

Gururaj. On the science of Tantra, which we will start doing tomorrow morning. Fine. So we will have the first part of Tantra tomorrow morning, the philosophical, scientific, ritual, psychological, sexo-physiological aspects of Tantra. We will try and cover as much as possible tomorrow in two lectures. Fine, that is tomorrow's programme, but before that, tomorrow evening, we will have two sessions. In one session I will be going into a Yogic trance, which means in total communion in meditation and you will be told tomorrow morning what to do, where you just sit back and relax and various other details. So that would be for tomorrow. And I think tonight we can start off with questions right away. Good.

Gururaj. Good. Very good. Testing, testing, testing. Is it tested? Is that clearer? If it's not clear, tell me why. He's still testing. Fine. Okay.

Questioner. Guruji, human beings experience pain and pleasure and we speak of negative and positive karma. It appears that animals also experience pain and pleasure and we are told that even plants have feelings. At what stage in the soul's evolution does it become subject to the Law of Karma and what is man's responsibility to the animal and plant kingdoms?

Gururaj. Very good. Yes. Man seems to think only about himself and the karmic values that he is involved in, but very seldom does he give thought to so-called lower forms of life. Now there are many reasons, for example, why a man might like an animal, a dog or a cat or whatever pet the person has. Now liking or loving that animal should really be examined - why does man love this animal so much? The act of loving is there, but what is the motivation? Is it for a person who is very lonely to find companionship? Now that would be selfish. Is it a person with cruelty in him and a helpless animal could be the victim of his cruelty. That is motivated, that is also selfish. Then like that we could find many many motives why the man likes the animal. The man has to care for it. Good. Now is it just an expression of that caring tendency that man has in him for the animal, then that is an expression which is less selfish. But yet the self is still involved because you say to yourself, 'I care for the animal'. And then loving the animal for the sake of the animal itself, puts a totally different perspective on the issue. And if we say a dog is man's best friend, how good a friend is man to the dog? That's another question. I'm glad that Societies such as the R.S.P.C.A. exist, they are doing a wonderful service. Good.

Now the question contains within itself the elements of the evolutionary process, from the very mineral stage to the plant stage, and from plant to animal, and then to man. Good. Now at what stage does the soul enter? Has only man got a soul or has animals also got a soul? Or plant life or mineral life, has it a soul too, would be the question. Now this soul is very much confused, we are very much confused as to the definition of the soul, because with the soul, we attach to it

properties of the intellect, properties of thinking. And when we see something which is a non-thinking being, many people have the tendency to call such an entity soul-less, which is very wrong because even a pebble on the beach has a soul. Everything in the universe operating within manifestation, manifestation of the Manifestor, is formed of this kinetic energy which is forever in motion and for any energy, be it latent and more so when it is active, would contain within itself a life force. This life force is soul. So, it is not wrong to say that even a stone has soul.

Now, where does the soul reside, in the stone or the man? In the head, in the heart, in the toes or the toenails, where does the soul reside? You are the soul. You are the soul expressed itself in various forms, from the subtlest layer of the superconscious level of the mind to the grossest layer or level of the physical gross body. Now that is a vast range for the soul. The soul contains within itself the entirety of your body, the entirety of your mind. Now, this mind can in turn be categorised for the purpose of explanation, into three categories that we have spoken about, the conscious level and all the various stratas of the subconscious level, but then further than that, the superconscious level. Now, all these three levels of the mind and the body form the soul. Here we must differentiate between soul and spirit. Spirit or the spiritual self of man is all pervading, while the soul entity of man is that universal spirit in a individualised form. So, the spirit itself, the universal spirit, is karma free. Therefore the Upanishads would say that the Atman and Brahman are one. It is karma free, untainted unstained, untouched. It is a neutral energy which the soul can use according to its state of evolution, in whichever way it wants to and that constitutes free will as opposed to Divine will, which is to a manifestation of that motionless, unqualified spirit. So, here the distinction must be understood to repeat again, that there is a difference between the spiritual self of man and the soul of man. The spirit is untarnished, untainted, while the soul is that which needs to go through various evolutionary processes.

