

QUESTION: Gururaj, in our quest for fulfillment, are there goals in our lives which exist objectively and that we must discover and follow, or should we set ourselves whatever goals we decide subjectively we would like to?

GURURAJ: Good, fine.

Now, about objective goals and subjective goals, the answer would be that there are subjective goals and there are objective goals. Now what do we mean by "subjective goals," and what do we mean by "objective goals?" A subjective goal is a goal self created where we feel that we have to reach somewhere, and that is normally led by one's mind which is always in a conditioned state. The goal of man in life is to find freedom from that conditioning. In other words, that which binds us is mind [microphone malfunctions] and every person's mind (yes, I think so, yes). And every (the voice is too powerful, I think) and every person's mind is a patterned mind. So what we are trying to do is unpattern the mind to bring it to its primal purity which is the subjective goal of all human beings. To reach again to the point where we had started from is the purpose of life. Good.

Now, through all these various incarnations man has taken upon himself in the process of evolution, so many experiences have been accumulated. Now many experiences have to be unexperienced. Hm? Good. If a person has gone through severe pain, he has to learn to know what is painlessness; and, by doing that, he produces within himself an equilibrium. It is like the two ends of a stick, to use that as an example, for the subjective goal of man, being conditioned by his mind, always functions in polarities. There is always a polarity. So, on the one hand you'd have pain, on the other hand, pleasure; on the one hand you have heat, on the other hand, cold. In other words, man's mind and all the subjectivity as far as the goal is concerned is further subjected by this polarity.

Now what happens here and what should be done to realize the subjective goal is to bring about a balance. And when that balance is brought about between the two opposite ends of the stick, then only can there be the equilibrium or tranquility. In other words, the stick has to be held right in the center so the one does not overweigh. The scales are in perfect balance. Good.

Now, the subjective mind is always ruled by a very fine force that many of you might have read about called the gunas. Now, there is no equivalent of the gunas as far as science is concerned. But it is a fine force that keeps the entire universe in motion. You have tamas, which is inertia and darkness. Then you have sattva, which is light. And the force that activates these two forces is rajas. In other words, rajas is the activating force that keeps tamas and sattva in motion all the time.

So, we are involved in this motion and there could be no evolution without motion. As we are sitting here, this little planet of ours, which is not even as big as a speck of dust as far as the universe is concerned, is hurtling through space. As you

are sitting there, billions of cells are working within your body within a certain framework, a precise framework, and there is continual motion in your system. Certain motions are automatic we call them "motor functions" and certain motions has to be by volition. Good. So the entire universe is nothing else but a mass of energy swirling around in a precise pattern of which you are a part. And this entire motion is created by the three factors that we have mentioned, for, without those three factors, there could be no motion.

Now, the purpose of life is to create an equilibrium in this state of motion which gives us the stillness. That is why all theologies would say, "Be still and know that I am God," for behind this motion the factor upon which this motion is established is that stillness, that unchanging stillness upon which all this motion is taking place all the time.

So, the subjective goal of man is to return to the stillness from which we had primarily originated. The objective goal of man is one which he thinks that he can reach. He sets an object that he wants to reach from here to New York. Now, you can reach New York in so many different ways. You can go by airplane, you can go by motor car, you can go by a donkey cart. It depends on how fast you want to travel and how comfortably you want to travel. Right. So the object is there. Now, the position here is this: that the subject has to reach the object. And, when the subject reaches the object, neither subject nor object remains. What remains is the stillness. Now here two laws function in achieving this. One is free will and the other is Divine will. Divine will would be that you have to reach New York. Free will would be your personal determination how you want to reach New York: do you want to take a plane or do you want to take a motor car? And therein, as we discussed yesterday, lies the power of discrimination, the quest, the search.

Now, when we talk of search, you have so many titles of books: Search for God, Search for the Inner Self, Search for Self Realization, Search for God Realization. These titles, if you study them carefully, are really meaningless. Search for God what is "search?" And what is "God?" Without knowing the definition of the terms, all subjectivity and all objectivity becomes meaningless, too. We have to have an idea of what search is all about, why we are searching, and what the end, what the goal is, of the search.

Now, you would always find that you are pushed in circumstances. Now there are two forces at work pushing you into those circumstances. The major force is that you have set yourself within this motion, and you have to continue in this pattern until the momentum that has been set is brought to a standstill, or the momentum is at an end. The other part is firstly in creating the momentum. It's like spinning a top. You spin the top, and when the top has reached its peak of spinning, it will unwind itself and become still again. Good.

