

GURURAJ: How does one obtain a spiritual name? Good. Ah, there are a lot of factors that are taken into consideration in a guru bestowing a spiritual name upon a person. The first thing would be the purity of heart the person has attained through spiritual work. That is one of the criteria. The other criteria is the deep bond that is established between guru and chela. And another criteria would be the willingness and the earnestness of the chela wanting to progress on the spiritual path under the guidance of the guru and in total cooperation and with the blessings of the guru. These are external criteria. Fine.

But there are other things involved. Such as, for example, a spiritual name is the primal impulse that forever remains with a person since the time of creation to the time of dissolution. When the universe was created in the present cycle, and when people or the primal atoms become individualized, the very individualization caused a motion. And whenever there is a motion, as we have said, contains within a sound. Now that sound is taken, analyzed, and the basic characteristics of a person is also analyzed, and that very primal sound then is married to the major characteristic of the person. Sometimes not only the major characteristic of the person but also the potential characteristic of the person. Now, we can very easily see how far one can progress in one's life and a name is a constant reminder to the person of the mission that he has in life and the duties he has to fulfill in society, the duties toward his guru, and the duties that he has to do for his own evolution. Let us take the name of [Sattish?]. "Satt" means truth, "ish" means the controller or the lord of truth. So the person that is given a spiritual name of [Sattish?] would mean that he has the potentiality within him to always be very truthful. Right. Now truthfulness also implies sincerity; truthfulness also implies loyalty; truthfulness also implies a great amount of purity; and truthfulness implies the entirety of existence that the man has potentially within him and that he has to strive for. Good.

Now the primal sound that is heard by the guru when he goes back into the person's lifetimes, from the very first primal atom as we mentioned, that sound is picked up on a very subtle plane, a very subtle level. And that subtle level could become is, always is inexpressible verbally and inaudible by the ear. So from that very subtle sound, that very subtle sound is brought to its grosser form. And only when it is brought to its grosser form, its manifested form, the gross manifestation that it could be spoken of and heard. So the person that is accorded a spiritual name is a person who has received the totality of the guru's blessings. Not that others don't receive it. But here is a specific purpose where a duty has to be performed by the person and he can never escape it. He is caught in that net because of his karma. Because of his karma he has to perform the duties that is allotted to him, that is his dharma.

Now karma and dharma are co partners. Dharma is the duty, and karma is the expression of that duty. So a person that has the name [Sattish?] my son is sitting over there Sattish, the leader of the Australian movement has so much work ahead of him. Good. And that work will always be based upon truth, so that he not only becomes the lord of truth, but

also incorporates in the truth he practices the Lord. Good. So there are very deep implications in the granting of a spiritual name, and this is not very easy to get by.

Out of every 100 forms that are sent to me, perhaps 25% of them ask, "What is my spiritual name?" Then I would not tell them this, but I do think it and I know it, that first deserve and then demand [laughter]. Just so simple [laughter]. Good. Let us go into some philosophical aspect if there are any interesting questions.

VOICE: [inaudible] Explain how it is possible to meditate in sleep.

GURURAJ: Mmm. That puts me on the spot [laughter]. Because the explanations I would give on how to meditate in sleep would be a description of yogic sleep, and if a person hasn't gone through certain practices, it would be totally meaningless. And as you know, I'm a very practical person. Now, how one can meditate in sleep would be that before sleep you set off a certain vibration. Good. Conscious vibration. Now setting off that conscious vibration, a certain techniques is required whereby when a person falls asleep doing this technique with this certain vibration, and with a specific kind of technique, one takes that very vibration to the subconscious level. So in yogic sleep, or how to meditate in sleep, what happens is this, that your conscious mind is put at total rest and so is your subconscious mind put at total rest. Good.

Now, putting the subconscious mind and the conscious mind at total rest, you allow the spiritual self of yourself to manifest itself. Good. And in that manifestation of the spiritual self, you become entirely aware of your surroundings. In other words, the real I that knows of no subconscious mind, that knows of no conscious mind, that knows of no wakingness or sleeping or dreaming is allowed to operate in its total nakedness. So in yogic sleep one is lead to experience an awareness of awareness itself. When a person experiences awareness of awareness itself, it encompasses everything which awareness could capture. And what could total awareness capture? Total awareness captures the entire creation, the entire universe.