So from the very first primal atom, through the various forms of manifestation, this manifestation is composed of sound. As the Bible would say, 'First was the word and the word was with God and the word is God'. This manifestation from the impersonal to the personal is not an act of creation. It is the nature of the Manifestor to manifest. It is the nature of fire to give heat. The nature of ice to give coldness, nature of the flower to give fragrance. So, the entire universe came about because of this emanation. The spiritual self emanated, from the spiritual self, was emanated a very subtle energy which in turn, - the subtle energy in Sanskrit would be called the Tonamatras - this very subtle energy, through various combinations it goes through, becomes grosser and grosser and grosser. But as the subtle energy went forth in its kinetic aspect, it had to be involved with the energies around it. Various combinations took place and because of these various combinations that took place, it assumed an individuality. Therefore we have the individual atom. Good.

Now this atom, through the stages of progression is an entity on its own. It is this very atom which is the stone. Millions of atoms combining to itself would determine the size and shape of the stone. That too, the shape, would be determined by its environment, like weather and water could determine the shape of the stone. But the fact is this, that it is a combination of various atoms and each atom is a soul an entity. So, that little pebble you see on the beach is a compacted form of million of souls. Good. But by these millions of souls acting in a certain harmony, it takes on a individuality and therefore we call it one soul. Now, we said before that the soul contains a life force and the stone has life in it. The stone has life in it. If it did not have life in it, and science has proven its molecular structure, if it did not have life in it, changes could not take place in the stone. And we know by leaving the stone outside in sunny weather or wet weather or cold weather changes take place. So because of the life inherent in it, it can interact with life around it. So, the stone itself is a soul. From there in the process of evolution, when it reaches the plant stage, there, one could say that the stone has become more evolved. For what really is the plant? The plant is a combination of stone, stone divided up, broken up in various mineral forms, and these various minerals that we have in the earth, which too is a soul, combine themselves to form this plant.

So, what is the difference between the soul and the plant? No difference. Its the same energy permeating in the stone as well as in the plant but in a different form and at a more evolved stage. Now, why is the plant more evolved than the stone, although its component, its basic component is of the earth? The seed too came from the earth that grew the plant, so it is from the earth that the plant has come but we regard the plant to be a higher form because it has a certain sensibility. J.C. Bose, an Indian Scientist, actually proved the heartbeat of a cabbage. And some latest experiments in America now, which I spoke about last week and which many of you might know, that in a room, several plants were placed and they were all wired up to some sophisticated electronic devices and when one plant was burnt with a cigarette butt, the other plants felt the pain and it was registered on these electronic devices.

So, the plant we know has life but apart from the life force that is there, which is similar to the life force which is in the stone, has evolved to the stage where the plant has now developed certain sensibilities of pain and pleasure. If you speak to a plant lovingly, Robin, speak to it and see how beautiful it thrives. If you give it love, because you are feeding the plant with a tangible energy which is love. A man is in love with a woman. They look into each other's eyes in such closeness where a total melting-ness is found. What is happening there? What is actually happening? Is it some feeling that's awakened in the heart or is the mind going to a certain amount of rest? Yes, those two things are happening. The mind is going to a rest and by the mind going to a rest, the heart qualities do come forth. But the greatest element that occurs in this phenomena, is that there is an interchange of this life force which is compatible to each other, compatible to

each other because of a very equal state of evolution or for the moment, a certain mental chemistry has been set about where the life force within you becomes the life force within her. That they call love.