The first part normally has to do with free will, with the freedom of thought you have, with the discriminatory powers you have to be able to choose what to follow. Good. Now, what to follow? Does that constitute search? And, if it does constitute search, "Why?" should be the question.

Now there is another law of nature that functions within these laws, and it is this, that man forever is searching for happiness. Consciously or unconsciously he is striving to find this "peace that passeth all understanding." The reason being this, that he is born of this peace; he is born of this stillness; he is the manifestation of the still Manifestor. So there is a magnetic pull that wants to draw him back all the time, all the time, to the stillness again.

Now, the instrument he has is his thinking ability, his intellect, his mind, that could take him back to that stillness. But the mind is the most cunning animal you could ever find. Even although it is the instrument, it is also the greatest impediment. I don't know if I've mentioned this before to you, but man = God plus mind makes man; man minus mind makes God. Let us repeat that. God plus mind makes man; man minus mind makes God. So what stands between God and man is the mind.

So, in order to search or to seek that peace or that stillness "Be still and know that I am God" in order to search for that, one should have an idea of what stillness is. And the best way to get a glimpse of this stillness is to be able to dive within oneself through our meditational practices, and, if properly done, one does have a glimpse, a very temporary glimpse. It might last a second, but that second is enough. If you touch two live electric wires, you don't need to hold it for two hours to get a shock. Hm? Just a little touch, and you get the shock. That gives you the idea of what the stillness is all about. And, with the innate, inborn force that is forever drawing you to that peace, that constitutes search. But man does it in the wrong way! Instead of trying to reach that peace, instead of trying to reach the inner core of one's personality, instead of trying to reach the heart, man takes the devious path, the detour via the mind, and everything he questions and questions and questions. That, too, is a path, but a very difficult path. In the East, they call it "jnana yoga." But at the same time, they also say it is the path of the heroes, for it is difficult. Yes. For, with all these questions, an answer comes, and as soon as they get one answer, that very answer will breed six more questions. Yes, yes. And, after answering those 6 questions, the six answers will breed 12 more, and on and on, until you get absolutely tired, and you start saying, "Not this, not this, not this, not this." In Sanskrit they say, "neti, neti, neti, neti." "Not this, not this," until you reach the stage when all this is this. So what have you searched for, in reality? You've searched for nothing. You have searched for nothing. And you have found nothing. For there's nothing to find!

What has been searching is the mind. The mind has been searching, and, in the end, like the top that has spun off the momentum, the mind becomes still. And when the mind becomes still, that which is to be known becomes known. So, we have nowhere to go. There is no search required; there is no goal to reach. One just has to be. There lies the secret. And, just to be has an eternal value, for being is forever eternal. Becoming, that is something different altogether. Man tries to become, and that is where all the trouble starts. But it is more simpler just to be.

So, in this so called search, we try to dive deep within ourselves where search does not remain anymore. Where the mind is still, the turbulence subsides, the ripples subsides, and there is nothing else but the calm waters reflecting all the glory that is, was, and always will be.

So, it means this: that we bluff ourselves in thinking that we are searching. Even searching without knowing what the goal is all about. We have only heard of the word called "peace." We have only heard of the word called "God." We have only heard of the word called "Divinity." And who has heard? The mind has heard; the mind has analyzed. Has the heart felt? That is the question. Experience.

There's a lovely little Indian saying. I'll give you a loose translation of this little Indian poem. It goes this way: that "where the moon can't reach, the poet reaches." This makes sense, because if there is a big rock, the moon can't reach behind it. Behind it would be in shade. Good. "Where the moon can't reach, the poet can reach," because the poet, his mind can go through infinite space, because he does not only travel with the mind, his vehicle is the heart, and the mind only translates the feelings of his heart. So, "Where the moon can't reach" (thank you, thank you very much) "Where the moon can't reach, the poet reaches;" and where the poet can't reach, the experienced one reaches.

So what we want is experience. We want to experience here and now in this lifetime what search is all about and what the goal is all about. Because we are just searching and searching and going around in circles. What are we searching for? And what is the goal that we are searching for? We don't know. We are in a jungle. Yes. In a maze, just going round and round and round. Then we start studying various philosophies. We study the Vedanta, the Upanishads, the Vedas, Zen Buddhism, and this, that, Mahayanan, and all the "Yanas." The real way to find is just not to find, for all is already found. Divinity is here and now. Everyone sitting here in this room is Divine. And man must realize that. The moment man realizes that he is Divine, then all that supposed undivineness disappears. For that can only be achieved by experience.

