
PURIFICATION PRACTICE AND RAPID FIRE

GR: And I'll tell you what the program is going to be today. This morning we are going to learn the purificatory practice. We use the word purificatory for want of a better word, for it goes far deeper than that. And I will explain to you what it is all about. Good. And then after that we'll have a rapid fire question and answer session this morning. And tonight we're going to do something different, so it will give you a whole day's chance to think about it. Good. It's going to be this, that if I should appear to you anywhere in the world in a cosmic form and I would ask what boon can I grant you. Is that understood? What boon can I grant you? Think about this, don't tell me about this at all, and we'll go into it tonight and see how many of your questions will be answered. Huh? That we are going to do tonight.

Now, the purificatory practice is something to purify oneself. Many people come from rushing around outside or from a heavy day's work at the office, and then they want to just sit down and meditate and they don't go deep into their meditation and they say, "Look, my meditation has not been deep." The best way to start meditating is in a nice, cool, calm and collected manner. Now you'd find this in all theologies, for example. You are walking to the church and the bells are ringing which immediately tunes your mind. Among the Middle Eastern religions you have the [minuen?] calling for people to come to prayers, [La ellah ellach mohamedum uru,?] [etc]. They go on like that. The Hindu temples are similar, where, as you enter the temple, you ring the bell and that brings you into a mood. Now before I go into further explanations you might like to hear the sound of it.

[Sings: Purification Part I and II]

Now in the next column, of course, it gives you the meaning of what all this stands about. It really means that may the Lord purify my speech. And when it comes to breath, of course, let my breath be pure. And inhale pure breaths. Eyes, ears, like the little statuette of the three monkeys. Let me see no evil, hear no evil, speak no evil. Now if these thoughts are sincere in one's mind, then you'll find yourself calming down. It automatically becomes a prayer where you do not want to see evil, you do not want to speak evil, you don't want to hear evil things. And by doing this you would find yourself very gradually abstaining. For example, if a few people are sitting gossiping about something, you just excuse yourself very politely and walk away. So it is something very, very practical. And for meditation purposes you will find it will calm you down so beautifully and then slowly if you are on mantra or tratak or whatever.... And then you go into the practice and you will find yourself going at a deeper length, at a greater depth. But not only that, but when the thoughts come up in the mind in meditation, you will find that because of the repetition of this you will find a better quality of thought

coming up. Not about Auntie Mary or Cousin Jane or whatever. So the quality of thought is improved, it is a prayer, it calms the mind, it leads one to good thoughts, and it also deepens your meditations. So it is very important. And it is nothing new, although of course I have devised it in such a way that it would be for the standards of today and what the West could latch onto more easier than what the Easterners would, because they would go into a more complicated thing which is totally unnecessary. As I've said before, we stick to the essence of things, which is very important. Now, for example, remember your hand is an extension of your brain, always. Say, for example, if you want to read faster, then you would lead your finger across the line, you'd find yourself automatically reading faster. So that means the hand is an extension of the mind and adds to greater concentration. So here we not only repeat the words, but we also... like, for example, the words aum vaak vaak, speech, aum prana prana... so you activate the thought. By the activation of the thought, the thought becomes more firmly planted in the mind. And we find this, for example, in kindergarten school, and it is for a purpose when the child recites the poem and, of course, acts put the poem in whichever way. We're all children really, and these little things when totaled up it comes to something really beautiful and wonderful. So you've got that, the third one we'll come to later.

Repeat this, o.k.?

[audiences joins GR in singing]

To all. We do not only pray for ourselves, but for everyone. Let us try this one again. [repeats section I]

Now, you will notice that the portions we touch are the vital portions within us, and they are also situated where our main chakras are. For example, the nabhi, which is a solar complex where you have a bundle of nerves. And all these thoughts are concentrated on these in a very prayerful.... Remember one has to be sincere, not parrot like just repeating them. You know, sincere when you say, "let my eyes see no evil." Feel that within yourself. "Let my mouth speak no evil" feel it within yourself that you are not going to.... So the most important thing is the feeling that you attach to these practices.