So most of you have had temporary glimpses of this force at work, the subtle chemistry, the subtle energy. Have you ever been with your beloved when she is crying and tears are welling up in her eyes? And you, not because of sympathy or pity, anyone can do that, anyone can sympathise and feel pity but a real genuine feeling wells up in your heart, in your heart where an empathy is created, where you too, without rhyme or reason, or knowing the reason why your beloved has tears in her eyes, you too start crying. The tears well up in your eyes too. And in this, when comfort is necessary for the beloved who might be going through some emotional turmoil, you are close to her and the warmth of your tears intermingle with her tears. A oneness takes place, a beautiful oneness. And here is an exchange of that deep life force, for life force has always been one, we have divided it up. We with the mind, the analytical mind has created barriers. So here, this not only in human beings, but this happens also with plants. So when you speak lovingly and kindly to the plant, to the flower, it responds to you. And if you have eyes, you could hear it singing. If you have ears, if you have ears, you could hear it singing, oh yes, speaking back, returning, responding, an interchange. You say 'I love you' and that flower will tell you ten times over 'I love you too', not in physical words but it is in something so deeply felt.

So you could see the sensitivity of the plant, that it is capable of pain and it is capable of pleasure. But it is not the kind of pleasure that we think about. The pleasures that people normally think about are temporary, transient pleasures, mundane things that could be so pleasurable. You buy a new motor car - for the first few weeks it is going to give you so much pleasure but then after three weeks of using the car, to you, its just another car. Yah. Yes, that is how it works, the temporaryness. But here, this comes from a far deeper level where the mind is not involved. The interrelationship between plant to plant, between man to the plant. When man goes beyond his mind and expresses his entirety to the plant in the form of love, then you are in communion with that plant, so much so that all differentiation between you and the plant ceases. You are the plant and the plant is you. You experience that oneness of the life force in spite of the soul's individuality, an individual soul with another individual soul and in that intertwining created by this life force or the expression of it through love, the oneness is experienced. Good. So, the plant has that sensibility beyond human kin at the moment. Perhaps science will evolve more one day, to know how intelligent a plant really is. Only the surface has been scratched so far. Good.

Now from the plant we come to the animal. Now what differentiates the animal from the plant? Good. The plant has certain sensibilities, good, it has the powers of response. The plant has the powers of receptivity and so has the

animal too, but in a more advanced form. In other words the animal's receptivity, sensibility etcetera is more intensified, there is a greater intenseness to it. It becomes more receptive, more sensitive. That is the only difference between the plant and the animal. So you see up to now how little difference there is between the stone, the plant and the animal, and yet all these three categories operate within its own level of existence and maintaining its own individuality but underlying that individuality, there is this unity. There is this universality because the life force in all these three are but one. Right. Now, we have reached the stage of the animal, and we know that some animals are more sensitive than others. Some animals are definitely more evolved than others. Dogs, elephants, cats, horses, are definitely more evolved and that is why they have the sufficient amount of receptivity to become more conducive to become domesticated. In other words, there is a greater affinity among the higher animals to man than the lower animals. It would be very difficult to domesticate an ant for example and yet, and yet within its own level - just see the organisation of an ant colony - just see how beautifully organised it is. Good. So, it all functions on various levels of existences. To me, I see it as a beautiful row of pearls or these rujanaksha beads, each one with a different individuality but all held together by one thread, fed off the spirit and yet the combination, the togetherness is there and yet each is an individual, an individual soul.

Now, from the animal we come to the man. Good. What difference is there between man and animal? Very little, very little. The only difference is that man has the ability to think and some people are more animal than man, because they think that they think but don't really think at all. Yes, we think that we think, because pure thought is always a creative thought, it is always new, it always wells up from deep inside. The essence might be the same, but it has to be creative all the time. It is recreating itself all the time. That is the basis of thought. And when man can dive deep within himself, he will find the basis, that life force, that soul force, that will be the stepping stone of each and every thought that will come up from the bottom of the pond, like a bubble to the surface, where it will become cognizable. That is the process of thought. That is why I refuse to prepare lectures. I like it to be spontaneous, on the spot, it has to be creative. If I can not demonstrate the creativity to others then I have no right to teach that creativity. I sit here and meditate for a few minutes, get the mind empty and then whatever you want to know, just comes from somewhere and I'm not even aware of what I talk about, unless I listen to the tape the next day. And then I ask myself, 'Did I say that?' And you know, it makes some sense. Okay. Creativity, that's what we need and all of us have that to a certain degree, all of us have that. Some of us require it to be more enlivened by the expansion of awareness, which we do through our meditational practices. That is important for the development of awareness.

