right hemisphere of the brain. The left hemisphere is the one that uses language, that tries to explain things in language form and failing that, they would try to explain things in the form of symbols. And yet that particular part of the brain which includes the intellect can never satisfy man, for every question that is asked or answered, half a dozen other questions emerge. And then when we try and answer those questions another dozen questions emerge from those half a dozen questions. So how are we to find the meaning of truth, the meaning of life, for life is none else but truth? I have said before that people progress from a lower level of truth to higher level of truth. This in terms of physics one could say, one proceeds from grosser matter to finer and subtler matter. And yet within the whole complexity of this relative material existence, we find three factors. We find the conscious mind, then the subconscious mind and from there we reach the superconscious mind.

Now, the conscious mind is that section of the left hemisphere of the brain in activity. Now the right hemisphere of the brain is that which governs our intuitional abilities. And that which the left cannot answer the right can give you a clue. But what happens is this that there is no real co-ordination between the left and right hemispheres of the brain. And that is why we use meditational practices whereby even organically, for the brain is nothing but an organ, so even organically we could have this co-ordination whereby the intuitional side of ourselves could permeate the conscious mind. Good.

Now, when it comes to the intuitional self, where does that intuition come from? Now some would say intuition comes from Divinity. I wish to propose to you that intuition does not come from Divinity. Intuition comes from the strata of the superconscious mind which is still not Divinity in its totality. Good. Now, psychologists today talk of subconscious mind. What they know the subconscious mind is up to now very elementary and they themselves admit that we have barely reached the fringes or the fringe of what the mind is all about. Where does the mind exist? Is it in the head or the heart or the body or the legs or the toes? The mind is universal. There is only one mind. So in order to be able to explore, either through Hindu methods or Christian methods or Buddhist methods, one has to explore the entirety of the universe in order to know the completeness of the mind. So, when psychologists talk of the subconscious mind, they only talk of the levels of the subconscious mind which is closely to the conscious mind. In other words the upper layer of the subconscious mind which is closely in touch with the conscious mind. Now, this has, this works in a progressive way.

Certain thoughts emanate from the superconscious mind which is at its purest as far as the mind is concerned. It goes through the various layers of the subconscious mind and then it comes to the conscious level. Now, it depends how clean the middle mind is. It all depends how clear the subconscious mind is to allow the fullness of the superconscious self to filter through to the conscious level. Fine.

Now, in the middle mind or the subconscious mind there is a memory, a memory which goes back millions and millions and millions of years through all the processes of evolution and the impression gained in all those experiences are stored there. So right from the primal atom till the stage of man, man contains within himself the entire knowledge of all that has occurred in this present cycle of this universe, for the universe too functions in cycles, a cycle begins and a cycle ends. I think in a recent lecture in Spain or Denmark, I told them this that when the Bible says that the world, in this case the universe rather, was created in seven days, science seems to agree with that now. It could have been seven days or seven seconds because science has started proving that the entire universe was created in one big bang, one massive explosion and all these particles that shot forth from that explosion composes this universe. The process of evolution might have taken millions of years, truly so, but the first primal creation was instant. So, even science has to agree with what our Scriptures are saying. And yet without the scientific knowledge those Sages of thousands of years ago knew this and experienced this. How did they do it? Now, that is our aim, that if they could do it, we could do it too. If you could do it, I could do it better, as the saying goes. Fine.

Now the superconscious mind is composed of the element that we have spoken about so many times called Sattva, the element of light. And this element of light has to penetrate the subconscious level of the mind to reach the conscious level whereby we can appreciate it with our five physical senses. Now that is a process. Good. Now, as I said that the mind, the subconscious mind contains this vast memory box of experience and these very experiences are the blocks or the veils that prevent the purity of that superconscious light from penetrating through. So what we have to do is to do something about the experiences. Now, how can one just annihilate those experiences of millions and millions of years? If we want to do it in a linear chronological fashion then we will have to wait for many, many millions and millions of years to be able to do that. Good. Through our meditational practices, we go directly to that superconscious level from which we find this light.

