

Satsang 48, 17th September 1977, Cape Town

Gururaj: Start us off this morning with some lovely philosophical questions.

Public: May I ask one?

Gururaj: Please, yes – yes.

Public: There's a – there's a quote in the bible that Jesus Christ is supposed to have said, he said "I am the way, the truth and the life. No man can't enter the father but by me," would you care to comment on that please?

Gururaj: Would you like me to interpret it for you?

Public: Yes.

Gururaj: Sure. Good, but then of course it would be my interpretation. Now the quote in the Bible is very perfect in saying that the quote comes from Christ and not from Jesus. Now what do we mean by Christ or Krishna or Buddha? What we mean here is a certain state of consciousness which could be called pure consciousness. So Christhood, buddhahood or krishnahood is a state that everyman, every creature can aspire to and can develop. So when one reaches that purity, when one reaches the pure consciousness, when one reaches the Christhood, then seeing that every man has to reach that state also because the force of evolution, as I have said before many a times is propelling us back to our primal purity. We come from this one divine source and we are proceeding through all the various vicissitudes of so many lifetimes and all kinds of lives, the purpose of which is to gain the experience so that our primal self can be experienced again and the primal self is that pure consciousness. Now when Christ says that no man goes to the father but to me, now that statement is very true because one could never become one with divinity without reaching the stage. So in that sense a person has to develop Christ consciousness and thereby reach Christ in order to become one with the father. Good. People of different religions use different terms, some say Christ, some say Buddha, some say Krishna, some say Tao, but these are just labels. To repeat again, what is meant is that stage, stage of pure consciousness. Now I am the life. Fine!

Now one could never reach that stage without living a life. We said a moment ago that this primal spark, this primal atom that goes through all these various transmutations that goes through all these various forms is but a continuation of that same primal energy, the same life. So what it means is this that that pure consciousness to regain itself, “paradise lost and paradise found”, Milton said that. Good. To regain, it is necessary to have the life because looking at it from the absolute angle, pure consciousness is life. Looking at it from the relative angle, pure consciousness seems to be separate from life. Now that pure consciousness is in everybody, in every creature, call it pure consciousness, call it the spirit, call it the holy ghost, whatever, these are labels – labels, nothing more than labels. Now inherent in man is this purity of spirit and what we have to do though living life is to unfold, is to tear asunder the veils of ignorance. So what is keeping us away from the spiritual self or that pure consciousness is ignorance. Fine? Now if the spiritual self is in man and man is that life, good, why has this ignorance come about? Because we know that if we take a glass of milk from a milk jug, the glass will also contain milk. If we take a glass full from water jug, a glass will contain water. So what has been the cause of this ignorance? In Sanskrit it's called avidya. Where does ignorance stem from?

Now if divinity is good and divinity is omnipresent, then where is the place for ignorance and darkness? If divinity is infinite, where is the place of finiteness? So this would seem a contradiction of terms. On the one hand we acknowledge divinity to be omnipresent and on the other sense, on the other hand we find the very same divinity that is inherent in us, that is eternal, we find it transient in the form of a human body. We form it finite in the form of a human body or all those things perceptible by the senses. Look at the contradiction. Good. But is there really a contradiction or is it just a paradox? A paradox that could be viewed from different angles and find the hole? Now within – within omnipresent there are limitations conceived by what? Conceived by man's mind. Why does the mind conceive of limitations? Because the mind as we know it or express it through human values is limiting the mind and yet the mind too is limitless. The mind is as vast as divinity itself. Good. And it is this mind that conceives of ignorance, that conceives of limitations. Why does the mind do that? And first of all why was it necessary for the mind to be created if divinity is omnipresent? Repeat this over and over again, then where is its place for the mind to exist? Good. Now seeing that it is a paradox, the whole question has to be analysed from opposing angles. Fine! The opposing angles would be the angle of relativity and the angle of absoluteness. As far as the absolute is concerned, relativity does not exist and as far as relativity is concerned, the absolute does not exist. Good.