Now we come to number two. Punatu means again. Right.

[sings section II with audience]

Sarvatra. All. Hum? So I want to give you the idea. What one normally does, you do your seven rounds of chanting, and then you do this practice, and then you go into meditation. Now this must not become mood making. It takes you into a more worshipful, sincere, honest mood, but the mood must not remain there. And it won't remain there once you go into meditation, because meditation is something that transcends all forms of mood making. Good.

Now the third section is on pranayama, which is total purification of the breath. The length of it is worked out in such a manner where you have total inhalation and exhalation, and where you breathe totally rhythmically. Now, by bringing the

body into rhythm through breathing, automatically your mind also starts functioning in a rhythm. So the mind and the body becomes balanced, they function in unison, in unity. Do you see. Now of course this would apply that inhaling you repeat all of them and exhaling you repeat all of them. Now in the beginning you might find it difficult to repeat and still inhale or exhale, but with a bit of practice you will be ok. Some people like to whisper it, that's ok too, and some people would just do it mentally to facilitate the breathing.

Now all these Sanskrit words you find here... one could say why not in English, but Sanskrit is the mother of all languages, and the way the words were conceived is of actually how they were. You see all languages have been manufactured languages where words were created, while in Sanskrit the words were perceived in meditation. For example, a sage would meditate on this glass and go into a very deep state of meditation and the sound he would hear would be glass, glass, glass, so he started calling it glass. And that is how the entire Sanskrit language was formulated. So we go back to the origin, and by going back to the origin, it has a greater effect upon our entire system because we are going to the origin and not something which is superficial, superfluous, or manufactured. Like all languages, and I have a very great interest in languages, philology and things, and I've found that all languages are nothing but a great mixture of various languages. For example, in English we have a lot of Sanskrit words. The word man comes from the Sanskrit word manu. You see. And like that, I could go on and on and give you a whole list of them. So it is regarded to be the mother of languages, the oldest language [blows nose] and by getting back to the original sounds like we do in our chanting, you will find an upliftment of the vibrations in the room, an upliftment of your personal vibrations, and a great unison occurs which is helpful. Good.

Now, we'll start with breathing out and then breathing in and repeating it again. We'll have to do it about six times. Good. Now if you can't... try and do it aloud, it's just a matter of practice. And then later if you find it difficult to do it loud, you can do it in whisper form, or just mentally. Fine. But if it's done aloud it has greater benefits because here's a conscious exhalation with the sounds attached to it. Good. Out.

[Sings Part III]

You see, the entire lungs have been totally excavated of breath. Don't in between, you know, do that. [sound of gasp for breath] Good. We'll start again exhaling.

[Repeats six times.]

And, of course, the explanations are given next to it in English. And, of course, number three which is the pranayama mantra, this is used by other organizations as one of their practices on learning how to fly. Hm? One of their practices that is used, but we don't go in for flying. Good. So you have the idea and from tonight, this evening or tomorrow, do

them, and in a group you'll get used to it much better than doing it alone. Hm? Good. So it will aid you very much in your meditations.

Now let us hear your questions. Where you have written "knees" it actually means limbs, all limbs.

GR: Yes?

Chela: How many times....

GR: Oh, six times each. Let's hear your lovely questions. We'll have a rapid fire this morning, and as I explained to you, this evening we're going to have a different kind of program altogether.

You know, these are not as nice as yours. [To someone in audience] She is my shirt maker. Those that you make are much nicer.

Chela: Thank you.

GR: The next one must be white. Good. Questions. How's June this morning? Good. Lovely. That's one advantage of a small course, you know, it's intimate.

Chela: Would you say something about the development of the personal will?