Now so little has been known of the brain. Scientists have taken the brain weighing three and a half pounds and they have sliced it into very thin slices and tried to analyse, analyse and analyse and the more they analyse the more confused they became. Good. One thing which will have to be discovered and perhaps in future it would be, it is this, that

there are certain subtle nerves or a subtle nervous system underlying the grosser nervous system which forms a direct channel to the superconscious level of the mind. In meditation this is what we are doing that we are activating, by stilling the left hemisphere of the brain, the brain that thinks in words and thoughts, we are stilling that to a certain extent and activating the right hemisphere of the brain where this subtle nervous system begins. And as we know from the physical nerves or the nerves which neurologists deal with, we know that they are right through our entire body. From the brain through the spinal cord millions of these nerve complexes shoot through so that it reaches every bit of your body. Likewise the subtle nervous system too permeates every part of your physical body as well as your subtle body. Firstly, it is situated in the subtle body, but its power overflows into the physical or organic body.

So through meditational and spiritual practices, we awaken or give force to that subtle nervous system by activating the right hemisphere of the brain. Now that is on the organic level. Now from that organ of the brain, this subtle nervous system starts and it has a direct line, direct channel, hot line to the superconscious mind. So, man does not need to go through all the experiences that he has had, good, bad or otherwise, in order to reach the superconscious mind. If a person is regular in his meditational practices, he automatically opens those channels, where directly from the conscious mind he reaches the superconscious mind. That is why in proper meditation we don't fall asleep. We have that wakeful alertness. And if one does fall asleep it doesn't matter, the body is tired, it needs sleep. Give unto Caesar what is Caesar's. So let the body sleep if it wants to. It is of no great importance. But when some days, when the body is in a nice condition perhaps we have eaten right things and done right things and the mind is at peace, we bring forth from that superconscious level, from the Sattvic level of the mind the forces, the light to the conscious level. So it means this, that the conscious mind has also the ability in its wakeful alertness to experience the superconscious level.

Now we know about the three Gunas, Rajas, the activating force, Tamas, forces of darkness, inertia and the superconscious level which is Sattva. So here we are activating through meditation, using the power of Rajas, to bring forth the light from Sattva so that it could interpenetrate and permeate the darkness and inertia of the conscious mind. So here we also know that the conscious mind is only just about ten percent or even less that man uses. So here we have a system whereby the entirety of the mind right from the superconscious stage to the subconscious to the conscious level the entirety of the mind can be awakened. And awakening that, awareness develops. We become more and more aware depending how much of that subtle nervous system we have put into action, how much of that subtle nervous system we have activated. We can see around us and I could that much more with our teachers here, that who is aware how much, who is aware, how much. Good.

So, this would mean that by awakening, the more we awaken that subtle nervous system which is a direct line - I'm sorry to repeat a few points over and over again - I do it for a purpose because by understanding and having these points clear in our minds, we will know the gist of what Christianity is all about. Good. By awakening or activating the subtle nervous system we, the conscious mind, that ten percent can remain in wakeful alertness and vaster awareness. Now can that ten percent ever contain the balance of the ninety percent? That remains the question. That ten percent we use, we call the finite mind and together with the other ninety percent we call it in Jung's terms perhaps the 'Collective mind', the unconscious mind. Is that the word? Collective unconscious. I wonder who went to collect it all? It is one mind, but it's an expression whereby you try and describe the wholeness, so you call it collective. But yet in using the word collective, it also implies that there are divisions, while the mind is in actuality a continuous whole, divisionless. But because we are unable to use it to its fullest extent and only use it partly, we create these divisions ourselves by our minds. See the mind, that cunning animal can justify anything. Yes. Good.

So when we reach that stage through our practices and allow that light, that Sattvic light more and more to filter through to our conscious mind our awareness develops, greater and greater awareness comes and when greater and greater awareness comes it benefits our daily life in every way possible. Now, the conscious mind would not be able to appreciate that force coming through it, it can only appreciate a certain portion of it. But there is another mechanism within us which normally we term in a general sense, the heart. So, that little bit which the conscious mind appreciates is substantiated and empowered by the heart. Now here by the heart, I'm not talking of emotions and feelings although they do form a part of it but I speak of that level of knowingness and that level of knowingness does not even require the use of the conscious mind at all.

