

THE PROGRESS OF THE SOUL

GURURAJ: Om shanti, shanti, shanti. Open your eyes slowly. Namaste. You can hear me in the back? Hm? Good. Fine. What shall we speak about today?

DOUG: Dorothy? Where is Dorothy?

GURURAJ: That was quite a long walk, huh? Yes.

DOROTHY: Beloved Gururaj, will you tell us how the soul unfolds, and its progress in its development to self attainment? Namaste.

GURURAJ: Thank you. How does the soul unfold in its progress to self development? Firstly, we have to understand what we mean by the soul. There's always been a great confusion where soul and the spirit is concerned. The soul is a repository of all the experiences that you might have had in this lifetime from childhood, or perhaps from previous lifetimes if you believe in them. So the soul is a reflection. Your soul is a reflection of your mind. We could even term the soul to be the mind. Now, this is entirely different from the spirit. The spirit is a neutral force that contains no impressions. While the soul, or in Sanskrit the jivatman, is that which contains all the impressions, all the samskaras which we might call impressions. And those impressions is exactly what you are made of. Many times people ask a question, "Where does my soul reside?" (It's getting a bit soft, is it?) Where does my soul reside? It resides nowhere. You are the soul. And the physical body you see around you is but the grossification of the subtle soul, of the subtle mind. And yet the soul is composed of a very fine matter. Now, in this very fine matter, which we could call memory cells, are forever acting and interacting with each other. And it is this very motion that is produced in action and interaction that governs your actions, your daily way of life, your behavior and your concepts, and also the ability to perceive according to the limitations which has been set upon the soul through the sheaths of samskaras or impressions. So to reach the real spirit within man, that neutral force, that force which is attributeless, one has to clarify or cleanse the soul. You might call it development, or you could use any term you wish, but the soul has to be clarified in order to reach the spirit within.

Now, since the time of the Big Bang when this universe was created... and Biblical scriptures were not wrong at all when it said that this universe was created within seven days. Science has proven that today, that in this vast explosion, be it seven seconds or seven days, in this vast explosion when all these minute particles of subatomic matter shot forth, it gathered unto itself various other particles. The very atom there had the ability to duplicate itself and replicate itself. And in its progress, in its evolutionary progress for evolution is always progressive, it could never be regressive. So in that journey, in that journey it passes through various phases: the mineral, plant, animal, and then finally to man. So from the very start, from the very particle of subatomic matter, there the soul was. And in that very subatomic matter, coming from that vast explosion, it contained a great amount of purity. It was pure. For it reflected the pure consciousness that was contained, that was contained within itself.

But through the gradual evolutionary process, through all these various kingdoms of existences, it could not help but gain experiences. In the beginning up to the stage of the animal, it progressed with the laws of nature. It never contradicted nature, or never went against nature. It was pulled along in that momentum, that force; but when it reached the stage of man with the ability to think, and that is where all the troubles began. Because with the thinking process of the mind, which is the soul, with that thinking process what happened was this, that man started realizing his individuality. When that very particle could not think, there was no realization of individuality. It was an instinctive process. For example, in the animal kingdom just to survive, but not to acquire. There was no acquisition, there was no greed, there was no lust, and everything functioned within the framework of the laws of nature. For example, as you would know, animals have their mating seasons. So in the animal world, although it is on a lower rung of the spiral, it functioned naturally.

But when man started thinking, the unnaturalness came about because with his thought he formulated that individuality. With his thought processes he separated the mind from the spirit and the body from the mind; so the total vision was lost. He created a division in the vision. So in order to have the individuality, he had to preserve the individuality. And for the sake of self preservation he had to start fighting nature. And therefore, the deeds that men do are not always in the flow of nature, but they are swimming upstream, not with the flow of the waters, but upstream in the river. And when one swims upstream, conflicts begin to arise. And so here the very mind of man, the soul of man, is now involved in conflicts by his own actions.