GR: Personal will. Yes, there is such a thing as personal will. Now, to have a personal will one has to exercise the will. Now, what does one do in exercising the will. Remember will is nothing but thought forces, and you can attune yourself using your thought forces to anything that you have in mind. For example, you make a plan: I want five million dollars in five years. Right. Fine. Now how do you go about doing that? Firstly there must be a burning desire within you. In other words, you must develop... we're just using money as an example... you must develop that money consciousness. Every book you read must be something that will make you think of money, money, money. Every biography you read, think of all the successful men and how they made their money. Fine. Associate with people that are well off. These are little things that will make you money conscious. People remain poor because they have a poverty consciousness. And if you have a money consciousness, you will attract ideas towards you. Now with the money consciousness, you must have a burning desire. That desire must burn into you so much that it becomes an obsession with you. And then you plan how

you are going to make five million dollars in five years. So the plan must be researched and must have some solid foundation. It must not be just some airy fairy idea which is not practical. And as the time goes by you take a survey every three months of what progress you have made. You draw up an analysis sheet, you know the debits and credits kind of thing. And from that you will find that by drawing up that analysis sheet it will make you work harder. The person came to me who earns good money, who has a very good job and he tells me, "Guruji when it comes to the end of the month I am flat broke." And yet the check comes in at the end of the month and by the time the check comes in the money has been spent already. You know the check comes in and its just writing out other checks just to cover the expense of what has been spent. And so I told him, "Look there's a very simple way to do that. What you do, every expenditure you make keep a list. End of the month you sit down and then you will find from that list that there has been so many things on that list that you should not have spent on or which are totally worthless." So you tune yourself to that and you will start spending less. I mean the essentials have to be there, but many people spend money on things which are totally useless and which they don't really need. So that was as an example.

So once you have the burning desire and the plan of what you want to do, and every quarter or so you take a self assessment on how you have progressed. Now while doing this assessment you will find that you need outside help. So if there is any subject you don't understand you go to the person that knows the subject and question him. People are essentially helpful if you go to them with that humility and say, "Look, please I'm trying to do this, would you advise me?" And nobody says no, as long as they must feel that you're not going to be in competition with them. [laughs] So like this your will is built up, greater determination arises. When determination arises, perseverance arises. You persevere more and more. And those are the qualities of developing a personal strong will. We used just the instance of money, but the same thing can be used in every facet of life in which one wants to become successful. But it has to start with that burning desire within yourself, and there is one word to be crossed out within the dictionary: impossible. That word must be crossed out. Or if you don't cross it out, just put an apostrophe between the I and the m: I'm possible. Do you see. And anything can be achieved. There is nothing in this world that can not be achieved unless you become a totally non attached person and say, "Oh, let things happen the way they want to happen." That's a different spiritual path which spiritual masters adopt, at least true spiritual masters. Ah, let's create a beautiful garden and butterflies will be attracted to it, true butterflies, not moths.

Chela: How does that personal will interrelate to the divine will? [Inaudible]

GR: Yes. Yes. Fine. There is no difference between personal will and divine will, there is no difference whatsoever.

The difference could lie only perhaps in direction. Right. Even if personal will is materialistic, one can still flow in divine will if you are flowing with nature. Now. There is no religion or nothing that would tell you not to have abundance. By all means have abundance, but develop the abundance consciousness and it does not need to be wrong. I mean, you would not formulate a plan that I want five million in five years by robbing banks. Right. Now that would be wrong. But in good work, honest work. I mean I've been through this, ran businesses that had six, seven figure turnovers several times a year and totally, totally honest. So if it is done with honesty, then naturally it complies with divine will. And you would gather those universal forces around you to strengthen that personal will. So here you would start off with surrender, and then you would not even need surrender itself because the very action is a surrender in itself. So even the consciousness of surrender is lost because the entire action is surrender. Your wife loves you, you love your wife, you don't have it in your mind all the time, "Oh, I'm surrendering to my wife, I'm surrendering to my husband." You don't have that or it won't be surrender. But your natural action in life, day to day living, is a surrender. Do you see? So by consciously surrendering you are just doing a duty. "Oh I have to do this so therefore I'm doing it." No. The "I have to" sense must disappear. You just flow in natural surrender, so personal will would flow into divine will very naturally. But one's intentions must be good, and it helps. You'd be surprised when you embark on a scheme, say you want to manufacture glasses. You'd be surprised when your mind is attuned to the glass how many ideas would come into your head. And all these ideas that have ever, ever been thought of before are floating around all the time. No idea, no thought or no word is ever destroyed. Now by you constantly having your mind on the glass, you will attract to yourself all those thoughts that are floating around to do with the glass, a glass. Do you see. So that is how one cultivates a personal will.