Meditation or spiritual practices is not a search, for it has nothing to do with the mind, it has nothing to do with any kind of faith, it has nothing to do with any kind of belief. It is just a matter of being still, and in that stillness, experiencing that indefinable thing which is. That can be achieved by everyone; it's our birthright. It's no use going around saying, "I am a sinner, I'm a sinner, I'm a sinner." The mind, yes, is a sinner, sinner, sinner. Forget the mind. Forget the mind. Mind does not matter, and matter doesn't mind.

(Yes, maestro.)

So you see, the whole idea is for man to realize and when I say "realize," it's not realization is not a mental conception. The mind can never realize. The mind can at the best just appreciate; the mind can at the best just observe. But realization comes from deep within. Realization is an integration of the observation of the mind and the experience of

the heart, which in turn is translated in its grosser form of the body. So there is no differentiation left anymore where the mind and the body and the spirit becomes one in that oneness, and that oneness is Divine itself.

Now, man goes about saying, "I am a sinner, sinner, sinner." If you say, "I am weak, weak, weak, weak," or "I am sick, sick, sick, sick," you will become sick and sick and sick. Now this is very well known by most of us, I'm sure, that a man called Emile Coue started a clinic, and he used one formula: That every morning and evening on rising and going to bed, repeat to yourself over and over again that "I am feeling better and better and better. I'm feeling better and better and better." Right. And, by doing this, the person starts feeling better. Now this process is not a lasting process, because it involves a lot of auto suggestion, whereby the mind is conditioned to feel better. We've said before the mind is a very cunning animal and it can play a lot of tricks with us.

What we want to do is put the mind aside, lock it up. We don't mind. We don't need the mind in that which we really are, because man minus mind is God. And every man is Divine. If he could only shift away from that mind of his, then all the doubts and all the workings, and all the evil, the so called evil, that's perpetrated in this world and upon man just disappears. Yes, firstly the mind can be questioned. Is the mind a reality, or is the mind an illusion? So many questions can be asked of the mind and who asks the questions? The mind. So there goes on the vicious circle all the time. The idea is to experience. The idea is to know.

There's a little, lovely little story which I like very much. You sit in an air conditioned room and you believe that the fire is hot. Now you leave the air conditioned room and go to that room where the fire is burning, you feel the heat coming and you have faith that fire is hot. There's some little experience of the heat. But when you jump into the fire and become the fire, then only do you know what the fire is. That is what we have to do: jump into the fire. What we have to do is realize the identity between man and God, for the Manifestor is not apart from the manifestation. If you don't exist, God cannot exist. And if God does not exist, you cannot exist. The shadow cannot exist without the light; and the light does not exist without the shadow. For man to know this, he has to experience this.

One of the great Upanishads starts off with saying, asking the question, "What is there that can be known and, by knowing which, all else is known?" "What is there that can be known and, by knowing which, all else can be known?" And that knowing is knowing itself. It is not a search; it is not something objective and neither is it subjective. It is a goalless goal. And we are all part and parcel of this vast scheme, a vast continuum, beginless and endless, and what the mind views is just a small little portion in this vast continuum. And just by being able to see this little portion with the mind, we find that which is finite, and yet that finiteness is part of infinity, and you are infinite.

You know the story of the lion cub. The lioness died while giving birth to the cub, and the cub was brought up by sheep. And the cub started bleating all the time, being brought up by the sheep. This story you'd find quoted in the works of

Vivekananda. And then one day, a lion came past and saw. "What is this cub doing? He's bleating!" So the lion took the cub to the water and says, "Look at your reflection in the water. Is it not similar to mine?" And the cub realized that, "Oh!" And immediately, instead of bleating, he started roaring. He discovered that he is a lion and not a sheep. He is not weak; he is strong. Now when man starts realizing this, when man starts experiencing this, all ills in the world can be eradicated. Not that it will be, but a great percentage that would follow the path and know the truth of this way will know, will experience that Divinity. Then there is no goal to reach; there's no search; there's no object; there's no subject. For all is one. Love, the lover and the beloved is but one. The flower and the fragrance is one. How can you separate the fragrance from the flower? How can you separate the color from the flower? Is it all one. Hm?