So, the difference here between man and animal is that he has been given, perhaps he is not using it, but he has been given the ability to think. Now, what are the mechanics involved here? That the animal, as generally said, functions

on an instinctive level. It is an individual soul, yes, but because of its karma, because of the animal's karma, it functions in a particular manner, automatically. It functions in a particular manner automatically because it does not think. And what a pity to, to train up chimpanzees and make them imitate man, what a pity. Let them be, as we should all be and becoming. Nevertheless, scientists like to do these experiments, trying to find the missing link between man and animal. So by doing these experiments and training up animals to do certain acts, they feel they are coming closer and closer to find the missing link, that divides animal from man. But they forget one important point and it is this, that missing link is not to be found on this planet. Now here is a new thought for you to think about very carefully. When the animal of this planet, for example, is ready enough to take birth in human form, it could never be ready enough on this earth, but it has reached the point of everything the earth could provide, then it will be re-born on a different plane of existence.

Now, I've said this many times before, that we think we are so unique but there are millions of worlds like ours existing in this universe. Millions of worlds that have our type of thinking and our level of cognition, our level of evolution, for example, millions, millions because everything duplicates itself, replicates itself, triplicates itself, whatever, millions of times over. So all this is existing and at the same time in other dimensions. There are worlds of a much higher category too. So, when we say 'Man is created in the image of God', it is true at our level. It is true at our level, but on another planet which is more evolved than ours, they too can say the same, that that personage on that planet, is created in the image of God. And any entity on a lower plane of existence can say the same thing too, 'That I am created in the image of God'. The animal is created in the image of God, why not? Why throw the animal away, hasn't it got God in him too? If Divinity is omnipresent, then why not in the animal? Good.

So now here comes the transition period, where the animal has reached its ultimate stage of evolution, that soul has reached its ultimate stage of evolution on this planet and it still is within the confines and boundaries. It still is within the propulsion of this evolutionary force and it has to go on evolving. So it has to go to another planet, where the conditions are conducive for it to assume another form which is higher than the highest animal form we find on earth. So here, on this planet, it reaches a stage, also through evolution, where a certain kind of consciousness starts developing. This thinking ability man has, has not started on earth, it has not started on earth, our planet earth. It has started on a different plane of existence. Right from that animal, that evolved animal, it started developing from the instinctual level, which was just drawn on by the force of nature and believe you me, man is the slowest to evolve, because he thinks. And man can be the fastest to evolve because he thinks, depending how it is used. From the mineral to the animal, that life force is drawn on through the force of evolution. There are no impediments in its path and its evolution has a steady progression. So now it goes to this other plane of existence, another planet where it starts developing that thinking ability.

So on another planet, there exists beings that has started to think on a very primitive level. It has started to develop a thinking awareness of itself and its needs. For as soon as a person develops the awareness of oneself, immediately you also develop the awareness of your needs. So here on another planet, this development or this process of evolution takes place. And you could actually see them really, if you have, if you can travel the universe, you can see them. Go visiting here, there and everywhere and see all these existences, so, so beautiful really, yeah. Good.