Now when people talk in terms of universe, they might mean the totality of all creation. But in that totality, the total universe, there are sub universes. As you would have so many solar systems in our galaxy, you might have so many other galaxies in the universe that we speak of. So in that way, there are universes and universes and universes which all go together to make up this totality.

Now every solar system reflects a certain aura. For example, I could very distinctly feel when I go to England I feel a certain atmosphere. Now the atmosphere is not the air or the wind or the cold, that's not the atmosphere I'm talking about. I'm talking about the spiritual atmosphere. When I go to Spain I feel a particular kind of spiritual atmosphere there.

When I come to America I feel a certain kind of spiritual atmosphere here. Now our planet is a combination of all those spiritual atmospheres put together. Now, if that is possible on the smaller scale, then it is also possible on the larger scale. So as this planet Earth has its own particular atmosphere and vibration, so has the whole solar system a particular atmosphere and vibration. And so has the whole galaxy, and all those galaxies put together in this one universe has its own atmospheric conditions spiritual atmosphere and like that with all the universes put together in its totality it has the atmosphere of the universal spiritual self.

Now man is so fortunate to be able to capture all these millions of universes. That is why we call it without end and without beginning. Now man has within himself the capacity to enjoy and to be aware of this absolute totalness. So in yogic sleep there are also degrees of yogic sleep when, while in that sleep, if only a bit of the spiritual self shines through then you are aware of your little room, perhaps. Even while you are sleeping. You will not... if someone passes your bed you might not be able to see who is passing the bed because it has nothing to do with name and form that this is Jill and she has blonde hair and blue eyes and that is not necessary. But you are aware that an entity has passed your bed. Fine. You become aware of every atom pulsating in this very table. And the reason you become aware of the atom pulsating in this table is because you have, through particular techniques, brought yourself to a level whereby you could feel the presence of the atoms in the table. Good. For example, if you want to see the rooftop of a 50 story building, you have to stand on another 50 story building or perhaps a higher one, to be able to see the rooftop of the 50 story building. You cannot see the rooftop of the 50 story building if you are standing down below.

So the whole idea is to reach a state of refinement. Good. Now, this can be done consciously in our meditations. But some people that want to progress even faster, they say, "Why waste 8 hours in sleep? Let me put those 8 hours to good use also." And these are the people that could use these practices whereby they are sleeping, the body and everything associated with sleep is there, yet the spiritual element is awake and aware of everything around.

Now, if we take the subconscious mind well, the subconscious mind is sleeping already if we take the subconscious mind to deeper and deeper levels, which means that we are taking the subconscious mind to a stiller and stiller level.... The subconscious mind of man can be compared to a very turbulent ocean. It is not still. If the subconscious mind was still, we would not be doing the things we are doing. There are certain patterns of action in daily living which we just perform mechanically. And all the mechanical performances not spontaneous performances, that is something different but all the mechanical performances are regulated by the impressions one has in the subconscious mind.

So in the state of sleep, when a person develops that deep

awareness of everything around, there are no limitations, it goes as far as the endless universe and you become totally identified with the entire universe. Now, this has to be done in certain stages. All practices, for example, spiritual practices, has to be done in stages, and there has to be a spiritual force that regulates these various stages. And if these stages are not regulated and not controlled by a qualified guru, then a lot of harm can be done. There are other movements, and of course when they come to us we call them very jocularly (a bit of fun) we call them "such and such casualties." [laughter] That's what we call them. The reason being this, the reason being this, that the practices are so generalized: one bottle of medicine to cure every disease.

You know, this reminds me so much of the old Western movies where the doctor so and so comes with his cart, horse drawn cart, and so brightly painted the sides are, and then he stops in the middle of town and gets out, and, you know, starts selling, and then he brings out a box of medicine. Good. Now this is supposed to grow hair, the same bottle is supposed to grow hair for those that are bald, it's supposed to cure stomach ulcers for those that have that, it's supposed to take away toothache for those that have that, all in that one bottle of medicine which most of the times is just colored water. So you have a lot of colored water being dished out also. Here and now. Ya. Not only in those old Westerns. So when systems are very very generalized, they might affect many people very adversely. Hm? They might effect many people adversely, and that could cause a lot of emotional, psychosomatic, or all kinds of problems. And sometimes I have a lot of trouble that's not the word I'd like to use because nothing is trouble to me to sort out all the entanglements which the person has created. Sometimes it can be done overnight and sometimes it takes some time. Sometimes it takes some time to unravel all the damage that has been done by wrong practices.

