

Gururaj. Shall we start off with questions? Good. Fine.

Questioner. Gururaj, could you please tell me something about sexual energies in relation to Spiritual Unfoldment?

Gururaj. The relationship between sex energies to Spiritual Unfoldment? Beautiful question. Is there anything you would like to know specifically about sex energies, or is it just a general question? Good.

This would lead us into the realm of Kundalini Yoga, where it is believed that certain energies that are within oneself, more or less starting off from the sexual centres or the Muldahara Chakra and which are led upward and ever upward so that it could become one with the Universal being. Now, this would require some diagrams to explain you the chakric values and how chakras work. So discussing what sex energies has to do with Spiritual Unfoldment, would require a deep discussion on Kundalini Yoga. Fine. Now have we got anyone here that could draw a few diagrams for me? It would just require drawing the picture of a man sitting, the way I'm sitting - (I beg your pardon) - with the various centres, the various chakras and if that could be done for me, I'll give a rough sketch. And then tomorrow morning I think it will have to be a two-part lecture. Tomorrow morning we can start that. Any artist here who I could get together with this evening for about ten, fifteen minutes? There's someone over there -

Aide. Yes. And there is Raman there, as well -

Gururaj. Fine - so that is - who is that - Raman? Raman, yes, two, three of you could get together on this. Could you see me after the talk and then I'll draw some rough sketches for you and you'll have to organise a blackboard. Will that be available? Good. Fine. So tomorrow's subject, morning and evening, will be Kundalini Yoga and what sex energies, if you can really call them sex energies, what it has to do with Spiritual Unfoldment. Will that suit you? It will be very interesting. You're a young man; you will find it more interesting. (General laughter). Good. Lovely.

What can we discuss tonight? Because this will require preparation, as I said, drawing of various charts, so that when I mention various terms, you'd be able to understand as I point them out to you. Fine. Good.

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Questioner. Beloved Gururaj, could you talk to us about the resolution of samskaras, of how we can uncondition ourselves instead of continually conditioning ourselves by events that happen?

Gururaj. Beautiful. How can we uncondition ourselves from our samskaras and not find the effects thereof and yet be so much involved in creating new samskaras? How can we resolve ourselves from them?

Firstly, we would have to define what samskaras are. Samskaras are nothing but a conglomeration or a putting togetherness or a compactness of the various actions we have done over ages and ages, various impressions that have been gathered in what we call the mind. So the mind is the repository of samskaras. Now, we do know that man's mind is patterned and it is these very patterings that form the veils that conceals the real "I", the Big "I", the real man. So, the process to find one's real self, to find the unfoldment, to find the true self of man, he has to get rid of the samskaras. Now the question remains, can a person get rid of samskaras, can samskaras be destroyed? Now we know as a definite fact and modern science proves this also, that nothing is destructible. Nothing in this world, the minutest atom, cannot be destroyed and thought that formulates the samskaras in what is termed the memory box, for want of a better word, is also composed of matter. Thought is matter. Thought is a thing. It is a very tangible thing. Now what we perceive by our five senses, are also, is also matter but in a much, much grosser form, while thought remains in a subtle form. Now man within himself does contain a sense higher than the five senses of seeing, touching, tasting, smelling, hearing. Now with that higher sense man has, he can perceive thought as, just as well as he could perceive this table. Now, this also goes to show that thought is also subtle matter. Now this matter, this subtle matter is, the component of the subtle matter, are samskaras. Now we have seen that matter is indestructible. What is the way out? We have patterned ourselves in certain ways whereby we are experiencing the effects of that patterning or the causes that we have created within ourselves.

Now, causes also has its own mechanism because the combination of two different causes brings about a third cause, so you have effect number one of the first cause, effect number two of the second cause and effect number three of the combination of the two previous causes. So like that, man has been going through all this process of cause and effect and every effect in turn produces another cause. It is a vicious cycle and that cycle is perpetuated. It is indestructible. Where does man stand, how is he to overcome this dilemma that he is put into? And this very thought of overcoming the samskaras produces another cause again, which in turn has its effect and the effect could be a very conflicting effect. A conflict takes within man's mind that 'I must overcome the samskaras so that my life becomes smooth'. So here he is thinking on the one hand about turbulence and on the other hand about peace. Now everyone

one of us, consciously or unconsciously desire this peace. We want peace and we strive in outward ways to find this peace. Some people try and find peace by accumulation of material wealth. Nothing wrong with it. Some try and find peace by opening up their hearts, by trying to experience deep love and many others try and find this inner peace through various ways and means. Yet the underlying factor blocking this peace that we want, that stands as an obstacle in the way of happiness, is samskaras.