They say, "Oh this person has no will power" or something. The greatest enemy to will power is procrastination you know, putting things off all the time. That is the greatest enemy to will power. So will power means nothing else but channeling your thoughts into a particular channel and enforcing those thoughts more and more all the time. And the mind is attuned to it, and that is will power. It's also a case of unpatterning where you pattern... you know, you tie a string around your finger this way and if you want to take off the string you turn it the opposite way. Hm? Simple.

Any more?

Chela: [? in working with?] small children how do you guide and direct their will so that [??] destructive to others [??]

GR: Yes. You know Benjamin Spock. Spock is it? Spock. Nevertheless Benjamin Spock advocated give children freedom and let them develop as they want to develop, and then after thirty years later he admitted his mistake. I am a

believer in the strap where necessary. Hm? You give them freedom like a flower. When you grow a flower you have to put in the stick to see that it grows straight, and once it has gained some strength the stick is not required. So, you are not controlling the child's will, for one should never try and control anyone's will. What you are doing is giving the child guidance which is something totally different from controlling will. Controlling someone's will means you are enforcing something upon the child. But by guiding would mean that you make the child think the way you are thinking in a very logical, loving way. Do you see. And then after that when the plant has grown stronger and the stick is taken away then you allow the child to develop into the full flower he or she could be, or is. And there too, some guidance is required. Everyone requires some guidance at times, and if it is done with love and care, then it avoids all conflicts that the son might say, "Oh, I want to go to New York," while you say, "No, you must go to Vancouver." You see, that would not happen because there would be no place for conflicts. The entire lifestyle is such that both people would agree upon the same idea, that Vancouver would be better at this time of year or Alaska won't be, it's too cold. Or something. Hm? You agree. So there's a lot of logic and love that's involved, a mixture of both.

So you do not impose your will upon anyone because you could never do it. I could never say... anyone could never will another person to love him or her. No. You could never do that, but create the condition. Become loveable and that person will start loving you. In that way, the same principle applies to everything in life. Good. Questions? While you're thinking up something let's see what I can find here.

These two chaps they were living in a mountain cabin and this friend says, "Horace, why don't you get married?" So Horace says, "Man, I would have been married but I'll tell you the problems. I met a blonde girl, she was lovely and I liked her. So of course I took her home to introduce her to my mother. But my mother didn't like her because she didn't like the way she spoke or her behavior my mother didn't like.

So I met a redhead. I took her home and my mother didn't like her either because she played on the guitar hillbilly songs and things like that and Mom did not like it so I had to discard her. And then I thought to myself, let me find a girl that mother would like. So at last I found a girl. She walked like Mother, she talked like Mother, she nearly looked like Mother. So the friend asked, "Oh what happened?" He said, "Oh my mother liked her very much." Then why didn't you get married to her. He says, "Oh I would have, I would have gotten married to her but my Dad did not like the sight of her." Questions?

Chela: Guruji, in the normal pattern of not loving what you're doing, how do you channel the energy so you are loving what you are doing?

GR: Are you talking about me, or anyone in general?

Chela: Anyone. In general.

GR: Yes. Firstly, by feeling love for the person. When I say feeling love there are so many things involved in it: Compassion, kindness and empathy, for example. Always thinking of the welfare of this person. And all these qualities combined together would make up what is superficially called love, but those are some of the ingredients of love soup. Huh? Good. And then those very thoughts that are in your mind are projected to this person, and if there is some mutual attraction, then those thoughts of yours would reach home. And then, of course, it is backed up by action, not only thoughts, where you are kind, considerate in all your actions. Where two people are sitting down and one wants a glass of water and the other one will jump up to get it. Little, little, small things that adds up and up to big things; that is how love is channeled. It is not digging a tunnel to the heart, the physical tunnel there you just blow through all the love there. No. The tunnel is created by the action and by our thinking of that person.