The flower gives off its fragrance. Does it really know it is giving off that fragrance? I love you. Do I really know why I love you? If a man asks a woman, 'Do you love me?' And she says 'Yes'. And he asks her 'Why?' and she says 'Oh, you've got beautiful hair, lovely nose, face eyes, ears or you're so nice to me, you earn a big salary'. As soon as that conscious mind starts analysing why the man loves the woman, it is not love, for it defies all analysis. The little conscious mind is incapable of analysing that which is called love. And true love is not feeling although feeling plays a great part. And people normally say, 'I fell in love'. No one falls in love, they get elevated by love. They don't fall. Yes, yes. They do fall in love yes, if its not proper love, then they fall, yes, then they fall. Good.

Now, as this beautiful force from the superconscious mind streams through to the conscious level of the mind, it, at the same time activates that inner self which we call the heart. And with the combination of the heart and the mind, the

fullest extent of the superconscious mind can be experienced. Now, when we experience something, we also want to know something about the experience. So the little conscious mind gives you some idea only of the experience. It is an idea. It is a thought. Yes. The little conscious mind gives you an idea, gives you the thought. It shows some appreciation of what's happening within you. And with the awareness developing so much that the vision increases, becomes wider, perspectives change and instead of having a narrow vision in this vast continuum, we have a panoramic view of existence. That is living a fuller life. And when we have a panoramic view of existence, then suffering ceases. If you stand on top of Table Mountain, that's where I come from, Capetown - you must visit there sometimes - if you stand on top, you see this beautiful city below you, so perfect with its glittering and glimmering lights. But when you go down and walk through some of the streets, you'll find some of them dirty and filthy and, as any street would be in any city. That's the narrow view. We see the dirt and the filth. That is suffering. That's our perspective, a narrow perspective.

So by developing this awareness and the process, the mechanics of developing this awareness is to bring forth from that superconscious level that light, so that everything in our path lightens up. The windows are now cleaned and the light shines through. So, in order to get the subconscious, the middle mind clean, we do not need to dig into it, for man's conscious mind has not the ability to dig deep enough. He will only be scratching the surface, stirring up the dirt and dust and not dissolving it. But when that superconscious light filters through then the darkness disappears. Everything is illuminated and that is called illumination, realisation. So, many people that enquire into the subconscious levels of the mind, it might have some uses, it might have some uses, but very limited uses. If you have access to the King, why bother with the underlings.

I don't know if I told you this story. A King gave a party, one of those Eastern rich Maharajas, gave a party and he said during the party, after everyone was in a good mood, he said 'Whatever is in the Palace, whatever you touch is yours.' Have I told this story? I don't know. Even if I have there might be new people that might have not heard it. 'Whatever you touch in this Palace is yours'. So some went to glass cases and took out one of those brilliant diamonds and gems and gold and silver and paintings and everything that pleased them. But there was one servant girl working in the Palace, she went up to the King and said, 'Will you repeat what you said earlier.' He says, 'Yes, why not, whatever you touch will be yours.' So she touched him. (Gururaj laughs) Yes. So if you have the King, then the whole Palace is yours. Why the middlemen, not necessary.

So now this is not where we stop. Do you want your tape ninety minutes or sixty minutes? OK, I don't mind, I'm an old chatterbox. Good.

So here we have a way of being able to know and appreciate the totality of the mind. To know and to appreciate the totality of the mind is to know the entire universe. Now you do not need to know the entire universe in detail. But you can know it in a general way, where you just feel that every action of yours becomes spontaneous, progressive and you feel, - although feeling is a wrong word, - you just experience that oneness with everything, indefinable, like the lover cannot describe love to his beloved, indefinable, but yet so real. And that reality exists in a different dimension. It exists in a more subtler dimension through the subtle body of ourselves. But it is not restricted there, it overflows, the cup runneth over. That is the real cup of that light. It runneth over into our daily lives. It runneth over into all our actions. All our five senses, seeing, touching, hearing, smelling etc. are enhanced. And that is why they say that beauty lies in the eyes of the beholder.