Now, what happens is this, that the more you try to get rid of samskaras, the more samskaras you form. So there again we are in this vicious circle. Every thought man thinks, good or bad, forms an impression and the impression is a samskara. So here we have seen you could have good samskaras and you can have bad samskaras. It is samskaras, being of a relative nature, naturally would be within the confines of the law of opposites, just as good karma is and bad karma is. So when man cannot get out of this whirlpool, he tries an escape from it. He tries to escape in so many, many different ways. Some might escape to the Himalayan caves; some might escape into the bottle, some into drugs and some into the various kinds of things that constitute so-called modern living. There is only one way out and that is the Royal Road. We have seen we cannot get rid of samskaras. But we can rise above samskaras. We can leave it behind. Samskaras is like a burden man carries on his back. By lessening the burden, he is not destroying the contents of the burden but he is leaving it on the wayside. That is what we have to do. No man being embodied can escape pain or pleasure, because pain and pleasure are the constituents of the law of nature, and nature is governed by the three Gunas that we have spoken about so many times before.

So, in order to be able to rise above this law of opposites, there is a certain process. The process is one of refinement. Now how do we refine the samskaras? Remember they cannot be destroyed, but they can be brought to a far subtler, purer level and this comes through action. Man's mind, because it has still remained unexplored, man knows so little of his mind but he knows more about his body and he knows the little section of the conscious mind that he can somewhat control. We do know that all actions performed is first governed by thought. So if the ten percent of the mind which is used consciously, if those thoughts can be formulated in a manner of goodness, then the actions too become good. Now when the mind cannot control that little percentage, then man can start from the body. That he would use his body in such a way so that it would have an effect of refinement upon the section of the mind he knows, the thoughts, he knows. Now thoughts are very persistent things, they go on and on and on. The more you fight them, the more you push them away, the more they come and takes you deeper and deeper into the whirlpool of samskaras.

So, the way would be, if it is not possible to discipline the mind, then it is very possible to discipline the body and the body is disciplined by proper action. Action is the reflection of thought and thought is the reflection of action. So in this process by disciplining ourselves - and all religions teach this - the whole - the Ten Commandments of the Bible teaches nothing else but discipline. Good. So as we go through this process of disciplining the body, the mind too becomes disciplined and as we discipline the mind, the body becomes disciplined. And the effect of this disciplining is not getting rid of samskaras but it is samskaras so that the grosser actions become more refined and it's led to a far subtler level. And when the mind is led to a more and more subtler level, then the actions of man become purer and purer. And when this happens, the three Gunas that constitute nature, comes to a greater balance so that the grosser self of man becomes infused with the Sattvic self, the purer self of man.

Now, in these three stages where you have Tamas, Rajas and Sattva - Tamas, as you would know is ignorance and inertia, while Sattva is light and refinement, and the activating force is Rajas that could be used to overcome Sattva with Tamas, overcome light with darkness. And the same force of Rajas, the same activating force of Rajas, could make the Sattvic refined self of man overcome the grosser self of man. And here you will see, it is not a matter of destruction but a matter of refinement. And as man's mind and body, his thinking processes becomes more refined, more and more refined, he starts exploring the deeper and deeper levels of his mind. And this we do through our meditational and spiritual practices. Good. So, as the mind goes down to its deeper and deeper levels and meets, comes face to face with its subtler self, then more and more light penetrates. And as more and more light penetrates, the grosser samskaras that constitute us, become enlightened, the burden becomes lighter. And as the burden becomes lighter, as the grosser self of man assumes a more subtler quality, then every action he performs does not leave that deep impression, does not leave that deep scar which constitute samskaras. You see how it works, it's very simple really. Yeah.

So, as we infuse the inner being, the Kingdom of Heaven which is within, as that is infused in our daily lives, then the samskaras of the past, the impressions of the past loses its power. Now, every action we perform, we must suffer the reaction. Every cause must have its effect, that is the law of nature. But the effect of the cause can become smooth, can become lighter so that man's life gradually becomes happier and happier and happier. Enlightenment is still far away. Who wants to be enlightened? It's not necessary. If we live our lives well, if we live our lives well, we perform action for the sake of action, then the reward will come on its own. It's like a man, as I might have said before, that gets his pay cheque end of the month and while he is working from the first onwards, he is not thinking of that pay cheque. He is busy in his office or his store or factory wherever and as he does his work automatically - end of the month, the pay cheque is

there. It is not denied to him. Enlightenment is there. Total unfoldment is there. So we don't worry even about enlightenment because that too is a conditioning. That too becomes a samskara. Forget enlightenment.

