

GURURAJ: I have one problem, personally. The problem is this, that I try to open my eyes slowly, but first I've got to give it a little jerk, because the eyelashes get stuck with each other. Nevertheless, on this most auspicious day, we wish Doug MacConnell from myself and all of you that's wished already a second time doesn't matter a very happy birthday and all love and blessings to you, beloved Doug. And we have another lady here whose birthday it is also today, but she's asked me not to tell her name, so I'm bound always by promises. Good. So let us hear questions and start.

QUESTION: Beloved Guruji: Jesus has said, "Blessed are the pure in heart, for they shall see God." Ramakrishna repeatedly said that in order to know God, one must be guileless and have great purity. Guruji, what is purity in its deepest sense?

GURURAJ: Ah! You're looking at it! [Laughter.] You know, to see God and the purity that implies reminds me of a story. Now there was this one man, he was obeying the instructions of his guru. He did all his mantra practices and tratak and pranayama and mandala and swirling and activating his chakras, you know, and he had his mind set upon an object that represents purity. He did all this, and, by being such a good man, he was definitely destined to go to Heaven. So, when the angel came down from the Lord to take him, he was taken to Heaven. Now then, of course, they cook their meals, and it was beans one day, and peas the other day, and cauliflower the third day, and cabbage the other day and like that, like that. But now, Heaven is a place where you could look right through at the bottom to see what's happening. It has a glass floor. Yes. So here downstairs in Hell, people were enjoying themselves you know, roast beef and all varieties of food and they were having a heck of a time! That's an Americanism? I am learning fast. So, this good man complained to God. He says, "Look, I did all these things in my life, all these disciplines, and I land up in Heaven with you, and I'm getting beans and and all those people down there that lived such sinful lives, they're having a nice time. Now what is all this, oh, God?" So God replies to him. He says, "Fine, but why take all the trouble of cooking all these big meals just for the two of us?" [Laughter.]

Good. It has been repeatedly said that be pure of heart and thou shall see God. Be guileless, without guile, and thou shall see God. There's another phrase which could be added on to this: be innocent as the child, and thou shall see God. So, what it really means is to reach that stage of childlikeness, where the machinations of the mind does not interfere. I have said this before, that God plus mind makes man; man minus mind makes God. So the thing that stands between man and God is the mind.

Now, the mind which we call a cunning animal operates in such a way that it is always, as we said in another lecture, pleasure seeking. The mind operates 90 percent, 95 percent of the time, by association of ideas. The mind is forever

associating ideas. You think of something you think of a rose. The lady thinks of a rose, she admires the rose, immediately the mind goes, "Ah, John gave me the rose!" Then she starts thinking of John. Meanwhile, they had a fallout, so she starts thinking of the big quarrel they had when they fell out. Then she would start thinking how good she is and how bad John was because you're never to blame. You're too good, too pure. It's always the other party. Like that the mind keeps on functioning in the range of association of ideas. So the one thought breeds dozens of thoughts; and, when all those dozens of thoughts come about in the mind, the mind is in a fragmented state. Because here are the conflicts that occur: right from a beautiful rose to a nasty quarrel. Look at the contrast. Look at the contrast between the beautiful rose and that wacking quarrel. You see.

So, now, because of the association of ideas, a conflict is created between that which we call good the rose and the quarrel which we call the bad. Now, when this conflict is occurring in the mind, and the various chemical and thought matter impulses are pulsating and interchanging within each other, it forms a cloud so the light of Divinity cannot shine through. And that is why, though man is essentially divine man is divine but he forgets his divinity because of the conflicts in the mind. The conflicts cover up, veil, the divinity that is there.

So the scriptural injunctions, what they mean by "purity" is to bring that mind to a tranquil state, to bring the mind to a clarity where the samskaras don't clash and so that you could be in the presence of the light. That light is God. So purity firstly would imply a clarity, a clearness of the mind. When the mind is clear and free of these conflicts, then the mind could appreciate the power of Divinity and not only the power of Divinity alone, but the power of the mind itself. For the mind, although being the biggest trouble maker, can be used as the finest tool.

