

COPING WITH MERGENCE / WHERE DID LOVE GO

[Gururaj enters wearing a Statue of Liberty hat]

GURURAJ: This torch belongs to someone. We imported this all the way from England. That's a famous line over the past twelve years. What shall we speak about today?

PRIYA: Bapuji, we have three questions today. Mine is number one on everybody's mind, I'm sure. Beloved Bapuji, could you tell us how to cope when our individuality, our ego, begins to merge into universality?

GURURAJ: Uh, hum. Okay, next?

SUTRIYA: Beloved Guruji, we have all noticed we have issues we work on for awhile that seem to go away, only to reappear later. What are these layers of the mind we seem to be peeling away, and what is this process by which we go through these layers?

GURURAJ: Uh, hum. Good. Where is the third one?

VOICE: Beloved Guruji, sometimes I experience love and sometimes I don't. Where did it go and how can it stay?

GURURAJ: Good. Very good. Any more? Is that all? I could cover half a dozen questions at the same time.

VOICE: You want more? You really want more? You really want another one?

GURURAJ: That's alright. We'll see. The first question was, how to cope with our individuality when it merges away into universality? Now, the very word cope makes it a total contradiction of words between individuality and universality, because it is such a subtle transition from one to the other, like putting a ball of snow on the fire, it just melts away and vaporizes. So there is no coping that is necessary. It is a spontaneous thing, which comes about because you have been prepared. You have prepared yourself for the mergence. Now, that, of course, would be a long way away for many, which is understood. But do not be concerned with coping.

If you are used to eating bread and butter only, and if you are offered a big feast it is not a matter of coping with the big feast, it's a matter of appreciating the big feast very spontaneously. I know what is meant by coping here, that if you have a big feast with three, four knives on one side, and three, four forks on the other side, and then you start thinking, those who are not used to the aristocratic way of life, which fork should I use first, and which knife shall I use first? But it's a very simple thing, really, because the knife and the fork that are to be used first are always on the outer side. And then you can always, the other way is delay, and, you know, just glance at someone at what he is doing or she is doing. Do you see?

So the whole gist is this, that there is no coping required. Because the individuality is not the individuality you are experiencing now. The individuality that you are experiencing now is centered in the small ego I that is so dense, clouded up. And you are thinking from that clouded point of view that what would it be? How am I going to cope when I merge into universality? But with this clouded ego of the moment you could never merge into universality. So as the ego not annihilated, but as the ego expands more and more and more and loses its opaqueness, greater and greater light of universality shines through. And that little ego self, the individuality, merges away into universality imperceptibly, because it is imbued already with that light of universality.

So it's like a school child when he has done certain lessons in math and gained the knowledge of the formulas that are required, then the next formula would seem easy to him because the first three or four formulas he has mastered. And then he goes on to the fifth formula of mathematics, algebra, whatever subject you can think of. So that is what actually happens. You have reached the stage where you automatically merge away into universality, and you are not conscious of merging; like the drop of water is not conscious of merging into the ocean, but it will really experience the vastness that the little drop of water has now become. Because it becomes the ocean. The various structures in the drop of water are the same structures in the whole of the ocean; let us say molecular structure of the drop of water.

So when like meets like there is no differentiation. And when there is no differentiation there is no word as coping. Coping only comes into being in your practical, daily life when you have to cope up with the kids, you know, and their problems. Like I saw Iris' daughter [Annalese?] running out because she heard the little child. Did you hear the little child? Yes. Good awareness. Right. So she had to run out. You have to cope with the situation.

And like that in daily living, many problems do arise that sort of makes it hard for a person to cope. For example, say a husband is unfaithful to the wife. Now, how is she going to cope with this situation? She might have spoken to him a million times or whatever, and showed him with great love and care the wrongness of the path he has undertaken. Because, mostly, when a man is unfaithful to a wife to whom he is married... as a matter of fact this was a subject of discussion while I was shaving this morning. And you know, I never shave alone. No, that is true. You know, quite a few

people they sit on the what do you call the bathroom...? [VARIOUS SUGGESTIONS] the toilet, as well, and they sit around while I'm shaving and washing and you know, and you start chatting. So this was one of the things we chatted about this morning in the bathroom.