What we have to do is make our lives smoother and smoother and samskaras will look after themselves. Yes. We are as I said before, nothing but a bundle of past actions and thoughts that has been so heavily impressed upon our psyche and the effect will be there. Anything that is given momentum, has to run of the momentum. That is Divine law. That is the law of nature. If you throw a ball from here, it will go according to the speed and the force applied to it. That is the nature. Fine. But, but, but, but we can make the effect of the cause very, very smooth in our lives. And that does not come from escaping. We have to accept. We have to accept what comes, but by using our will in a proper manner, by directing the momentum that has been set forth in a proper direction, then the effect is not felt severely. You pay off the debt in gradual instalments and no cash on demand. That is how it works.

So we do not get rid of samskaras but we take the same samskaras of which we are the effect. This life is produced because of the momentum set forth in previous lives. We are the sum totality of what we have been and everything that happens to us, is created by us. When man learns to accept this fact that "I am what I am because I made myself what I am", when he accepts that fact, then he becomes a responsible man and any man that becomes a responsible man, can view all happenings of life objectively. Then he stops blaming everyone else. He wouldn't blame his wife or she wouldn't blame the husband, or the children or the boss or God. Yeah. Yeah. He says "Yeah, I'm responsible for this and I accept my responsibility". And when he accepts his responsibility, then automatically his actions change. His mode of life change. His attitude towards life change. He views life in a different perspective. He is not escaping from his samskaras. He is accepting his samskaras and his very act of acceptance, his very act of acceptance makes the effect of the samskaras bearable and not unbearable.

So, man's birthright is to be happy, never mind what burden he has come with. That is the way and that is why, even in a single lifetime man can achieve enlightenment. Man can achieve total peace, just by the simple principle of acceptance which brings about such a wonderful sense of responsibility. And the man that has a sense of responsibility to himself, will automatically have a sense of responsibility to the environment. So he does not only beautify himself, he does not only become a lesser burden to himself but he becomes a lesser burden to his environment, to his society, to his country, to this world. Everything is so inter-linked and connected with everything else. Every thought you think or I think, affects my neighbour and if I want to be my brother's keeper, I must fix my machinery well, the machinery and the mechanism of my own thoughts. Good.

Now this requires strength and that is the purpose of BMS, to find that inner strength by meditation and spiritual practices. Those of you who have been meditating, know what it means, how problems loom up against us, our weaknesses are brought forth so we can view the weaknesses and say, 'I accept that. I am that. I have made myself that and no one else, no one else. And I am responsible for that'. And immediately man thinks that, his life changes over night; from an irresponsible man, he becomes a responsible man. That is what we want. And then truly have we started on the spiritual path. Then truly have we found the right road to reach home. Father is waiting. You see how beautiful it is.

So, in order to help ourselves or not feel the dire effects of our samskaras, these are the ways how we can lighten the burden. These are the ways how life can become much, much, more smoother and as it becomes a bit smoother, the next bit becomes smoother quicker and the next bit quicker still. So here you have set up another momentum. You have started then, as any Psychologist will tell you, you have started re-programming your mind or re-conditioning your mind. Now as we know that we are a product of a conditioned mind and that mind has to be reconditioned. Now there is one great gift man has been given and it is this, that in the process of reconditioning the mind, the previous conditioned mind does not require to be unconditioned. Hey - my specks - I'm sure she understands everything. Lovely. No. No, she's fine, she's fine. Leave her alone. Let her reach salvation too. (Gururaj laughs).

Let me repeat this, this is very important to understand that man's mind is a conditioned mind, is a programmed mind and to recondition the mind and to reprogram the mind, the previously conditioned mind does not require to be unconditioned. Do you get that? Do you get that? In other words the bundle, the knots that have been tied in a piece of string, you do not need to untie all those knots again and retie knots. Of course this analogy is not perfect. No analogy is ever perfect. What happens is this, that we leave the conditioned mind as it is, as it is and we super-impose upon it the re-patterning that we want. It is so easy. And by gaining these understandings, gaining these realisations, the previously conditioned mind although not being destroyed, is set apart and the new pattern sets in. It is like the old story of - you do not need to find the cause of darkness, you just switch on the light and darkness disappears. It's an old analogy, many, many teachers use and it is true. That is where we differ from modern psychology, modern psychiatry. They try to find the causes of things. They try and lead you back to your childhood and find out what happened in the childhood days, whereby you are what you are today. They only go back to childhood days. We go further back, in the area of samskaras. The main difference is we do not try and find causes of what makes our life today what it is. By finding causes, by trying to find the cause of it, you are becoming more and more confused. And when any form of

psychological, psychoanalytical or psychiatric treatment produces some result, then remember one thing that the headache has only been transferred to a toe-ache. It is not resolved. It is not resolved. The area has been changed, the geographical location has been changed. What we want to do, is to resolve. We want to resolve. Fine.

