

THE NATURE OF EGO: ENLIGHTENED VS. UNENLIGHTENED MAN

GURURAJ: Let's hear some of your earth shattering philosophical questions.

AMRIT: This is a paraphrase of a question that someone asked earlier. You said several times that just simply by virtue of the fact that we're born physical human beings on this planet we have to possess an ego. And you talked a little bit about the functions of the ego. What is the difference between the function of ego in an enlightened individual as opposed to a person who's still walking the path? In other words, you said that even an enlightened individual, there has to be traces of ego left there to retain individuality. So what are the two functions, the separate functions or the different functions in the enlightened individual or the individual walking path?

GURURAJ: Beautiful question. Good. What is the difference between the ego of an enlightened man and the ego of a person walking the path? Now I had mentioned earlier that as long as man is embodied, he would still have a trace of ego. He would still have a trace of the I ness. He would still be aware and conscious of his body. He would be conscious of his thought processes. Now all these various factors would lead him to recognize the I ness that is within him. This is an enlightened man in a very fine subtle form. While to the unenlightened or the wayfarer, the one walking on the path, his entire attention would be on the ego itself. Good. The enlightened man would have the ego... he would be conscious of the embodiment that he is, but he would have no attachment to the embodiment. While for the unenlightened man, his entire attachment would be centered around the ego. That means he exists as the ego and not as the real self. The one exists as the real self and he's conscious of his little ego self but in a non attached manner. In other words, he could separate himself from his functioning self. That means the still, actionless being can observe the functioning of the acting being. While in the unenlightened man he is conscious on the ego level of the functions of the ego and not conscious at all of the real self within him. That is the major difference.

Now let us see how we can go beyond the boundaries of ego. It is an entire fallacy to believe.... I'm making a new proposition to you. It is an entire fallacy to believe that the ego can be annihilated. It is a fallacy to believe that the ego can be sublimated. The ego is indestructible as everything else is in this universe. As I said a few days ago that even a thought is indestructible. Once a thought has been thought it is forever floating around in the universe. And any thought of any man can be picked up if your receiving set is well tuned. So you can sit here today and if your receiving set is well tuned you can pick up the thoughts that were thought by sages thousands of years ago. Good. So the ego cannot be annihilated, and it cannot be sublimated. So what can be done in order to perceive the real I,

and to be able to live as the real I which is enlightenment? Let us use the analogy of rubber. Now when rubber is in a static state, it is opaque. The light cannot shine through. But if the piece of rubber is stretched, the more it is stretched the greater the amount of light would shine through until the ego self is so much stretched that it becomes transparent. And when the ego self becomes transparent, then the full force of the light of the real I shines through. Our ego self is like a dirty window where the light is not filtering through in its purity. But once the window is cleaned by the various spiritual practices that are individually given, then the ego self is cleaned and stretched. Then the full force of the real I shines through.

Behind this very glass, if you put a strong enough light, you will not be able to see the glass at all. And yet the glass exists. You will only see the light. So in the actions of an enlightened man only the light is seen, and yet he is living within the boundaries of the small physical framework. But although he's in the boundaries of the small physical framework, his whole existence is on the real I within himself. That is his motivating factor.

Now motivating here might be the wrong word because we are putting on an attribute to that which is attributeless. But at the subtlest level of the mind, which is called the superconscious mind, there has to be a ripple of some form of motivation. There has to be some desire. We discussed the mind on quite a few occasions where you have the conscious mind that perceives the grosser aspects of life. That little percentage. Then we have the subconscious mind in which all seeds are contained. All the samskaras are contained which in turn motivates the upper subconscious. But yet one has to go beyond that, beyond the conscious and the subconscious, and reach the area of the superconscious. And because it is superconscious, it has to have something by which it is conscious of itself. In other words, the glass, the piece of glass knows that it is a piece of glass. Good. But at the superconscious level of the mind the glass is so well polished and cleaned that all the purity of light could shine through. All that which is beyond the superconscious level of the mind could shine through.

