

LIVING IN THE MOMENT (SIDE ONE)

CAN THE ABSOLUTE HEAR PRAYER? (SIDE 2)

GURURAJ: [Laughter] ...see, my friend what can I do? [Laughter] Yes, yah. But to live for the moment, now how to live for the moment? How to enjoy every moment of one's life. And when man can do that through his spiritual practices and effortless living, until effortless living becomes effortless, then you're drawing upon this deep source, deep power within oneself, that Kingdom of Heaven, that Absolute which is so abstract, you make it concrete. That is the meaning of the living God, where every moment.... [VOICE: It's just ringing now.] (I don't mind, take your time. O.K.? Better? Good.) That is the living divinity we want to experience, hm? And then we could say that life is well lived. Otherwise we're wasting our time. The whole beautiful human life wasted.

I don't know where the Hindus get their figures from I was talking about it on the East Coast course. They say that a person has to live 8,400,000 lifetimes to reach the stage of man. I don't know who counted all that, hm. [Laughter] I started counting going back some lifetimes and I got tired just reaching back three, four, five, six. So nevertheless, it's symbolic. It really means that we have gone through this long process of evolution to reach the stage of man. The only difference between the human animal and the animal animal is that the human animal can think, hm? And if thought is directed properly into its proper channel....

Now, directing thought in the proper channel means an attunement with that force and that power that is within ourselves. You don't make channels. Those channel's already made. It is just to attune mind with the body and the body with the spirit. A continuum, a wholeness, for if Absolute was apart, then I cannot exist. He is in me, with me, He is me. That is the attitude man should have. Because if you think that He is far away from you, then what are you? You can only dwell in turmoil and weakness. Then you are mixed up in all this change, change, change all the time, while the Absolute that has been mentioned is changeless. And change has to have as its basis that which is changeless. For how would you know change if there was no changelessness? How would you know heat if there was no cold; how would you know white if there was no black, ha? Yes, yes, it's just all oneness, and then you come to realize, you come to realize, you see all these various different colors, red, and blue, and green, and orange, and all the different colors. And you say, ah that's yellow and this is blue; and then you come to realize that I only perceive these colors, I only perceive these differences because I'm looking at it through the prism of my mind. There's only one color white, hm? That is the realization man has to develop to find the totality of existence.

And then, forget about the Absolute, forget about the Absolute. You are the Absolute, you are the relative, you are the Divine. If you were not the Divine what moves? Divinity moves, not you. Who does? Not you. He is the Doer, huh? If He were so abstract, how can He be doing anything here? How could He, how could you be listening to me? He is the hearer, He is the speaker, He is the lover, He is the beloved, He is love. You see what I'm trying to say? Do not hold the relative apart from the Absolute. They're so intertwined, a beautiful, vast continuum. What you see as the relative is just but the Absolute in its grosser form. That is the relative. And when you experience the same relativity in its subtlest form, and even that which is beyond the subtlest form, the totality which is beyond the relative, then you know that I and my Father are one. I'm not apart from my Father and everyone is that. Everyone is that. That neutral force is all pervading, all permeating, omnipresent, omniscient, omnipotent, hm? My favorite one is always this people say, "impossible." Put an apostrophe between "I" and the "m" and say "I'm possible." Start with strength, not with weakness. That's where you start, hm.

Let me tell you, I don't know if I spoke about this here in America yet. I told the story in England, now in the last courses I was doing. See here is an experiment, but I would advise you not to do it, hm? Nevertheless, I'll tell you about it. Say, four friends get together. They want to play a joke on friend number five, hm? Now, friend number one sees friend number five in the morning and says, "John, what's wrong with you? You look terrible, hm? That passes, John just brushes it off and goes to work. And here, at tea time friend number two comes along, and he says, "Hey, John, what's happening, boy, Buddy? [Laughter throughout this part] Americanism.... So this thought starts going deeper into John's mind. You know, number one said this, and you know now number two friend says this, lunch time number three friend says, "Hey, bud, had a terrible night, ha? What's happenin', hm? And he feels more terrible. At four o'clock tea, friend number four meets him. He says, "John, please, I am your friend, and take my tip, go to bed. You look awful, you're terrible, you're sick, hm?" Now, do you know, that friend number five, called John, is going to feel violently sick that night? Yes.