So, we transplant within ourselves proper living, proper thinking. It's easy and the negative thinking automatically is subdued. The Tamasic thoughts are automatically subdued and the Sattvic thoughts take birth, take dominance. They infuse the Tamasic values of life. Positivity overcomes negativity. Good. That is how, without destroying our previous samskaras which we are not able to do - no man can do that - we are superimposing upon it, a way of living that could only lead to the refinement of samskaras. And when the samskaras are refined and the three Gunas within man is brought to a tranquillity, without destruction, to a tranquillity, Tamas will be there, Rajas will be there, Sattva will always be there. What man has to strive for, to find peace and happiness, is to bring about a balance. And that balance is the tranquillity between these three Gunas. And when that tranquillity is achieved, then those samskaras disappear from our lives and they become one with their original elements. Our tamasic values of life gets gathered, disintegrates, dissolves to universal areas of Tamas. The rajasic value, the individual rajasic value of life, is shifted from us and it becomes integrated with the Rajas that's in the universe. And so with Sattva too. To reach the highest level of our sattvic self is not the end. By reaching the highest level of Sattva, man can only become a saint. That's all. Man must become God, not a saint. That it is still on a lower rung. We aim for the highest. Because it is our inherent nature. Our inherent nature is Divinity. I and my Father are one. That is the nature of man which he has to realise.

So you see we do not try and destroy our samskaras. By trying to destroy samskaras, you're adding more samskaras. What we try to do, to repeat again, it's worth repeating a million times, we try and refine them and reaching its ultimate point of refinement, a great tranquillity is produced and they are shed off. They are shed off to become one with their original elements which are indestructible. And that is what keeps the universe going on and on and on. That is why the universe is eternal. There is no end. All these samskaras, all these tamasic or rajasic or sattvic values of life had no beginning and therefore will have no end. But by refining them to its ultimateness, we discard themselves from us and only the pure light remains. Only Divinity remains and that is us. Good. Okay. Keith? Fine. Lovely. Good. Right.

Questioner. What is exactly meant then by facing the weaknesses, - that's a sort of, one of the teaching, sort of phrases you hear a lot, face one's weaknesses? So, would you just like to say exactly what you mean by - having heard what you have just said - what exactly is meant by, facing one's weaknesses?

Gururaj. Okay. Good. Fine. What is meant by weaknesses and what is meant by facing weaknesses? Now in reality, in reality, there are no weaknesses, there is only strength. If Divinity is omnipresent and Divinity is strength, where is there place for weaknesses. Everything is strength, but do you realise that Divinity, do you realise the strength whereby weaknesses disappear. That is the question. So when man is asked to face his weaknesses, why should he be asked that question, why should he be asked to face his weaknesses. Because man is unhappy. Because man is unhappy. He has strayed away like the prodigal son, and has become weak by his own doings, by his own karma, by his own mind, by his own thought patterns, by the impressions he has created upon his existence. That is weakness. And yet in reality, weakness is just a reflection, a super-imposition of the mind, of the thought. Relatively there are weaknesses but from absolute values, there are no weaknesses at all. Where does man stand today without having that realisation of Divinity. He stands in this dreamworld of relativity. And that is only where he can begin. If he realises the Divinity within himself, then there is instant illumination, instant illumination. But man has not reached that stage, so therefore, for the sake of convenience and for the sake of observing relativity as it is, dream or not, we have to regard the failings of man to be weakness.

Now how to judge weakness. Weakness is judged on an individual basis. What could be strength for one, could be weakness for another. So man questions himself, 'Why am I suffering?' And if he goes through analysis, he will find that I am suffering because of my weaknesses. For really speaking, from the absolute sense there is no suffering, there is no weakness. But until man reaches the absolute, he cannot view life to be perfect. So weaknesses necessarily constitute imperfections. The very question of wanting to face weaknesses is an admission that I am weak. If we have the strength of Divinity such a question of weakness would never arise.