So, when we talk of the purity of the heart, the core of the human personality which we call "heart" is forever pure. There is no impurity at the core of one's personality. The impurity is but the covering that covers that heart the core of one's personality and that core is divine. Because it is being individualized through the process of evolution, because the one atom has now been fragmented into millions of atoms, it is still connected with each and every other atom. Like in the pond, with all these thousands of bubbles, it is only the one sun that reflects itself in all these bubbles. So at the core of the human personality is Divinity, and that Divinity is one. So therefore, as the mind is brought to a tranquil state through meditation and spiritual practices, when all the ripples and the waves subside through these practices, then one is face to face with Divinity.

Now, what is Divinity? Is he a man sitting on a throne somewhere up in the sky with a big book and say, "Ah, you have come. Now let me see!" No. Divinity is you. You exist because Divinity exists, and Divinity exists because you exist. So man, although he is embodied, although he might have physical and mental imperfections, he is still divine. So after having reached that tranquil state and being able to stand apart from the workings of the mind and the body, the

imperfections of the mind and body loses all force. It loses all force because Divinity is permeating every cell of your body. Divinity is permeating all the 12 billion cells in your 3 1/2 pound brain. Do you see?

Man lives. But how much of Divinity is shining through? We use only one millionth part of our brain, for example. One millionth part. And we are able to use that one millionth part of the brain because we are using only one millionth part of Divinity. Now this is translating it in this physical organ, though the mind is something different from the physical organ.

So to stand before God is to stand with the clarity of mind, to stand naked before God. That's what the scriptures say also you stand naked before God. That means that has nothing to do with clothes. To stand naked before God is to stand naked without all these petty attachments that we are involved in. This is actually a follow up on what we said this morning. If we are away from these petty attachments, then we are naked, and God only appears to those that are naked. That does not mean God comes to the bathroom. He's everywhere. Yes.

So in this nakedness which is our real self, we get rid of all the trappings, all the cosmetics and all that which try and make ourselves prettier, superficially, outwardly. All the beautiful suits we wear. Why? To please that little ego we have. Why do we want to please that little ego we have? To make us feel great. Why do we want to make us feel great? To impress others. Now, if the clarity of mind is reached, then there ceases to be others. There are no others, for all are but one. So who do you want to impress? There's no one to impress. And really speaking, how many people does any individual person know? He'll know 20, 30 people that know him intimately. If he's involved in various societies, he'll know four, five hundred people, but all of them won't know him intimately. If he is an international personality, thousands of people will know him, and yet very few will know him intimately. So, who are we trying to impress? Those few people that know us? For those 15 or 20 people we are selling our souls! We are putting on all the trappings and the coverings which separate us from God. That is purity; that is purity where everything is secondary and Divinity is first.

I always say that when man or woman love each other, who do they really love? They love God first, but they are not conscious of it. A pretty woman, her prettiness fades away for you in a few weeks time. She just becomes like any pretty furniture in the home. And same thing with a man. If a person has a beautiful mind, you appreciate it, but that, too, has its limitations. So after the honeymoon is over, all the outward trappings are gone, and then when you love, God comes in between, for you love God first before you love the person. That means you love the inner self of man or woman before you love the outer self. And by loving the inner self, the outer self is more appreciated. The appreciation is enhanced. That is the purity.

God is not something sitting somewhere in some obscure heaven. There's no heaven; there's no hell. There's no such thing ever in existence. It is all in here, it is all in the mind, and whatever you believe is a reality to you. For example,

there's one religion that forbids the use of liquor, that forbids so many things. But they tell you that when you die and you have lived a good life, you'll have rivers of wine flowing, you'll have these houris serving you and looking after you, all the fruits that you desire all the fruits that you desire, the desire of all fruits. You'll have all that, but you must deny that here first. Now, if your mind is conditioned to that, after you leave this body you will have that. Definitely you will have that, because it is a creation of your own mind, and your mind is none else than your subtle body, and the impressions and desires that are so embossed in the subtle body becomes a reality. As we can make things real for us in the physical body, so much more powerfully can we make things real for us in the subtle state. If we firmly believe there's an old man with a long beard sitting up there somewhere we firmly believe that and when you leave this body, you will come across that man with a long beard.

So what does all this mean? That all these heavens and hells are created by man. And throughout all these theologies in the world, if they can't make you believe in something with love, they impress upon you fear: eternal damnation. There is no such thing. And it is fears like these that are impressed and implanted in people's minds which cause greater fear within themselves. And instead of becoming closer to God in purity, one is cluttered up with preconceived ideas and traditions implanted in our minds.