Now, assuming this individuality, many challenges were brought forth to him. And the more he resisted these challenges, the more he fought these challenges, the problems became greater and greater. Therefore, the scriptures would say, "Resist not evil." And this is what it means: do not get into these conflicts. So here, when man from primitive times, with his own thoughts started progressing, and where he became more and more aware, he also became more and more aware of the troubles and the challenges that faced him. So what did he try and do? Because everyone wants to get

away from misery and suffering. He started searching outwardly in secular, mundane things to try and find an answer. And in getting involved in mundane things, and to ease himself of the sufferings, his mind started expanding. But with that expansion in an outward search, his troubles also multiplied. So the mind today, with a sophisticated mind or soul it's the same thing he started inventing various things to ease the burdens he has. But this has not eased the burdens. Outward search has not eased the burdens at all. Now, this does not only apply to the sophisticated man. But this has also applied to the primitive man, where he created river gods and rain gods and all kinds of gods to appease his mind. And today we have also created gods: the motorcar god, the airplane god, the money god. Have we not done that? So how much has the soul progressed? But yet there has come a time, especially more so in this century, where man is becoming tired of the outward search, tired of the outward search to ease his problems and replace it with pleasures. But then again wherever there is pleasure, there has to be pain, wherever there is sun, there has to be rain. So he got himself involved in the law of opposites. You cannot accept a coin without taking the heads and the tails, or else the coin is not a coin.

So in between the laws of opposites, pain and pleasure, troubles started multiplying, because man started thinking that today my life is so pleasurable; and next week he goes through some pain, be it physical or emotional, and he starts wondering, "Is God fair?" Last week it was so fine, and this week it is not fine at all. Why? Why? Why? But he forgets that all these creations, all these pains and pleasures, were his own creations. He has lived a life and caused all these impressions upon his mind, his soul, so that formed what we know as karma. Good karma brings about pleasurable experiences, and bad karma brings about painful experiences. Yet, it is still karma.

Now, what is the solution? We are practical people, householders with family responsibilities: mother, father, husband, wife, children, our circle of friends, our society. What is the solution to this problem where we can get rid of pain? Now, to get rid of pain also would involve getting rid of pleasure. Hm? Good. Because the pleasures we know are momentary and forever changing. So you have a beautiful dinner this evening, tomorrow morning you are hungry again. You go and see a beautiful show tonight, and you enjoy it every much. It has been pleasurable. Tomorrow that experience does not hold. It might have caused an impression, but it does not hold long for you to continue the pleasurable experience. So there is only one way out: is to jump off the bus. Yes. Now, this does not mean running away. This does not mean running away. It reminds me of a little story where Fasladin, through his adventures through the desert, is telling his friends that, "One day I saw a whole tribe of savages and I made them run." So his friends asked him, "How did you manage to do that?" He says, "I ran, and they all ran after me." [LAUGHTER] So it is not a question of running away. It is not a question of running away from the world. It is not a question of escaping. But it is... the solution lies in rising beyond the law of opposites, rising beyond pain and pleasure. And then what do you experience? You experience joy,

because pain and pleasures are the constituents of the soul, or the mind, the jivatman. But when you rise above them, then you are in the area of pure joy, pure bliss, and that is the experience of life. That is the goal of life. And this can only come about by total integration.

Now, what do we integrate? We integrate the body, the mind or soul, and the spirit. Those are the three aspects of man. Now, meditation and spiritual practices, properly prescribed for the individual need and properly done, brings about this integration. For very systematically diving deep within ourselves, we draw forth from that infinite reservoir of energy and allow it to permeate the soul, the mind, and the body; so that man functions as a whole being, as an integrated being, and not as a fragmented being. For fragmentation is another word for suffering. So that is why we teach meditation and spiritual practices. And with that we encourage a person to put some effort into their lives in the waking state, so that they could better the things that are not so good. So meditation and self help does another thing, it draws to oneself a wonderful, indescribable but experiential thing which we call grace.

