

Gururaj. You know, I've heard of lounging chairs, I've heard of TV chairs, but this is the first time I've come across a guru chair. And with apologies to Keats, I would say that a thing of comfort is a comfort forever. (Gururaj laughs). And do you know it was all designed, constructed and built by Keith Barnes. (Group applauds). I believe it also folds up, so you can put it in a matchbox to carry around. Good fun. Have we got interesting questions? Ah, thank you very much, thank you.

Questioner. Gururaj, if you could talk to us please - I've written out a question, to do with what is called a Kundalini experience by a lot of people and it's often explained as such when people get shakes and twitches in meditation. It is often said 'Ah this is Kundalini rising', but that doesn't seem to fit with what you were saying - could you talk to us about this, please?

Gururaj. True, true. We'll make this very brief. Many people go through certain experiences when they practise a certain form of Yoga, which could be called Kundalini Yoga. They feel great heat up and down their bodies, and you would remember when I spoke yesterday about the knots that have to be overcome, the Bramagranthi, Vishnugranthi, Rudragranthi, these are the names of certain knots in the subtle body and when the power of Kundalini rises and knocks up against these knots, to untie these knots, the person goes through terrible physical and mental pain. Good. Now this is what the Kundalinists tell us about. It is a fallacy. It's totally wrong. The rising of the Kundalini means that one is going to the subtler and subtler levels of the mind. The various chakras represent in its upward movement, it just means one thing - that the mind from the grosser level is now proceeding to more and more subtler levels. Subtler levels of the mind are always and always filled with greater and greater joy, with greater and greater power, for anything in its subtle value would naturally be more powerful and being more closer to the Divine head or the spiritual self of man, greater joy permeates.

So if we use the terminology of rising of the Kundalini, it is always accompanied by more and more pleasant experiences. Now the problems people have, has nothing to do with that power that is generated, has nothing at all to do with the power that's generated. What happens here is without proper guidance people start practising various forms of Yoga, of which they know so little. They read a book and say 'Ah well, this sounds nice, it might be suitable for me.' Then they start practising it. Now that is very fine but with that, there are many other factors involved. For example one has to practise Yama, Niyama; the various disciplines that one should have in life. Now when these disciplines are properly practised and a purification is taking place within the physiology of the person, then the rising of the Kundalini would be pleasant. And even if these disciplines are not practised and that force rises within one's self, what happens is this, that the force that rises is not to blame, but the clouds of the mind, they are to blame.

So these experiences people have in the rising of the Kundalini sets off without having anything to do with the spiritual force, sets off the mind into a turmoil, where these clouds gather and they are not being dissipated because the person lacks the discipline in life. So all the sufferings that a person might go through, practising the wrong type of practice without proper guidance, without practices being properly and individually prescribed to them, certain mental forces are released within themselves. And it is these mental forces, it is these undue stirring-up of samskaras that make a person feel awful. Many a times, many a times the problems the person goes through have a totally psychosomatic origin and have nothing to do with the deeper levels of one's self. If a person experience a whirling motion in the head and that person goes on a merry-go-round, naturally the whirling will increase.

So, it is so important to get rid of the misconception and the rising of the Kundalini or the unfoldment rather of the psychic power, the power of the subtle self in man, the unfolding of that subtle source is always very pleasant and this has been verified by various Masters throughout the ages. Many books have been written that mislead people. I could think of an author called Gorpikrishna. He has written books about his experiences which he ascribes to the Kundalini, where his whole system is filled with fire, where he could not lead a normal life. And these things are wrongly ascribed to that Divine force or that subtle mental force rather in this case. The subtle mental force has nothing to do with it at all. Good. It is just the samskaric forces portrayed through the mind coming in to clash with other forces that produce this. In many cases I have found it to be entirely imaginary and the imagination is further encouraged or stimulated by wrong study, and wrong study naturally is wrong guidance. So be assured that the rising of Divine forces in one leads one to greater joy and not to misery.

Many people ascribe their problems to the rising of the Kundalini. They don't know what Kundalini is, and firstly, many people with these problems, their Kundalini has never risen. This unfoldment has not taken place, because if the unfoldment has taken place, there would be signs in the person's daily life, waking life, which would show infallibly the waking of this powerful force that is latent and inherent in every man. Man acts in such a contrary manner to how he should really live, and then he blames it on the Kundalini.