Now when this shines through as we said before, and it's worth repeating again, that it would seem to the embodied man that the glass or the body does not exist anymore for itself. The glass or the body is not the doer anymore. Although the body and the mind performs actions, they perform actions as an instrument. The unenlightened man believes that he does. His body acts. His mind thinks. And thinking is also a form of action. But for the enlightened man the very thinking of the mind and the very action of the body is but the doing of the doer which is deep within himself, his real essence, his real self. Now when that is realized, then act, action, and actor becomes one, as the glass that is still there but disappears from view because of the strength of the light. In other words, the glass merges into the light. So for the enlightened man the body and the mind merges in the light that shines through, and therefore we call such a man an

illuminated man, an enlightened man. He has light. He's enlightened. He's set afire, consumed by that Divinity that resides within him. Not only resides within him but that is him.

Now this process, or this happening, rather, when one becomes enlightened, he infuses the force of the spirit so much in his mind and so much in his body that the power of the infusion creates a fusion where the mind, body, and spirit becomes one. People say the body is a temple of God, or Being, or Divinity. I say no. How can this body contain Divinity? What power has this power got to contain Divinity? The body is Divinity itself. Divinity is the temple and the temple is Divine. That is the realization of the enlightened man, where he ceases to see any separation between mind, body and spirit. He sees the mind, body and spirit as a continuous whole the body in a grosser form and the spirit in its most subtlest, most highest form. And that is integration. And that is what we are trying to achieve by our meditational and spiritual practices is to find that integration where boundaries cease. And when boundaries cease, we become boundless. We become merged with boundlessness. You see how simple it is?

The mind is not separate from the body anymore. Where the spirit is not separate from the mind and body either. And then every action becomes spontaneous. Every thought is spontaneous. Any question that crops up in your mind is automatically answered from a far deeper level where the mind does not interfere in between at all, but acts as an instrument. The actor, the action and the act is but one. That is realization. That is the fulfillment of life. That is the goal of life. And that is what you are. Tat twam asi. Thou art that. It's a Sanskrit phrase. Thou art that.

But in the recognition of thou art that, a separation exists. You're still separate, because who recognizes the thou? I recognize the thou and I recognize that thou art that. That is not the end. That is where theology stops in this separation between me and thee. I and thou. One has to proceed still further until one reaches the stage where you would say Brahmamsi. I am Brahma. Within me is contained the entire universe and I am contained in the universe. And that is the stage Jesus reached when he said I and my Father are one. Brahmamsi. Brahma am I. My Father and I are one. That is the state of the enlightened man who has gone beyond bodily consciousness, mental consciousness, in its various aspects from the subconscious to the superconscious. And beyond that too. For it is only from that vantage point, it is only from that beyondness, that one can find the allness and the oneness of the allness.

To find the oneness in the allness and in the allness that oneness. That is the goal of man. And do you know how far it is? To reach that goal? Around the corner. That's all. A hundred and eighty degree turn of your head. And I promise you you won't get neck ache. [Laughter] Yes. Yes. Such beautiful process where the path to joy, too, becomes joyful. And if there are any problems in between, you start observing those problems for what they are worth. And once you can objectify those problems, then you would see how valueless those problems are.

There are really no problems. And this knowledge of the valuelessness of your problems becomes invaluable. Becomes invaluable. Note the difference between the two words: valueless and invaluable. (I think I'll have some water. When was that water changed last?) [Laughter]

VOICE: [Inaudible] [I slipped up.]

GURURAJ: It doesn't matter. Please. Thank you. That's fine. That's fine. Now don't you run away and get some water. It's OK, this is nice. I'm sure the prana hasn't escaped from here. [Laughter]

So, the unenlightened man flounders and gets caught up within his own actions. Like the silkworm that spins and spins and spins and gets trapped in its own spinning. And it gets trapped in the silk it has spun. One has to get out of it. I said the other day one has to get out of this whirlpool because in the whirlpool you can only whirl. And funny enough there's such a similarity between whirl and world.

Now that does not mean leaving the world. Enlightenment is to be found in this world and not in some remote cave. And that is our path, the path of a householder, where everything is to be enjoyed to its fullest value. To be enjoyed to its fullest value so that the very experience becomes invaluable to us. And in that invaluable the absolute self of one's self is found the real self. From the bottom the mountain looks so treacherous. Oh, those Himalayan snows. But up top there, what a lovely view. From here you see twenty, fifty, two hundred feet ahead of you, but from there you see miles ahead, a panoramic view. That is why the enlightened man has the entire universe in his palm. He is in control of the entire universe.

