

FROM SILENCE TO SILENCE

GITA: [Laughter] I wonder if that is significant... bring the light to exclude the darkness. This is a milestone for all of us that have been working to make AMS a whole family. Something I have tried to help the people in Spain and England and Denmark understand from the beginning is that your centers are the equivalent of Paris, Rome, Athens, London and Berlin. The whole of the thrust this year has been to create AMS as a whole family and to train teachers. And people sitting in this room is a result of the energies of Doug, Betty, Amrit and myself, and all of you this year.

Guruji is very excited about being with you all. In the car coming up today he said this is going to become one of the most marvelous experiences that we have ever had. And we have a lot to do this week, a lot of exciting things. I think about between 30 and 40 people are going to be initiated as prep teachers. My mind goes back to the time we had that huge preparatory teacher initiation in England, in January of '77. It was a wonderful experience. And we know that a few more full counselors are going to be made, and a few more healers. And we really need that. And I'm just so excited that we're all together.

This is the first time that we have all the centers from the United States here together. And the teachers and the people who are making a difference for people in this country. There are only two people missing this week, and I would like you to have them in your minds so that they're here with us in spirit. And that's Claudette from Las Vegas and Kathy from Los Angeles, although Kathy will be popping up to see us.

It also marks a milestone in that we have lots of friends from England with us. We have Savita may we introduce you, Savita Savita from England, who is the national coordinator from BMS. And we have Jesse, who is one of the trustees and a preparatory teacher from BMS. And Dr. Sybil [Aldridge] who is one of the first full counselors in England, and does a marvelous job there, and where are the other English people? Fred, who Savita couldn't manage without him, and [Ina] it's so lovely to have the mother of one of our prep teachers [Ina?] from Bristol and Bath, and Marjorie. Marjorie was one of the very first people that Amrit and I taught the preparatory technique to in May, '76. She was one of those people who knew immediately that this was something special. And Dulcie, a long time friend of many years who is with us, and Dulcie's husband is one of the trustees of BMS. Have I left anyone Richard, from Southeast London, who was in the early groups and is doing a marvelous job in Southeast London. I think that's everyone. And let me introduce you all to Andre, the chairman of the AMS trustees, if you haven't met him. Without Andre's objectivity, sensibility, and lots of loves and bear hugs, Doug and Betty and Amrit and I would not have survived the year.

VOICE: Not to mention his fund raising abilities.

GITA: Yes. And Sidney, also, who is a member of our trustees. We couldn't manage without you. [applause] And Este, our trustee from Las Vegas, where is she hiding at the back. And have we any more of our trustees here? And then, of course, Doug and Amrit are on the trustees. And I'd also just like to make mention of this, and that is we have John [Find] from Texas. John has been training to be a teacher by post, because he's the only one in that whole big area of Texas where he lives. He's totally isolated. And for me that's a tremendous thing that he could keep going with his practices and be so committed and isolated that he would want to train as a teacher and make a difference in Texas. So it's a real privilege, John, to have you here and be the first person in the world in IFSU to be trained as a teacher by post [laughter and applause]. It has been incredible to train John, because it was like he already knew everything before he even got it. And his tapes back with all his questions were as if he had absolutely sat for four weekends like the rest of you had done and he knew it all. We have no doubt that Texas is just going to fly when you get started, John, that's wonderful. I think that's all. It really is a joy for me to see you all here. We've gone through a lot this year together, and I've watched many of you unfold and go through a great understanding and tremendous commitment growing, and we've shared a great deal of growth together. And it's a very special time for all of us. Thank you all for being here, and thank you for expressing your love for Guruji by being here. Namaste. [applause]

AMRIT: So Gita's already given you such a warm welcome I don't know what more I can say, except that I feel very good to be here with you too. We'll have some more announcements to make after maybe one or two meetings together. Probably some of you already have some hints of what those announcements are. Anyone here have any idea of what I'm talking about? [laughter] Ok. God, you look absolutely beautiful, I mean just super. Just standing up here looking at you now it's amazing. It just makes me feel like that. Wow! I really don't have anything to say! [loud laughter applause and "Yays"]

VOICE: Never thought we'd see the day....