Now as we said yesterday, the Kundalini shakti is a manifestation of the unmanifest - the unmanifest meaning Divinity. Now the Divine could only manifest Divinity in a more tangible form, so the intangible of the Absolute becomes the tangibility of the relative. And in this manifestation, from purity, you only get purity, from goodness, you only get goodness, from the source of joy, only joy can come. I would still like to meet the person that could plant potatoes and

grow onions. So the reason for talking on Kundalini and the question of that lovely young man started it off, was to get rid of the misconceptions that we in the western world have and that is so subtly perpetrated and thrown upon us, to make something so, so simple seem so complex. It's a good business. It's not so, not so at all. Unfoldment means we are drawing deep within us. 'Seek ye first the Kingdom of Heaven within, and all else shall be added unto thee'.

We, in our meditational practices, without all the mumbo-jumbo of Kundalini, we very naturally and systematically - and every form of religion or theology can verify our system, all sciences can verify our system, and validate, validate what we are doing. Simple process of using a vehicle, for those who are using mantras, using a vehicle and very steadily and smoothly diving deeper and deeper within themselves, the individuality is lost and universality is experienced. Now this doesn't come over-night of course, we know that. It takes time, but as long as we are on the path we will definitely reach. If we take the right road to London, we reach London. And we take the wrong road, we land up perhaps in Carlisle, somewhere there. So the whole idea is to be on the right path, and by being on the right path and being regular and being sincere, and being earnest, to find that peace and joy, we definitely will find it, sooner or later. And if the path is right, it is always more sooner than later. Good. Does that satisfy, clear? Fine.

Questioner. Gururaj, occasionally people experience a feeling of having been here before, or deja vu as it's called

Gururaj. What's it called, sorry?

Questioner(Cont'd). Deja vu.

Gururaj. Deja vu. That's French.

Questioner.(Cont'd) That's French, yeah.

Gururaj. What does it mean?

Questioner.(Cont'd) I have been here before. (General laughter)

Gururaj. Now, now, now, you say it, you see, 'I have been here before', now why you have to repeat it in French?

Questioner. (Contd). Well that's the accepted term for it. People know exactly what you mean when you say well deja vu.

Gururaj. But if I speak English and I say 'Look I have been here before' why must I try and explain that. I have been here before! I have been here before. I have been here to the Hayes last January. (General laughter) Deja vu. You know life without laughter is not life. We are having some fun - you don't mind?

Questioner. (Cont'd). Maybe I should have said 'Having experienced the moment before'.

Gururaj. Ah.

Questioner. (Contd). Yes. The current theory seems to be -

Gururaj. Let's start from the beginning. (General Laughter).

Questioner. (Cont'd). Okay. Occasionally people experience a feeling of having been in the moment before - or deja vu as it's known. The current theory seems to be that it is caused by the brain taking a longer time than is normal to recognise what it is sensing. What's your view of this?

Gururaj. Ah. No view. (Gururaj laughs). Good. That is a feeling which many people experience, that 'I have been here before. I have known you before'. Yes. What causes that? Through the turmoil and turbulence of modern living, everyone at some time is thrown to the centre of himself. Now we know that the human personality as it stands, for most people is very fragmented. By that I mean that all their energies are running away in various directions in different directions and are at cross-purposes with each other. But having Divinity within us, man experiences certain glimpses at the most oddest moments, when you just don't expect it. The housewife is busy doing her cooking. All of a sudden a thought strikes her, 'My daughter is coming to visit me this afternoon' and for sure she does. What causes that? What is the mechanism that causes that?

There are times when the physical and the biological chemistry is just at a peak and very momentarily all those energies are just drawn together without effort. Although conditions have been created for it, there is no accident. Unwittingly conditions are created for it, where for that split second, all the energies are drawn together and when all the energies of the entire system is drawn together, a calmness descends. And in that momentary calmness one has a

glimpse, one has a realisation, the realisation of some truth; a truth which the mind cannot define nor the ordinary senses can perceive. Some-times you would sit and listen to me attend many Courses and you'd listen and perhaps appreciate what I am trying to say. But then suddenly you are sitting in the bus or driving home and a thought just flickers without any rhyme or reason that 'Oh Gururaj said that. Ah now I know what it means'. Has anybody had that experience? I'm sure quite a number, yes. That is the normal case. Very good, very good.