The Upanishads start with one question. One of the major Upanishads. "What is there that could be known and by knowing which all else is known?" "What is there that could be known and by knowing which all else could be known?" The Bible says the same thing in different words. Man, know thyself. Thyself, thy real self and not the surface waves that are so turbulent. And where the calmness of the ocean is missed. And yet what causes the surface turbulence? What causes all these waves? It is but the calmness that causes all these waves. When that is realized, then the turbulence of the turbulent waves become unimportant. You are a spectator.

So let it be turbulent. It is its nature to be turbulent. It is the nature of the universe, the relative universe, to be turbulent. It is governed by the gunas, tamas, rajas, and sattva. Tamas, inertia; sattva, light; and rajas, the activating factor, keeps all this moving around, whirling around. That keeps this very speck of dust called Earth hurtling through space as we are sitting here. Do you think we are sitting still? Or sitting at one place? We are traveling thousands and thousands and thousands of miles per hour. Hurtling through space. And even as you are sitting still here on your chair, there are

billions and billions of cells in your body forever moving around. And why is the body kept together? Because those three factors are forever trying to create a balance. That is the force of nature wanting rajas, tamas, and sattva to be in balance all the time. All the time.

The trouble begins with the mind where there lies the greater turbulence. The greatest explosion that has occurred that man knows about is the hydrogen bomb. But greater and far greater explosions are occurring in your mind creating this turbulence. Creating this seemingly unhappy state of life when one's real nature is joy and bliss. There too, as in grosser matter, the subtle matter of the mind is stirred by the workings of these gunas. What has to be found is a balance.

It's funny how everything works in a trinity form. All in threes: body, mind, spirit; tamas, sattva, and rajas. Everything, practically. Because there has to be a central factor which is the activating factor. Theologies also talk of trinities because within them there is the creator, the activator, the preserver, and the dissolver. Father, Son and Holy Ghost. All work, creating a balance. Wherever there's dissolution there's creation and re creation all the time. When man can create this balance within himself, by his spiritual practices, then truly can he let the light within him shine through. Then he goes beyond the superconscious stage. Then he is beyond the laws of nature. And by being beyond the laws of nature, he is in control of the laws of nature until he reaches still further and he becomes the laws of nature. There, too, again separation ceases. Allness in oneness and oneness in allness. That is existence. Today that which seems so real from the absolute value, it becomes an illusion. Look at the problems you go through in a dream. In the nightmare everything is so vivid and so real. And when you wake up you say, "Oh, that was a dream." Perhaps a good one. Perhaps a bad one. It was a dream. So who is dreaming and who is awake. Yes, yes, yes. That is what the Sanskritists call "maya," an illusion. That this whole world is nothing but an illusion. But there is only one reality. True, there's only one reality. But for whom is there only one reality? For the one that has realized this reality. For him all this is an illusion. But for the one who has not realized this reality, this too is real. That could be real in the absolute sense. But this is real in the relative sense. And because of this misconception that this is not real, there are other cultures that have suffered so much. Where farms have been left untilled. Factories unproductive. Poverty reigns and still does because of the idea, "Oh, well, that's karma. All this is an illusion. It will pass away."

It can't pass away by wishful thinking. One has to do something about it. To find reality so that all this could be an illusion to you and once it is assumed to be an illusion it cannot effect you. Good. And that is so simply done by spiritual practices. It's so simply done by gaining gradually that integration of mind and by spirit, where everything is infused with the power of the absolute self within. Where the doors of the heaven within are flung wide open, and out pours this energy within every cell of our body, so that very cell of the body or that very thought of the mind, too, becomes divine.

But yet we live life in such a contradiction. That He is there and I am here. And yet on the other hand we say He's omnipresent. Where are you then if He's omnipresent? Huh? Yes, yes. On the one hand you say that Divinity is omnipresent, and on the other hand you say He's sitting up somewhere on a cloud. We have to realize this omnipresence. And the way to realize this omnipresence is to know that this temple is also He. This mind is also He and the idea of illusion only comes into play and only becomes real when it is seen as a play. The play of the Divine. The Hindus call it [lila?]. [Lila?], play of the Divine.