You see, the susceptibility of the human mind. Right. How weak the mind is. After all, what is the mind? Just as I said a togetherness of all impressions, hm? You use Surf washing powder, why? Tell me. You use Lux soap, why? Hm? Because Sophia Loren uses it, uh? [Much laughter throughout this part] Yes, yes, yes. Thoughts are thrown at you from the environment all the time. All kinds of thought. Radio, t.v., advertisements, "The best washing powder is Surf," or I dunno your products, nevertheless, and then on the packet it says, Surf contains Vitamin A, B, C and D. Yes, yes... They even try to vitaminize clothes, yes, oh yes. Got a new idea for the manufacturer, yes. Here, wash your clothes with this kind of thing, with all the vitamins in, ya, ya, and as you wear these clothes, your body will absorb, yes. Someone will still

come up with that. They'd better not get me as a business advisor. You see, so these thoughts are thrown upon you all the time.

And man has lost the ability to think. He thinks that he thinks. He does not. Just the environment influences all his actions. This is what spiritual practices do: it makes one think for himself. He does not become oblivious of environment, no, but he finds the strength to evaluate what the environment is feeding him all the time. And when he can evaluate, he develops the strength to reject or accept, hm? And so the mind becomes more powerful. Why does the mind become more powerful? Because through meditational practices a person develops a greater awareness. His mind expands. This little percentage of mind that we are using, that I talk about every time, becomes vaster and vaster, until the entire universe could be conceived, could be perceived, it could also be received, ha, yea, in the heart.

So with the expansion, awareness of the mind, the heart, too, unfolds, and when the mind and the heart function together, life becomes joyful and experience the living God, hm? Not that abstract thing called God. G.O.D. Spell it the other way around D.O.G. See the God in the dog, yes. Then you have achieved something. Then it does not remain the same dog to you anymore, for the dog, too, is Divine. Love thy brother as thyself. How can you? How can you love your brother as yourself, hm? He borrowed the lawn mower, yes, two months ago and has not returned it, hm? [Laughter] So you send little Jack over for it and it came back in a broken condition. And you had to spend \$50.00 to have it repaired. How can you love him? That's the way the mind thinks. But if you can recognize Divinity within yourself, that Kingdom of Heaven within, through spiritual practices, then that is the only way of recognizing Divinity in others. So even if he breaks the lawn mower, so you say, "So what, okay, okay, after all, I love my brother as myself. I might have broken it, hm? I might have broken it. It just happened that he borrowed it and it broke at that time. I might have been operating it and the same breakage could have taken place, hm?"

And you love him for it. You don't hate him because the lawn mower is now broken. And because of the power of your love, the time comes automatically, you attract to yourself that you get a new lawn mower as if it fell out of the sky. That works. That works. Baby, that works [Laughter]. Yes, it works. And then, and then you think, "How did this happen?" It happened naturally. It is just because we do not understand the subtle laws of nature it seems a miracle to us. There are no miracles. They are all just activations of subtler and subtler laws of nature. Because we do not understand the subtler workings of nature, the subtler laws like a hundred years ago you'd tell someone that a 2,000 ton machine flies through the air, they'd say, "You're mad." Or if I could pick up the phone from here and phone one of the centers in other countries, Denmark, Spain, or England and get a direct line immediately and speak to any of our counselors there, if you had said that some years ago, they'd say you're mad. And yet, today, look at the possibility. We understand it, so it ceases to be a miracle.