So it means this, that when the energies of the mental and physical system becomes integrated momentarily then the intuitive self of man just shines through. And it is by this intuitive level which science has not yet defined, that all these truths dawn, where all these precognitions come; not only cognitions of what lies in the future but also the cognition of what has happened in the past. So, man has within himself the mechanism of bringing the past, the present and the future all together in a moment. And that is why William Blake would say 'To experience eternity in a moment', eternity in a moment and a moment in eternity. Because if you look at facts, if you really study things from a far deeper level, you will find that this whole universe, this whole galaxy perhaps, is nothing but a spark, born and gone in a moment, and we attach so much importance, so much importance to these three score and ten years of life. I've always said this, that the universe, that this world is just such a tiny speck in the scheme of things, such a tiny speck, not even a grain of sand and within this grain of sand four thousand million people struggling and battling and fighting and warring. Now if the whole galaxy or the universe is born and destroyed or dissolved, rather, within a moment, a fraction of a second, the flicker of an eyelid, who are we, who are we that is contained within this little speck? Fine.

So the point is this, that the past and the future exists now, and because it all exists now, man has the ability to see the future and he has the ability to see the past because it is all in this moment. The division of time is made by man's mind. Man thinks in a linear fashion. He proceeds from A B C D E etc. - what goes after E? F. (General laughter). Good. You see so man's mind progresses in a linear fashion, but the real Self of man does not work in that way. All the worlds which we could know as past present and future, they are all intertwined, interpenetrating all the time. When you go into meditation and experience that beyondness - those that haven't, will, that is for sure, - for that fraction of the moment you experience the beyondness and the whole universe stands still in that moment. And if a person has put his attention to his psychic self or subtle body, then he can very consciously bring to the fore of his conscious mind or brain as our friend has said, he can very consciously bring to the fore of the conscious mind all the happenings which he imagines to have happened in the past, which he imagines to have happened in the past, although it has just been happening in that split second there.

Now there is an inter-relationship between all the happenings in the relative world. Now in the grosser level of the relative world that we function on with the grosser level of the mind - as I said we measure things in time and space - and measuring time, we approach it in a linear fashion. Fine. Space we measure in terms of distance and measuring time, we approach it in a linear fashion. Right. Space we measure in terms of distance, in terms of distance, and in order to measure that distance we have to compare. So even in gross relativity, space can only be conceived by comparison. If a foot is so long then the yard is thrice as long. And then we divide or we multiply or we subtract and that is the process how the mind works, in this very gross level. But at a more subtler level, still within the confines of the mind, time and space assumes a different value altogether, where there is no past and no future and it is all just the present. And that is why the Bible says that 'Live your life in such a way and regard it to be the last moment'. Of course it has its ethical and moral teachings behind it but it also has a metaphysical basis, a basis which modern physics can never think of or conceive of; so in that subtle level it is all here and now.

So now when man in that centredness of himself, when as we said before when all his dissipated energies are just thrown together for that split second and when he's centred, he has reached a deep subtle level from himself, in himself. And experiencing this deep subtle level which defies all interpretation, the power, the force generated permeates the conscious mind and a remembrance takes place. Now if the force is not powerful enough, the remembrance would not be true or as powerful or as vivid, that's the word I am looking for, if that force that's generated is very powerful, then the remembrance by the conscious mind of that glimpse is vivid. Like many people for example that dream. Many dreams in the morning you don't remember. They say, Psychologists say that everyone dreams all the time throughout the night but in the morning you don't remember because it has not been powerful enough. There are other dreams that you just barely remember. Then there are other dreams that, so vivid that the workings in the subconscious mind have been so vivid there that it has become fully registered in all its vividness, in the conscious mind. So in the same process, when we have this glimpse, and this glimpse being very powerful, is conveyed to the conscious mind and whatever the subject matter might have been is known; 'I have been here before.'