So, the Manifestor and the manifestation is non apart but one. For the manifestation, being a manifestation of the Manifestor, can never be apart. They are part and parcel of each other. Manifestation is endless, because the Manifestor is endless. Manifestation is eternal. Therefore, the Manifestor is eternal, too. And when you realize this, you will find that "How could there be two eternities? Eternity is only one." And, once that realization comes, then this entire world of the mind that searches and seeks and tries to do this and that and the other, the search just stops, because the mind disappears. And all this, all this, all this is nothing but a dream. And there is reality existing as you exist today. And all this can be achieved and realized, even while having a little body and a mind. But man can stand apart. The real self can stand apart and watch his mind and watch his body, knowing the mind and the body to be but a manifestation of his real self. So you see how it works. It's so simple. Yes, yes.

Now this is the way to get rid of all the weaknesses in life. This is how the troubled mind becomes less and less troubled. It is not by stirring up the mind all the time that the troubles of the mind can disappear. It is by putting the mind to one side, leaving it alone, and going down to the core, the depths of one's real self. If there are a lot of monkeys jumping about on a tree, and you want to still the monkeys, it will not help for you to go and shake the tree. They jump more! True, true, true. But, if you just leave them alone, they will slowly settle down. And that is how the mind operates; that is how the mind operates. And it is because of this that the psychologists and psychiatrists make a living. Yes, yes.

[Laughter]

The quest for peace, that is what man thinks he is doing. He's searching, searching, searching, where there is nothing to search for. You all perhaps know this little story of the musk deer. This little deer found this fragrance, this overwhelming fragrance of this lovely perfume, and it ran here and there and everywhere. It ran to the south, and the north, and the east, and the west, trying to find the source of this perfume. And at last, when it was tired and when it laid down in all its tiredness, it found that the perfume was in its own navel. Yes, that is the musk deer. That is where musk comes from, I

believe, from the musk deer. And that is what man is doing. He's running here, there and everywhere, searching, searching, searching.

Now, this does not mean that we must stop searching. Now I use the word "searching" in a totally different sense now, or else man could become very lazy. Then he says, "Oh, it is all karma, and this will happen or that will happen. Why must I worry? I sit back." Hm? I'll tell you a little story. I don't think I... Now, I remember telling it in England, about this family I met. They had a whole string of children, from small, up, up, up, up, up about a dozen children. And a poor family. They could hardly afford one meal a day each and yet all these children! So I says to them, "You know, you should not really bring into this world all these children that you cannot really provide for, and that you could never give the education that they should be given and things like that." So the man tells me, he says, "What can I do? God gives. God gives." So I said, "Oh, God gives? Is that true?" He says, "Yes, God gives!" I said, "Did you sleep in separate bedrooms?" [Laughter]

You see. So many people put a reliance on karma, that this happens and that happens and it is all karma bringing all this about, and that determines the subjective and the objective goals of life. There is some truth in it as far as the mind is concerned. But the easier path is to go beyond the mind. The mind can lead man just so far and no further, because the mind will always find a differentiation between the subject and the object. I am sitting here and you are sitting there. The mind will always find the duality. But when it comes to the heart, duality disappears and oneness comes about. And when the oneness comes, and when one realizes that oneness, then there is no search, for oneness is already there. So, we are searching for something that is already there. How foolish we are, aren't we! Yes. Only thing is this: that this must be realized. It must be realized, and realized in such a way that it brings greater sanity into our living.

Now, when we talk of sanity or insanity, there, again, the mind is involved, for the heart could never become sane and neither insane. But when I say that man must live a more sane life, it means this, that to be able to stand apart from the mind and watch its meandering and not be affected by it, and not being affected by what the mind does, that is liberation. Men talk of freedom, liberation, freedom of the soul, freedom from bondage. Hm? That is freedom from bondage, because the mind will always function through the law of the gunas that we discussed just now. The mind could never be free from those gunas. You have to step aside and watch it functioning and not be affected by it. And when one can watch it functioning and not be affected by it, then all the positivities would be acquired by the mind, because the mud is not being stirred up in the mind anymore. The mind is not becoming more agitated; it becomes more passive. And in that passivity, it becomes more accepting. It admits to itself what its weaknesses are. The spirit has no weakness at all, and you are the spirit. But the mind has its weaknesses. And by separating the mind from the spirit so that the spirit could

observe it, the big I could observe the small I, all those weaknesses come to the fore; and, when they come to the fore, one can make some effort. The mind will make some effort to overcome itself with the force and the strength gained from the spiritual self of man, himself.