AMRIT: Would you like me to elaborate on that? [laughter]

VOICES: [inaudible comments]

AMRIT: Nancy has some announcements to make.

GITA: Just before you do there's one thing I forgot. All through the teacher training weekend [??] remember when we couldn't answer a philosophical point that we wrote questions about. [???? filed??] I really want you to ask Guruji those questions this week, because this is where you'll get the deep answers. Our experience in England is that the answers are on a completely different level for teachers. If you've heard the course from the [Nottingham?] course in April, they're just incredibly profound, and so this is your opportunity in the next five days to really get as much as possible out of Guruji. So if you have those questions, copy them on a sheet of paper and you'll be told who to hand them in to.

NANCY: I don't need this do I...

GURURAJ: Testing, testing, testing? I think a bit louder. Ah, it's coming. Testing, Mary had a little lamb, her fleece was white as snow. Never mind the other side of it.

You know, while coming over, I met a violinist and we started talking and he said he loved playing the violin, and especially more so when he feels depressed. I said, "Why, what's the reason for it?" He says, "Well, it helps me to keep my chin up."

Good, fine. We always start with a little laugh. It's nice. And I think we can start off immediately with questions? Have you got a mike for Sujay?

QUESTION: In the scriptures it's said: "From silence we come and to silence we return." What are the tendencies which cause creation to manifest? How are the subtle laws of nature drawn forth from that silence? What is the cause of those laws to be withdrawn once again back into the silence?

GURURAJ: The basis of the question is that we come from silence and end up in silence. Now has it been a journey, or have we not traveled at all? That remains the question. Now, if it has been a journey coming from silence and returning to silence, then who experiences this journey? Who is the experiencer of this journey if there has been a journey? Good. Now, we do know that the spirit of man, or the universal spirit, is omnipresent. It has nowhere to go and nowhere to come from. It just is. Good. So what journeys? What takes this trip or goes on this trip from silence to silence? What are the mechanics that produces the experience of this journeying? Is it really an experience or is it an illusion; and, even if it is an illusion, then how is illusion experienced? Because all illusion or delusion is just but a counterpart of reality. So here

from reality in the process of evolution we experience that which is seemingly real, yet unreal. So what remains is reality. So where do you come from and where are you going to?

I gave a talk in San Francisco the other night where I said that you come from nowhere and you are going nowhere.

"Nowhere" is "now here." Now look at the similarity in the spelling: NOWHERE NOW HERE. You are now here, and that is the important factor to recognize in practical life. But, nevertheless, the mind has a habit of inquiring. The mind is conditioned through the process of evolution of going through various stages whereby, gaining these experiences who gains the experiences? The mind gains the experiences. So, having gained these experiences by the mind, of the mind, and from the mind, there is nothing outside the mind. The human mind is as vast as the entire universe, and if you individualize it, it only means that you are viewing one bubble in a vast pond. Yet how can the bubble be separated from the pond? So man has the capacity within himself to experience with the mind the entirety of the universe, and yet the spirit remains aloof, for the spirit cannot experience this journey. Therefore we say, "From silence we proceed, and we return to silence." It means that the mind that has been manifested as fragrance from a flower goes through this journey, be it illusion or not, and then finds itself at total at one ment with the spirit. That is the journey. So, in reality, there has been no journey.

So now, what are the reasons why the mind should assume that this has been a journey? What are the reasons that the mind thinks that "I have traveled from here to there," when the spirit, the reality behind everything, does not travel or go anywhere, it just is? Now, from the beginning of this cycle of universe for the universe operates in cycles there is a creation, or rather a manifestation. And the powers in the manifestation which are known as the three gunas in Sanskrit: tamas, rajas and sattva, the forces of darkness, and the forces of light, and rajas, the activating force that interacts between light and darkness for wherever there is darkness there has to be light; wherever there is light, there has to be darkness. So the entire mind, or the universe, is nothing else but a propulsion which goes forth, seemingly goes forth, in our concept of linear time and space. In the third dimension that we exist in, we find this movement proceeding from A to B, while beyond the mind, beyond the mind there is no space and no time. And Blake has said it well: Eternity in an hour. It's just a moment, rather. Blake was a bit wrong in his calculations, huh? You see.