So likewise many things happen to us that we think is so miraculous, and yet it is not. It is that you have started putting certain laws of nature into motion. That is what spiritual practices do for you. And I promise you one thing, write it down, what's the time? I can't see without my glasses... Nevertheless, write it down, write it down, that before you leave this course, you're not going to be the same person. Something is going to spark off in each and everyone of you to greater and greater joy. If you have any complaints and nothing happens, A.M.S., return the money! [Laughter]

I am very fun loving, I love life, I love loving, and I love laughing. For that is in this moment. That is the living God. You do not need to forget the ideals you have. Let the ideals be there. Fine, good, o.k. You do not need to change your ideas, or your ways of upbringing, or your traditions. But let ideals become practical ideals, because all the philosophies in the world is of no avail if it is not practical here and now, hm? So that is how, my dear friend, the abstract, the Absolute, becomes the relative. And the relative becomes the Absolute. And the prana that you spoke of, that vital living force, must become more and more vital. Every breath you take, you're breathing in that living force, but you're not conscious of it. What I want you to do is to become conscious of that living force. And that living force is the Absolute force, that living force is God.

Are you people tired? [Voices: No] If you... I know many of you have traveled long distances, so... I could go on for a couple of more hours ... I don't mind, I don't mind [Laughter]. I don't mind.... but if you're tired and want to have an earlier night tonight...

VOICES: Yes.

AMRIT: We still have a lot of things to do tonight.

GURURAJ: Oh, you still have a lot of things to do, o.k.? Fine, well then, be prepared for some hard work tomorrow, o.k.? Some hard thinking, some hard, hmmm, it'll be nice, be nice. Good time.

[END SIDE ONE]

[REWIND TO FIND SIDE TWO]

GURURAJ: Mmm, nature is so wonderful. And yet the beauty of this fragrance is in each and everyone of us, isn't it? Why can't we all exude this lovely fragrance, hm? How to exude it? By loving. It's easy. I'll show you how. Good. [Whispering] Mhm, thank you, good to have efficient secretaries. [Laughter] Smile, hm? Hello, my American family.

Good, fine. Let us start off meditating for a few minutes together, hm? [Tape off, then back on] OM SHANTI [Shanti path] Peace be onto you, may peace be to all existence! Open your eyes, slowly.

Oh, well, I don't know what introductions Amrit has made, and I'm sure you all know this fellow here. Because he is I speaking too softly? Can you hear me in the back? For after they will have to ask you, did you really hear me? Hm, o.k. The announcement I wish to make is a very important one. Reverend Douglas McConnell, who has been a parish priest in Woodside, has resigned from his position to take over the vice presidency of the American Meditation Society, hm? And under his leadership, and with Amrit and Gita, we shall see the American Meditation Society flowering more and more and giving off the fragrance of understanding and love until we reach, until we all reach the peace that passeth all understanding. That's what we want. Douglas McConnell. [Applause]

DOUG: "They didn't tell me I was going to have to sit up front!" [Laughter]

GURURAJ: There's so much to be said about Doug, but that I will leave to Amrit to fill in during the times when I am coming and going from here and there, hm? Fine. So now, let us start off with listening to some of your earth shattering, philosophical questions. [Laughter]

VOICE: Guruji, Namaste...

GURURAJ: Namaste, Namaste. [CORRECTING PRONUNCIATION] I bow to the Divinity that is within you, hm?

VOICE: Can God, who is in the field of the Absolute, hear the prayer of a person who is in relativity? And also, how can a person keep prana from dissipating?

GURURAJ: Mhm. [Amrit: Two questions.] Beautiful questions. If God is in the Absolute, how can contact be made with those that are in the relative? Now, I would like to ask the question, and that is this: who says, God is the Absolute? I do not want to find God in the Absolute. I want to find him here and now, in the relative, hm? What is the composition of man? Is he not a concrete human being so infused with the Absolute. Why reach out far above into the abstract to find the Absolute? How can the concrete ever reach out to find that which is abstract, that which is inconceivable, inexplicable, ineffable, indefinable? I want to know God in the relative, hm? Now, the question would be, how do I find

Him, hm? How do I marry relativity with the Absolute? They've been married already, ha? They've been married since time began.