Now there are so many simple sayings that have been said by great men but we fail to understand. Why does beauty lie in the eyes of the beholder? The more the mind has light the more everything will seem beautiful. You can accuse me of the vilest deed, it is a reflection of your mind. Or you can accuse me of the nicest things, that is also your mind. What light is filtering through your mind? It is the subject that is in the witness box, not the object. For all objects are beautiful. And as this light streams through, streams in its force through the subconscious and the conscious mind, everything becomes so, so beautiful, beautiful, beautiful, indefinably beautiful. That's why I could hold you in my arms and say 'Oh, I could eat you up'. Do you see, do you see the feeling that wells up that it could even be translated into its physical, physiological equivalent to a certain measure.

And that is how we feel the oneness with all. That is how we feel the oneness, not with human beings only but with every creature, everything which is regarded to be of life or without life. That is how we can talk of Christianity in its true form, 'Love thy neighbour as thyself'. And if only that injunction is fully appreciated, you need nothing more. And all the Scriptures say this, all. You can throw all the Scriptures away and just save those two lines, digest them and practice them. Because we don't want to know what Krishna did with his sixteen hundred Gopis, that was his bloody business. (General laughter) Yes. Yes. But we want to know how he has affected us, what knowledge he has given us. We don't want to know if Jesus dined with the Pharisees and the moneylenders and such people. No. We want to know what he taught us and how through his teachings we have become conscious to a great extent that there is something far greater than just this body of flesh and blood and bones. This is dirt. But we have the ability to turn it into gold, by allowing that light to shine through.

When you go to a theatre, the backdrop most times is just a pure white screen and yet you have it turning into different colours, different shades all the time. In a night scene, you'd have a dark blue colour. In a daytime scene, it would be light as if the sun is shining. The screen is white only. It is the superimposition of various colours upon it. Our life is governed by the various superimpositions that we have imposed upon it, superimposed upon that white sheet. That is why our perceptions differ so much from one to the other. That is why we make accusations for example, or four people witnessing an accident, each one will have a different viewpoint. But the man that could rise above all that, ignores all that. For who are ye to judge? 'Judge not that ye be judged'. Another great important principle of Christianity and that comes from the principle 'Love thy neighbour as thyself'. For if you love your neighbour as yourself, you will not judge. You see everything comes from that phrase. Everything comes from it. If you analyse all religions, everything comes just from that.

Shall I tell you another story? Good. A young girl in a village became pregnant. Now, she got pregnant by a man that was not liked by her parents. So when the parents asked her 'Who is the father?', she could not tell his name because she was sure - she loved this boy very much - and she also knew that the parents would never give permission for her to marry him. And if she told the parents that this is the father of the child, the parents might do great harm to that young man. So, in that village there was a monk living. So what this girl did was this, to protect her lover she told her parents that 'My child is of that monk, that guru'. Bloody fool. So the child was born and the village elders got together and says 'Well look, if he is the father, that monk is the father, he must look after the child. Every man must be responsible for his actions, be they good or be they bad or whatever, man must assume responsibility for his actions'. So they go to this monk, this guru and say 'Look, this is your child you must look after it, and we're leaving the child with you'. And the guru replies 'As you please'. So they left the child with the guru.

So the child starts growing up, a beautiful boy, lovely boy and the villagers used to see him running around and said 'What a lovely boy this is'. The mother of the boy sees him and you know what a mother's heart is - 'My child' - and she wanted him so much. So she thought to herself 'What must I do to have my child back?' So she goes to her parents and tells the parents that 'You know I've told you a very big lie that that child is not from that guru or that monk. That child is from such and such a person', who was not in the village anymore, he was gone, so no harm could come to him. He was also heartbroken by what this young lady had done by not telling the truth. They could have eloped and gone away somewhere, Timbaktu. Yeah. So she goes to her parents and she says 'This child is not, the monk is not the father of this child and I want the child'. So the villagers got together with the headmen, the chief and they had their meeting and

they decided we must go and fetch the child. So they go the guru and they tell the guru 'This is not your child, we want to have it back'. So the guru replies 'As you please'. Yes and they took the child back. Fine.