So now in the process of the mind, the mind feels itself traveling. Why does it feel itself traveling, or why does it feel itself mixed up in the process of evolution? It is because the various atomic and molecular structures that compose matter have always to be in motion for it to exist; for when it becomes motionless, it ceases to exist in its grosser form. And as it exists in the grosser form, enmeshed in this motion of contraction and expansion, it thinks it is moving. If you watch a wave in the ocean you think the wave is coming from a distance and going to the shore. That is not so. It is an illusion

that is created, for the wave does not move. There is a rhythm in the ocean created by currents where each wave is bobbing just up and down where it is and the next bobbing up and down, and the next, and the next, giving us the illusion that the one wave has moved from that end to the shore. Likewise in this flux of the universe, in this motion, this perpetual motion that perpetuates itself, within itself, by itself, because its nature is motion. What we are trying to find is that which is silent behind all the motion, for that which is motion cannot be silent, and that which is silent could have no motion. Very simple, very simple. Good.

So here the mind, because it has the ability to act and interact within its own components, becomes more and more complex, and it is these very complexities that add onto the motion of the mind. So, the mind creates the experience and the mind itself is the experiencer, for the eternal spirit within man is beyond all experience of motion or anything else. It just is. So here is a question of a superimposition that, as heat rises from the sun, it does not create the heat, but it is the nature of the sun to give off heat, and that is how that eternal energy first in its very silent form manifests itself as mind. Now, when mind assumes this motion, it also finds a direction, and this direction is what we term as will. We can call it Divine will. There was will, and therefore all this you observe has come about. It is very true, it is very true. From the theological point of view, it is very true; from the scientific point of view, it is also very true, and from the philosophical point, too. But from the mystical point of view, the truth assumes a totally different factor, and the factor is this: that in the manifestation which one could call will, the will, itself, becomes the mind. So here there is no differentiation between mind and will. It is the activity of the mind, directed activity, which is self created, and that is called will. So that is how that is how with this will, the mind tries to solve the question.

When manifestation occurs, this divine force has in the process of manifestation has to grossify itself, and it grossifies itself in the form of matter or grosser energies. From the subtlest level of that silent energy, it assumes the form of activated energy, and the more the energy is activated, the grosser and grosser it becomes. That is why science today cannot reach or cannot explain the entire structure of atoms. They talk of subatomic matter and sub subatomic matter, and it would be very difficult for them to prove in a test tube what that energy really is, for the test tube itself is made of the energy in which they are trying to trap the energy. You see? And that is why, that is why in scientific terms one cannot prove that energy, because what can be proven is only that which has motion. And yet motion is of such substance that at one moment when you view the motion, immediately the motion changes, and you do not have the true picture of motion at its most subtlest level. So that is why we know so little from laboratory experiments we know so little of the mind. Yet a whole vast range exists of mind which is unexplored. Over 90% of that which is called mind remains unexplored. Now, as technology develops, there will be instruments or certain inventions which can probe a bit deeper

into the mind. The 10% can reach 15, 20, 30. The highest percentage of the mind that has been cognized in ancient times, like the Atlantean Age, was just up to 30%, but we, here, we want to know here and now the entirety of the mind. And the mind being so involved in itself cannot know itself.

When you are involved in a problem, say an emotional problem, you cannot think straight because you are involved. But if you separate yourself from the machinations of the mind, you can view the mind from a different perspective altogether. That is why we have counselors that when you are in the rut — after all, a rut, someone told me the other day, is nothing else but a coffin with both ends open. So therefore we go to a counselor who can view the subject or the problem objectively, because he is not emotionally involved. Many times people have a business deal and they tell you, "Look, let me sleep over this." It only means this, that at this moment I am so involved in this problem with you that let me, let the mind rest, let my mind rest. And tomorrow I shall look at the problem or the proposition with a rested mind, objectively. So here in the process, what travels from point to point is nothing else but the mind.