Therefore, for example, most practices are listed in books. You can have books that are published that will tell you of yogic sleep. For example, it could tell you of various kinds of practices. But it has to be guided. Now there are certain practices which certain movements teach which stirs up certain samskaras within the person. Now as you all would know, samskaras are impressions that are deeply rooted within oneself, within one's subtle body, within one's chakric body, within one's casual body, these are all various labels for the same thing. And they have to be overcome. As we always say, "Whatever you have sown, you have to reap." Now, some of these practices do one thing, that they stir up these samskaras. They stir up the samskaras, but nothing is done about dissolving the samskaras. Good. If you beat a carpet the dust will rise up, but then the dust settles back where? Onto the carpet again. And you've gone through months and months of all kinds of practices and you have achieved nothing.

Now, when the dust is stirred up, it floats around for quite a while before it settles down, and for that quite a while the person goes through terrible amounts of suffering. It is such a pity. Such a pity. And it is a source of great pain to me. I

have no problems of my own. I have no pains of my own. My problems and pains are of the loved ones that I am here to assist in some little way whenever possible. Good.

So it would be difficult to specify, I can only generalize how a person can meditate in sleep. I can only generalize. But for particular people there are particular ways of doing it.

Now meditation in sleep is also dependent upon the daytime practices and how every practice, even if a person has a program of five different practices or six different practices as some of you have, some are just done during the day which takes half a second, two seconds, ten seconds.... All these are very very much interlinked, and to be able to meditate and to reach that supreme state, even in sleep, should also be a link with the other practices that you are doing.

Now when a person starts doing things from book knowledge or from a generalized practice, one thing could happen that could disturb a person very, very much. Take for example, you are sitting in a hall listening to a lovely symphonic concert and some idiot comes along [laughter] and shoots off a lot of big bangs, crackers, fire crackers. Good. It would be very jarring to your system. It would be very jarring. The whole concert is spoiled and you are not going to feel very nice. The whole trend you are so merged away in the symphony. You are floating away with Bach or Beethoven, Mozart or Liszt or whoever. Fine. And here these crackers go off. It is jarring to your whole system, and particularly to your nervous system, because that sound is not in harmony with the sound that you are now taking within yourself. It is disharmonious.

Now, that has happened with many people that has been practicing things from books or from some movements generalized things that has been happening and that has caused a lot of problems. Now, we have been very fortunate not encountering any of these problems because everyone has a specific practice based entirely upon that which is most harmonious to the person. And that which is most harmonious to the person is his or her own vibration.

Now, the dissolution of the samskaras depends 70% on the force and the power of the spiritual energy called gurushakti. Now I mention these things because they have a lot to do with meditation and sleep as well. Good. For example, if you want to fly from here to New York, the only thing you do is buy a ticket, go to the airport, and you sit in the plane. That's all you do. The plane flies you over. The plane flies you over. So by doing practices, you are only doing 30%. Seventy percent is done for you.

So you are pushing, and this power of grace or gurushakti is pulling. So it's a two way help and that is why the progress is faster. It's speedier and smoother because there is this protective power of gurushakti always at your side every time you sit down to use your mantra.

Now when a mantra is imparted to a person, a lot of things happen. A lot of things can happen, you can write a whole book on it. At the moment of imparting the mantra, at the moment when I get your forms, for example, and sit and meditate on your photograph and use it as a focal point and go into meditation to listen to the vibration, I am discussing

with you, I am chatting with you as I'm chatting with you now. This is on the physical plane, the other is on the psychic, or the subtle plane. And the conversation is just like we are having now, or for example, the interviews I had this morning with some people. Good.

Now, when the vibration is taken, with the vibration of that mantra, the entire force of spirituality that is conveyed by the guru.... A guru, as I said before, is nothing but a channel. He is like a hollow piece of wood. Let us say a flute. And Divinity blows its eternal music through that flute for all to enjoy it. That is how it works.