So that is the level man has to reach of being able to go beyond, beyond all the conflicts of daily life, all the laws of opposites. Everything is good. 'You say so, okay, fine'. 'You say something else. Fine'. What's wrong with it? After all its all Divinity isn't it, expressed in different forms, from a lower truth to a higher truth. And if you only know a lower truth now, perhaps one day you'll know the higher truth. Good. That was going a bit off the subject.

Now the conscious mind, the subconscious mind and the superconscious mind. Good. Rajas, Tamas and Sattva. Rajas, the activating force. Tamas, the dark inertia. Sattva, light, alertness, awakening. This has to filter through the grosser levels of the mind, to the subconscious mind and translated into daily activity. But the superconscious mind is not where everything ends. That is not where everything ends. That is still in the phase of relativity. At a very fine subtle level, relativity at its purest level, for beyond the superconscious mind lies Divinity. Because the superconscious mind too, being a very fine phase of the relative, has to be empowered. It is not self effulgent. Therefore that indefinable force is Divinity which resides in man beyond the totality of his mind. And that is where we reach in the end after traversing this vast field, this entire universe. Now this don't need to take millions of years. You can go from the left hemisphere of the brain, activate the right hemisphere, get all the synapsis, something like that, get them all functioning and firing and let that intuitive self, that light penetrate through to the left hemisphere, from the right to the left and vice versa, up down, below, above. Right. And when all that is felt and experienced here in this lifetime, it can be done if you're sincere enough and stop messing around with the subconscious mind. And then you will experience the purity of the superconscious mind, that light and then you go even beyond light. Hah.

Now, when you have experienced all these levels of the mind, you have experienced the entire universe. You have become one with the entire universe. And becoming one with the entire universe, you have experienced the totality of love. I shall go one step further. Most of you I presume have attended Courses with me. Are there any new people that are here for the first time? Ah, good. Fine. You'll understand. Because with every Course we try and go to deeper and deeper levels, deeper and deeper levels. Now, we say 'God is Love, Love is God'. That I tell you is partly true, not totally true. Think of this very carefully now. Good. By experiencing the entire totality of the universe through knowing the various layers of the mind, one knows the universe. And by knowing the universe, one knows the manifestation of the Manifestor. So it is, love is a quality. Compassion is a quality. Kindness is a quality. While that Impersonal God has no quality.

So when we say God is love, it is partly true because we are now referring to the personalised god, the personal God. Clear. We are referring to the personal God and no man can know the Impersonal God without knowing the personal God first and that personal God is symbolised as Buddha, Krishna, Christ, whatever. That is the personalised God. In other words that man in a little frame of a body has brought with him the totality, the, all the essence of the entire universe. And that is the suffering. That is the suffering, coming from this vastness to contain itself into this little body. That is the suffering, not being crucified on a cross. The real suffering was to come from that totality to that littleness. And then getting Pharisees and Sadducees and all kinds of Judases and what have you, those were nothing to that great man. Those were good actually, that helped him activate forces in this world, for without conflicts, without contraction and expansion no motion can take place. The Avatar or the Incarnation that comes to earth, comes to activate and not to put you to sleep. That is why the oppositions were necessary. He could have stopped because of the immense force and power, he could have stopped these oppositions. But no, you are born as a man and live like a man, have the ordinary daily life of a man dine and wine with the Pharisees and what have you. Why not? They're also creations of that one personal God manifested in these little beings all around us.

So, when we say 'God is love and love is God', we are referring to the personal God, the personalised God which is the essence of the entire universe. Now, the personal God or the Incarnation, or in Sanskrit the Avatar, is always sitting on the fence. He has the ability to merge away into total unity with the Impersonal. But he takes birth again and again and again. As the Gita would say that 'When evil arises then I take form age after age'. So, it is an action of will and the personal God has will, Impersonal God has no will. It is a force. It's a power. It's like electricity, you put it in a fridge or you put it in the heater. It's that energy fine, fine, indefinable energy. You can't talk to scientists about these energies because they want to know what kind of energy. But it is that.