Now, where can the mind travel to? That is the other question. We have said that the spirit within man, or the universal spirit that pervades the universe, is omnipresent. So, if the Manifestor is omnipresent, then its manifestation must be omnipresent, too. Right? So where is there a place for the mind to go? But what happens here is this: it is just a shifting of energies in the mind. Because of contraction and expansion going on all the time in the universe, polarities are created. So you lift the weight from this side of the scale, and you add some weight on the other side of the scale. The pendulum is forever swinging from one end to the other, and that is happening in the universe. That is what is known as contraction and expansion. So here, too, the mind goes from nowhere to nowhere. We are just shifting energies. Now, through spiritual practices, we are also working with energies. We are also activating energies, but activating grosser energies and very systematically leading those grosser energies so it could reach the more subtler and subtler energies which are in the mind. For the mind — I've said this before in many talks — has the conscious level, various stratas of the subconscious level, and the superconscious level. Now all this falls under manifestation, and all manifestation is relative. It is relative to the Absolute.

So, within the confines of this whole scheme of things, relativity also has its gradations. The conscious mind is gross, the subconscious mind and the various levels of the subconscious mind — psychiatrists and psychologists only go to about 10, 15 percent into the subconscious layers, but there's still a vast field — and then beyond that is the superconscious mind. So we start with the conscious mind and lead it gently through the layers of the subconscious to the superconscious and experience the finest, subtlest relative. And when we experience the finest and the subtlest relative, we can very safely say that we have the universe in the palm of our hands.

So there lies the movement: from grossness to its subtler levels. And yet it is standing still. All the movement in the ocean you see is surface movement. Really speaking, the ocean is not moving. The Pacific Ocean is not moving east and neither is it going west. It is there. So, if we think of movement and that which lies between the area of silence to silence, nothing has moved. Silence remains the same and the superimposition remains the same. So, traveler, where do you come from and where are you going to? That is a lovely poem written by Gita. Yes. Nowhere. It is all here and now. Of course, there are theories of reincarnation and karma and "sow what you reap." Those are also true at certain levels. But here tonight we are discussing and, of course, this could be discussed more in a teachers' course that had some background of knowledge. It could not be discussed in a general course.

So, in reality, man moves nowhere, and the apparent movement is only the mind experiencing itself at its subtler and subtler levels. And that is the greatest illusion: by thinking that I move, I sit still. You see.

Now, for the mind to experience the subtler states, various forms of evolution is necessary, and this evolution from a very gross matter, a very gross matter to the present stage of man has taken millions of years proceeding through various forms, various forms. And yet the substance of all those forms are none different. The substance that makes up the vegetable kingdom is the same substance that makes up the animal kingdom. What makes up the animal kingdom is the same substance that makes up the human kingdom. In essence the substance remains the same. What is this body? What is this body? It is nothing but food. And this very same substance, assuming different shapes and forms, are given names. This table and I are none different from each other. We are of the same substance. Perhaps this table is at a grosser level, and I, at a more subtler level, having developed the power of thought. That's the only difference. This table cannot think, the animal cannot think, but I can think, so it is just a matter of degree, and it is not a matter of differences in substance.

Now, the molecular atomic structure of this table is the same that structures me, and it is accentuated, because man has now reached a certain evolutionary stage where he starts thinking. And the great illusion, the great illusion comes because man thinks that he thinks, while he is not really thinking. Now this is good. The less man thinks, the more he experiences, because this very process of thought, if wrongly used by man, can be the wall between what is the changing unreality to the unchanging reality. So now that does not mean that we destroy the mind. The mind is a great instrument to be used. Like a sharp knife given to a teddy boy what do they call them here?

VOICES: Delinquents.