But there is a third view that can also be applied that divinity is made up of both these so called opposing elements. Divinity is made up of ignorance and as well of knowledge. Good. But ignorance becomes non-existent only in one sense and that non-existence is assumed in the sense of a shadow. Good. You have to have an object so that the object casts a

shadow. Now from the mental point of view, from the limited mind's point of view, the shadow is real. We see the shadow, we perceive the shadow and that perception too takes place by limited instruments. Our five senses, hearing, seeing, tasting, smelling, touching. They too are very -- very gross limited objects. Fine and they too can never have an existence on its own. It has to have the support of the mind in which the -- the organs register the perception. So who is a true perceiver then? Not the senses, but the mind. Then again we go deeper, does the mind really perceive? Every mind is a shadow, can the shadow perceive? So if we discard the shadow, if we shine the knowledge, the light of knowledge and discard the shadow, then the reality exists and the reality is the true preceptor. So here we proceed very systematically and very logically from the bodily self to the mental self and from the mental self to the spiritual self. But in the process what happens is this that we have to loose consciousness of the body and we have to lose consciousness of the mind and when we lose consciousness of the mind, we lose consciousness of relative perception.

Now this loosing, this loosing of the body and the mind are necessary steps in knowing what reality is. Good. So when we reach the stage of reality or the spiritual self within us, the real life within us, then although we do admit of the shadows that we cast, the shadow of mind and body, although we do admit that they exist, but then we say, "my shadow exists because I exist". Now the emphasis is not on the shadow, the emphasis is on me and not my shadow. Good. So this forms a paradox, here on the one hand we have seen that the shadow exists and on the other hand we have seen that the shadow is non-existent. It is non-real. The shadow is an illusion and when we understand this illusion, when we understand that the mind is only a super imposition upon the spiritual side of man, upon divinity, a super imposition, then we will know that all super-impositions cannot have real value. Its value is temporary. Now I've told you this many times that there is no difference between body and mind, body and mind is made of the same substance, one is of a gross form, a tangible form, while the other is of a more subtle intangible form yet the essence of mind and body remains the same. Now this is what we do in our meditations that we lose as we progress more and more in meditations you will find that you lose total body consciousness where the mind ceases to function because the life of anything lies in its functioning. We see a dead corpse, yet we don't say that that corpse is alive, it is dead. Why do we call it dead? Because it has ceased the functioning. So methodically, systematically, we go beyond the levels of the mind and we make the mind to cease its functioning. So in other words it means the mind is subdued. It is subdued and then only do we experience our real self, the spiritual self, the pure consciousness, the Christhood, the krishnahood, the buddhahood. Fine!

Now this life is also the way because there is no difference between life and the way, they are part and parcel of each other in the scheme of things, the path is the end and the end is the path. Good. Now the way can also be literally translated when we talk of techniques, when we talk of religious beliefs, when we talk of a master's teachings, those very

literally can be interpreted the way. In order to be able to find the secrets of the mystery, one has to live and living itself is the way. Fine, now when we spoke of the mind and body or all manifestation to be a superimposition, we also said that super impositions are too infinite and eternal, but not being able to function on its own, not being able to function on its own steam where the body, where the shadow cannot exist without the object. In that way the shadow of manifestation will not be able to exist without the manifesto. So here we see the parallel where paradoxes cease and credence is given to the manifesto and that which is manifested. Now when we have said earlier that if divinity is omnipresent, then why should it manifest? And what place is there for it to manifest? Good. Now this whole idea has to be understood in the context not of space and time, manifestation does not require an extra space as we know space. It is a manifestation which is interpenetrating the manifesto and the manifesto and manifestation are interpenetrating each other.

Things that seems so solid to us, we discussed it the other day, things which seemed so solid to us that to move one object from place A to place B would require space, but now even science tells us that if you put an atom under an electronic microscope you'd find vast spaces in it. So everything is entirely porous, it is so porous that a subtler substance can exist in it which of course science has not proven yet, although they have the idea that within the structure of the atom, within the so-called space between the components of the atom, there is a magnetism, a magnetic – a magnetic attraction and that magnetism that is produced, those impulses that are there, the attraction that is there is also made of a fine substance. Do you see the unified field theory where everything is a complete hole? So when we say – when we say that divinity exists in everything, is omnipresent, we mean that it is interpenetrating its own manifestation. Good. The answer to the question, “Why should it manifest?” because it is its nature to manifest. Heat and fire cannot be separated, heat is inherent in the fire, the fire cannot be there without the heat and the heat cannot be there without the fire. So here is the dual nature, here is the dual nature and then to – there's a third aspect to this too, if we look at it in theological terms, when we talk of the trinity, the father, the son and the holy ghost, here is the manifesto, here is the manifested and all that which keeps this whole structure together is the holy spirit. So here the theory of the trinity is also valid. It is just a pity, it is just a pity that all our scriptures which includes Buddhists scriptures and Hindu scriptures and Christian scriptures, Tao scriptures have just been taken too literally and they have not worried to find the deeper essence or the deeper meaning of it for all truth is one and every religion or every worthy religion worthy of its name do admit of this trinity. The Hindu's for example, have Brahma, Vishnu and Shiva and the creative aspect, the aspect of preservation and the aspect of dissolution and this is – this has now been corroborated by science where anything that there is a continuous creative power and a preserving power and a dissolving power operating all the time in the minutest of matter, even in our bodies with these billions of cells in it, they are dying and recreating all the time. So if we look at this more closely, we will find that science, religion, philosophy, metaphysics are all holding hands and this is – this is the solution to