Now the human mind contains a memory box. This memory box is so vast, it is as vast as the entire universe. Every thing that has happened to the individual from the time of the primal atom up to this stage of evolution is all there. It is all in the mind and the person that wants to develop certain psychic abilities can go back into his mind in a retrogression process. I think they call it the retrogressive syndrome. They can go back and experience, re-experience all those lifetimes, all those lifetimes. that he has lived in this universe. When a person dies - how many of you have been dead? (Gururaj laughs) - at that moment, at that moment when that prana is being separated from the gross physical body, at

that moment, - you'll experience this when you die, so remember it - at that moment, your entire life is flashed before your eyes in a moment. I think some books have been written recently; one I could think of, 'Life after Death', or something like - 'Life after Life', yes. I haven't read the book but I've read the shortened condensed version of it in the Reader's Digest. Good. So your entire lifetime flashes before you in that one moment. In other words, you re-live your fifty, sixty, seventy, or ninety years in a moment, your entire lifetime. So this proves the point, that everything is happening in this moment, and man's mind works in this linear fashion and because it works in this linear fashion and because we cling so much to the conscious mind, that is the reason why we suffer. That is why we suffer.

How many people live for now? No, they live either in yesterday or in tomorrow. They do. A person sits and might be engaged in some activity but the mind is going back to Auntie Jane. She said a nasty word two weeks ago. The mind is twirling around in it, being befuddled by it. Yes. Three weeks ago I could have scored the goal but I missed the ball. (General laughter) He doesn't, by worrying about missing that ball that time, he is missing today's ball. He's off his ball. You see. So, people either think, living in the past, all the experiences of yesterdays and yesterdays and yesterdays or otherwise, they live in the future projecting themselves in the future. The future might not be there. Who knows, who knows? Who knows, there might be no future at all, but yet man would keep on projecting. My daughter's getting married in three weeks' time.' Now, all the planning, all the thinking, all the rehearsing, oh. That is a silly custom you know, really. (General laughter). They have to rehearse a marriage ceremony? Well, I'm an Easterner, I don't know. Nevertheless the Easterners do have very, very - they have customs which just don't make sense to me. There are only three things I know - sense, common-sense and nonsense. (General laughter). So nevertheless the daughter is going to get married and the worry starts from now. The worry starts in doing this and planning that and planning that. Now will Auntie Matilda turn up? Things like that. We live in the future instead of today. And we all know the saying, if today is looked after, tomorrow takes care of itself, if there is a tomorrow. Fine.

So now, coming back to the question. We are thrown into that centre and because the past present and future being one, we well up with that intuitive feeling that I have met you before. A recognition takes place, not on the level of the mind or the senses, but there's a deeper sense within that recognises, that just knows that I have known you before, that just knows that I have been here before. And when it comes to reincarnation, there has been many experiments, many proofs where a little child would recognise places and circumstances where it could describe it very vividly, where people just automatically start speaking in a very, very foreign tongue which might have been spoken hundreds, thousands of years before. So this proves that the mind, this memory box contains within itself every experience that we have gone through, all along through all these rebirths and births and births, all the time.

So because man cannot understand the subtle laws that are working, man regards it to be a phenomenon, a miracle kind of thing. That oh, I had this precognition or recognition of something that was yesterday or something that is going to be tomorrow and, but in reality it is now, it is now. Every person has been everywhere in this universe. To reach the stage of man, you have done a lot of travelling. Oh, yes. No wonder some people are so tired. (General laughter). They are so tired of life. So this is not rare, this is not rare. Many people experience this and the natural law that applies here is that at that split second, one dives deeper within one's self to an area which is very still, where intuition is born, where sense of knowingness is born and in that knowingness, you just know. Some people call it direct perception. Some people call it direct perception. You listen to me talk over various Courses that you have been or will be on in the future and I might say something and immediately your heart says inside, 'I know this'. You recognise it immediately 'But wait, I know this. This is true.' What I am doing in that case is this, that the know-ledge is inherent in you. All knowledge is in you, because the whole of Divinity is in you. What I am doing is just bringing it to the surface of the conscious mind, that's all. Nothing wonderful, nothing spectacular. We don't go in for these things. It is just drawing out of you that which is inherent in you.

I've said this over and over again, that the duty of the external guru is to awaken the internal guru which resides in everyone. So it is just a matter of bringing to the fore of what is there. In the instance quoted by the questioner, when he says 'I have been here' or 'I know this' - what he is doing, very accidentally perhaps in this case, if such a word is possible, but he's just bringing to the fore an inner knowledge, an inner experience. For the universal spirit is everywhere, otherwise it would not be universal. So man has within him the power of being everywhere at the same time. This is one of the secrets behind your practice of gurushakti. Man has within himself the power to be everywhere in this entire universe. Man has within himself the power to be able to permeate every single atom that constitutes this universe. And by doing spiritual practices, we draw upon that power, by taking our attention to that force, by focusing our energies, our minds to that force, we automatically draw that power which invigorates us, regenerates us, rejuvenates us, remakes us into human beings. It's so simple.