So, here the seed of thought has been planted and that animal starts becoming aware of itself. With that awareness of itself, it starts knowing its needs. As soon as it starts knowing its needs, its starts developing a greater form of individuality - the same soul remember, keep on remembering this, the same soul from that atom stage or sub-atomic stage or sub, sub, sub, sub-atomic stage, its the same atom, still progressing on its journey and then when it becomes aware of itself and its needs, it starts assuming the sense of 'I', interconnectedness. It was unconscious of its interconnectedness. So on this plane of existence, as it became aware of itself and of its needs, - I'm repeating a few things over and over again, so that the point can be driven home, its done for a purpose - then it starts individualising itself and starts assuming the ego sense, that 'I and My Needs', 'Me and Mine'. 'I want to preserve myself'. Self-preservation, the sense of self-preservation starts there, the self-preservation of the ego. In the animal there was an instinctive, pardon, in the animal there was an instinctive sense of self preservation but it was, because it was pulled in this force of the law of evolution where it had to preserve itself, but now it wants to preserve itself consciously and that is where the human consciousness begins. In a sense, the consciousness of the mineral, plant and animal is far better than our consciousness, in its practical usage of course. Of course we have a higher consciousness, but in practical usage, where you just are, you know, 'I am'. That is how the animal feels. 'I am' - that is how the plant feels. 'I am' - that is how the stone feels. And we have to reach that stage but with a difference. It is like sound, sound vibrating at a very low level is not audible to the ears and sound vibrating at a very high pitch is not audible to the ears either, but look at the vast range between the two. So we also have to reach that stage of that 'I am-ness' but as in a spiral at a higher level. Good. So let's go back to this planet.

There this individual awareness starts and because of that individual awareness that starts, it wants to expand the individual awareness. From that very moment there is an inner question that starts, 'Who am I?' Because that awareness has begun of 'Me' and 'Mine' and 'I' as an entity, a soul entity, automatically it will want to know because it has now started thinking a bit. And so it comes to this planet earth or one like it, in the universe, to try and discover the meaning of 'Who am I?' And that is why, if we look into history, we find the primitive man, Neolithic and all those other long words, I don't worry about them, the primitive man who had very basic needs and yet within primitive man, he was forever conscious of

the question 'Who am I?' because he had his own means of self preservation. He used to hunt for his food to preserve himself. He had to eat and perform all necessary biological functions for that individual 'I', but there was a quest in him. And as he progressed, as he evolved a bit more and as he became a bit more and more conscious of himself, this question started burning deeper and deeper within himself, 'Who am I?', 'Why am I here?' And he could not find the answer because his consciousness was not developed sufficiently enough. The awareness was not there. We can very safely say and I compliment you for it, that you have a higher amount of awareness than the primitive man. Thank you. Yeah. Same soul, remember always, same soul on its journey. Right. That is the central point. Good.

So it started finding answers and the mind was not sophisticated enough to find the answers internally, so he had to find answers externally. The primitive man could speak better to animals, could speak better to plants than the sophisticated man, because that thinking rationalising mind comes in the way. The primitive man could sense things that we can't sense today, because that instrument of thought has veiled the innate power within ourselves. Good. The primitive man could sense a whole bunch of horses five miles away, he could hear it. His ears are so finely tuned, because he has just come from the animal and we know this. A dog, even while his boss is three blocks away, senses that boss is coming home, 'My master is coming home'. Oh yes, and so does the plant, yes. If you have a hothouse and if you are capable enough of feeling the vibrations in a hothouse and if you are loving enough and caring enough for your plants, you will find as you enter, as you near and go nearer and nearer the hothouse, they will resonate in a higher frequency. I can hear them because, as I have told you before, I only talk of experience. The things which I talk about, is things which I have experienced, otherwise I have no right to talk about things. The Professors can do that at Universities. That is their job. Fine.

So here, the unsophisticated primitive man was more closer to his real self. But now, having developed the thinking ability, the intellectual ability within himself, having developed the 'I' sense, which is part of the process of evolution, because it is no sense of a mindless knowing that there is Divinity, it is of a far higher category to be mindful of that Divinity. That's the difference and the analogy we used was of sound at its different levels of resonance. Fine. So he started searching outside himself because there were so many mysteries. Life itself started becoming a mystery just as much as it is a mystery today.