When we say time began, we're talking relatively. Time never began. Time has begun for you who think in the terms of the relative only and forget the Absolute Self, the Absoluteness which is you. The Absolute and the relative are inseparable, for if you don't exist, God cannot exist, and if God does not exist, you can't exist. What a beautiful mixture between the Absolute and the relative, for if there is a separation and some mythologies will tell you an old man, long beard, long hair, I don't know if he wears a garland of flowers [laughter] sitting up there somewhere in the clouds. That is not the God I want. I want the God that is a living God, that breathes with me, that flows with me in all the prana I consume. In every breath what do I breathe but Divinity? I breathe that prana, that life force that permeates every cell of my body, billions of cells which function in such a beautiful rhythmic manner, in such wonderful precision; that is the God, the living God that permeates each and every cell and makes it function, and that preserves that precision. And life is precision. Could we refuse to recognize this? The human mind always like to think of an ideal somewhere far away in the clouds or beyond the clouds. Why does the mind function that way? Why does the human mind want to find a God that is somewhere else, inconceivable and out of our vision, out of our hearing, out of our touch? Because it is out of touch, we are not in touch. The God we want is that that flows with us, and the blockage that prevents this flow is nothing else but our minds. Because the mind has conceived of the God. Do you know who made God? Man made God. Hm? The God that he conceives of. We are not talking of the Absolute now, that is something a bit different. We'll go into that later, hm?

Man has made God with his own mind, with his own conceptions, his own perceptions, his own ideals that exist in his mind, which he only projects outwardly. And that projection could be an illusion. You go to a cinema and you watch the screen, and things happen in the screen, they seem so real.... I've been in a cinema and I've seen people crying at things happening on the screen... seen people laughing, hm? They go through all kinds of emotions of love, and hatred, and jealousy and what have you. But they don't realize that in that moment, in that involvement, that what I'm seeing is an illusion. There is no reality there. It is a projection. So, the God that is conceived of by man is a projection of his own mind.

Now, there's nothing wrong with that. With that there is nothing wrong because it could be a very useful stepping stone, because man has to start somewhere. Somewhere, at least, he has to start. He finds himself in a wilderness filled with darkness, and he is searching for some light. And this search has started since primitive man, where he tried to find that God external to himself, somewhere far away. And primitive man invented, according to his own primitiveness, nature gods:

the river god, the tree god, the flower god, the mountain god, the rain god. He created all those gods because man had lost the sense of self dependence and he tried to find external dependence. And that is why he needed an outside power. He sought for something that could aid him, that could help him. When the droughts came, he wanted rain, so he prayed to the rain god, and he thought this power was external. And that is how the search began. Until man found that all this external search has led him more and more into the relative.

That is how high materialistic ideals began. Why does a man want to become a millionaire? Why does a man want to have a ten, twenty room mansion? Why does he want to have half a dozen motor cars? Why? Because he is searching for one thing: the sense of security. He feels inadequate within himself, he feels insecure, he feels pinched in the heart. He tries to find expression and he just can't express himself, so he is looking for an external aide. And that external aide, he thinks he will feel so secure when he has a ten room mansion, or a million in the bank. But when he has that, then, after having the million, he will want two million, hm? And after having a ten room mansion, he will want to have a twenty room mansion. So it will go on, and on, and on, because his search has been external all the time, hm?

What is the difference between the man, the sophisticated man of today and the primitive man? None, none whatsoever. The only difference is this, that the primitive man tried to find help from something intangible, while the sophisticated man tries to find the help from something tangible. At least the primitive man was better than us in one respect, that he had some faith at least in that which he could not even see. Today's man wants proof, he wants test tubes, huh, and glass factories really flourish. [Laughter] Yes, he wants things in a test tube. A thing is only real if he can see it, hear it, touch it, smell it. So man has become a sensual being, hm? Is that evolution, or is it devolution? He has become a sensual being and he tries to find security from things that his senses could appreciate.