[END SIDE ONE]

You wanted question and answer sessions don't you, Vidya?

Hm?

Vidya: Basically people's quest tends to be to find happiness. [???] unhappy. What is happiness?..

GR: Um. How many tapes of mine have you listened to because that's all I talk about?

Vidya: [????]

GR: Happiness, to put it... Let's talk about it on the surface level and then we'll go deeper. The concept of happiness in people's minds is but one: that they want what they want to make themselves happy. For example, a man would want to have a field well tilled, a house well filled, and a wife well willed. Huh? That could constitute... that's nice. A field well tilled means a good job, a good business. A house well filled where nothing is short, and a wife well willed who will say, "yes boss, yes boss" all the time. [Laughter] That might be his concept of happiness. A women's concept of happiness might be, on the superficial level, she wished she didn't have to go to work and earn the bread and butter and beans, or she could have a better home than the Jones' next door, or she passes a shop and she sees a dress of a thousand

dollars and she can't afford to buy it. Hm? Now, those might be her ideas. Now, if you examine these things you will find that they are just but projections of their own thoughts. In other words, they are wishful thinkings. You know you wish you had this, and you wish you had that, and you wish you had that. And when the wishes are not fulfilled you are unhappy. You see. Then you land up in the opposite. But when the wishes are fulfilled then you feel happy, and that happiness that you feel by material gains are but very temporary. I've said many times that you buy a Rolls Royce car tomorrow for three weeks you'll feel the novelty of it, after that it's just a car. Hm? So all these material quests one has for happiness could never really bring happiness because happiness is something very temporary. Happiness does not last because the word happiness contains within itself the seeds of pain. So therefore the search has always been external for happiness. What we do in meditations the real path to happiness where we integrate ourselves mind, body and spirit, and bring it to a balance where all these desires fade away. I mean you cannot be totally desireless, but even the desire that would be there would have some foundation, it would have some form of logic. Those desires would be for your needs and not your wants there's a great difference. I want a Rolls Royce, I don't need a Rolls Royce, a little Volkswagen is good enough for me taking me from point A to point B, that's a need, a necessity today. A motor car is not a luxury anymore, it's a necessity. But if I hanker after the Rolls Royce I'd feel very unhappy and very unnecessarily so. So when we become integrated our thought patternings change, and as our thought patternings change our attachment to things change. We become more and more non attached. That does not mean we separate ourselves from the world, we are in the world and yet not of the world as the saying goes. And our thought patternings change, our demands in life become less and less; and the less you demand, the more you lessen desires, wants, cravings, more and more happiness grows within you. You become, you know, in a more integrated state, and integration is the foundation upon which happiness is built. Someone might crave to find a handsome, dashing, young prince coming down, charging down on a white horse. These are dreams, fools' dreams. Why not the lovely boy next door? Or one of your school friends who could become a very good boyfriend or girlfriend, whatever, instead of dreaming of that handsome prince charging down the street on a white steed with a lance in hand. They are quite skillful at using lances, those handsome princess on white steeds they might pierce you so much that your heart won't beat again. [blows nose] So happiness is that which takes us to joy, where you could possess nothing in the world and be the poorest person and yet be

the most happiest person. So happiness is not measured by our possessions, but happiness is measured by that inner balance, that inner stability that one has. And that is how one becomes happy. Because a happy person is a tolerant person, is a patient person, is an accepting person. And when that person bubbles over with joy and happiness, it influences the entire environment around him, and that in turn makes him more and more happier. So that is the quest,

but people try and find it all the wrong way and that is where all the trouble begins. That is why the ancient gurus used to advocate: become a monk, possess nothing or need nothing, you just need a begging bowl and go around begging. But in modern society if the whole world were going around in begging bowls, then who's going to beg from who? You see? So things are adapted according to the times, the day and age. But more so now than in past times a person does need a far greater balance, because all the outward yearning and cravings tend to create more and more imbalances in us. Then you find people, again, that possess everything they have, tons of things, and they use it in a good, rightful way to help or to help those that are trying to help others if they can't do it themselves. And there are many, many ways of using material possessions, for one thing is sure, anyone who gives one will receive ten back. It's an irrefutable law, it comes. And that makes a person help ten times more again and then ten plus ten a hundred comes. Ten times ten. So that's how it goes, that's how it works. Um?