Grace is around everywhere, as the sound waves of broadcasting stations are around in this very hall. It is for us to tune the radio. It is for us to open ourselves by meditational practices that we draw to ourselves this grace. All kinds of meditational practices throughout the world taught by true gurus only play thirty percent of the part. Ten percent is your self effort, and sixty percent is grace. For without grace you cannot breathe, you cannot lift a finger, you can do nothing. So grace is flowing through us. But we are only using that force on a very gross level and not on the finer levels of life. We complain of the room being stuffy. Have we ever thought of opening the window where fresh air can flow in? Then the room won't be stuffy. Psychologists try and probe minds, stir up the dirt that is there, the samskaras, without being able to resolve them or dissolve them. There's only one thing that could dissolve the samskaras and bring a greater clarity to the mind, is the spiritual force that is latent, that is within every man. Man is potentially divine. As you sit here in front of me, what do I see? I see gods and goddesses. You are that. If you do not exist, the Manifestor cannot exist without its manifestation. So for the Manifestor to exist, it requires its manifestation. And for manifestation to exist, it requires the Manifestor.

This entire universe, from beginless time endless, eternal has been a natural product. The Manifestor has not created this universe. This universe has been the manifestation, a spontaneous manifestation, of the Manifestor. It is like a flower giving off fragrance spontaneously. It is like fire giving off heat spontaneously. So manifestation has been a spontaneous product. Now, how can we separate heat from the fire? How can we separate the fragrance from the flower? It is all but one. And the process of the soul is to start realizing, by diving deep within through meditational practices, that the manifestation and the Manifestor are but one. That is why Jesus said, "I and my father are one." There is no division.

There is no separation. And that is the greatest illusion man suffers, because he tries to create a wall around him so that he could preserve his little ego. The wave tries to preserve itself, thinking it is a wave. But is it really not the ocean? It is really not the ocean? So man must start in his self effort of daily living that I am Divine. If you say, "I'm weak. I'm weak. I'm weak." You will become weak. And you will get weaker still. But if you start with the assertion that I am Divine, then nothing can stand in your way. As the old saying goes, which is so beautiful but so little understood, "If God is with me, who can be against me?" You see. So the spiritual practices are important. And the happy thing is this, that before man started searching externally, and finding dissatisfaction in all the technological, mental progress he has made, he has now started to search inwardly. And that is the way, that is the life, that is the truth. For all that there is, all that exists, exists within you.

There is no separation in this entire universe. And we are talking of our universe, for there are millions and billions of universes. Every atom is connected to each other. You disturb the waters on this side of the ocean, and the effect of that, you splash around here on this shore and the effect of that will be felt on the other shore. Everything is totally connected. So when man betters himself through meditational practices, he is not only benefitting himself, but he is also benefitting all that which is connected to him. It is like the flower I always talk about. It is the nature of the flower to be beautiful, but that is not the only thing the flower does. It also enhances the beauty of the garden. That is the purpose of life. That is the service we perform for mankind: by improving ourselves, by becoming more integrated beings, for only when we are integrated could we function in totality, could we function holistically, could we function as human beings. I do not teach of any religion. If you are a Christian, I would like you to be a better Christian. If you are a Hindu, a better Hindu. A Buddhist, become a better Buddhist. Theology has nothing to do with it. What I am teaching is humanness: how to be a human. We think we are human. Not really, we are not human, not totally human. For all the lusts and greeds that awaken... that are awake within us is not the nature or characteristic... characteristics of humanity. From animal to man to god man, that is the path; although we use these words for the sake of explanation, for all three aspects too are one. In everything the trinity is there.

So when we really become human, then how do we judge if we are human or not? Really human. How do we judge that? There are certain criterias: firstly, how integrated we feel; secondly, how smooth and harmonious our lives are; and thirdly and most importantly, how much we can love. For Dante has said, "The greater the man, the greater his love." Do not judge. But if you have to, see, rather than judge. Observe how much a man or a woman can love. How deeply, how selflessly he can love without any dependency, without any need to love, but just to love for the sake of love. For in that experience of loving for the sake of loving, you are living the living God; for that very love, selflessly poured out from you, expressed from you like the flower expressing its fragrance is none else but Divinity.