Now, at that moment of writing down that mantra on your form, all that energy, all that spiritual force is gathered, and it is put into that sound which is your vibration. So every time you sit and meditate with your mantra, you are activating the link that is formed between guru and chela. And through that channel that you are opening every time you sit down to meditate, through the channel that is now being opened, you draw upon that inexhaustible source of energy. Good.

Now, you can use another analogy. That we have a reservoir filled with water but the water has to be brought to our tap in the kitchen. Good. So from the reservoir there is the big pipe, and from the big pipe there are sub pipes, smaller pipes until the water reaches the kitchen. In the same way, we have it within ourselves to tap that water from the reservoir. That comes in from the tap is the wrong word. That's English. Faucet.

That's American, isn't it. Good. Fine. That is how the water reaches the faucet in our kitchen. And we have at our disposal, through that small little faucet, the entire contents of that reservoir of spiritual power, spiritual force, spiritual energy.

Now, in meditation during sleep, we can be in direct contact with that reservoir. And being in direct contact with the reservoir, even while we are sleeping, we are going through a form of meditation which includes total awareness of everything around us. And the more we practice and the more the subconscious mind is stilled, the greater and greater the light shines through until it lightens up every corner of the universe and you not only observe, but you become the light of the universe. So you are gradually lead from a sense of separation and duality to the sense of total oneness with all existence. These are the things that happen. Nevertheless, we do intend very soon it would be something generalized but worth listening to. As a matter of fact, one of our photographers in England, Ted Partridge, a master photographer, he had even designed a cover for an LP. On one side would be described the preliminary steps of yogic sleep, and on the other side you might hear some of my own composition. Songs. I like music, singing. So we're trying to organize that in January when I go to England. There are certain legal problems there because this one company, Decca, which is a worldwide company, and I believe when they made some records on hypnotic sleep they ran into some legal problems. But they're working on it now. I've got someone working on it where all this red tape can be overcome. So perhaps by next year sometime, hopefully, it can be had by everyone. OK. Fine. Next.

VOICE: [Inaudible]

GURURAJ: Has anyone found that I've answered questions that you had in mind wanting to ask and they were answered before being asked?

VOICES: Yes, etc.

GURURAJ: Good. Fine. It happens normally. It's a tuning in to people. Good. Fine. Please.

VOICE: [Inaudible]

GURURAJ: You lose your individuality and gain universality. You stop eating the dry piece of bread that you are so attached to and have a king's feast.

VOICE: ... sounds like something I would like... I don't like the idea of [losing individuality?]

GURURAJ: Good. Fine. Let us go into deeper details. It is the very idea of grasping the individuality that is causing us all the problems in the world. The very idea of the individual self is the cause of retarding our evolution or stagnating our evolution, because with individuality... individuality means egoness. Having a ego. Good. Now it is quite natural for a person in certain stages of evolution to think that there is nothing else in the universe but me. Nothing else in the universe but me. And everything the person does is to preserve the individuality or me ness. Now, me ness can become very mean [laughter]. Yes. Good.

Now, it is only when we subdue the ego, it is only when we subdue the ego that we could experience that which is universal in us. Many people fear the loss of individuality because they think, "What will I be if I'm not an individual any more? What will I be?" Yet, they do not realize that what you regard to be permanent as an individual is so so impermanent. It is just the dancing wave on the sea or the ripple in the pond. So instead of attaching importance to the ocean, we attach importance to the wave. How long is that wave going to last? Say in this lifetime. If a person is 30 years old, she or he might live another 30, 40, 50 years. Then where is your sense of individuality? When you go to sleep and the conscious mind is stilled, where is your sense of individuality? Where is the individual then? You wake up from sleep