So there is acceptance, patience, tolerance, kindness, compassion, love all these qualities start off in the mind. And they become overpowering to the mind. Negativity could never be pushed out of the mind, but negativity can be overcome by positivity. Darkness is always there. Even while the light is burning, darkness exists, for if you put off the light, darkness is back. By putting on the light, you have not destroyed darkness, for nothing in this universe, including the mind, is destructible. But the realization has to be there that this is not me; I am not the doer. The higher self within me, the real self that is really me, that is the doer. And I, the little ego, is just the interferer in the work of the doer. And that is why who suffers? The mind suffers. The spirit does not suffer at all; it knows of no suffering. The mind suffers because of its own doing. And that suffering, it translates itself into its grosser counterpart called the body. So it is just mind, mind, mind. And the problem is you can't get rid of the mind. It has to be there. It is destructible. And that is what the Buddhists mean to be away from the wheel of karma. Then you say, "Stop the bus. I want to get off." Yes, that's how it works. [END SIDE ONE]

We don't try to destroy the mind. We accept the mind. We allow it to work. We allow it to work. And when, through meditational practices, the faults and weaknesses of the mind come to the fore, we encourage the mind to do something about it. And, doing something about it is called, "self help." So man starts off on a program of self help.

Now, that should be the objective; that should be the object by the subject. Let self realization not be the object. Forget self realization! Who wants self realization? Why? Why do you want self realization? It will come on its own. It is there already. It doesn't even need to come. What we want is a better life today, that life becomes more and more smoother, that life can be lived more and more in an integrated way, that life feels more and more fulfilled. And that fulfillment is of the mind and body, for the spirit within is forever fulfilled. So the search is by the mind, of the mind, and for the mind, until the mind is entirely stilled and no search remains, no mind remains. And then you reach the state of no mind, which is all mind. Huh? Hm? A bit complicated, isn't it! But it's really fun! You can see how the mind goes on! You don't mind. [Laughter] Ah yes, yes, yes, yes.

So that is what we are seeking. When a man goes to work, he knows that he is going to get his salary at the end of the month. Now, he doesn't work all day every day with the thought in his mind, "Ah, my salary on the 31st, salary on the 31st, salary on the 31st." He doesn't have that thought all the time. He only starts getting that thought towards the end of the month when he starts getting a bit broke. Otherwise he does his work, he keeps on working; and, when he keeps on working, doing his duties, automatically, end of the month the salary check is there. So if we keep on working upon

ourselves "working" means as far as our spiritual self is concerned, "working" means doing our spiritual practices regularly, embarking on a program of self help. Spiritual practices brings to the fore your weaknesses, and we consciously make some effort to correct those weaknesses. And by doing spiritual practices and some self effort, we draw to our self a third quality, which is called the Law of Grace. And the law of grace, or "gurushakti" in our terms, always says, "You take one step towards me, and I take 10 steps towards you." You see how well we are helped! Yes. Right. So that is what we do. And life becomes smoother and smoother, and more and more joyful. And self realization will take care of itself. Yes. That takes care of itself. Thank you.
Have I got time for is there time for another question? Eleven minutes past 8.

Some of these propositions I'm putting forth to you might seem totally new new concepts. But if you study them carefully, think about them carefully, you will find that they are not new at all. They are teachings that are very, very ancient and forever new all the time, but presented in a way that is required in this day and age. Good, Alex.

QUESTION: Is it necessary to gain all knowledge of all the planes of the relative before you can merge with Divinity or the Absolute?

GURURAJ: Beautiful question.

AMRIT: Did everyone hear the question? Are you not hearing the questions back there when they're read off? O.K. Go ahead and just read it out.

QUESTION: Is it necessary to gain all knowledge of all the planes of the relative before you can merge with Divinity or the Absolute?

GURURAJ: Is it necessary to gain all knowledge of all planes of the relative to merge with the Absolute? The answer is no. You do not need to gain all the knowledge of all the planes of the relative.
Now, what is knowledge? When it comes to the level of the Absolute, there is no knowledge; there is wisdom. Knowledge, as we know it by the mind, is acquired knowledge. You acquire knowledge by reading books. I have a meditator in Cape Town who is a very, very well read man. I have said this many times before. And if I want to know something about something, I would pick up the phone and I says and I ask him what is the position with such and such

a thing, and immediately he will rattle it off, all the details I want to know. Yet the young man has so much humility to say, "Guruji, I am nothing but a donkey with a whole load of books on my back." That is acquired knowledge.

Now, how does it help the mind to acquire knowledge? I personally have met people that are totally illiterate, but so, so highly evolved. So here, again, as an extension to the first question, the mind is not necessary to know oneself, for all the relative planes of existence are within the mind. Man's mind contains the entire universe. Man's mind contains the entire universe. Now, by meditation, as you dive deeper and deeper, you discover subtler and subtler and subtler planes of existences. This, in the realms of relativity, has nothing to do with the Absolute.