Everything is here and now. Every man contains within himself everything that is existent, because Divinity is there. Now a person might say 'If Divinity is omnipresent and Divinity is so vast, how can I, small me, contain the whole of Divinity?' That's a question that might be in someone's mind. It's in your mind over there, I can see it. Fine. If we open the window a little bit, fresh air comes in. Now we cannot say that a bit of the fresh air has come in. The entirety of fresh air has come in because it has not left any of its basic constituents behind. Do you get that? Fresh air is fresh air. Now



then, everything that composes fresh air is within the bit that has come in. So that is how the entirety of Divinity is within us, and not a bit of it. Dualists will say that 'I am spark of the Divine flame'. We say that the spark contains the entire flame. And it is just a limited reasoning, a limited conception that thinks that it is only a part of it that we have. We have the lot: - the money and the box. (Gururaj laughs) I have a habit - sometimes when we go too deep and the mind starts thinking too much, you know a bit of laughter in between it relaxes the tension. It is good. It is good. Does that satisfy you? Next. Yes, we can have another question. Fine.

Questioner. Father, as we are householders -

Gururaj. Yes, brother

Questioner.(Cont'd) I'm only translating. Would you please talk to us about the Parable of the Talents?

Gururaj. I wouldn't know what that's about.

Questioner.(Cont'd) Nor do I.

Gururaj. The parable of the?

Questioner.(Cont'd) The Parable of the Talents.

Gururaj. Tell me about the Parable and then I could interpret it for you.

Questioner. (Contd). Yes certainly. It's one of the New Testament stories, where a certain Master gave money to his servants - perhaps somebody knows the New Testament better than I do and he could tell the story more clearly.

Gururaj. Would anyone like to do that?

Voice. Martin.

Gururaj. It's nice if you come to the machine over there.

Questioner. I might get the numbers wrong but never mind.

Gurruaj. It doesn't matter.

Questioner. (Cont'd). This is a Parable told by Jesus that a certain householder was going away and he left his servants with certain orders and he gave, I think it was, ten talents to one man and five to another and one to another and he expected them to use them well. Talents is a translation, an English translation of a sum of money.

Gururaj. So one with ten quid, one five quid and one with one quid.

Questioner.(Cont'd) And the one with - yeah we'll use quids - the one with ten quid invested the money and he produced twenty quid, let's say. And the other one with five quid invested the money and he produced ten quid but the one who was given one quid, simply buried the money and did nothing about it. And when the master came back, he asked what the servants had done with their respective talents. And he praised the man who had produced twenty talents from the ten, and he praised the man who had produced ten from the five, but he rebuked the man who had simply buried the talent and took even from him that one talent which he had buried.

Gururaj. Beautiful.

Questioner.(Cont'd) And these - the punch phrase that follows is 'Unto those that have shall be given, but to them which have not, even that which they have, shall be taken away. That's the - as far as I can remember it.

Gururaj. Lovely Parable. I must remember quoting that sometime. (General laughter) You know a chap came to me and he had five pounds in his pocket. Now he was a person that used to go to the races and he says 'Guruji, you must show me a way how to go and make some money at the races today'. We poor gurus have a lot of problems, believe you me. He said, 'I at least have to double it'. I said, 'I said, 'I've got an idea how you can double it. Fold it up and put it in your back pocket'.

When it comes to Parables or Scriptures, there could be so many, many interpretations and the problem with all theology or all different religions is a matter of interpretation. One would interpret a thing in a certain way, while another

would interpret the same thing in a different way and that causes conflict. I have the habit never to interpret Scripture, for every man for his own realisation, must interpret it himself according to his understanding.

But let me give you my point of view, on this Parable and it is very short. The man has been given these God given gifts, he does not need to bury them. He is doing an injustice to the giver. This was given, the pound or the five pounds or the ten pounds, this was given to use, and when Divinity gives, it gives something good, although in the analogy money is used. He gives these gifts to use and to multiply and not to bury. So when we are given a gift by Divinity and we bury it and not use it, then naturally it would be detracted from us. A person whose leg is tied up in a brace and not used, that leg will wither away. So that leg is taken away from you. But the man that exercises his muscles, naturally the muscles will grow. It always doubles itself. I say it ten-folds itself, not only doubles.