GURURAJ: Yeah. That person will do harm with it.

AMRIT: Hell's Angel, Hell's Angel.

GURURAJ: Ah! Hell's Angel. Oh, Hell has angels? Please don't talk to me about Hell or Heaven, because I've got friends in both places. Good.

But the same sharp instrument in the hands of a surgeon could help someone by performing an operation. So the mind has to be consciously directed. The power, the force, of the entire universe is contained in the mind, but it has to be directed.

Now, if the mind tries to direct itself, then so many things can happen, including misdirection, because the instrument is trying to work upon itself. So by meditation and spiritual practices, what we are doing is going deep down to the superconscious level which is the closest to the Manifestor. We use those subtler energies to remodel the thought patterns of the conscious mind. For the conscious mind is a conditioned mind, and we've got to use a subtler force to be able to reprogram or overcome the conditionings of the conscious mind.

Most of our troubles are of the conscious level, which in turn are pushed forth to the conscious level from the subconscious level. But there is a way where the left hemisphere of the brain, which controls thinking, analysis, verbalizing, symbolizing that's the left hemisphere of the brain. Then the right hemisphere of the brain is the part that is connected to the intuitive ability of man. Now, these two are not apart from each other. They are connected. So through meditation and spiritual practices, we are enlivening this connection, first in the brain, in the organ, and then to its subtler layer which we call the mind to its subtler self. For the entirety of the mind has been grossified into the organ called the brain to give us the individuality that we have. This brain, three and one half pounds in weight, contains 12 billion cells, and we use only one millionth of it. I think I spoke about this on the East Coast. We use only one millionth part of it. So by activating, by activating the right hemisphere, we are energizing the left hemisphere, and thereby there is greater clarity of thought, greater concentration, greater one pointedness, and all these qualities plus others are those that make one's life successful. Because here, not only the energies of the left hemisphere is used, but by spiritual practices, we are also drawing upon the intuitive level. Now, if we can combine the analytical with the intuitional, how more forceful our actions can become, how more truthful our thinking can become, and that leads us to right thought and right action. So, after practice, over a period of time, gradually the mind starts functioning in a spontaneous manner just to do that which is right. Then thinking is not necessary; you just do. You'd come to a fork in the road, and you would just, very spontaneously, take the right road, and yet your analytical mind will not tell you why or how you did it. But there is that intuitional level, intuitional level which fulfills your every need, not your every want. Because there the left hemisphere

comes into play: "I want a million pounds, I want a 50 room mansion, I want this, and I want that." That kind of analysis leads to ego boosting.

Now, this is all within the framework of the traveling from silence to silence. This is the motion that is created. So when the left hemisphere dominates us, then we are enmeshed in our ego selves. And the ego only knows this: me and mine. And if it is empowered by the right hemisphere, the intuitional level which has its roots in the core of one's personality which is called the heart, then "me" and "mine" disappears and it is "thee" and "thine." For the core of the human personality, though outwardly seeming individualized, also exists in its universalized form. So what happens to man is this, that he can exist as an individual and yet at the same time be universal. For he has now realized, through his meditational and spiritual practices, how vast he is. Man is Divine and he recognizes and experiences this Divinity. And if anybody tells you this comes overnight, forget it. It takes time. Yes, yes. You've got this big load you're carrying, load of samskaras, all the experiences on this journey that has been gathering up, gathering up, gathering up, forming this bundle that we are carrying. And that is why, when Christianity says man is born in sin, there is great truth in that. We have brought with us all those samskaras which form our tendencies in life. So, essentially man is divine, but he comes with this burden. So the outer man, or the mental man is nothing else but a bundle of impressions of all those experiences that the mind has attracted to itself. And that which it has attracted to itself, it experiences that. So that is the journey, and that journey is the experience from silence to silence. That is talking from the left hemisphere, we're trying to analyze this. But still beyond analysis we can experience this.