man's mental turmoil where the common denominator, the common mean is found, where all these sciences and disciplines could be viewed as one single whole. So here in this question when we talk of pure, when we talk of Christ, and when we talk of I am the way, the life and – and truth, it must be viewed as one complete whole that these three expressions, truth, way and life are three aspects of the same, pure consciousness. Three aspects of the same pure consciousness without life or without manifestation there cannot be any recognition or expression of truth and the very expression of the truth, finding the truth, seeking the truth is the way and yet all this forms such a unified whole and that is what we want that are seekers, we are forever trying to find unity in the diversity because wherever there is diversity, there would be friction, there would be conflict.

So man today consciously or unconsciously is trying to move away from this conflict and the only way that one could get rid of the conflict is to recognise that there is no conflict. This conflict is an interpretation of man's limited mind but in his deeper essence, there exists nothing but oneness. Science again proves that this whole universe is one whole, one totality, one whole and the differences we find are just differences of density. One item is more grosser than another, another item is more subtler than another. So in essence, there is only one divinity. Call that divinity energy and the same energy can be used in so many different ways and in so many different expressions. Electricity is one yet it could be led into electric stove for heat or into a fridge for coldness, yet it is the same electricity. So we have – we have in this manifestation—in this manifestation, this universe, all these diverse forms but man's mind being so limited, he sees the diversity and having put so much emphasis on diversity, he forgets all about the essence or the unity that underlies everything and that is the way and real life is that when we recognise that divinity and the recognition of that divinity is the truth. So therefore I do agree with the theological people although I would not interpret it in the literal manner that they do that Christ is definitely the truth, the way and the life and no man reaches divinity without perfecting himself and taking himself to that state of Christhood. So in the Bible you'd always find – it said when it talked to people, the peasants, he said, "worship thy father in heaven," he said that because those peasants would not be able to understand deeper philosophises. Here to them he preach a duality, "worship thy father in heaven" that means you are here and he is there. Good.

Those people who'd taught this because not having a sophisticated mind, not having an intellectual or an analytical mind they could not understand the oneness of the subject and the object, they always had to differentiate that I am the subject and my object is that which is in heaven, but Christ too taught his closest disciples that could understand him and he said, "I and my father are one" so here duality ceases and a monistic approach is shown, the approach of oneness where there is no duality. So now when we come down to that consciousness, when we come down to pure consciousness, remember

this that if a person is embodied, there still has to be some imperfection. He is governed by certain physical laws so there remains some imperfection and because of this imperfection he could be interpreted as being apart, but when we talk of the consciousness of Christ, then we could say he and the father are one because he has superseded all imperfections. How does one do that? One can only do that by transcending the body and the mind and yet allowing the body and the mind to play. Any man, even God on earth, if he has a body would have to eat and sleep and perform biological functions, there would be physical needs, there would be mental needs but he performs those needs, he becomes a very – very ordinary man to perform those needs. I was saying last night while having tea that the ideal of life is to become more ordinary than ordinary.

Now to become more ordinary than ordinary, you have to be extraordinary. You have to get back down to our simplest value to get away from the complexities that we ourselves have created. Now this man in home, pure consciousness has dawned, he that has recognised pure consciousness, he that has experienced pure consciousness, he will live like this very ordinary man, but he would be completely unattached, unattached to all his actions then what would happen would be like what happens in the chant. These are just glimpses, a very gross example of it that you would find yourself chanting and you'd be practically standing aside and watching yourself chanting, not in the physical sense, you have that in a experience as if you are standing apart. So this man of pure consciousness, the man that has reached this stage of Christhood would act in this world, do everything like any ordinary human being that he would eat fish and drink wine. He'd do anything, he would go and dine with publicans, ordinary – ordinary – ordinary, but all of his actions are apart from himself. Now when a man reaches that stage, he becomes a law unto himself and who is small man to judge such a man? Who is the small man to judge such a man who is a law unto himself? Now when can a man become a law unto himself is when he has transcended all the laws as we know it. And the laws that we know are none other than manmade, they are mind made, they are made with the imperfection of the mind. They are made for perhaps a certain social stability or a certain need. Certain rules are made for children in the primary school, they are very good. And then you would have rules that is a different set of rules for those in the university grade.