So when we recognise certain abilities within us, we must use those abilities in spite of the obstacles that we are faced with. Many obstacles could come in the way, but when the man has determination in using that ten pounds to double it or treble it, he is consciously using the gift that he has been given. And that is his dharma, for the gift would have not been given you if you had not deserved it. So over the past years or lifetimes, you have created conditions within you to receive that gift. Now the receiving of that gift or the giving of that gift is Divine Will. It has been given to you by Divinity and giving it to you to be on your own with it, it gives you a chance to express your free will. What do you do with your free will? Double, treble it or bury it, that's entirely up to you.

So, when you double and treble it, you are making the flower grow - the seed was given. You don't allow it to rot away. You tend, you nurse it, you take care of it and the flower grows beautiful from that seed. But if you do not do anything with the seed, naturally it will not flower, it will not grow. This is what is meant, this is what is meant that here was a man who deserved only one pound, who deserved only one pound, that is why he was given one pound. The other man deserved five and the other ten - they were given according to what they deserved. They were given according to what they deserved. But here, here we know that the laws nature or Divinity is never unjust. We could ask why was one man given one and the other ten? Is Divinity so unjust to give the one only one quid and the other ten quid? No, they got what they deserved. So this means that whatever we are born with we have to use. If we are in standard two, we progress to standard three. If we are in standard eight we progress to standard nine. So we start off in life with a certain capacity, with a certain ability. Some because of the efforts of previous lives or what have you, might have greater talent and ability, some less but each one has that capacity to progress from where he stands. But the beauty of it all is this, that to the lowly one, lowly one was also given and the higher one was also given. You see, he gives everyone, he gives

---

everyone. He goes on planting his seeds and some fall on rocks, some on barren ground and some on fertile ground - Martin, is that from the Bible? Yes. Yes.

So you see everyone is given. The rain falls all the time. It can fall on barren ground or on fertile ground. It is not the fault of the rain. The giver gives according to what you can receive. You know in a one pint bottle you can put in one pint of milk and not two. So every man has been given the gifts from Divinity for all that we have is nothing but through the power of Grace. Grace is the giver. Grace is the giver. And when we don't use that power of Grace, when we don't use that gift fruitfully, then naturally it is taken away from you. The poor become poorer, the rich become richer and it is natural, it is very, very natural.

So our dharma is to use that which we have to its fullest advantage in a good, godly way. And we should never ever think - perhaps this man who got the one, saw that the other one got ten and he said 'Oh shucks!' (General laughter). Envy might have crept in and he said 'Why the devil did he get ten and I only one? So let me bury it, not use it, it's worthless. Throw it away'. Good. Fine. Envy might have crept in. Now this does not apply to the Parable, but this applies in daily practical life as we see it, here and now, where people having a little, because they have little, do not want to use the little and that is why the poor become more poorer. But does not this large tree grow from a mustard-seed? The little is something, that little might be so potential if used rightly. Because with the gift, the power of how to use the gift is also given to man. And if we don't use the power to use that which is given to us then it is misused, then we are not following our dharma. You see?

So, as I would interpret that would be, that we must use to the fullest advantage of that with which we are born with and anything that comes from Divinity, has a Divine purpose and that purpose is our dharma which we have to follow consciously with effort, usefully, not only for ourselves but all those around us. That would be my interpretation. Okay? I am sure, I'm sure those versed more in Biblical studies or the Scriptures would have many other interpretations. Okay. Fine. It's five to one? Let's have a quicky.

Questioner. Gururaj, what you were saying just at the end there, I think, going back to the parable, I think it's significant the servant who buried the one talent did so because he was afraid that if he tried to invest it he would lose it. And I think this involves a lot of our fears - and that his master would beat him if he lost it, if he lost it. He was afraid to take risks.

Gururaj. You see that's another interpretation. And all interpretations are true. Oh yes. It depends what angle we would look at it from. Some people would look at it from the angle of dharma, as I have, now. Some people of course would look at it how God-given talents are to be used and not buried. Now of course we did not go into the details why it was buried. Now the reasons for burying could be fear as you say, which is very true, which is very true, because fear is the bane, fear is that which keeps one really backward in one's progress in life. There should be no fear. After all, what is the worst that could happen? Like what I read the other day - why fear life or take life so seriously, you can't get out of it alive in any case. (General laughter)

That brings us to one.

END