Now that is the attitude man has to assume. That is the attitude man has to realize, that life is but a stage. That bard said that. And we but actors on the stage. These are roles we are playing in the eyes of the Absolute. From the vantage point of the real I, this is but a role. But from the relative point of view in which we are so immersed, everything is real. If you have a toe ache, I would like you to deny that the toe is aching. It is aching. It definitely is. It is real for you. Yes. What do we do about it? That is the quest. It is not only meditation that helps. And I say this over and over again, meditation helps. It brings you together. It gives you strength. But daily living, living, effortful living, is just as important. Where we consciously try to do something about the toe ache or the headache. In any case, we were the ones that produced the headache in the first place. Or the toe ache or any ache. We produced it so we do something about it and not just depend upon wishful thinking. Oh, I'm meditating now so everything is OK. Those are false promises by false prophets. You see how beautiful it is?

So, meditational practices, self help and the two combined draws to us that power of grace, that universal force, gurushakti that is forever there just for the taking. Vast supermarket. Just take, take, take from the shelves. And at the other end there is no till. [Laughter] Walk past. It's yours. It's yours. It's yours, there's no till at the other end because you have paid for it already. That is why there's no till. Nothing for nothing and very little for two cents. [Laughter]. You see.

That is the supermarket of life. But you have paid for it in advance, doing your meditational practices, and you are going through a program of self help, so grace is there just for the taking. And it is there to use not to misuse. Because how hard you try you cannot misuse it. The power of the spirit can never be misused. It is always uplifting. It does not produce stresses that requires unstraining. It produces upliftment, enjoyment, fulfillment. The path to joy is joyful too, until you realize that the path and the goal was but one. Where have you traveled? Where did you begin and where are you going to end? It seems such a long way for the traveler, doesn't it? But when he has reached he will know that I've just been standing still. I've come from nowhere and I go nowhere. I'm just here and now. I am! I am that I am. That is the enlightened man.

The unenlightened one battles. Battles with problems which in turn create more problems. I would still like to see anyone battling to find peace. [laughter] It is a contradiction of terms. You can't battle to find peace. You find peace by peace. Piece by piece. You can spell it in two ways. [Laughter] Yes. Peace is found piece by piece. It is always progressive, never retrogressive.

And that is the state we want to reach and it's not difficult. As I said, it is around the corner, for man is essentially Divine. The Atman is Brahman. The individual self is the universal self. Because the universal self cannot cut itself up into little individuals. It is indivisible. If you open the window a bit and you get in some fresh air, you can't say I did not get in fresh air. All the constituents of fresh air has come in. The entirety of fresh air has come in even if your window is open just an inch. It's still fresh air. In a similar way the fresh air is indivisible. And so is Divinity indivisible. The one spirit, the one ocean, and all these waves frolicking on the ocean thinking that they are apart from each other. Not realizing that even the waves that seemingly moves to you is not moving. Try and observe this when you go to the sea tomorrow morning. It seems as if those moves are coming from way off down to the shore. It is not. It's the current in the water moving the waves up and down that creates the illusion that wave number one has to come to the shore, and wave number two follows a bit later, and wave number three follows a bit later. That's an illusion.

Now man takes the illusionary self to be the real self. For the ego is nothing else but an idea. I dea, what a dea. Because we hold it so dear. We hold it so dear. We try and pamper and protect it and leave it in its static state instead of doing our spiritual practices, proper practices, and stretching it so that the light can shine through. Where can you sublimate the ego to? You cannot sublimate it to anywhere if it is an idea. Yes. Call it a superimposition. Call it a manifestation. Yes. Yes. And that which the unmanifest could manifest must too remain eternal as the unmanifest. Whatever the manifestor manifests is part of itself. And if the manifestor is eternal, then that which it manifests remains eternal too. So the ego is eternal also, superimposed upon the manifestor. So it means that that which is manifested is superimposed on the manifestor.

We, and through the karmic processes, through the process of evolution, has just made it dense so that the light does not shine through. And yet the very light has created the darkness. At the side of every lamp there's a shade. The sun shines and because of the heat of the sun it draws up water vapor. This very water vapor forms into thick cloud and obscures the sun. So we see darkness down here. Yet the sun is unaffected, and yet the sun itself was the cause of the cloud. And when the cloud gets too heavy, it dissipates itself in rain and the sun is seen in all clearness again. [END SIDE ONE] Yes. Now has the cloud been destroyed? No, the cloud has not been destroyed. It has changed form. It has become water. Vapor became heavier, formed a cloud, became water again, and the water too will become vapor

again. An endless circle of creation, preservation and dissolution. Brahma, Vishnu, Shiva, as the Hindus would say. An endless cycle all the time.