So therefore, as our symbol would show, that we are trying to find the basic truths behind all religions and not organized religions, because organized religions wants to preserve themselves and they can preserve the organization and keep you there. And the successful method which they felt it to be was with a stick. For eternal damnation is a contradiction of terms. Damnation can never be eternal; and if it is eternal, it cannot be damnation. See? Good.

So the purity in man is none else but the shifting away of the karma, of the samskaras, that he has incurred. And that is the purification of man.

Now, man is blessed with so many, many gifts. From the left hemisphere of the brain to the right hemisphere of the brain, there exists, apart from the grosser nervous system, there exists a subtle nervous system. Now through spiritual practices, and being involved in your own vibration through mantra, you are activating that subtle nervous system which is lying to a great measure dormant. So here you have the ability of reaching the deeper layers of yourself through that subtle nervous system and experience that purity. For purity is God, itself. You do not find purity. Purity is not an object. It is subjective; and, where the individual is concerned, God is more subjective than objective. He is all pervading, omnipresent, everywhere. Fine! That is true. But for the individual person, he is an entity within himself all the time pervading every action.

Even in imperfections there is perfection, but just a negation of perfection the reverse side of perfection. It's like the word "me." You write the word ME on a piece of paper and hold it on top of a mirror. What would you see in the mirror?

is WE, not ME. See. It is the reverse image of perfection which is seen as imperfection. Do you get it? Can you picture the reverse image in a mirror or in water or whatever? So the "me" is lost and the "we" begins: God and I or rather, I and God. Better poor English, but better. And from that "we ness," one develops oneness. That is purity. So man purifies himself with the spiritual practices and by disciplining his life, and discipline means only one thing. Disciplining life does not mean that you must not do this and you must not do that, for something could be good for one, while very bad for another. A certain kind of medicine might cure one and kill another. There's nothing wrong with the medicine it is who uses it and how it is used. So imperfection or impurity is the reverse side of purity, for even in that which we regard to be impure, there is that purity, if only we would turn our attention turning the attention to the positive instead of the negative, for the positive and the negative will forever exist, for one is the balance, the counterpart, of the other. There would be no sunshine without rain. There would be no flower without fragrance. There would be no God without you. So man's duty and goal in life is to make that 180 degree turn. That is discipline, that is discipline. It's not what you do. It is why you do. What is the motivation behind every action we perform? Two people might be committing the same act, yet to one it could be totally binding, while to the other it could be freeing. You see. The motivation. Right.

Now, the basis of motivation is the cluttering of the mind. It is so beautiful for man and wife to love each other. Make love what's wrong with that! Beautiful, it's very normal, very natural. It's a basic instinct. Some teachers teach of celibacy. I don't, I don't. I'm a guru for the householders, and I like householders to be normal householders and live a normal life. I don't know if I told you this story. Some swami came to a couple in South Africa Cape Town, where I stay and this swami told this couple that "Look, you reach God quicker and the only way to reach God is to become a celibate." So they took his word, and as days went by, greater and greater dissensions started occurring. Each were at loggerheads, over the slightest little thing they used to get irritable, and things like that, until it reached such proportions that their home was nearly breaking up because here they were trying to suppress a normal instinct. Here they were trying to suppress a normal instinct and thereby create inhibitions; and, by creating those inhibitions, they were creating emotional problems. Right. So they heard about me and came to see me, and I chatted with them. If you do come to Cape Town, we always have one system: someone comes, we make them sit and we talk and we joke and we laugh and, you know, we share a cup of tea together. And then we start slowly into the problem. And that is our way of doing things. And so, in the end, I told them "Go to bed tonight! And see that it is a double bed!" For the greatest curse on Earth was by the person who invented single beds twin beds. And the double bed don't have the spring too tight; let it sag a little. Yes, yes, yes, yes. And the troubles can be forgotten, those little petty squabbles can be forgotten. And how beautiful it is. Everyone emanates an aura, everyone emanates an energy field around him. And how nice to bathe your energy field and be

intermingled with the energy field of your beloved. And that is good. But the same very act, if it is done wrongly not between husband and wife then that creates conflict in your mind. For there is always forces of good that are forever there in the mind, that are pushing, pushing, pushing, all the time, and that muddles the mind more. And that is impurity. It's not the act; it is what is done, with who, how, motivation love or lust. You see, you see.