So love is Divine. Love is Divinity itself. For that Divinity, that neutral force, is so abstract the human mind, or the soul, could never conceive of it. It's abstract. So we need something concrete. And in the very concreteness of daily life we see the abstract, we perceive the abstract. With every morsel of food that you put in your mouth, you know that there is Divinity in there that is nourishing you. With every breath you breathe you know it is Divinity, through the forces of prana, is giving you life life force. For there is only life, there is no death. There is only life. For if the Manifestor is eternal, then it's manifestation is eternal too. And that which is eternal is deathless. It's beginless and endless. So you see the capacity man has?

Have I got some competition at the back here?

VOICE: The air conditioner came on.

GURURAJ: Oh, put it off.

VOICE: [INAUDIBLE]

GURURAJ: Oh, oh, oh. Good. Oh, no. I thought it was for my benefit. I don't need it. Good.

So within the depths of ourselves resides this force. And this force does not only reside in our depths, but it resides also in a grosser form in the body and in the soul, but it is in a grosser form. So if we allow ourselves to penetrate ourselves, to dive within ourselves and bring forth greater, subtler, finer energies to ourselves, and allow it to permeate the mind and the body, then the mind finds greater peace, quietude, rest. And then the mind is not needed anymore. The mind is not needed for survival. The soul is not needed for survival. It just is. For you are now beyond the mind. You are beyond the mind. And you use the mind as an instrument. And when you use the mind as an instrument, you are the master of the mind, master of the soul and not a slave of it. So in order to achieve this mastery, the easiest and the simplest way is meditation and spiritual practices that are designed for individual needs, for no two people are alike. Each and every one is unique. Each and every one is at a different stage of evolution. And what the guru does is prescribe, like a doctor would, the proper medicine for the particular kind of illness.

We are all sick. We are all sick. We all require healing, and healing is wholeness. And unless we incorporate that Divinity in our daily actions, at first with effort and then it becomes spontaneous. Like when a child learns to play the piano, it will play with one finger: ping, ping, ping. And then afterwards when it has mastered the keyboard, or she will just play any symphony that he has mastered without even attaching his full concentration or consciousness to it. Because

his fingers and the keyboard form part and parcel of the one consciousness, so no effort is required. It becomes a spontaneous, creative, automatic process. So that is the use of the soul. So if the window is dirtied, we clean the window and allow the light to shine through.

Now, within the soul itself, which is the mind, there are three aspects again. Everything is a trinity, as I said. You have the conscious mind, you have the subconscious mind, and then you have the superconscious mind. And this can also be termed with another set of three: *tamas*, *rajas*, and *sattva*. Inertia, *tamas*; *rajas* is the activating force; and *sattva*, the purity, the light. So what is happening is this in the mind, that within a section of the mind, which we would term the subconscious mind, within its various layers lies all the impressions that you have gained through all these lifetimes. Now, they require to be expressed. They require to be expressed. And without expressing them they would remain there and would express themselves in some way or the other. It could manifest in so many types of organic diseases, perhaps, or mental derangement, depending on the power of the impressions that are there.

Do you people ever dream? Everyone does. That is a saving grace. It releases a lot of those impressions. Do you have nightmares? Have more, and get rid of the negative, hurtful impressions. If you had to live the nightmare in dream state... if you had to live that dream state of the nightmare in the waking state, life would become a hell. So man has been built with all these release valves, all these release valves. But this will take time to get rid of these millions of experiences. You don't want to wait another two million years to become happy.

We want that happiness, we want that joy, in this lifetime. And that is why meditation and the power of grace dissolves all those impressions in the mind, in the soul. All the clutterings are dissolved. And when they are dissolved, the more scope you give for that spiritual self, that spiritual light to shine through. And it is so forceful, so powerful that it overrides, overcomes, dissolves, all those impressions. And this is so well portrayed in so many mythologies. For example, we could use the Hindu mythology of Brahma, the Creator; Vishnu, the preserver and Shiva, the dissolver. It is all there in the mind, all there in the soul. Where you yourself have created, by your thoughts and actions, those impressions. And it has its life span and it could live for a very very long time. It is preserved. And then Shiva, the dissolver, comes along that spiritual force inside comes along and wipes away the dirt, dissolves the dirt.