And therefore the universe is eternal. But it exists in cyclical form. A cycle begins and ends, and when it ends another cycle begins and ends again. But when it ends in the state of pralay or the state of equilibrium of the gunas we spoke about, there exists a very faint current, and that very faint current causes the next cycle, the next creation. So the universe creates itself and keeps on recreating itself backed by this energy, this force which we call Being, which we call Divinity. An endless cycle it is. An endless cycle of life and death and death and life. And really speaking there is no death, for all is life. Even death is life. For there too you are existing. Death itself is an existence.

Someone was asking me this evening of an old person who should really leave the body, and naturally there would be great grief. But should there be grief? No, no, no. It is closing one door to open another door. For the essence called life is indestructible. Even this body is indestructible. It could be buried or burned, cremated, and it only changes itself or disintegrates into its original elements. There is no destruction of anything whatsoever. So where does man stand if nothing can be destroyed? Thoughts cannot be destroyed. The body cannot be destroyed. The mind cannot be destroyed. The ego cannot be destroyed. Nothing can be destroyed. Everything is indestructible. So where do we stand? We can only rise above it and watch the play. That's all. That is the enlightened man. And when he can really stand apart and watch the play, then he can be in the world and yet not of the world. So simple. So enjoy. Enjoy. Joy is made to be enjoyed. Yes. Yes. Why push it aside? Joy is made to enjoy. So enjoy the joy. OK.

So that is the difference between the enlightened man and the unenlightened man. The one is like the silkworm trapped in its own weaving, in its own karmic weaving. The enlightened man has freed himself from its weaving, from the silk like the silkworm and yet plays with the silk. And knits it into a beautiful garment. That is the enlightened man that knows of no separation, for he says the worm and the silk and now me as the butterfly is but the same. No difference. No difference at all. A continuation from A to Z. A wholeness, a oneness, an allness. Omnipresence, that is what it is. OK. Next question? Have we got time. Yes. I'm sure.

CHELA: Quickie.

GURURAJ: A quickie? [Laughter] What does that mean?

VOICE: Whatever you want it to mean.

GURURAJ: Oh, you want me to speak about quickies? [Lots of Laughter] There is... there is great truth in that. Yes. Yes. Many teachers promise this. You know in England while I was doing a lecture tour there now, one Australian meditator came there to England to attend our courses, and he attended [Sattesh?], he attended all the courses there. He happened to see an advert of some spiritual teacher who promised that if you attend a discourse lasting for about two hours you would walk out enlightened. Yes. Yes. I said, "You're right. You're right. You'd walk out lighter in the pocket. [Laughter] Everybody wants things so quickly. So quickly. Instant coffee, instant pudding, instant enlightenment. That's what they want. Yes. Enlightenment is quickie, is instant; but the preparation, that takes the time. [Laughter] Ah, that takes the time. To prepare the candle and to prepare the matches, that takes the time. To light it is nothing. Quick, immediate illumination. So if anybody talks of instant illumination, say, "Very good. You're telling the truth. But tell us about the preparation first." You see. See. Good. Your question? Quickie?

AMRIT: It's been an hour. Do you want...

GURURAJ: Oh, I don't mind.

CHELA: Gururaji, who or what is the anti Christ, false prophet, and beast that's referred to in the Bible as coming on Earth sometime in the future?

GURURAJ: Is anti [long I] the same as antee? [Chelas answer "yes"] Then what do you call an auntie? [Laughter]

AMRIT: Auntie Christ! [Laughter] Sister of the Divine.

GURURAJ: Now I do not like to interpret scriptures. The reason being this, that all scriptures are written in such a language that could be interpreted in so many, many different ways. But I could give you my interpretation. OK. There is no anti Christ. What was the other one? [Lots of chela laughter] [Chelas answer, "false prophet"] False prophets. There are no false prophets. What was the other one? [More chela laughter] [Chela answers, "Beast. Six, six, six or something."] Yes, no such thing. Fixtures of the mind. Creations of the mind. When you talk of Christ to me, it symbolizes a consciousness, a universal consciousness. An omnipresent consciousness. A pure consciousness. Where is there place for any antees? Or antis [long I]? Where is there place for

it? The anti Christs and the false prophets that one has to beware of is the negativities we create in our own minds. Those are the false prophets. And the negativities we create in our minds can find its expression through others. You can only identify yourself with anti Christ if you can identify your very thoughts with the thoughts expounded by a teacher, for example. Otherwise, you would reject it. If you do not agree with a teacher's thoughts it cannot effect you. Then when it does not effect you it cannot be anti you. For this consciousness is universal. So when a teacher teaches certain truths or distorted truths... there, by the way, are no lies. There are degrees of truth. Truth proceeds from a lower degree to a higher degree. There's a grosser truth. It leads one to a higher truth, a subtler truth. There is no lies for even the opposites are true. Anti Christ is true, and Christ, too, is true. What angle do you view it from? Depends upon your consciousness.