Now, the senses, naturally, are the outer instruments of an inner organ that does the appreciation, that does the acceptance, that accepts the impressions. And then that inner organ, in turn, pushes it on to the intellect, which weighs the pros and cons of the impulses that are received. And when that weighing is done, it still has to send those impulses further to the judge that is within. And it is this power, this source, that helps the intellect to decide. And it gives the intellect a free choice. The proper decision is given that two and two is four; but, if in your mathematics two and two is five, you have the baby. [Laughter] Yah, yah.

So, now here the intellects come do you know we're empowered with this source that's deep within, empowered with this deep source within, the intellect has a job there now now, is two and two four, or is two and two five? Now the intellect has to decide again.

Now, the intellect is nothing but a combination of various thought forms that were previously created in this lifetime, or perhaps many, many, many lifetimes, and to give it a certain standard. Fine. Now, this standard is normally based on whirling thoughts, preconceived ideas, or association of ideas. Whirling thoughts, preconceived ideas, or an association of ideas. To decide that this cloth is yellow, you have received the impulses through the eyes. And the eyes are just instruments, because really speaking, to see you don't even need the eyes, you can see without them. Fine. These impulses are sent back. Now, the intellect can only evaluate, because the intellect is not self empowered. It is like this bulb, here, this light, it could not burn if the electricity was not flowing there. So the intellect is always dependent upon this power that could come to it from that source within, and that livens the intellect. But the intellect, being limited, has to use powers of association. So when the intellect sees the impulse, or receives the impulses to weigh that "is this yellow or is this pink," it will automatically associate this color with something that it had experienced before. And then it says, "Ha, this is yellow." A color blind person might say it's red. Fine. The impulses are sent back to the senses and the senses are activated, and action begins. Good.

What the point we are driving at is this, that man has now begun to realize that external search has reached its limits and the only way he can now go is within. He has begun to realize that his mind cannot function, his intellect cannot function, this light, this bulb cannot burn, without that power that is within, that electricity that is within. And so the sophisticated man, rather the civilized man, perhaps the thinking man, to a certain extent, started searching, searching, searching, and his search is for the source from whence all this power comes. He started searching: I am lifting my hand; what empowers it to lift it? And that is how the search started to go within. But that was not the only factor. Because he found unhappiness and dissatisfaction in everything. When he had the million, he wanted two; when he had two, he wanted four. He has six motor cars and he wanted the newest models that came out. Good.

So, in spite of all this, in spite of all the affluence that he could gather around him, his heart as yearning for one thing: happiness. He wanted to experience happiness, he wanted to get out of the whirlpool of unhappiness. So that motivated him, that motivated not him, really, that motivated his mind to start seeking. So when external search became futile, the search began to go inward. So all his energies started being concentrated to that inwardness. The scriptures bear this out "Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee." All else. Those mansions, those millions, all the affluence, hm? To be added, but it did not say, "First find the Kingdom of Heaven within, then all else shall be added." It starts off by saying, "Seek first," and the very process of seeking is the process of fulfillment. The very process of search is the process of fulfilling. Hm?

When you say this jar of water is full, it was just not full. It started filling up slowly as you poured water into it. The process filled it. So man is going through this process of trying to find that source, that power which is within. Now, that power that is within is at a level that reaches totally beyond the mind. Because, if it was not beyond the mind, then the mind would be able to conceive of it. And yet the mind is so vast, it's as vast as the entire universe. There's nothing in this universe that you are not capable of knowing. There's nothing in this universe that is beyond the capacity of man. There's nothing in this universe that you cannot hold in the palm of your hand. Because, whatever thought you can think, every thought is a possibility, every thought is real. It has its reality in relativity. Because if the thought was unreal, then you would not be able to think it, hm? So all thought is real. Thought is matter; just as tangible as this table next to me. Thoughts can be seen. Thought is matter in a far subtler form, but it is matter. So, the mind being composed of matter, in the search does not really matter. [Laughter]

So man explores his mind to try and find the answer for this happiness. Now, why does man want to be happy? Why does man want to be happy because it is his inherent right, hm? The kingdom that we talk of that is within is nothing else but bliss. The bliss is there for all time, eternally so, and is bursting at the seams, just wanting to express itself. And that is why, and that propels man to search for that bliss. If man had his way, he'll sleep all day and so so bliss, bliss, bliss. [Laughter] Ah, what's happiness who wants it? If he had his way, he'll say that, yes. But because he's insecure, because he feels inadequate, because he feels this pinch, this tightness, because he feels the choking, because he feels the suffering within himself, he wants to get out of it.