So everything is pure, everything is pure in life, but how it is done, how it is performed, for what reason, what is the motivation. Stealing is wrong. Right. But if I see someone going hungry, I will go and steal a loaf of bread to prevent little, innocent children from dying. I would pay the consequences. But that is an act of bravery, and not of cowardice. But if you want to steal to fill your own pockets and you don't want to work to earn a living, a decent, honest living when you steal that way, all the karma that is heaped upon you! Your mind is cluttered, because you are doing wrong. And it manifests itself. It manifests in your domestic lives, where you're at loggerheads, you just can't be together properly as man and wife should be. All kinds of problems crop up that should not really be problems. Two people can't relate to each other. It must, it must whatever you sow, you have to reap. That is the law of the relative world. That is the law of relative existence.

Now, we have been blessed, as I've said before, by this direct connection hot line from the conscious mind right through the subconscious to the superconscious, and we can draw, through our spiritual practices, the light from the superconscious mind directly to the conscious mind, bypassing that ocean of samskaras that is so turbulent there. And, in doing this that cable runs right through the subconscious and in doing that, there's so much force and energy created that those samskaras are dissolved to use that word for the sake of using it. They are dissolved. The effect is minimized. For they are there, and they have got to be gotten rid of. And that is how we get rid of darkness by switching on the light. So this mechanism is built in man, and every person, any person that is sincere, can achieve self realization, can achieve that purity in this lifetime. They can. Because it is nothing external to you that you have to acquire. It is there already, just to be uncovered, just to become naked and shed off all those memory patterns, all the patternings of the mind, to get out of the whirlpool, to get out of the mud. That is purity. For man is essentially pure. Man is a pure being.

And how many kinds of motivations are there in reality? Negative motivations, for example. Lust, one motivation; name and fame, another motivation; gathering, hoarding of wealth, another motivation. That's all, really speaking. From that, of course, it has its sub branches that creates other motivations. So if we forget name and forget fame and all that, if we are deserving of it and we keep on doing our work, that automatically comes. The hoarding of wealth where is it going to get you? Like I told you the story this morning, before you reach it, it will melt. You see.

But there are necessities in life, there are necessities. I can't walk into a grocery shop and say, "Look, please give me a loaf of bread for my children. I'll give you a mantra in return." He'll chuck me out! He wants cents, dollars. So there are necessities, vital necessities. The rest is not necessary, because when you have that purity, you develop the sense of contentment. Greed, one of the other motivations, disappears and you are content with what you have; and, if you are content, then everything is a joy. But if you are sitting down to a simple sandwich — cheese and butter and bread, and if your mind is roaming around elsewhere into some fabulous restaurant that serves up this and serves up that, you are not going to enjoy that cheese sandwich. Yet that cheese sandwich contains everything. It has the proteins, and a bit of tomato and lettuce on it contains the vitamin E, and D, and C, and the bread gives starch and bulk to the body. It's a full meal. And, if you're lucky enough to have a glass of milk, all the better. You see. And yet no one denies you, no one denies you in having that fabulous dinner. No one denies that. By all means! But don't have it as a show, that "Ahhhh!" as a greed, as gluttony. No, then it's wrong. You see. If you can afford it and, by all means, enjoy that all. But let it be from your own earnings. Then you're honest. You see, that's purity.

It's not the action, it's the motivation behind the action. And when you have that contentment, a satisfaction wells up within you, and that satisfaction is not going to sleep. That satisfaction brings about with it that alertness of Divinity, that all these acts of mine are inspired by Divinity, and those that are not inspired by Divinity have come from my mind. So, Lord, if I can't tackle my mind, I ask you to tackle it for me. You see. That is purity. That is meditation. That is prayer. You see.

So we don't need all the things that we clutter ourselves up with physically and in the mind. So that is how you become innocent as the child, and then you are in the presence of God. You develop that childlikeness, for the child has not the necessities, has not created the necessities with his mind for all those things which are unnecessary. [END SIDE ONE] So what we do is make life simple, and simplicity is purity itself. I always say it is so simple to be happy, but so difficult to be simple. So that is what we aim for is that simplicity. And simplicity is purity; purity is Divinity. What more do we want? We got it all, baby!