Now, when we say facing weaknesses, there is very great meaning to that. If man is weak himself, how can he face himself. You can't see your own eyes, you need a mirror. So facing weaknesses means that you have to objectify your weaknesses after proper analysis of what is wrong with me, analysing that. And when man is incapable of analysing that, he could go to someone who has the capacity to view the man objectively. Now we know when we are so involved within ourselves that we do not realise our weaknesses, but the observer can see them. So, if we are incapable of doing that, we go to the observer, the qualified man to show us that, 'Look, this is your weakness' - his teacher will correct him, that if – that, 'You have used the wrong formula'. And that is why the Teacher is necessary. There are people that think that, 'I don't need a Teacher'. They think that. Why do they think that? Because they are ego filled. And not wanting to admit one's weaknesses is the sign of the greatest weakness. Because the ego filled man will never want to recognise himself. He does not want to admit to himself. And when man does not admit to himself, on the onehand he says, 'I am



unhappy, I have not found the ultimate peace' and on the other hand, he does not want to admit. And this is what the Bible means when it says, 'That man is born in sin', that he is a sinner. It is these relative weaknesses that is spoken about there.

So on the one hand, he has not got ultimate peace and on the other hand he does not want to admit his weaknesses and being so ego filled and inflated and blown up that 'I am I' without really knowing the 'I'. To know the big 'I' is still far away. He is not even prepared to know his small 'i' and when he starts knowing his small 'i' with sincere yearning, sincere seeking for that peace that passeth all understanding, will he be able to face his weaknesses. And with this analytical process, grace descends upon him to show him his weaknesses. But there too man, with his ego, will say "Oh, I have discovered my weaknesses". He has not, believe you me. It is the power of grace that brings forth the mirror to him. Who is he to create the mirror? The mirror is grace and thank God for grace. Thank God for the mirror so that at least you could see your face. Grace - face. Nice. Lovely. You see.

There again, we can go back to the first question, of acceptance. Am I happy or not? I am not happy and I accept the fact that I am not happy. What am I going to do about it? And when man asks, 'What am I going to do about it?', then slowly, slowly, slowly another question dawns. He would ask 'All this going around me - who am I? Who am I?' That question must first be asked of the small 'i'. And when the solutions are found by man himself, - you know the saying you can take the horse to the water but you can't make it drink - that happens in this case also - when he finds that the weaknesses of the small 'i', then only will he start enquiring about his real 'I'. And when he starts discovering the beauty, the grace and the glory of the real 'I', then he will find the strength so that he will not need to face his weaknesses anymore. So the process is, you analyse yourself by asking, 'Why am I unhappy?' and you find the causes of your unhappiness. And after finding the causes of your unhappiness, you face the causes. That is facing your weaknesses and when that is faced and when that is resolved through effort, meditations are effortless but living a life is filled with effort. Nothing comes for nothing and very little for sixpence. (Gururaj laughs). Yes. Yes.

So the path is not easy. I know one young man wrote to me once. This young man writes to me, 'Dear Guruji, please send me immediately by return post Nirvakulpa Samadhi'. Cor Blimey (General laughter). Yes. Yes. Yes. Do you see? The idea of wanting something for nothing without working for it. You see. Now how can such a man bring up the courage to face his weaknesses? Firstly, he does not want to admit weaknesses, secondly he does not want to face and he wants everything to go on - Nirvakulpa Samadhi means becoming absolutely one with the absolute. Never mind all the samskaras and all the doings of lifetimes, past lifetimes and this lifetime and all that. So we have to learn to admit

to ourselves and every great religion teaches this in the world, admit to yourself and to your God your weakness. And that is the first step in resolving that weakness. That's the first step in the process of facing the weakness. And once you can really face your weakness, - diagnosis is half the cure, oh yes, - and strength gathers strength. Strength will always gather strength. And that is the way to live, that is the path to happiness. It does not come for nothing. It does not come overnight. That path is there, the teacher shows the path. If it could be accepted, if its convincing enough, if it shows any benefit in your life, follow it. It's for yourself. You do your duty; the teacher does his duty. Both have their dharma to perform. Okay. Good. Next. Oh, I don't mind. I'm - Good. What time is it? Five to ten. Yes, by all means.

Questioner. In relation to what you said earlier on about cause and effect, could you relate growth to the Law of Karma?

Gururaj. Could I regress the Law of Karma?

Questioner. Cause and effect.