Now, he has tried so many methods, and the first method that always comes to the suffering man is one: the method of escape. Yes. That's the first method every man tries to escape. Don't we do it all the time? Is there anyone here that does not want to escape? We all want to escape from suffering. Poor me! [Laughter] I say that because I want to stop you from escaping. Hm? Why must you escape? What for? Because escape, too, is a process. And the further you try to run away.... Do you know the story of Tolstoy, where the man was granted the privilege, he says, run oh I don't know the story in its proper context, but the essence of it where he said, where this man was told that as much as you can run in 24 hours, all that ground will belong to you. So this man started running, and running, and running. (Not your jogging, Amrit, so don't worry. [Laughter]) He started running, and he started running faster, because the more ground he can cover, the more ground would be his. He started running faster, and faster, and faster. And he ran for 24 hours. He covered miles, and miles, and miles, until he collapsed. And do you know how much ground he got? Six feet. [Laughter] He got six feet. Yah. And that is what we are doing, hm? Good. Fine.

Now, we try to escape from suffering. Good. So I say, do not escape from suffering. We would say, let us face it. After all, where does it come from, who created suffering? Even those that believe in some Divinity that sits up on a throne

somewhere up there, even He, even if there was such a being, because all beings are there if you think it to be there. Your thought creates those beings. Even if such a being was existent, he would not be unfair to give suffering to one and joy to another. So you are the master of your destiny. You are the one that has placed you in the position that you are in. And if you, through all your actions and thoughts, and plus so many other factors that are involved, have created you and put you in a position that you are in, why escape from it? We do not want escaping, we want solving, hm? Hm... And after we find a method of solving the problem, then there is dissolving.... Haa.... That works nice. We try to solve, and then dissolve. Good.

So, in our meditational practices, the first thing that happens, like it or not, leave it or lump it [Laughter]...I'm trying to learn Americanese [laughter]. Good.

So, in our meditational practices, what happens is this, that the accumulation that we are we are nothing else but a compacted form of accumulation of all impressions gained through all the various existences that we have passed through. Every person, as we sit here today, is nothing but the sum totality of all that we have been. In this life, and those that believe in previous lives, add them all together, if you wish to. But we are definitely the sum totality of what we have been, what we have done, what we have thought, and we are here today reaping what we have sown. Why escape from that? If I've sown potatoes, I'm not going to get onions. And who has planted blueberries and got strawberries? I'd like to meet that person. [Laughter]

AMRIT: It's when they plant strawberries and get garlic.... [laughter]

GURURAJ: Lovely. So the first thing our meditational [chuckles], so the first thing our meditational practices does is make us face ourselves into the mirror, in the mirror, squarely in the mirror, and you say, John or Jack or Tom or whatever, I am John, these are my faults, and what am I going to do about them. And once man starts asking that question, once man starts with that precept, half the problem is gone. Because now you are facing yourself squarely, and when you face yourself squarely, a wonderful chemistry happens. Something great takes place. Because facing yourself squarely, you're not only facing your face.... Wonder why we use the word "facing." English is such a terrible language. It's so, so limited, English. I don't know if Americanese is better. Ha, is it? So, you don't only face your face, but you face your mind. And, more so, you face your inner self. That, which is called the Absolute. So here, accepting the problem, not escaping, accepting the suffering, accepting the problem and facing ourselves truly and sincerely and looking at ourselves, we see the face, we see the mind and what's happening in it. Many times when you look in the mirror, your face seems so distorted. And I'm not talking because of the night before, that's something different. [Laughter] Good.