And like that, we live the living presence of God. Nothing wrong to love. Love is God. But to love without motivation, without selfishness. But you can never be devoid of desire. Remember that. For even not to have a desire is a desire. You see. So have desires, but let the desires be motivated in such a way whereby it leads us into the path of happiness. And happiness is purity translated in worldly terms, for purity is an inner quality which requires an outer expression. And that outer expression is expressed in how joyful you are. Therefore, Jesus said, "Be of good cheer," not sit in the corner and mope. Be of good cheer, for everything is cheerful, every creation and every creature created by the Creator is created in a sense of joy and cheer. That's what we want. What more do we want? Oh, self realization and God

realization and all these kinds of consciousnesses and forget it! Forget it! That'll come automatically. But if we discipline ourselves self help in various little aspects of life, meditation and spiritual practices, remembrance of that which is Divine behind every action we perform then our lives become harmonious. And when our lives are harmonious, we feel happiness. When we are happy, we make others happy. I talk and I laugh and I joke, and doesn't it make you happy?

CHELAS: Yes.

GURURAJ: Yes? Because I'm happy, that's why. It must reflect, as it would reflect from you, too, to all those others around you. So simple. That is purity. That is purity. There again, when I spoke about impossible and adding the apostrophe, instead of "impossible," "I'm possible." So, same thing with the word "impurity." Put in that stroke of God: "I'm purity." You see. Let us not wallow in things of the past. Let us not feel sorry for ourselves for the wrong things we might have done. For I can tell you, the wrong things you have done have been necessary for you to have done it, or otherwise you would have not been here listening to me. You see how beautiful it is? So they were all necessary, but now we are waking up. You're dreaming. Dreaming is beyond your conscious control. And so you dream and so you've awakened now, and we regard the past to be a dream. But today that's another thing. Then I am awake. What am I going to do? For, if we live one day well, then tomorrow will be well, too.

Somewhere I was giving a talk, and I always get confused what I talk about where. I was telling a little story not a story, a little technique that if your mind is filled with five seconds of negative thoughts, consciously let the mind be filled with six seconds of positive thought, loving thoughts. One in the credit balance. The next ten seconds, negative thoughts so let the next 11 be positive thoughts. Two in the credit balance. So instead of getting into the red, you get more and more in the black. Now, like that, if the day goes on. Because of the patterning, there are going to be negative thoughts, but we can very consciously and gaining the strength, through spiritual practices and meditation, we gain the strength to direct the course of our thoughts. And like that, when the 24 or 16 hours, or whatever hours you are in the waking state when that passes, you are going to sleep very well, for you are sleeping with a credit balance. No worry about the overdraft at the bank. You've got a credit there, and that credit balance is purity. That credit balance is becoming closer and closer to God. You are out of debt. You are out of the debt of karma and progressively so, until you have the abundance of Divinity, itself. And Divinity is abundance. It is just for man to recognize it and realize it and live it. You see.

So that is how it goes. Very simple. Okay. See what the time is. I can't see it. How much is it? 8:40. We can do another question, hm? Yeah, sure, sure, sure. I am happy. A shortish one, perhaps, hm?

AMRIT: Well, this is one we may not want to speak on very long.

GURURAJ: Ah, ha. Okay. Okay.

QUESTION: Beloved Guruji: I have recently been introduced to the idea of physical immortality and the ideas discussed in such books as *The Door of Everything*, *Beyond Mortal Boundaries*, *The Life and Teachings of the Masters of the Far East*, and *The Immortalist* and, in my estimation, the Bible. The belief in physical immortality seems to me to create a more peaceful and serene experience of the present. I would like to know your thoughts on this subject.

GURURAJ: Physical immortality. It's going to be terribly boring. Yes. But it is a possibility. It is a possibility, and it is so. There is physical immortality, for nothing is ever destroyed. Nothing is destructible. Every atom in your body is not destroyed. Even when this body is shed, those various atoms merge away into other fields where they are required. It's nice to be buried, for example, after one dies. Look how much food you are providing those insects there. Yes. Even you can be of service while you're dead. Yeah. And yet, in spite of this physical immortality that we have for no matter can ever be destroyed, it just gets transformed. And what we know today as "John" is just a combination of these various atoms in a particular structure to which a particular structure, a particular form to which we have attached a label call "John." Now, if the same atoms are taken and molded in a different form, such as this table, then we attach a label to it. We call it "table." But basically there is no difference between the atoms within you and the atoms within the table. So there will always be physical immortality, and that is the real context in which it should be taken. Now a yogi that has gone in for these particular siddhis and then they cease to be yogis. They start on the path for the union with God.... The word "yogi" has two meanings: the one on the path to union, and also it means the one that is in union. And then they read books like the ones you have mentioned, or a desire is created in themselves whereby, through certain practices, the body can be rejuvenated every moment of the day. It is not necessary for man to age. It is because of the kind of world we live in and the circumstances and our lifestyles that ages man, where the organs in the body become weaker and weaker, and therefore the body is shed. But every cell in the body can be rejuvenated and that body can be kept ad infinitum throughout the ages.