Gururaj. Keith, have you got a tape made by Amrit on the Law of Grace and Karma? It would be very well for you to listen to that because we don't want to repeat things. Well. Okay. Please arrange a time. Because it is a very, very beautiful talk by Amrit, on that. Many of you have heard it, I think. A very beautiful talk. Do listen to it. On this Course you might have that tape. Yeah. First class. And I think you people sell it too, don't you. Good. (General laughter). Yes, it's worth listening to over and over again. That's why I say this. Good. I think we have time for one more question. You people have travelled from distances and must be tired and want to rest. Have they all had supper - um supper? Good. Fine.

Questioner. Shall I come up?

Gururaj. If you wish, for the purpose of recording I think. Is that right, Keith?

Questioner. Supposing there is such a thing as reincarnation, which I don't personally believe, but once, eventually, supposing you become infinite again, do you then come round at the bottom and start all over again?

Gururaj. Oh dear me, poor girl! (Gururaj laughs). Lovely, lovely, yes. Beautiful question. Beautiful question. Yes. When one goes through various phases of reincarnation - now remember one thing that reincarnation is of relative value, it is

within the confines of relativity. As far as the absolute is concerned, there is no reincarnation, there is only one incarnation, the one Isness that is, was and forever will be. Now, when we talk of reincarnation, naturally reincarnation is for the purpose of evolution. Now, the purpose of evolution as you all would know, is to reach the absolute so that the relative can fuse and merge away into the absolute. When the relative becomes refined to its ultimate degree, then it merges away into the absolute. Now, who wants to merge away in the absolute? (General laughter) And when you merge away and people think that when you merge away into the absolute, nothing left. Why is there nothing left, because individuality is lost? What is holding individuality, is one's ego self. It is the ego self of man that wants to preserve individuality, because he has gone through all these various lives, various reincarnations and is in such a groove. He is so patterned, that he has put on so much emphasis upon this pattern and he functions and exists within the framework of this pattern and he does not want to lose it. So, to put it in a nutshell, he does not want to lose his ego. Now we know that ego is the source of all unhappiness in the world. Ego is the source of all unhappiness in the world. And the tragedy is this, that though man's inner self is yearning, pining, wanting, endeavouring, striving, to find this happiness, there is another part of himself that want's to remain in this unhappiness. Look at the demand man is making. He wants happiness on one hand and at the same time he doesn't want to let go of the unhappiness. To find happiness, you've got to let go of the unhappiness.

So what happens is this, that when you lose your individuality, you achieve universality. Look at the game. Individual ego is lost in favour of the universal self. Call it universal ego if you want to, if it makes you feel more comfortable, more comfortable in not losing your ego. When you pass standard one, two and three and four and onward and you have an M.A or Ph.D, isn't it worth letting go of the standard two and three for the M.A and PhD? Isn't it worth discarding perhaps a little packet of English fish and chips for a King's feast? For there in the universality is found the King's feast, where as an individual you only enjoy those things within the confines of your small individual ego, while when you merge away into the universal self, then you become everything there is. Therefore, a Saint would say or a God would say 'I eat with so many mouths. I breathe with so many breaths. My heart beats with the beat of every heart.' Ah! Look at the great joy. How much it is enhanced by letting go of the ego and man can say, 'Stop the bus, I want to get off'. Ah. Yes.

So it is not a loss, that is what I am trying to say. It is not a loss but a great gain, where the beggar becomes a king, where the pauper becomes a prince. It is not a loss. To sacrifice the little individual self for the bigger self is the end and aim of all philosophy, all religion, all metaphysics and the teachings of all the greatest men that have ever lived – man - and that is why they say over and over again 'Man know thyself'. And you can only know thyself, thy real self when you

let go of your small self. And once you merge away into universal self, if you come back as an individual entity or not, who cares? Why worry about that, it's not important. There is within, cycles within cycles, within cycles, and all these cycles keep on perpetuating this universe and cycles have limitations, but all the cycles put together becomes limitless and eternal. So according to some theories, that after creation, the creation goes through a period of preservation and after the preservation, it goes into dissolution. And from that dissolution and even in the dissolution of the universe of which we are composed as a relative matter, there are seeds, very fine currents which would erupt again into the explosion of new creation. So thereto from the individual self to the universal self, from mortality to immortality and you are perpetuated on and on, for nothing is destroyed. Nothing is destructible. And the soul within man, the individual soul becomes the universal soul and then only does it know the meaning of immortality. And that everyone is.

Okay. Good. Okay. Shall we? More? Ten past ten. Okay.

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