So in his search externally, he created various Gods, various Gods. When he couldn't understand how heat evaporates water and the water condenses and the water falls down as rain, when he did not know the mechanics of that, he not knowing how it worked, called it the rain God that sends the water. Then there were tree Gods and there were



river Gods and all kinds of Gods, that he created for one purpose, because even unconsciously within himself, with the little thinking ability, he wanted to know 'Who am I?', 'Why am I?' See? So he started finding, trying to find answers and this is how all religions began, wanting to know the answers. And throughout thousands and hundreds of thousands of years, as man's consciousness started expanding a bit, and we have only reached the stage as I've said this morning, we are using only one millionth of its potential, so they may have been using at that time, one millionth of our present millionth. So we have progressed in that way. Good. So man reaches the stage where a greater and greater part of his consciousness is used, all still within the confines of that soul, same soul, all the time going through all these transformations. So now he's started using ten percent of his mind, perhaps less who knows, but it is estimated at ten percent. And by this ten percent, look at the great technological progress man has made. They have invented the washing machine and the stove and the fridge and all kinds of devices, motorcars and laziness and you know, all kinds of devices have been invented because of the development of the mind. Right.

So that is not the end of the soul's journey. Now over all this vast period, remember one thing for sure, that from the first primal impulse, that very sub, sub, sub-atomic matter, had started gaining experience. The plant, the stone can be transformed by itself with the combination of atmospheric environment, by the atmosphere because it has been subjected to certain experiences. So many millions of atoms were combined in the stone, so it has had experiences, fine. When it reached the plant stage and going through that transition, it has also accumulated all the experiences. From that transition to the animal stage, all those experiences were also accumulated and then to the stage of man, via that intermediary satellite, he has also accumulated all these experiences, sometimes good, sometimes bad, sometimes pushing you forward, sometimes stagnating you. Now all these experiences are contained in man's mind, as I've said, over and over again, in impression form which we call samskaras. So you, as a soul entity, is nothing else but a bundle of samskaras. That's all, that's all. Every cell in your body contains all the samskaras of millions of years. Every cell contains it individually, all of it. It is like the hologram - holograph - hologram, the new process in photography where the entire plate could be destroyed and even if a small little piece is left, the entire picture could be recreated in this little fraction, that is over of the negative. That is the latest invention in photography, I think its about the latest. So like that, every cell of the human body contains all those samskaras that he has gained, all the impressions. Good.

Now the sum totality of all those impressions that had been gained, can be pleasure producing because those impressions were conducive to pleasure. The totality of those impressions could be pain producing because we have been responsible for all those. Until we left the stage of animal when we were just pushed along by the currents of evolution, those experiences were normal and natural and progressive without impediment. But they were necessary so

that man, the entity rather, could reach the stage of the thinking level. And that is where all the trouble began, when man started thinking. Good. So when man started thinking, he started differentiating. And when man starts differentiating, he will start finding opposing factors. He will start discriminating between polarities, that this is white and that is black, this is cold and this is hot. He will start doing that and that differentiation causes the conflicts. Now these impressions - and man has reached the stage of that ten percent mind over a very long period of time, man is in existence for many millions and millions of years - and all those impressions, those conscious impressions are there, which we call as I said, samskaras. So, everything that is pain-producing to us, we must be sure to know that it is the patterning that we have created in our own minds that gives us this pain. If any pleasurable sensation is felt, we must be sure to know that it is the patterning by ourselves in ourselves for ourselves to experience that to be pleasurable. So we are responsible for all pain and pleasure.

So that is how the soul travels on its journey but that is not the end. Of course there are many other factors that influences the samskaric life of man, this bundle of samskaras that we have brought along on this path of life. That bundle, that burden has to be lightened and that bundle is governed by forces of nature, primarily the three Gunas which we have spoken about before. And those that are here for the first time, I would ask you or suggest to get some tapes from Keith - he has got over five hundred tapes on various subjects, of the talks I've given and there is a catalogue also that's printed, where you can pick out the things that you want to go into, in more detail. That's beside the point - selling. Not really, not really. Good.