Now, very literally speaking, you have to go through the total road to reach the Absolute. In other words, from the grossest level to the very finest level, you have to reach go the whole road until you reach the Absolute, but that is literally speaking. For all these various layers of the mind, all these various planes of existences as it is put by occultists, are interpenetrating. What this means, that all dimensions exist here and now. They are not apart from each other. Man's mind is used to thinking in a linear fashion. From A to B to C to D. When it comes to the planes of existences, it all exists together. If we take water, hydrogen and oxygen does not exist apart in the water, although they are the constituents of water. They exist together interpenetratingly.

So, when one says that one has to traverse all the various layers of existences to reach the Absolute, it means that one has appreciated or has known, known what those layers are. And yet, and yet, you do not need to know. The need to know only arises for the jnana yogi who wants to know the various layers of existences. And when he starts knowing these things by acquired knowledge, then he would go beyond the acquisition of knowledge into the realm of wisdom, which is knowingness. You see the difference in knowing and knowingness. Knowing is a process; knowingness is the achievement.

Now, one does not necessarily need the process in a linear fashion to reach the stage of knowingness, because knowingness already exists. It is an is ness; it is not a becoming. Now the mind wants to become, and the mind finds the process of becoming, which is futile, which is futile futile for those that could reach directly to the area where Being exists, but not futile for the man who has the temperament of wanting to know all the various planes of existences. It could be a beautiful adventure. It could be a very beautiful adventure. But one thing will surely happen is this, that he will differentiate between various planes of existences and, in the end, he will discover that "I have not progressed anywhere at all. I have been playing games." For South Africa is not far from America, and America is not away from Canada. That is looking at it in our conception of space and time. Beyond the conscious level of the mind, beyond that little ten percent that we use, space and time does not exist; and, when space and time does not exist, then all dimensions are

interpenetrating. There is no linear thinking involved. Then knowingness dawns, and you just know or you don't know. That's how it works. Joy, joy, joy. O.K.?

AMRIT: Uh, well, we have about 7 or 8 minutes.

GURURAJ: Fine. Any questions on the question?

AMRIT: Questions of questions. Yes!

GURURAJ: What time did we start, by the way?

AMRIT: We started early today; we started about...

GURURAJ: Yeah, I like to speak about an hour, always, because when you go more than an hour, then it's too much to digest.

AMRIT: Yes, Doug.

QUESTION: You said, Gururaj, that the mind is searching [inaudible]....

GURURAJ: Mind is, sorry, can't...

QUESTION: The mind you don't worry about too much, but the experience is the important thing. Why do we spend so much time talking? Why can't we do some more exercises or, or practices, to get the experience? I agree [inaudible]...

GURURAJ: Very, very beautiful.

If you have a stone in your shoe, why limp around with a stone in your shoe? Take out the stone, take off the shoe, and that is a process that the mind has to go through before it can walk comfortably again. Explanations are not required whatsoever. The finest sermons, the finest teachings of Buddha was when he just sat still and his chelas were around him, and not a word was spoken, but a great force was felt in silence. But, when people are mind orientated, how are you

to handle it but through the mind? So you lead through the mind to the area that goes beyond the mind. If you have six inch nail to drive through the floor, you have to use a large hammer; and if you have to repair a little ring or a watch, you use that size of tool. So you use the tools that are required for the job that is necessary. For some people it would be good if we would just sit still. And so many realizations can dawn! I gave a demonstration of this in England to trainee teachers, and so many realizations were made. What did I do? I said, "You just sit still and look at me." And I went into a yogic trance. That's all. Not a word spoken. And more realizations dawned in that 25 minutes than what they had in their entire lifetime of study. You see.

So, so things are done by step by step, and as these courses go on and on, that we will come to the stage at a time where these explanations of the mind will not be necessary. You sit there and I sit here and we just look at each other and move away, swim away, into a realm of total bliss. For that is what I have come to share with you. Not wisdom so much, not knowledge, not wisdom, no, no, no, no. But that force of bliss which I am enjoying. It would be so selfish if I don't share it with you. For life is a sharing, and that, too, is a wrong word. You can't share anything really when there's only oneness existing. When there is only one existing, who is sharing with who? Yet, the flower must give off its fragrance, in one way or the other. That's how it works. Very simple. Huh? Good?

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