Now, it is not necessary to experience all [END SIDE ONE] samskaras contained in the subconscious mind, for there is a subtle nervous system that is connected directly from the ten percent conscious mind to the superconscious mind. Now this falls within the scope of that which we know as the chakric system. So when we do our spiritual practices, what we are doing is activating these vortexes of energies, and by activating these vortexes of energies, we are clearing the path whereby the direct line from the conscious to the superconscious is reached, bypassing all that which is contained in the subconscious.

So now, by doing this, and drawing upon the subconscious energies, the subtlest energies within the relative sphere of life, it floods the dirt away in the subconscious. Modern psychology tries to probe and find causes that if a person behaves in this way or that way, if a person sits and shakes his leg it would allude some sexual factor to it. Or something like that. They have interpretations. They find the causes to things. We don't. We don't find causes why this has been caused. No. Why analyze the causes? There is a way whereby those energies can be brought forth to clear away the dirt and the muck.

In this room, if there's a lot of dirt lying around, are you going to analyze the dirt? Or are you going to bring the broom? Which is better? What is the sense of saying this is sawdust, and this came from the wind blew it in, and this is this, and that is that, and the baby made a wee there, huh? [Laughter] Bring the broom and sweep it out, that's what we say. The direct line. And man has this.

That is the journey, Sujay, that is the journey we talk of. For man is eternally immortal. He is eternal, and only that mind comes between. Yet the mind can be so beautified that everything in life can be enjoyed. Like this great poetess of India, Mira, she wrote a beautiful poem. Shall I sing it for you? Perhaps some other time. [Laughter] I forgot my instruments. Nevertheless, jokes apart, she wrote a lovely poem, and she says: "Oh Lord, I do not want salvation. I do not want to merge away in thee. But let me be born again and again and enjoy the joy of worshiping at thy feet." How beautiful! What great beauty we could add to this mind! The process of life will eventually lead man to this oneness, this unity consciousness, Brahman consciousness. It is inevitable. Everyone has to reach there. Every atom since the time of the Big Bang will have to dissipate its energy. Every atom that has been propelled through so called space will have to dissipate its energy, and this very dissipation is returning back to silence. Do you see?

And yet, even in duality, there's so much fun. It takes two to tango. So there's so much fun in life. Life is so full of joy, isn't that true, Beth? Life is so much full of joy. Look how joyfully she has prepared my dinner tonight for me. Yes. Life is so filled with joy all the time, and what greater joy can there be than the experience of love, hm? To love and be loved. That is the activation of what we call God. Then God does not remain an abstract quality, but a living reality. That's what we want. The lover must love the beloved, truly love, and not an assumed love which could be created by dependence. How many grown men are here? Put up your hands. I don't believe you. [Laughter and moans] How many grown women are here? Don't put up your hands, I won't believe it.

You see, in this play of life, we are all children, aren't we in this beautiful play. And we're enjoying this merry go round. And those whose minds are not attuned to that which is within will feel dizzy on this merry go round; but those whose minds that are tuned within will find the joy on the merry go round of life. That is how joy enters us. From outside we attract it. We attract joy, and we give off joy, because our very nature is joy, and all that around us is joy. Sometimes a little thing happens, sometimes someone slights you or something, and you feel despondent two, three days time, you forget it. "All that suffering of despondency, was it really worth it?" you think to yourself. Therefore the Gita says that be so established in yourself that no insult can deflate you or no praise will inflate you. You are not living at the ends of the polarities of the mind, but you are centered in the center. Then nothing can affect; then you experience the joy. Now that is the journey. Although in this whole flux of life, this contraction expansion, the element of joy is still there, for it is this very element of the Manifestor contained within all manifestation, is bliss and joy.

This flower that gives a fragrance, it is giving off particles of itself. It is not just the fragrance that you smell. When you inhale the fragrance of the flower, you are actually taking within yourself particles of this flower. And so the Manifestor exists in all its manifestation, for, to use theological terms, the Creator and the creation is but one. One cannot exist without the other. And illusion starts when we put emphasis on the wrong thing. We do not put emphasis on reality, which is the Manifestor, but we put undue emphasis on manifestation. That is the illusion.