So we are at this stage controlled by our own thought forces, combined with the environment that we ourselves have created and that we are subjected to the Gunas in its motion or turbulence or equilibrium. The greater the turbulence, the greater upsets there are in life or that which we regard to be upsets, the greater the equilibrium, the greater the peace and that peace requires no understanding, it is beyond it. So now with all this millions of years of experiences behind us, how can we achieve that state of peace in this lifetime? Do we have to live millions of years, over and over again, to out-live the experiences, because the whole process is this, that from the atom, from that silence which manifested the atomic structure of the universe and as it went on its progression through the various forms, it is receding back now in Kali Yuga, receding, taking the upward turn to back where it started. So, within this progression, lies the seed of regression that we are returning back to our primal self, consciously or unconsciously, this process is happening. The reason why we meditate and do spiritual practices is that we reach the primal state of peace more quicker, quickly and more smoothly, instead of swimming the ocean of turbulence. We want the calm sea although we are responsible for the

turbulence that has been created, but by the strength that we gain through meditation, that turbulence seems like nothing. It does not become so turbulent because turbulence too is an attitude of mind.

So we pass that and as the awareness expands we have a different perspective to all that happens around us. We have a different perspective in our relationships with our families, our friends, or whatever the relationships could be with our plants, with our animals. It's a different perspective to the relationship and that difference in perspective gained through the strength of meditation is always uplifting. And that's how we gain greater strength to weather any storm. Then the importance does not lie in the storm, the importance lies in our strength. For to the strong man, you give him a punch on the chest, he doesn't even quiver an eyelid, but to a weak person, he'll have a heart attack. See, see the strength that we gather. So all these things happen as if we are paying off the karma or we are experiencing the effect of the cause, the causes we ourselves, we that ourselves have created. We reap the rewards of what we have sown but with the strength, the rewards or what we have to repay, we do it in an easy payment plan, as I always say. It doesn't become difficult. You see. That's how it works and that is how life becomes smoother.

So that is the journey of the soul. Within the soul itself, from the primal impulse, all this is contained, the entire stone, the entire mineral, the entire plant, the entire animal, the entire man, the entire God-man is contained in potential form, latent form in that primal atom. All is contained in there. The tree is contained in the seed. If it was not contained in the seed, the seed would not develop into a tree. So in the progress of evolution, we reach back home. That's what theology says, it's a journey back home. Now in the forward line we are retreating, because you walk in a line straight along and you would be walking in a circle. You start off from Los Angeles and start walking straight, straight, straight and you end up back in Los Angeles. And that is how everything functions in this universe. What it is here below is the same up there and what is up there, is the same down below, in different levels, different levels of subtleties or grossnesses.

So on this journey, as man develops greater and greater awareness, when he can start using that twelve billion cells in his brain through which the entirety of himself can be expressed in totality, then he becomes a God-man, then he becomes one with the universe, then he becomes the creation itself. Then he finds no separation between the stone, the plant, the animal and himself, for he has reached now, because of the awareness, the underlying strata, the underlying energy which is but one. And all these various manifestations are but expressions in different forms, modified forms of that same primal energy.

So from there we came and there we reach again, so simple. Yah. Good. Quite a long journey, isn't it. Not really, in a flash it is there - we think it is so long. It's not long really because our measurement of time is a totally different measurement of time in a different dimension. What we regard to be a million years is just but a flicker of an eyelid and yet we attach so much importance to the so-called three score years and ten. We attach so much importance as if I am the centre of the universe. That is where our troubles begin. That's the cause of the troubles. We are still circling around the periphery, we haven't reached the nucleus, the centre that is so close, closer than what we think. And by being regular in our spiritual practices, we reach the centre quicker. And by reaching the centre quicker, the awareness expands at a faster rate and all those billions of cells in the brains are enlivened and that Divine energy pours forth with such power that whatever you think, just happens. You are the master of yourself, you are the master of the universe. But perhaps we like to be slaves. That is the tragedy of life. And at the same time it is the beauty of life, for without the tragedy, we shall not be seeking the comedy, for life is but a play containing both the tragedy and the comedy. We accept them both and make use of it to its maximum value. Enjoy the comedy, enjoy the pathos and make it, make that realise, make that an example to us, what real joy could be and not the momentary pain and pleasure for that too we have to transcend, for the polarities cease in the God-man that every man will reach. And then everything is fun. Everything is joyful, blissful. Be of good cheer. That is it. Okay. I spoke too long.

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