So, the Incarnation or Avatar takes birth from time to time when it is necessary and required. Now what makes it necessary is when there is an imbalance. And because of his essential self, because of his form, he brings about a balance and that is the meaning of 'He died for our sins'. Bringing about a balance is the true meaning of dying for our sins, showing us the way. Now, this balance as I said just now, cannot be brought about without activation. Things have to be stimulated, activated. The seed has to explode in the ground before it can bloom, like everything else, like this whole universe an explosion, a propulsion sent forth all the time. We as we are here today we think we are sitting still. We are hurtling through space at the speed of thousands and thousands and thousands of miles per hour. Propulsion, motion all the time. But within this motion, within this motion imbalances occur. And the imbalance is brought about by

the mind of man. Sometimes I seem to wonder why man was given a freewill. It was necessary so that he could find freedom. You see. Freewill was given to find freedom in that Kingdom. Ah. Nevertheless, so that Incarnation is forever ready to come, if you create the imbalance. You see the great part you have played, in those times, perhaps today, who knows, for the Incarnation, the Avatar to come to earth, for he is the eternal traveller. Three score years and ten means nothing. It's not even the flicker of an eyelid. He travels from one place to the other to the other forever travelling on and on and goes wherever he's needed. For this world is not so unique as we think it to be. This world is duplicated, triplicated, replicated, thousand and thousands of worlds like ours are existing in this universe. Millions and millions of people like us are existing in this universe, in other planets and millions and millions of other planets where beings exist which are even more evolved than us. Yes.

So wherever there is the imbalance, wherever there is the imbalance, that eternal traveller, the personal God goes from place to place. And the Impersonal God, the power behind it all cannot be appreciated by the mind. But the superconscious mind being at such a fine level, it catches the light of the Impersonal being, of the Absolute. So the mind in all its various levels is relative and the totality of that is the personal God and Absolute is the Impersonal God. So, everything that flows through right up to our nails is the Impersonal God, being grossified, those energies being grossified first through the superconscious mind, subconscious mind, conscious mind and then this body. And this does not need to proceed in a linear fashion. It is interpermeating, intertwined, so many dimensions existing at the same time in a total oneness. And that is what we want, is to know in a moment all the layers within yourself and have full appreciation of it, a little understanding of it with the mind, total understanding of it with the heart. And there lies the peace that passeth all understanding. So simple. Good. How many minutes more do you want?

I had a complaint. I'll tell you the reason why I ask this question. You see all talks don't last as long to fill two sides of a tape. (General laughter) So someone orders a tape from our beloved Keith, one side is full and on the other side there's only ten minutes perhaps. It's not Keith's fault. And then they complain that why is this other portion blank. (Gururaj laughs) That's why I'm asking him how many minutes has he got. Good.

Questioner. Could you answer a short easy question, Gururaj?

Gururaj. Yes. Can I tell you a story first? Good. So, when it comes to using the mind we try and use external instruments. Good. The story is this. You know you get soft drinks in a can. Now on the can there is a thing-y-bob there, what do you call it, a ring. Fine. So this chap used to go to this cafe to buy the soft drink. And he ordered it, the can used

to be put on the counter and he took out his tin opener and he opened the can and had his soft drink. The shopkeeper watched him, one week, - he went there every day - one week, two weeks, three weeks, and then the shopkeeper just could not stand it any more. And he said 'Friend, do you know what the thing-y-bob is there for'. He says, 'Yes, I know. That's for people who haven't got can openers'. (General laughter) You see. So all the tools for our evolution, all the tools for our peace of mind, all the tools for our joy and happiness are inbuilt. We don't need can openers. Okay, I think we'll end tonight. A lot of you have travelled some distance and might be tired and I think you've got a ninety-minute tape there.

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