If your consciousness is in alignment with Christ consciousness, there shall be no anti and there shall be no false prophet. For even the prophet who teaches falsely, you will see the truth in it. That even in falsity there is some truth. Because even falsity has a basis. Even the bubble that floats in the sky has a basis of water. You do not see the bubble any more. You see the water. In the evil man you cease to see the evil. You see the Divine man in him, for is Divinity not in everyone? Yes.

So, this "anti" anything is dependent upon our own minds. So if our consciousness is so broadened, if our awareness is so expanded that we shall see truth in everything.... and that is how you can put the Biblical injunction into practice, "Love thy neighbor as thyself." And you can only love thy neighbor as thyself if you can see the Divine in yourself first and then the Divinity in him. Because by being able to see Divinity in yourself, you develop the ability to see the Divinity in your neighbor. And he could be the worst man on Earth according to the eyes of other people. Who are ye to judge? Judge ye not that ye be judged.

So how can we judge someone and say he's anti Christ? Many of these Biblical injunctions are very symbolic. They are not to be taken literally. But the deeper meaning behind the symbolism has to be understood. Do not follow false prophets. "Do not follow those that are anti Christ" means, do not follow the negativity that originates in your mind. Do not flow against the currents of nature, but flow with the current of nature. Do not be anti. Do not be against. Resist not evil. Yes. It is all in the mind for the entire universe is nothing but the mind. And the universe is just as real as the mind is real. And when you reach the stage of seeing the mind to be unreal then the universe, too, becomes unreal for you. So let false prophets come in their various guises. Wolves in sheep's clothing. But if you have the consciousness, if you have the integration, you could see that wolf in that sheep's clothing. He could wear ochre robes or white robes or green robes or blue robes. It doesn't matter. You'd see it. If you don't see it today, you'd see it tomorrow. If you don't see it tomorrow, next week, next month, one day. For supreme truth will always shine in its fullest glory. It will always go

beyond the lower truth. What we teach is this: see truth in everything. Develop that consciousness so that truth can be seen in everything.

You know this story from the books of Vivekananda, that there was an elephant and four blind men were walking by. One caught hold of the tail and one the trunk and one the leg and one something else. [Laughter] This chap likes to laugh. [Lots of chela laughter] Good. So the fellow that caught hold of the tail says, "Oh, I know God. He's like a rope." The one that caught hold of the leg says, "Yes, I know God. He's like a tree stump." The one that took hold of the trunk said something else. Fine. They all were right, partially right until a man came along that could see and stop them from quarreling and bickering and fighting. He says, "Brothers, you all are right. But you are only expressing a portion of the truth and not the whole truth."

Man's mind can never conceive the whole truth. Man's mind is incapable of conceiving of truth in its entirety. But man has inbuilt within himself that heart that could experience truth in its entirety. Mind is limited while the heart is limitless. And knowing things in knowingness is experiencing it. So the entirety of truth is experiential and not intellectual or rational or analytical. Therefore when we say even the opposites are true, that, too, is a truth. And two people, four people, five people start fighting on color. They say oh this is red. The other says no this is green. The other says, it's blue. The other says it's yellow. Ah, but the man that knows of color says there's only one color, white. And all these colors that you see is because they are filtered through a prism that causes these various refractions, these various colors. Really speaking, there's only one color, white. So all is true. All of them are speaking the truth. The one that sees red is true. One that sees green is true. The one that sees blue is true. But the one standing apart sees one color only: the allness in one and the one in the allness. And all is true.

So all this anti business is from the mind. Therefore we never disparage the teachings of teachers. We never condemn the actor but only the action and say, "Better your ways. For this action could be so harmful to so many including yourself. But you as an entity is true, too." Yes, yes, yes. Ok? [APPLAUSE]

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