But what purpose is it going to serve? Because the longer you preserve your body, practicing these siddhis, the further away are you going to be from Divinity. Divinity demands of you to come home. Divinity demands of you to find the union with itself, because that Divinity is also within you. So what is the sense in preserving this body? Great men, great sages like Vivekananda, Ramakrishna and many others, they leave their bodies at will. They go into mahasamadhi. "I have done my work. This body I don't need anymore." And they would sit. And I could show you the technique how to do it, where the prana leaves the body takes two minutes, less perhaps where there is a certain breath control involved. It does not mean suffocation, because that's painful. This is very pleasurable. We leave the body, leave the body behind; and, if necessary, you take on another body. But that is not for the man of God. He wants to go home every time. He misses his home in those other spheres of life, in those other dimensions, where he can dwell at free will.

So why be stuck in this little frame of a body? It serves no purpose, no purpose at all. For the evolving man needs to leave his body, for when he leaves the physical body, he still remains in his subtle body. Now that little holiday period you have between one body to another and, living in the subtle body, you have a chance not having the circumstances and the environment around you, you have the chance to evaluate. You evaluate all your doings and misdoings and whatever and decide to be born again, to find the right parents, to find the right vehicles which would be conducive to your evolution. So, therefore, this change is necessary. Just like changing clothes. We don't want to wear the same shirt and pants every day. So this change is necessary. And, by changing clothes, you feel more refreshed, and that refreshment is required in changing bodies.

But it is not impossible to perpetuate this body. It is not impossible. Even the avatars or the incarnations Christ, Buddha, Krishna, Rama, Mahavir, Moses they also left their bodies. Why? Because, by perpetuating that body, they can only be on this little speck of dust called the world, when they are needed elsewhere where there are imbalances. So the incarnation, the eternal traveler, is always drawn to where a greater imbalance occurs. And he comes in the embodied form on Earth, and yet his entire vibratory field is still covering the entire universe but there is a concentration in the field that requires him most. So even the incarnations don't want to perpetuate their bodies. You see. But this is possible.

There is nothing impossible. You can perpetuate this body. But why do you want to perpetuate this body? Why do you want to cling to this body when it has served its purpose and not necessary anymore? Why do you want to rejuvenate yourself all the time? Why? You need that rest in between and to start fresh to reach home. If you work the whole year through, you need that two week or three week vacation to freshen you. Even your heart, at every beat it stops and beats again. It stops about 12,000 times, I believe, or some such figure. At those moments when it stops, you're dead.

So it is a necessary must that man takes leave of this body and takes on another body when he has fully evaluated all the things he has done. And to find the proper vehicle in the proper place and time not necessarily on this planet, for there are many worlds like these, many worlds with similar people thousands and thousands of them for everything is duplicated and replicated all the time throughout the universe.

So therefore, these authors that promulgate this theory nothing wrong with it, because it is a distinct possibility, where the body, with proper kind of care, can be preserved. We have seen the [Hans?] is that what they are called? [Hansas, Hansas?]. That at the age of 100, they run up these hills. If you're a hundred years old, you're regarded to be a young boy. They live up to the age of 160, 180, because they live in a way that could regenerate the body all the time. They live in a way where the food is right, the air is right, no gas pollution and all those kinds of things. So if man can live to 180, he can live to 280. And if he can do that, he can live still further back.

But here comes the beauty of it all: that even while changing your bodies at every threescore years and ten, perhaps, when you reach the enlightened stage, you will find that you could recollect all those existences. So have you really died then? When all those existences are alive for you? And, knowing them? So that very memory of those existences is life itself in a different form, shape, in a different time.

So anyone of you that wants to live forever, just let me know. Yes, it is a physical possibility, but totally unnecessary and a waste of time.

Okay. You have your supper time? Okay?

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