So she has done all her best. And most people, most men (I'm a man, I know), if I should be unfaithful to my wife, it would be something which we call infatuation. It can never be true love for the other woman. It could be something to do with sexuality, for example, where the other woman might be pleasing in more in that sensual way, which is, of course, not life. In that sensual way, so that takes him away from a wife with whom he might have had children and lived with for many years together. And the very proof of them living for many years together is because there has been something, some bond, at a grosser level or a subtler level, that has brought them together and made them live with each other together for so many years. And suddenly some little, you know, fancy girl turns up that diverts his fancy. But it will, I promise you, be temporary. It will never be permanent. Because if that man should discard his wife and take the new fancy one to be his wife, that is not going to last at all. Temporarily yes, but the honeymoon days must pass. Do you see? And more people experience infatuation during honeymoon days than in all the days that follow, because honeymoon days are filled with fun. You are dancing and dining, and all the other things people do when they are on honeymoon. You are the honey and I am the moon. Like that. Do you see?

So that is why theologians of the world advocated a certain standard of morality. Now, I do not preach of morality. With me there are no do's and don'ts, because more harm has been done to this world with the do's and don'ts given out by theologians. But what I teach is of purity. How pure am I? How much more pure can I become? And purer still so that I do not harm myself, and neither those for whom I am responsible. And many a time it requires great sacrifice to be able to do that. So I'm attracted to you, you, you. Does that mean I am going to discard and become irresponsible to my wife? No. I will take the attraction for it to be an attraction of some forces.

And there are many different forces in nature. And we are composed of forces only, nothing else. And these forces are just keeping us together. But by adding greater impurity we are going against the forces, and therefore, we are living in a delirium. Because it's not only the woman that has to cope, remember that. I mean they are the fairer sex and the weaker sex and all that, we agree. Okay, fine. Be the weaker sex and the fairer sex, but that does not mean the degree of coping lessens there. As much as the woman has to cope with the situation, so much has a man also to cope with the situation. He might be lost, I might be lost, in an affair I might be having with someone, but even in between, in my subconscious, will always be there to that little woman at home. It will always be there even if it is not brought to the conscious level of thinking about it, but that subtle thought is always pervading, permeating you. And why it does not come to the consciousness in its full force is because you are so enrapt, enamored by the new conquest.

And I have conquered many, I can tell you this very honestly. I am not shy of it. Why should I be? My past is my past. But where am I today, here and now? That's important to me. Like St. Augustine, you must have heard his famous prayer, "Oh, Lord, grant me chastity, but not today." [LAUGHTER] You see?

So what I am trying to tell you that there are many complications: homewise, childrenwise, biologically there are complications, there are complications psychologically, and of course, the spirit is hidden behind the veils of our obsession. And obsession is a disease. The very word disease means dis ease; you are not at ease. Never, in any compromising circumstance. You are never at ease. You bluff yourself if you think you are at ease. Do you see?

So the man too has to cope with all this. He has to go through so many psychological changes within himself. If there are any divorced women in this room, for example, and she gets married to another man, do you know the thoughts of the previous wife will linger on in his mind for a long, long time? It will, unless something very drastic had happened. It will linger on. So here the conflict begins. And here the striving and the stress and the strain of the conflict has to be faced. And yet, the second wife could be a beautiful, wonderful woman. Do you see?

Now, when we come to the word "coping," it only... (I'm just giving you this example at random. I know most of you are happy together.) But coping is a word applied to the worldly, daily circumstances. But it does not apply when the individuality of a person merges away in the universality. You are not merging into something which is foreign from you. You are universal as you are now, but it has not come to your cognition and definitely not to your realization that, I am universal. And all these limitations that are imposed upon me are by my own doings. So what I can do, I can undo. That should be the determination. And that brings about the purity within ourselves, and everything goes well. Everything. Do you see?

As I've told you many, many times before, that during business years I used to know multi millionaires, and I never found a single one happy. Not a single one. So you try to gather for security and yet, what security is there? None. There is nothing that you can be certain of except one thing: death. You can be certain of this, you are going to die. So the more purely you die the more purer and more peaceful your next existence will become. So do not plant the seeds here now that will make the tree of the next life grow gnarled and unpretty, because you got to pay. You've got to pay for everything you do. You got to pay. Whatever you sow, you must reap. You have to. If I am unfaithful to my wife... Look, I'll play around with all the girls and make jokes and things like that. That's having a bit of fun. Okay, we can have fun with, you know, amongst men friends. You have fun with lady friends, of course, within limits. That's as far as it goes. Because I know for sure that if I am unfaithful in this life, in my next life I am going to marry a woman who's going to be damned unfaithful to me and make my life a misery tenfold over. Take the example of a little seed, so little, small, or an acorn, so