Now when a child is in Standard 1, his teacher would insist that $10+10$ makes 20, good. The teacher would insist that he puts the units and the tens properly under each other. The teacher would insist that he puts his multiplication sign; the teacher would insist that he draws his proper lines and if all this is not done right the child would not get any marks because it is a necessary discipline for the child to make the child's mind work in a more orderly fashion. So all the subtraction symbols and multiplication and addition symbols in his maths are necessary for him. Good. That's in the child of Standard 1, but when the child has reached say matric, right then these symbols that you used are not necessary. You

say, "Oh, 10X10 is 100, you write down 100", why waste time writing all that out laboriously. That's a different set of rules that applies to the child in matric. It's a different set of rules to the rules for the Standard 1 child. Now in that manner – now in that manner we will find that the man who has become a law unto himself that has transcended all the known laws that we use, he would have all his answers and he does not need the discipline or the working out that we need. Such a man is rare – such a man is rare and that rarity we found in people like Jesus, like Krishna, like Gautama, Gautama Buddha until they reached those stages. So the disciplines, we said a moment ago in a different way, all the ethical and moral disciplines that man has to follow could be regarded as the way and when the way becomes the real way, and the real way is none other than pure consciousness, it is a pathless path. It's a path that reaches from here to there in a liner fashion. He t reaches only from here to here, there's nowhere to go, there's no path required. He does not require life for he is life. He does not require to learn truth, he is truth. He does not need the way because he is the way. Okay? (Laughs) good, lovely. Next?

Public: Is there any way or is there a sign to recognise other physical, any other way an enlightened being besides you and in a – requires a certain amount of evolution on one's own part. I should imagine <0:36:23.6> Yeah – yeah, but is there – are there certain factors, certain common things that --

Gururaj: Good. Let's see how we can analyse your question. Fine. Now this has been generally the weakness of human beings. When someone comes along and makes a claim, then the human being might have the right to ask "show me a sign" and this has been asked from too many people, many great men, "show me a sign." But are signs necessary? Now the man who has transcended all worldly laws and has become a law unto himself, he does not require to give a sign, he does not need to prove what he has become or what he is because by trying to prove these things, what he is doing is that he is descending from a very high level, from the MA class to the Sub A class. He is descending and when he descends and shows certain powers, when he shows certain powers, he takes upon himself those powers. Good. And because he takes upon himself these powers to display these extraordinary fetes, then is he bolstering his ego? What need is there? What need is there for such a man to prove himself when he is proof, he is truth, he is life, he is the way. Perhaps in certain times of history where minds could not understand the greatness of such a man, he had to do things, he had to do things to put forth or show the world a certain truth and the consequence of exercising those sidhis was intense suffering, was intense suffering because once you are realised, you are beyond the level of the mind and all these exhibitions of all these various powers, these various signs are on the level of the mind, are on the level of the subtler aspects of one's mind and we know that mind is so powerful that just by thinking a thought, you can make things appear or disappear. You can make things happen. 90% of our minds are dormant, we know that and if you pursue that path of

sidhis and awaken the – the paths of the mind that is dormant and with the strength, the parts of the mind that is dormant is very – very powerful. We always said the mind is as vast as the universe. Now if man develops his awareness to such an extent where the powers of the dormant mind is awakened, he just needs to sit and think and he can think I want a bundle of gold in front of me and the gold will materialise. Such is the power of the mind but that is still not in the realm of the spirit.