There is a distortion, there is that tension, tension caused by all those reactions that have been taking place in the mind. Now the deeper you look at yourself and see those distortions, you start analyzing, analyzing. These are my thoughts, these are my actions, this is the cause of my suffering. Good. Fine. Why must I escape from it, why should I not pay my debts? Immediately you recognize this factor, that I want to pay my debts, you are exonerated from the sting of the suffering. Because you are taking one step forward. And it is a law of Divinity that you take one step forward and Divinity takes ten steps towards you.

You could call it the law of grace, you could call it gurushakti, call it whatever you want. These are names and labels. And that is how you start infusing that Absolute, that which you call abstract becomes a living force now. Because you are actively using it. Here is a whole reservoir filled with amritam, nectar, hm? And we are not using it. We like sweet tea, and yet the bottle of honey standing right along side it, and we keep on drinking the bitter tea, hm? It's like the fish swimming in the water and being thirsty, ha? Yes.

So you see, we have to face ourself, accept the problem, and find the solution. Now, that does not mean that every problem has a solution. That does not mean that. Oh yes, it's not every problem that has a solution which could be practical. Or which could bring greater stability in society, or greater stability within us, and yet every problem has as its inherent value the solution to the problem because the problem is nothing else but a distortion of solutions. And a distortion of solutions is a problem. Oh yea, yea. [Laughter]

VOICE: Very good [laughter].

GURURAJ: Very good. You know, we have as our principle the three L's: life, love and laughter, hm? And someone I know so intimately well, very, very intimately well, said 2,000 years ago, "Be of good cheer," and the same words can be repeated over and over again. That's another solution, by the way. It's not an escape. Good. Fine. So we actively, through our meditational practices, and by examining our daily life style, we do something with effort to change that life style. And every change we make, the greater and greater changes come. It is the person aiming with his gun at an object, and if it's just a quarter inch out here, he'd be two miles out on the other side. And the same analogy has been said over and over again by hundreds of teachers throughout the ages. Yes. But by doing the meditational practices, the spiritual practices, one's aim is straight, and you hit the mark, the mark of right action, the mark of skillful action.

Now, this requires some effort in daily living for the beginner, for the novice, until it becomes second nature to him. Like a child learning to play the piano would press a key here, here, here, oh, hm, with one finger, and after, with sufficient practice, it plays the piano so automatically. And I'm sure some of you could play the piano and still have a philosophical discussion with me. It becomes an automatic process. And right action is the action which is spontaneous. Then that action assumes power, it assumes force. But you have to start somewhere, and you start with effort until effort becomes effortless, hm? That is the art of living, that is the art of living, where everything done becomes effortless, and when it becomes effortless, it becomes joyful. There's the secret of happiness. It's so simple it is it's bloomin' simple. [Laughter] Yah, yes.

So, that is how, by drawing forth, going deep within, we draw out the joy. Meditation and spiritual practices, effortful living until it becomes spontaneous living, where every moment is enjoyed for the moment itself. I've said this many, many times before, that people do not live for the moment. They either live yesterday in the yesterdays, or in the tomorrows. I've said this many, many times. And as some of you are sitting here, it is so apparent on people's faces, they're thinking of, "Ah, ah, you know I left the home in charge of such and such and, ah, things must be going right, I hope so." [Laughter] Hm? It's just an example, you have many other thoughts, yes. The wife is here and the husband is looking after things there, and she might be thinking, she trusts him very well, very much, she's thinking, "Did he have his supper? Is he o.k.," or someone else might be thinking, "I hope he's behaving himself." You see. Projections, projections, projections of the mind, instead of enjoying the moment, of enjoying the satsang. Here we are sitting in a satsang. The satsang means, as you would know, "sat" means truth and "sang" means togetherness, a togetherness for the purpose, for the inquiry into truth. For the experience of truth. See. So, so much gets lost, and you only get the peripheral vision of things, and the real beauty and joyment of life is lost. Because we live in the yesterdays. Or in the future. I don't know if I told you this story: that a woman in England heard that the world was coming to an end in 2,000,000 year's time, so she committed suicide. [Laughter]

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