small, but look at the acorn tree how it develops. And that is how karma develops, that's how it repays you: tenfold, hundredfold, thousandfold. It's what you plant that is important. That is true responsibility in life. And that is one way of merging into universality, of self realization, that I've always been universal. And what I've done now is throw that individuality of mine, which I thought there was, but in reality there was no individuality. It is a fixture of the mind that makes you seem you are individual: that I'm this, and I'm that, and I'm that, that I'm a guru, and that I'm a lawyer, and I'm an architect, and I'm a whatever. No, there's no difference. I do my job the best way I can, and you do your job the best way you can. So where is the difference? The key lies in the best way you can, not what you do, and always trying to benefit.

We have a little girl, totally uneducated. She is with us for nineteen years. A servant girl. Now, of course, that is very difficult to afford in America. I've been told that if they hire a hired hand to help in the house for half a day, you could pay about between thirty and forty bucks for half a day. In South Africa this girl that is with us for nineteen years, gets thirty bucks a month. So you could afford to have... and if you go to Zambia and Tanzania you will get them even more cheaper. And, of course, you provide them food and their lodging and their pocket money and whatever they need you provide. Which is not difficult. If you cook for five people, what difficulty is there to cook for the sixth one? Same. Now, coming back to this maid of ours, Lena, we treat her like a child, our own child. No education, nothing, but always so willing. Sometimes I pass through the living room or the kitchen or whatever, watching her work. And as she is, for example, polishing the furniture, the amount of devotion that is seen there. It seems as if she has merged into the furniture, the cupboard or table or whatever. You see the mergence of a totally uneducated person that can't even write her name.

So all these qualifications of having the greatest wisdom or being the greatest architect or mechanic or engineer, means nothing if the devotion is not there. And, as you know, charity begins at home, devotion begins at home. Do you see? So we start there.

So do not when it comes to the individuality and universality do not be concerned with the coping of it. Because you have been prepared already where coping seems noncoping. It becomes copulating. We know if it is required, a natural flow. Experience that sometimes. I'm talking of experience. Sometimes I experience love and sometimes I do not. Where did it go? How can it stay? If a question of that nature is asked, it means that you have not experienced love. Because love is beyond questioning. You do not question love. It's a happening. It is a celebration. Everything around us is celebrating. The flowers are celebrating, the trees are celebrating, the beautiful breeze is celebrating; the sun, the moon, everything you can see around you is celebrating by giving of itself.

Now, when we say that we experience love and that love has disappeared, where does it go to? Where can it go to when there was no love in the first place? Because if there was real love it had nowhere to go. Love is not a checkerboard or a chessboard where you move the pawns. No, the pawns move from one block to the other. Do you see? And in love there is no checkmate. You have a mate, yes, true, but no checkmate. It's an infusion. Not getting the queen in the corner so it can't move, you see, or the king, I've forgotten chess. I used to play it when I was much younger. There's no time left for it now, anymore. I do play chess with human being's hearts. That's the kind of chess I play now. So the thing we call that we experience love and it is gone, it was not love. It was, again, some form of infatuation, some attraction. And remember one thing for sure, that every attraction has its opposite, repulsion. Always. Attraction could never exist without repulsion. The same theory of how contraction and expansion. Same principle involved. It could. That is what attraction does. You can be attracted to something today, tomorrow you will not be attracted to it anymore. If you visit a person's home, for example, a lovely home, and the first time you go there you would feel very impressed by the wonderful furniture in the home, and the way the home is set out, the interior decor and all that. But you go there five times, ten times, fifteen times and you won't find that attraction or the beauty anymore. You won't. You become so used to it. Do you see?

The same principle applies in everything. You buy a new car. So for the first few weeks you'll enjoy the new car. Like a little boy getting his first bicycle, oh you can't get him off the saddle. He wants to ride and ride and ride the bicycle all the time. And then after that he'll put it away in the garage and not even look at it. That's attraction. You are attracted. So this means that all forms of attraction are momentary.