So here the man that has reached self realisation, the man that has reached pure consciousness now has to bring down that pure consciousness within the relative levels of the mind because the mind is relative. Here is an absolute value brought down into relative value. And what happens to such a man? He has to suffer. He has to suffer. That is why people say, the bible says that Christ suffered for our sins, that is what is meant. Good but the exhibition – the exhibition of these powers is not necessary in this modern age and time to do the work but such a man wants to do he's here today. It is not necessary. Basically, basically some teachers of 2000 years ago taught bhakti yoga, bhakti yoga means the yoga of devotion to find union with divinity through devotion. Now the people with such that how to inspire devotion in them, how to inspire that love in them, so the exhibition of such powers were necessary, raising of the dead, seeing blind – making blind man see, making the lame walk, these were external exhibitions so that – so that the common man could be led on the path of bhakti yoga so that the common man could start believing because the – the greatest word and the word that is most emphasised in these scriptures is believe – believe. Today you don't tell a man to believe, we cannot tell a man to believe, you got to give him something whereby he experiences and that experience within himself will bring the faith and the belief that would be necessary for him. So in this time and age the exhibition of these powers is absolutely unnecessary and yet – and yet if such a man exists, his whole life is surrounded with miracles all the time, but such subtle miracles with thousands of people's lives are same throughout the world, what a greater miracle is there than that? The man is led step by step to his inner self, the core of his being where he step by step starts finding the truth and that truth is lived. Truth must never be a mental conception that is half truth, truth is something to be experienced and lived.

So experience mental cognition and living the experience and mental cognition becomes one, the living life. Therefore we say divinity lives. Therefore we say, pure consciousness lives. Now any man sitting – any man or woman sitting here in this room today can start developing those powers, can start developing those powers within a year or two of intense training, for intense criticism, he can command certain powers of his mind to do the things that he wants to do, but of what benefit is it going to be? None whatsoever, none -- none – none whatsoever. The goal of life is to become one with divinity where the mind and the body merges in that divinity and in that mergence, divinity permeates every cell in his brain and body. That is what is required and that is the path to joy and bliss. The creation or the exercise or developing the ability to

perform the science does not lead one anywhere. One can become enmeshed in these things very very much and all progress then would be stopped. There would be no progress, you'd be lost on the path because the development of these sidhis as we would call them are byroads and not the main road so it is definitely not recommended and it would be not right of us to ask for signs from a divine being, it would be not right, but listening to his teachings or practicing his teachings we develop ourselves and with that self development, we recognise, we intuitively recognise at first and then that intuitive cognition can become a mental recognition where the mind, the heart would say, ah here is divinity on earth and then later as that unfolds more and more, you'll say the mind will start appreciating, "ah what my heart says is true and with greater appreciation and greater awareness and development unfoldment of heart and mind, he will find that the divinity I see outside is the same divinity within me. That is progress.

Why do we want to find signs or symbols that will tell us a man is divine? Why? What we have to recognise is not that you are divine, but I am divine. Every man has to recognise this. If man finds divinity within himself then it is so easy to find the self same divinity in others and everyone is divine ,I could say this over and over again some a bit more clouded, some less clouded and sometimes the rare one, the light just shines without any of the veils and if we can't see the purity of that light, then it is not the fault of the light, it is our fault. It is our blindfoldedness that prevents us from seeing that. So the true man has needed today an in these times do not need to show anything. He does his work and he does not worry of the results of the work. He does his work and passes on, yes. That's what happens. Okay?

Public: This morning you mentioned kundalini.

Gururaj: Yes.

Public: I think I'm right in saying that one of the yoga teachings states that kundalini <0:49:20.0>kundalini. My -- my three questions is, first of all could you tell me more about kundalini? Secondly, can you in fact <0:49:35.1> and what is the significance of that – of that release?

Gururaj: Beautiful – beautiful. Good. Now the kundalini is symbolism. Kundalini yoga would tell you that at the base of the spine there is a serpent in three and a half coils and through sustained practice what would happen is that we awaken this power. Now the occult sciences – mystics will tell you that there are two nerves running in our subtle bodies, the one nerve is called the ida and the other nerve is called the pingala. Good. Now by certain pranayama exercises for example certain vital forces are activated through living and which activates or reinforces these two subtle nerves. Now by

reinforcing these two subtle nerves ,the ida and the pingala, what we are trying to do is trying to pierce the central nerve which is called sushumna, so here we have three nerves now. We have the sushumna which is in direct connection from the base of the spine where the muladhara chakra is, right and it goes right up to the sahasrara chakra which is said to be situated above the head. Now that is the channel of the psychic force or this spiritual energy. Now by activating the ida and the pingala nerve, we are opening up the sushumna channel and this serpent which is symbolic, there's no serpent there, it's an energy that is within ourselves everywhere, not necessarily at the base of the spine. This psychic energy, if you wish to call it that is throughout our whole body, but with these practices, what we are doing, we are centring those energies. We are centring the kundalini to a central spot, we are taking the dissipated energies which are flowing through us and drawing it to a central spot and this central spot is recognised to be at the base of the spine.