Chela: This is kind of a comment on that [?] Isn't it true that a lot of people use material things to avoid themselves? In other words, they are always scattered out there instead of dealing with what's going on inside.

GR: That is very true and that is the problem in the world. For example, Gita chapter two, verse forty two, I think it would be, it says first be established in self and then perform action. So that is... and the Bible says the same thing, and Talmud and Torah repeats the same thing and the Koran says the same thing. In the words of the Bible, "Seek ye first the Kingdom of Heaven within and all else shall be added unto thee." It means the same. So therefore, this is our message to the world: find that inner integration and then everything else you can go for, because you are established in yourself. You have the foundation so you don't just flip flop around everywhere. You are not fragmented, you are integrated, and then you can do anything you like and you would not be affected karmically or in any way. And if you are integrated, your actions automatically and very spontaneously become right actions. Thoughts are channeled in a right way. Yah. This would not mean that you must remain poor, no. That's a disease. Poverty is a disease, actually. It is a weakness to be poor, unless of course you are totally spiritually inclined and you don't care for the world at all. But in today's society in all countries they are very, very affluent. For example, India could be very, very wealthy if they would just get off their butts. Yeah, they could be. Thousands and thousands and millions of acres of land are left untilled, factories are unproductive, but it is progressing very well. I was speaking to Indira Gandhi not so very long ago, that is the prime minister of India, as you might know, perhaps, and slowly a middle class is emerging. Before it used to be the two extremes: the very rich and the very poor. But a middle class is slowly emerging that will bring about that balance. Then, of course, there are other factors as well. India was governed by foreign rule for over a thousand years: the moguls and then the British, they

regarded the country as a cow. Milk the cow and take the milk away, and meanwhile the country itself had to feed the cow, so it's a double loss. [blows nose]

But today, as I was telling her when I was speaking to Indians (my largest crowd in India was addressing thirty thousand people), and I told them, "You don't need God, you need food. And work for it and God will come by itself in the form of food. Because how can you pray, how can you meditate if you have pangs of hunger in your stomach. That's what you need, become more productive."

Likewise in the Western countries again it's the other way around, the other extreme. High competition and one always trying to outdo the other, I think you call it a rat race or something. Are we all rats here in the West racing each other. Huh? You see? So that's the other extreme again. So the East needs a lot to learn from the West, especially technology, hygiene, sanitation and various other things. Modern methods of farming, for example, because India is predominantly an agricultural country. And while I was there, this happened a few years ago, in the neighborhood where I stayed you'd have one farmer and he's got his little house and he's got four or five acres of land. Then another one next to him who's got four or five acres or ten acres, next to him is another one and like that. It's like a patch blanket. Is that what you call it? [Voice: Quilt?] Yes. A quilt. A patch quilt. Right. Different patches.

So I started introducing an idea there which was introduced previously but not put into practice. I said by having four or five acres of land you can't get a tractor, you've still got to use an old plow drawn by an ox, and what is your production going to be. So why don't you guys get together and form a cooperative, and according to the amount of ground you are putting in you divide it pro rata. Say if there is a hundred acres, if you've got ten acres out of the hundred you'd get ten percent of the harvest; another got five acres, five percent of the harvest. And all worked together and this cooperative society started, and they bought a tractor and their production has increased five fold. You see. So a lot could be done everywhere. In the West a lot has to be done, realizing more of one's inner worth and not neglecting the outer things of course, but a nice balance to be maintained so that you could find happiness in every aspect of life. For the more you are balanced inside, the more integrated you are, you'd be more and more appreciative of many possessions, or little possessions or whatever, more appreciative of it. Then you wouldn't say, "Oh this is just an ordinary glass, why isn't it a cut glass?" You wouldn't say that. It's a lovely glass. It's serving it's purpose; I can drink water from it. Hm?