I don't want you to be attracted to me. No, please. God, no. Love me, yes. Yes. But not attraction. Ah, because he's a nice guy, he speaks well, you know, so much words of wisdom just flows from his lips, you know. His heart bubbles over with joy, so you are attracted. His heart is filled with that joy, so you are attracted to that. No, don't do that. Love me, yes. And let the love in you become intertwined with the love in me. Ahh, so there's no question of attraction, because love just is. Like that cartoonist made quite a fortune, 'LOVE IS...' I don't know if you have it in your American papers. Pity she didn't consult me. I would have taught her everything about it, because some of them are really stupid. You have these two little characters with bare bottoms and them holding hands. And the bottom, "Love is...." The bare bottoms and holding two hands. Some of them are good, undoubtedly. Some of them are very good. Yes. So you see, the experience of love it is not a mundane experience that is given to one's sensory input: like in the case of infidelity, which is governed by sensory input and the conditioning and patterning of our personal minds. Love is something that is. You love or you don't love, that's all. And because it being just an attraction, the repulsion would occur, to repeat again, and where can it go to? The only thing that goes somewhere is your thoughts that first instigated

or stimulated rather, the attraction. That goes somewhere. And where does that go to? It goes to the minds of people that are in similar positions as yours.

So, as I've said many times, if you think negatively, and when those negative thoughts are discarded, they can never be annihilated, but discarded. And they would go to a person who thinks negatively in the same way, which strengthens their negativity. And if you are given to thinking of positive thoughts, then of course, they would go to a person with positive thoughts and strengthen their positivity. But, of course, the secret, when it comes to merging away the individuality into universality, you have risen above the opposites of negativity and positivity. Do you see? You have risen above them all and could observe them and watch them. You watch the play.

You watch Krishna's lila, which means, you find that in all the Hindu scriptures, in the Krishna Purana and in the Bhagavad Gita, and all those books, and the various Puranas and mythology. This entire world is but nothing else but the play, the lila of Krishna, the Lord's play.

So we are involved in this play. And to cope up with daily problems one needs strength. But then, of course, people would say that there is a limit to that strength, there's a limit to endurance. They would say that. But one can develop super human endurance, which is rare to endure anything and everything. I know it by experience. I've endured hunger for thirty days at a time. Not even water. Yes. I've stayed awake for two weeks at a time without a wink of sleep; purposefully going through all these various practices that has made me what I am today. Yes. I could endure it joyfully, because I had a purpose in mind. And that purpose was to shed this individuality and merge into universality, where I could experience the entire universe in a flash of the moment.

In the mornings when you say let's meditate for a few moments, the most difficult part of you to relax is your facial muscles, and within a second or two you would find my whole face totally relaxed. And if you can relax your face, your body automatically becomes relaxed. Now, watch. See it with open eyes. (Open your eyes. You went to bed too late last night, my little child, dancing to Benny Goodman's music of the fifties.) You see, look, just one moment, see how the facial muscles just relax completely. [PAUSE] You see? All the tension is gone. You actually feel your facial muscles sagging. That's the sensation you get at first, until you go beyond it. And the most difficult muscles to relax is the eight hundred muscles of the eyes. There are eight hundred muscles in the eyes. Those are the most difficult to relax. So it is with very hard work, if you would call it that... It would not be work if you enjoy it, nothing enjoyable is work. Yet, one could accomplish a lot of things with joy. Right.

So coming back to our human frailties and work a day life, coping with things, experiencing things, we develop the power of discrimination. And discrimination, proper, true discrimination comes from a balanced mind. It does not need to be totally balanced, but to a great degree there has to be a balance, where mind and body and spirit do join each other in

that beautiful confluence of three rivers getting together. This has to happen. And then things do become easier. Then you can really cope. Then you can really cope with life and its problems. And once you find that any of our doings is a problem, once you realize it is a problem, then immediately, or very soon thereafter, some form of solution comes. Say, for example, a man is an alcoholic, he can't do without his booze. He becomes non functional if he does not have a few snorts in. And I know some men who are great artists, painters, architects, doctors... I knew one doctor who carried some medicine around with him, I don't know, it must be some pure spirit or something, and he used to put coloring in it. So one day he came to visit my little child and he asked for a glass. So he takes this little bottle out and it was pinkish in color. So he must have added some coloring to vodka or gin or some pure spirit, and [?????] poured it, and I saw him drinking it and I says, "[Gul?]," that was his surname, [Gul?], and I used to call him [Gulli?], you know, friends. I said, "[Gulli?], what are you drinking?" He said, "You know a doctor also needs medicine."