Now when all those energies are gathered together at the base of the spine, then with the proper spiritual practices we make those energies ascend. Now ascension too in the sense could be very symbolic. What has to ascend where? Every chakra now at the base of the spine we have the muladhara chakra then the second one is the svadhisthana, then at the naval area we have the Manipura at the heart area the anahata chakra and then we have the vishuddha chakra at the throat here and the ajna chakra or the third eye, centre of the forehead between the eyebrows and the last chakra is above the head which is called sahasrara. So what we are doing actually in fact that we are gathering all the spiritual forces within us into a nucleus. Now when dissipated energies are gathered together, they become concentrated and more powerful since spiritual practices what we are doing is concentrating all those energies that are floating around into this nucleus which becomes more powerful and then by having this ball of power or the serpent, we can direct that energy and the purpose of direction of this energy is to find unity within us so the unity is there all the time. Now in <0:54:43.4> literature they have two aspects, shiva and shakti, the unmanifest or the manifesto shiva and the manifestation which is shakti. Fine. So now man himself has the entirety of the whole universe in him. Whatever is in a grain of sand, if you can understand the grain of sand, you can understand the entire universe because the structure is the same. So with these spiritual practices and by concentrating these energies according to <0:55:30.4> mythology, you are allowing this goddess shakti to become one with shiva. So what the symbology or mythology means is this that we are uniting the manifestation with the manifesto.

Now by uniting the manifestation with the manifesto, the individual embodied man experiences bliss, experiences the supreme bliss of the manifesto because he being a manifestation has now become one with the manifesto and when you become one with sugar, you become sweet, yes. So that is – that is what kundalini yoga is all about. If I know the Indian mind, it is a very symbolic mind and it likes to indulge in various kinds of symbolisms and mythologies. There is a reason

for that – there was a reason for that so that for example mythology, legendary stories or legends can be appreciated by the peasant as well as the professor. The peasant will take it as a beautiful story something to aspire to, there are ideals in the legend that the peasant would want to aspire to, but to the professor, he too aspires to it but looks at it from a completely different logical angle. So these mythologies and symbolisms were necessary. So here the – the shakti or this goddess, the manifestation has to become one with the manifesto so that all bliss could be experienced. That is the – the basis of kundalini yoga. Now the system – the human system in the subtle body has various chakras. Now these chakras represents so many different claims of existences in the universe and which is in a concentrated form in the human being. Now by stimulating this energy, they say you are opening these chakras. Now factually speaking, there are no openings, all the chakras are there and they are fully opened, symbolically they portray as a lotus drooping and with the rising of the energy they open up, this is symbolic—this is symbolic. What is happening is this that having – having these chakric structures within our system, there is a certain chakra that is dominant and there might be other chakras upon which certain amount of work is required. Certain amount of work is required to allow this shakti or this kundalini energy to flow smoothly – to flow smoothly.

Now in the flow – in the flow of the kundalini energy and as each chakra's opened to use symbolic language, one's awareness expands and as the awareness expands, one becomes more and more at one with the universe. The outside universe is too abstract a thing to tackle or too vast to our minds because the limitations of mind and body that we have. So we use ourselves in which the entire universe is manifested and this is represented by these various chakra's. So to be led step by step certain chakras by certain people require some working on and that is what we are going to learn this afternoon how to use certain chakras and what is to be done which will be properly described. Fine. Now in the subtle body – in the subtle body these chakras that exist, now if it is put into some kind of synchronisation with the physical body, you would find that it corresponds with certain nerve centres of the body, certain nerve complexes of the body and one could also say that the chakras are the subtle counterparts of the grosser nervous complexes. So by activating these chakras and by gaining a wider awareness that happens on the one level and on the other level by the power generated in this <1:01:43.2> chakra means circle spinning circle <1:01:47.7>, by activating that, it must reflect, it must transmit some power to the grosser nervous system and when it transmits this energy to the grosser nervous system, the grosser nervous system becomes purified, becomes more and more refined and the purpose of this refinement of the nervous system is so that one could gain cognition by the mind and heart of the vastness that you are and as this expands and grows and grows, then the time will come, perhaps in one day of brahma (laughs) the time will come – the time will come where you will feel at one with the universe and then you can say, “I am the universe” <1:02:52.6>(laughs). “I and the universe is one” and when you say “I and the universe is one,” then you can at the same time say in the words of Christ, “I

and my father are one – I and my father are one” and that is self realisation, self realisation is total integration, total integration is self realisation, self realisation is god realisation, god realisation is unity consciousness, unity consciousness is pure consciousness, same thing. Okay (laughs).