Next?

You know, a young couple went on a drive. Now somewhere around here in Los Angeles is a place called Echo Point. Somewhere in Los Angeles. So they went for a drive and they park the car at Echo Point. So the girl tells the boy, "Why don't you try it? Shout something and let's see how the echo comes back." So he says, "Ah, it's silly children's games."

She says, "Come on be a sport." Oh, by the way, talking of sports the class was asked that in ancient times name two great sports. So the answer was Anthony and Cleopatra.

So the girl says, "Be a sport." So he shouted at the top of his lungs, "Baloney." They waited nearly a minute and nothing happened, so she says, "Try again." So he tried again and he shouted, "I'm the handsomest man in the world." And then the reply came back: Baloney.

Any questions? I slept last night with that fan on and I think I caught a cold in the eye.

Chela: You've been speaking about [personal will] and I think you've said before when you chase after love or divinity [?] it just seems always to elude you. But then when you settle down and stop, it just comes right to you. [??]

GR: That is true, but then real love is not something of personal will. You know when you will something, you know that is applied more to materialistic things that I had... that's why I used the example of economics, money. But love is a thing, it's a condition, it's a happening, and you could never will anyone to make the person love you. And, of course, running away from love and then love runs after you, that is just a bit of coquetry. Is that the way you pronounce it? Hm? That's fun and games actually, where the man chases the woman until she catches him. But you make things conducive, that's the whole idea really. A girl if she's that way inclined, you can't force love, never, but if she's that way inclined she naturally will come closer and closer and appreciate your goodness that is in you. That's all you can do, you can't force it. For example, you might love Sophia Loren and be a great admirer of her. You can't go up to her and say, "Hey, I've watched all your pictures and I've fallen in love with you." You can't. You know this couple went to a restaurant, it was an Italian restaurant, and the husband asked the wife, "How do you pronounce that favorite dish of mine?" So she even without looking up from the menu, she heard that favorite dish of mine so she says, "Gina Lolabrigida." [Laughter] Yes. It has to flow. You know the Muhammadan people believe that even before you are born there are two things written out for you: the kind of work you are going to do, and the woman you are going to marry. And they believe in determinism, you know, where that old chap sitting up there writes out your entire destiny. That is their belief, not that we agree with it. But you have all kinds of beliefs. But if you could believe in any thought sincerely, that I'm going to find a woman to love or a man, you create those conditions within yourself.

I knew a very nice girl, she came to me with a complaint. She says, "Guruji, I meet a lot of men and the only idea they have in their mind is when do we jump into bed. What must I do?" I said, "Well you are creating those conditions yourself because your entire mind is sex oriented. You are creating those conditions and that is naturally felt by the opposite sex so those thoughts are provoked in them. You might not even say a word." So I told her, you be nice and you be loving

and I showed her what kind of thoughts should be most dominant in your mind. All this stopped and she's married now and has two children and is very happy. So we create the things that we think about. Thoughts that are most prominent or predominant in our minds are the things we attract. Birds of a feather flock together, so you have good thoughts and they would attract like thoughts. Oh, yes.

I can see you are in love with a girl or have a very deep friendship with a girl. Hm? Am I right? Good. Good. All my blessings to you.

Questions. You know this lady rushes into a building and goes into an office. There was a man there with a white coat and she says, "Doctor, please tell me what's wrong with me." So this man looks her up and down and says, "There are three things wrong with you. There are three things I can tell you. Firstly, you are fifty pounds overweight. Secondly, you've got layers and layers of rouge on your face which must be washed away. And thirdly, the doctor is on the other side of the hall, I'm an artist."

Yes.

Chela: I want to ask why it is that there seem to be more women who seem to be on the path to spiritual knowledge than men.