When these people talk of maya, "Oh, everything is just a dream, a dream," the dream, too, is real, while you're dreaming. Why call it unreal? You are dreaming; you are activating subtler energies. A dream is totally real. So many factors, through various experiences in this life or in other lifetimes, come together to create a story in the mind, and that is real. Every thought you think, it's real. Every word you say is real. But what we have to be concerned about is how is it going to rebound on us? That should be our concern. In simple words, it means that you will reap what you sow. You see the deeper meanings behind these simple sayings?

If you throw a ball against an electronic wall, it will bounce back so hard that you won't even have a chance to shift away. It'll knock you out. But throw a ball against a cardboard wall, it will bounce back slowly. Like that. So in all our actions and all our thoughts may they be so directed that it does not bounce back upon us negatively, but positively.

Watch the child playing. This is a favorite hobby of mine. Whenever I pass a park and I do have some little time, I stop and sit down on the bench and I watch the children play. It is so beautiful. There's even beauty in the child's crying. There's even beauty in the child's laughter. For all is beauty. For without the child experiencing the pain of falling down and bruising its knee, how is it ever going to experience the value of that which is opposite of it? So here we are meshed in all these opposites and that is the journey. And when the realization dawns that I've come from nowhere and I'm going nowhere, now here, then we begin to live. Ah! Life and not the living dead. We live.

And life is joy. Everything is joy, joy, and nothing but joy. Now you, as teachers, would know that our meditational and spiritual practices are designed very scientifically, very mystically, and with all the other elements that are involved is to bring about this joy. And in bringing out this joy, we can do it painlessly. Why have a painful childbirth? You can have a painless one, too. Why extract a tooth painfully? Get an injection. Yes. You don't feel the pain of the tooth being extracted. Meditation is the injection. Then life can become smooth, painless. Or, if this flux, this contraction expansion is so vast and uncontrollable by our minds, we still have the ability to stand apart and view this flux, so we are not affected. And this we do in our daily lives. We do this.

If someone else's child falls in the street or has an accident, we'll feel sorry, okay, but we won't feel so pained. But your child falls and has an accident, you'll feel hurt and so, so pained within yourself. Because, with the one which is not yours

you think it's not yours, but you are not apart from someone else's child. Every child is your child. But we don't know that; that comes at a very subtler level because we are not involved, we don't feel that pain. We feel sorry: "Oh, the poor child fell." But if your own child falls and gets hurt, you feel so pained. Now that's the exact principle in life: not to be involved. And if you are not involved, you are non attached, and yet perform every duty in life that requires performing. Then whatever comes, it just comes. Then you say, "So what!" "Oh, I lost \$50,000 on the stock exchange today. So what! Tomorrow I'll make up \$200,000." Is that right? Yeah, it is. You see. And, if you have that attitude, you are going to pick that 200,000 on the stock exchange, because your mind is setting forth a positive force, and whatever you think, you are. If I think I'm so unhappy, unhappy, you're going to be unhappy, by all means. You are creating it yourself. But looking at the positive side of life and knowing that I am Divine, how can I be unhappy? How can I be unhappy? This tragedy on the stage, this play of life, all this is happening I am looking at it; I am observing it; I am not involved in it. Then how can I be unhappy? I am the observer of this play around me, and even if I have to act in the play, I will know that I am not King Lear, I am still Gururaj. How can I be unhappy? Or was that Henry VII VIII with his how many wives? Seven wives.

Where are we? What's the time? Half past nine. We've spoken for about an hour. People have traveled from long distances to rest well tonight. Tomorrow we can start working, hm? It's a lovely question.

GITA: Do you want to do what we did on the East Coast which is just to say hello to people as they leave?

GURURAJ: Yes, yes, yes. Now, it will be I would like to say a personal hello to everyone, and it will be very difficult for me to walk around. You haven't left enough space in between the chairs. So I will stand at the door. Gita and Roopa and Gauri, you can help me, introduce me. Oh, but everyone got names on.

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