So all these mythologies can be interpreted in various ways... [END SIDE ONE] and the solution becomes the salvation for man. That is the only way where society can be improved. Not collectively, but individually, for every individual is a unit and a collection of units forms society. That is how the standard of life and living, the value of life, could assume a different proportion. That is how life can really be experienced in its true real form, in its true Divine form and not in that little knotted up ego form.

But now what shall we do with the ego we have created? That's another name for soul. What shall we do with the ego? You cannot destroy the ego. There is nothing in this universe that is destructible. It can only be changed, and it can revert back to its original elements. Nothing can be destroyed. Not a single ounce of energy can be added into this universe, and not a single ounce of energy can be taken away. And if that could be done, the entire universe would collapse. So now, what do we do with the ego that contains all these impressions that govern our good or bad actions in life. The ego, through the cleansing processes of right thinking and right action, meditation and spiritual practices, could be expanded. Like a piece of rubber that as you stretch it more and more it becomes more and more transparent. And when it becomes transparent, then the light within shines through in its greater and greater glory, greater and greater force, until... although the finest ego is left at its finest value, then it becomes like a glass, a pane of glass. You shine a very bright light from behind the glass, and the glass disappears to you. You only see the light, and yet that clean glass is still there.

And then there comes a time when this mortal frame is shed this is for the illumined man when this mortal frame is shed, then that very refined ego reverts back to its original elements. And there you have total freedom of the spirit, where the spirit just is. Where the mind and body.... You cannot know the totality of the spirit. The soul, or mind, is finite. How could it ever conceive of the infinite? It can't. But yet, as I said, we have to use the mind as an instrument.

So, how do we use the mind as an instrument: right thinking, right action. Always, at this present stage of man's evolution, he has to approach the abstract through the concrete. And that concrete could be in the form of your wife, your child, your guru, whatever. So through your wife, to whom you are totally devoted and sincere, and to whom you could express this applies the other way around, as well to whom you could express yourself in all sincerity, to whom you are an open book, and with the one pointedness of love, to that being that is concrete you can transcend to the abstract. But people don't live that way. They have formed walls around their hearts. They've formed these walls, and do not allow themselves to merge away into the beloved.

People don't even know how to make love. They make love with their bodies, accompanied by mental stimulation. Mental stimulation, in turn, is stimulated by experiences of the past. Their momentary experiences have been so firmly implanted there. So man... people do not even know how to make love. They use the mind and the body only, and not the spiritual self within them. For if man can function in that totality of body, mind and spirit, then you will find a mergence in your beloved and that in itself is a meditation. You see.

So the aim of life is not the half an hour meditation in the morning, and half an hour in the evening, but our daily living. Every action, should be a meditation. Twenty four hours of the day we should be meditating. For in the beginning what are we trying to find when we start meditating? We are trying to find an anchor, the anchor of the spirit. And as we

become more and more acquainted with the spirit, the more and more will it permeate every action of ours during the day, during our sleep, during our play, in whatever we do. For with continued practice of meditation, gradually we become established in the spirit. So first be established in the spirit and then act. That is what the Gita says, "Be established in Self and then perform action." And the same thing is said in all scriptures, which our emblem shows. It is said in the Bible too, "Seek ye first the Kingdom of Heaven within and all else shall be added unto thee." So meditation is not a new concept. It is old, as time is old. But the ancient rishis, sages, discovered this process. And it is an easy process. A lot of you are meditators, so you know, but I'm especially speaking to those now who are not meditators.

Be on the spiritual path, not necessarily the American Meditation Society, any spiritual path! I said in an interview, a press conference in London, in January, that I do not want to see the churches to go empty. I want the churches to become more and more full. But there is one thing missing in our churches is this: experience. You listen to sermons and things and it's words, words, words. Nothing but words. But if churches can give the experience to man of what it is to dive inside, what it is to feel what is inside, huh, then the theories are okay. Yes.