Now, the most important problem for an alcoholic to cure himself from alcoholism is to admit to himself, sincerely admit that I am an alcoholic. And that is fifty percent of the cure. To admit that fault to your inner being that I am an adulteress, I'm a murderer, I'm an alcoholic, whatever, to admit that to yourself first. And then your progress will begin by following all the rules that are required. Then you start understanding, in the case of alcoholism, the Serenity Prayer. " God give me the strength to change the things I can, the blah, blah." You know that prayer. And then you give your will over in that dualism that we spoke about, I think on this course, that Thy will be done because I cannot manage my life anymore. You manage it for me. All these attitudes develop slowly and life becomes well managed. And the craving for the alcohol would be gone. It would be gone because of your thinking processes and admitting to yourself it also brings about a lot of biological changes in your body. Many people that drink excessively, that are alcoholics, right, what happens to them that the adrenal (is that the way you pronounce it?) adrenal glands plays a great part in it. And there is no alcoholic that wants to have a drink. Every time he takes a drink he says, "Oh God, is this it again?" He hates it, really, within himself. But his entire body cries out for it. And so he tries to still that by taking alcohol. Do you see? And the same thing applies. Say I, as a married man, fall in love with a married woman. My mind is diverted from home, that is for sure, in some measure. Perhaps not totally. That becomes the obsession, that, oh, what time is it now? Five o'clock. I can close, leave the office, and go and see her. It goes on like that, and it multiplies itself. Duplicates itself. And that's how that feeling, which we call the experience, or the coping, becomes stronger and stronger and stronger. And the harder you push against it, the greater the resistance would there be against it. In everything, hmm. The greater the push, the greater the greater the resistance. Therefore, when any great man is born into this world, you can take the example of Buddha or Christ or whoever you can think of, you will always find that because he brings profound truth to the world, he will always be faced with a lot of resistance. And all the greatest men in the world never,

never had a large followings. They were not interested in large followings. They gave of their teachings like the flower just blooms. [END SIDE ONE] And they just bloomed and bloomed and bloomed and gave off the fragrance. Do you see. But the words they spoke even in front of twenty, thirty, forty people, hmm.

How many followers did Jesus have? Only five hundred, that's all. Twelve of his close disciples and the balance were just followers of his. And he survived all his travels, teaching here and teaching there, and being chased away from one city, from one town to another town. Always resistance. They wouldn't allow him to enter the temple. Resistance everywhere. Resistance from the Romans and from his own people, my Jewish brethren Pharisees, Sadducees, Sanhedrin, the works. Resistance. So whenever a good force comes into the world, there was resistance. And yet, in spite of all the resistance, in spite of not having millions of chelas, disciples, his words still remain fresh. These words still remain fresh today, after two thousand years, as they were fresh two thousand years ago. You see? Same thing with Buddha; same thing with Krishna; or even, at the turn of the century, Ramakrishna, a great sage, self realized man. Now, I meditated in the room where he slept. And I told, on some course, this little story. Nevertheless, no sense repeating it. And that room you could not accommodate more than twenty, thirty people or forty for the most at a squeeze. And for nearly a hundred years, more than eighty five, eighty six years, his teachings were still going on and on and on. His books have been published over and over and over again. As new generations come up, those generations start reading them again, again and again. Do you see?

So the immortality of truth would always be there. And immortal truths are those which might hurt, though the teacher doesn't care. The true master doesn't care. If I see peevishness in you I will tell you that straight to your face. Otherwise, what the hell am I a teacher for, if I don't point out to you? I might do it tactfully, yes, okay. I might do it bluntly as the case demands. With some people you have to be very blunt and with others you have to be tactful. As long as the message gets home in how to wrong the rights, in how to right the wrongs, because people are always wronging the rights. But the other side of the coin is righting the wrongs. Just flip the coin, dammit, it's so easy. Flip it. And you will find seven times out of ten it will always fall heads up. So any of you that are gamblers flipping a coin, always say heads. Don't say tails, because tails comes far behind, lagging after the head. Because it's the head that governs the tail. Did you know that? Yes. For example, if you want to go to the bathroom, it's not your stomach that tells you you want to go to the bathroom. Your mind tells you, your head tells you that you have to go to the bathroom, and the tail follows suit. You see, that is life. The practicalities of life. This morning I did not want to go into abstract philosophy, metaphysical truths. I just want it to be down to earth, and bang, bang, bang, bang, bang. Bang. I'm a great shooter. And I shoot bulls, as well. Do you see?