GR: That is very true. We made a survey that sixty to seventy percent would be the major following of any movement. Any movement, sixty to seventy percent women because women are built with a greater amount of devotion, patience, tolerance, and no man could ever reach enlightenment without having first been born a woman. Oh yes, because those are the qualities that are necessary. If you, for example, find a man who has great devotion, know one thing for sure, that in his previous life he was a woman. Yes. So you know people always underrate women. I don't. No. No. No. The qualities women have of the depth of feeling, they're made that way because they bear children. If they don't have that they could never become good mothers. Hum? So therefore manifestation you have the manifestor and the manifestation and all the manifestation to me is feminine. All manifestation is the female aspect of God. It's two sides of the same coin. And a woman can, in the incarnation of woman, can reach very, very much further in spiritual evolution than a man. A man is too outward bound because of his work, because of being the bread winner, although you do find men that are very keen and are very devoted to spiritual practices and things, but the majority would be women in any organization. So it is very, very important. And that is where the mother worship... if you go back into anthropology and ancient history you will find that is how the mother worship originated. For example, all the festivals you have in the East like [Hali?] the harvesting festival, it is dedicated to goddesses. In the Eastern mythology the goddess is very, very much believed in. And there are nine

aspects of the goddesses known by different names: Kali, Durga, Lakshmi, and all those are different aspects, [Saraswathe?] Hum? So all those qualities are combined into one goddess. [Saraswathe?] is the goddess of knowledge and rhythm and music. Lakshmi is the goddess of wealth, you know to have the house well filled kind of thing. Kali is the dark hideous goddess, she is the destroyer of sins. And like that you can go on and on. So these are the various aspects of a woman and which is very, very important. So therefore I say that you can never reach enlightenment unless you have lived some lives as a woman.

Chela: All the masters [don't?] ... seem to be [??] women.

GR: All the masters... oh, yes, they had their woman's lives, yes, lucky for them. Good for them. I know I incarnated as a woman many many times. Oh yes. And that is why even medically speaking in every man there is some little woman, and in every woman there is some little man. Oh, yes. It is, it has to be so. Meanwhile, living in this modern world, this age, they complement each other. They are complementary to each other. That helps. To me the finest sight in the world is to see a very loving couple. Hm?

There is one sight I would never forget. I was going somewhere and the sun was setting, and here an old man, he must have been about seventy five, and his wife very close to that age too, and they were taking a walk on the promenade, you know, hand in hand. They could hardly walk, you know, they were tottering down... the beautiful... they had their evening walk. I had to stop the car and just look at their faces glowing with love as if they just melted away into each other. So beautiful. And here the sun was setting. We have a very beautiful drive in Seapoint, we call it the Marine Drive. And it's a very favorite spot for people to get out for walks in the evening. The sea is there and the way this old couple walked, as if they were walking right into the setting sun. What a picture. Beautiful. Yeah.

Next. [Inaudible from audience] Twelve fifteen? So what? This will be the last, Vidya.

Chela: I've heard it said recently that we created the universe, and also to go along with that, that any situation we find ourselves in. Things don't happen to us, we created this thing that we kind of walk into. That's kind of a different perception than I had of the universe before because it's so big. I [Just wondered if you'd comment on that.]

GR: Yes. We create our own universes, our own universes are created by us. The entirety of the universe is contained in your mind and you can modify it, regulate it, according to your mind and understanding and state of integration. For the

entire universe as it is, as it is now, is nothing else but a process, forever expanding and changing within itself. And you have universes and universes, but in the context of the greater universe there are smaller universes that are exploding and being recreated all the time within this framework of the big universe. So even at this moment there are millions of stars exploding, and millions of them are being recreated all the time. Even the stars you see tonight could have been stars that are extinct years ago, millions of years ago, and the light is only perceived now. But that's besides the point. So what we are concerned about is what kind of universe are we creating for ourselves. The universe of joy, harmony, and beauty, or the universe of disharmony and ugliness which is just but a projection of the mind. For the entire universe is only a projection too. Hm? That which we call substance in actuality is not substance because it is forever changing. True substance, actual substance, never changes. So we are involved in a universe composed of name and form. One energy today in this form, so we give it a name; tomorrow the same energy in a different form, to which another name is given, and yet it is just actually one. So how does the modification take place. The modification of that substance which we call energy takes place in our own minds. So I am the creator of my universe. Lovely. Vidya's hungry so therefore....

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