What we lack today so much in modern society is heart. The expansion of the heart, accompanied by greater and greater awareness of the mind. So I'm not against mental development. I'm not against technological progress. But that very mental development must be accompanied by the core of one's personality which we call the heart. And the mind with all its analytical and rationalizing powers can only reach a certain distance, and from there the heart takes over. For that is where it all resides: in the heart. Divinity resides there. So therefore, when you find these pictures of Jesus, for example, the heart showing out, it is symbolic: but let your heart be filled with me. Let your heart send forth that love, even until it bleeds. Even until it bleeds. You see. So what we need in modern society, and for sobriety and sanity, is to combine the mind with the heart. We are becoming more and more mental beings. But once we attach or merge the heart into the mind, or the mind into the heart, then we will experience that joy that only the heart can give, where love resides, not in the mind.

You think you love. That's a thought process and love knows of no thought, it just is. I was telling a group of people last night at a talk that the greatest quality I don't know if it was last night or when. I go around talking so much, I forget where I talk what the greatest thing needed in life, now, at this stage, is the opening of the heart. And meditation is the process whereby the heart is opened. And as the heart opens, then the awareness expands.

Now, awareness is not a mental process either. The mind can only be aware of so much and no more. So true awareness, or true knowingness goes beyond the analytical faculties of the mind. True knowingness, or that intuitive quality that man has within him, comes from the heart. And yet we are blocking the most important part of ourselves,

because we are too involved with the mind. We are too ruled with the mind, slaves of the mind. And therefore we pay for it in various kinds of sufferings or miseries.

So the choice is yours. What do you want? It is there for the asking. It is there for the seeking. Knock and the door shall be opened. Seek and thou shall find. But seek for God's sake in the right direction, not in these externalities, although we need them. You got to have bread to fill your stomach. But yet it is said, man does not live by bread alone. Combine the two. Have the combination of the relative and the Absolute, so that it functions in unison, it functions in oneness. All of you have gone to theaters, and you'd find a spotlight on either end of the hall, at the back. And when both spotlights are focused onto the stage, then the light is dim. But when the two spotlights are merged, how powerful that light becomes. So the process is of merging the Absolute with the relative. For in reality it is but one. Our minds has caused the separation.

The mind has caused the prodigal son to leave home, yes, yes, when in reality there is never a division. And that is the greatest illusion, that is maya. That is illusion when we regard ourselves separate from Divinity. So by meditation, by the things that happen within yourself, you start knowing of that power that is greater than the gross little ego. For the ego is only an idea I dea. It's only an idea. And one has to go beyond that idea. Do not try to destroy the ego, for by trying to destroy the ego you are strengthening it. You are strengthening it. But expand it, stretch it. And in its very stretching, greater and greater clarity comes. And how do you stretch it? By meditation and spiritual practices. It is so, so simple. It is so simple, because it is not far from you. There is no where to go to seek. It is just there, here, all the time. Closer to you than your own very heartbeat, for it is the cause of your heartbeat. You see how close it is? And when man can reach that perspective, then everything changes.

Don't change the world. I don't want to change the world, but I ask man to change himself, that's all. And the world will take care of itself. For my interpretation of the world can only be judgmental according to my mind. You could look at an object and it could be very ugly. Some years later when you have developed a greater awareness, that very object can seem very beautiful. The object has not changed, you have changed, your perspective has changed. You have taken off the rose colored glasses, or the yellow glasses that made everything seem so yellow and jaundiced. So the saying "Beauty lies in the eyes of the beholder," how true it is. The simple sayings, so true, so true. But we fail to understand.