So one must always have the hope in heart that any wrong done can always be righted, always be righted. Amends can be made, as in the case of the alcoholics. They say people that you have wronged... I've done many talks among alcoholics and things, and I've read through a lot of their literature because of a personal friend. And they say first another thing you do, among their commandments, is make amends. If you have wronged someone, go to the person and make amends. Say, "I'm so sorry. I was wrong." Many people find it difficult to say I was wrong. Actually, it's a sign of strength to say that you were wrong. But it's that little ego self, that sense of self importance, that prevents you from saying that you are wrong. You see? These are the bare facts of life with which we have to cope with every day. And they can be coped with very, very joyously. Do you see?

We have made many experiments, and we have studied many things throughout life, and we know that if one truly experiences love it can never go away. Because love is. The mind goes away, the experience of love goes away, but not love. It never goes away. It has nowhere to go. So it is the mind that has created what you call experience, while love is not an experience, it just is. Because love knows not of itself; it does not qualify itself or quantify itself. You cannot measure it: it's immeasurable. Do you see. But the mind measures it with its own ruler: one man's mind is ten inches per foot, another man's mind is nine inches, and some eleven, and very few says that a foot is twelve inches. That is the total mind.

So experience is of the mind, appreciated on the mind level. And as the chemical changes takes place in the mind, with greater and greater opening of the brain cells and allowing the universal mind to flow through so that the individuality becomes less and less and the universality becomes more and more, so does experience with the mind also tend to change. You might experience a jar of pickles and you taste the bitter and ohhh, you'll start running to the faucet. Well, I know a very, very dear friend of mine that could eat up a whole jar of pickles, just like that. You must have a cast iron stomach and a cast iron ass. [LAUGHTER] Do you see? That's experience. While to me a little bit of that pickle, lime or mango, whatever, will start burning my mouth. While to this person he will swallow the whole jar, like that. And experiences nothing. And if I should question him further, he will reply, "It oils the system and thereby avoids constipation." But he would avoid the physical constipation, though he might have mental diarrhea for eating a whole jar of pickles. Well, that's joking, you know.

But the point is this, one has to learn to cope, and learning could be hard. It applies on both sides in a relationship. It applies on both sides. Sometimes the woman is an adulteress, or she might have a boyfriend on the side. She goes through much harder in coping up with the situation: that Joe, Jack, might come home early from the office or whatever. The man has to cope also, in his own way, through greater and greater difficulty. So the answer is resolution. You got to resolve. Because here you are bound in opposites, and being bound in opposites you'd bring opposites together, and

center yourself so that everything else around you can be centered. It all lies within you. Do you see? So the mind would experience love, and then it might go away, it was not love. Love never goes away; it is there all the time. For example, my wife dies tomorrow. I know she is immortal. The body will fade away, okay. But yet, the experience that I have had with her will remain in some corner of the mind. And the experience that I would allow to remain would be the good experiences, the lovely, joyful experiences. Those lovely hugs, and cuddles, and kisses and all else that follows with it. That beautiful companionship. Her encouragement. How many wives are here that would allow their husbands to travel around the world for eight months a year teaching, teaching, teaching, and when he reaches home he hardly has enough money to buy the next month's groceries? How many wives can have that sacrifice? Very few. I have known of only one. You see? Supreme sacrifice, the support. You're doing good for others, and your doing good for others is automatically doing good for me, because you are a part of me. That understanding.
[LAUGHTER] You damn lime pickle eater, Suj. Twenty to one.

SUJAY: Son of a gun. How did you do that? [LAUGHTER]

GURURAJ: Well, we never got on to this other one. We have all noticed that we have issues that we work on for awhile, they seem to go away only to reappear later. Well, you have not worked on it properly. [laughs] What are these layers of the mind we seem to be pulling away, and what is the process with which we go through these layers? But we will go on this this evening. Yeah, okay.

Now, I'm sure I won't take another half an hour of your time. Half a minute, okay. We will settle for that, compromise. Half a minute. Tonight is when we do the communion night, and I'm sure you must have been told by our people here that it's a very sacred night. And I think it's so opportune for us to chose the day of independence. To me independence means a lot. Independence of yourself, independence from your mind, and merging into the heart; that is true independence. I'm not speaking politically, but of course, I'm speaking spiritually. So tonight we will be having the communion practice, and, of course, a talk from me. And then you will also be having the midnight practice, where I will be meditating in my room and you in yours, and you will go through various kinds of experiences. I don't want to tell you what kind of experiences you will go through, because I don't want to influence your mind, but each and every one of you will experience something. And this is just something to show you that I can be thousands of miles away from you and still be with you all the time. Good.

Sujay is very stomach orientated: he feels hungry. Normally they eat at half past twelve. There's a phone ringing for us, as well.

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