We fail to understand because we are using only the processes of the ever, ever changing, changing mind; the various combinations of these brain cells that are in this three and a half pound thing inside here, forever changing there. Brain cells destroying itself and recreating itself and preserving itself and going through this perpetual motion. But to have real understanding is to find that stillness within oneself, and that can be gained through meditation. That can be gained

through meditation. That stillness that makes you know, and where you find the peace that passeth all understanding. For if I am at peace within myself, I will find that peace with you. But if I try and understand you, I will fail because my view of you will only be partial. It will be partial, and not impartial. You see. I am looking at you through my eyes and if my eyes are jaundiced, then I will see yellow. The fault is never in the object. The fault is in the subject. Someone does me down in some way or the other, someone blasphemes me who's blaspheming who? Not me. It is just a reflection of your mind. Isn't it so in daily relationships, in our family relationships? If you blame your wife or husband or children or boss or whatever for a certain thing happening, no, you are the cause of it. You are responsible for it. There's no one else that could assume your responsibility. Not even your guru. He can't.

I've been saying this past week that the guru does not shine the torch upon you, he shines the torch upon the path so that you could avoid the pitfalls. That is if you open your eyes. And you have to open them. You have to use your own feet to walk. I can't walk for you. I don't need to walk. You have to walk for yourself, by yourself, to find that ecstatic joy, that glory of Divinity that is beyond any form of verbalization, that is beyond all description. So that is the beauty of life.

So let us see beauty. There is, in reality, no ugliness. Divinity is incapable of creating that which is ugly, or else it would not be divine. All is beautiful. Life is beautiful. I said last night, life is a celebration. Everything is celebrating all the time. Look around you, outside. Look at nature. These beautiful symphonies blowing through the leaves of the tree. The flowers giving off its fragrance in celebrating the glory of the divine. The blades of grass dancing away, not resisting the wind, in flow with the wind that blows it this way or that way, dancing, dancing, celebrating, enjoying the joy that is inherent within itself. Makes me wonder why has man gone astray. Good. I'm glad he has gone astray. For that very straying is the

process of learning, learning how to reach home. So you stray, you miss the roads. Trial and error. You walk up this road and you walk up that road and you walk up that road, and you're trying to find home in the darkness. So spiritual teachers have one job, one duty, a labor of love, is to shine the torch to light the lantern in celebration, so you would find the path home to your father. He's waiting.

Now, this is theologically spoken. He is not really waiting. He is with you. He is just waiting for recognition. We can't call it waiting. And that we have to cognize. And cognitions come in flashes, glimpses. And then we have to recognize the cognition, until we become firmly established.

Am I going on too long, Doug? Twenty to ten, is it? Have I done more than an hour? Much more. Good. Fine. I could carry on talking for hours. I'm a chatterbox, you know.

Nevertheless, it's been such a joy being here, for life is none else but a sharing, a sharing of love. And these words I've said tonight might have some meaning to some. Perhaps no meaning to some. But what is the planter's duty? He goes

on planting. Some seeds fall on fertile ground, some on barren ground, some on the rocks. What does it matter, when I know that Divinity is there all the time with you and within you. All I could ask is come to the realization of that through spiritual practices. Come to that integration of mind, body, and spirit. And enjoy the joy that I am enjoying, and this is my sharing with you. Good.

We shall end tonight. Perhaps we'll end with a little story. I've told this story a few times. I don't know where. But for the newcomers it might be interesting, for those that haven't heard it.

After God created this world, He was very tired. So His advisors suggested that He should have a rest. So then He asked them, "Where do you think I should go for a rest?" So they said, "Why don't You go to the Himalayas?" So Him knowing what is going to happen in future He said, "Look, if I go to the Himalayas Hillary and Tensing will come up, they'll find where I am, and there will be a whole queue of people bothering me, and they won't give me rest." Then someone suggested, "Why don't you go to the moon?" He says, "Oh, well, if I go to the moon, the time will come when that Armstrong and those chaps will come up there. [HE LAUGHS] Yes. Yes. And everyone will find out, and they'll have a ferry service coming up and down [LAUGHTER], and I won't have rest." So the counselors thought and thought and thought and one of them came up with a solution. He says, "Lord, if you want to have a rest, and where they can't find you, what you do is hide in the hearts of men. And when a man is evolved enough to find you there, he will not bother you because he's evolved." [LAUGHTER] Well, thank you very much. It's been nice being with you. [PAUSE] God bless.

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