and you continue from where you've left off, and you try and preserve the individuality. But in that gap of sleep, where is the individual? Now, with the sense of preservation of individuality there could be a lot of negativity associated with it. And when a person says, "I am the individual," he will always have the sense of me. Now with "me" can go a lot of greed. Good. I've got to do this and that and that so I can preserve me. Fine. And that could take various forms. Then to preserve that me, to preserve that me, people do things which are not conducive to one's evolution because "me" has to be preserved. And yet there's not a single theology, not a single religion in the world that says "thy will be done." Not mine. [sic.] There's not a single religion in the world that does not proclaim this in some way or the other: thy will, not mine. So it means surrender. What have you got to surrender? What have you got to surrender? The only thing you have that you can surrender to a force greater than you is your ego which assumes so much importance in your life. "My son is naughty, my daughter is naughty." That "my," "my." Good. If I view that son or daughter of mine to be an entity on its own, I would not feel the impact of the hurt. Good. I lose \$10,000 in business. I would not feel the sting or the hurt because I separate myself from the ego that has the necessity. Now this is not denying the normal things where a person has to live: he has to drink water, he has to eat food. So this is not denying that. This is preserving the body and its physical needs. But the ego sense is something far more deeper and it contains so many psychological factors. Now why does the ego think it is important? Or why does the ego want to preserve itself? The ego is the reflection or the total reflection of one's mental conditioning that one has acquired through many many lifetimes. And it has found some kind of comfort in terrible discomfort [laughter]. Yes. It has found comfort in terrible discomfort. Let's use the analogy of a woman wearing those tall seven inch spiked heels [laughter]. Hm? She wears those not because it is comfortable... please, ladies, I mean this in very good... you understand. I am sure watching them walk that they are not comfortable. I have been told by doctors that it harms your posture or it does something to your spine. I've been told this. But yet, the ego with all its vanity wants to wear it, make themselves look pretty. It's the "in" thing. They find the "in" thing in the "out" thing. Idiots [laughs]. The "in" thing is the spirit within. That is the "in" thing [laughter]. Huh? Yea.

So we carry on, we carry on... this is very natural and this applies to everyone. Ninety nine point nine nine nine percent of the world's population want to preserve the ego which is individuality, and wanting to preserve that, they try to gain a sense of freedom. They feel that if I lose my individuality that I'm losing my freedom. If I surrender my will to thy will I will be losing my freedom. Now, that is a misconception. True freedom lies in bondage. It sounds paradoxical, doesn't it? Yes. True freedom lies in bondage with a power higher than ourselves. Where all is offered and all is contained in the ego. Through spiritual practices we are trying to subdue the ego because we know it is the ego sense or the individual sense that is causing all the trouble.

Now, there is another way of looking at it also. The ego cannot be annihilated because nothing is ever destroyed in the universe. Let us use the example or an analogy of balloon rubber. Call it latex, whatever it's called. Now as you stretch it more, it becomes thinner and more light can penetrate through. In its contracted state the light does not penetrate through, but if it's expanded then more light can penetrate through. So if we cannot, if we cannot annihilate the ego, we keep the ego but we expand the ego. Expansion not in the sense of self preservation but expansion in the sense of refinement. [END SIDE ONE] As the rubber is stretched, stretched across our entire being so more and more light of our real self shines through and that too is progress until that rubber becomes so fine that it just disintegrates into other elements, and no ego is left and only the light is shining, pure, naked light.

Now that is the teaching of every theology, every religion, every scripture in the world, that do not attach importance to your will; your will is the ego that wants to forever preserve itself. And in the process of that self preservation all the hurts come. The wife says a few words to you which are not so nice, and the man feels hurt. What part of him is hurt? Not his body, she hasn't slapped him. Good. Right. Not his mind. Not his mind. But that which makes up his mind, the ego. Oh, she said this to me. Me! [Laughter] So what we have to do is lose the individuality of the ego and yet preserve an egoless individuality. Now, that is the crux. Some of these things are very paradoxical. It has to be very deeply understood. That a person can still remain an individual 6'2" and 250 pounds in weight, and blond hair and blue eyes, whatever. Yea. You don't need to put out the eyes or go and shave off your hair. That is not lost. You keep that, you keep that. But if rightfully used, the body and the mind are rightfully used, then your life will be spent in service of others. Now you all know that service of God is service of man. How else are you going to serve God except by serving man? And the prime requisite in serving mankind is not to bolster the ego as is happening.... Many times a person does social work good work and for that person it can only be a form of escapism. Escaping from certain things. And devoting.... It is good, it does some good. It is not to be discouraged. But the real service must come from within where you lose the sense of the I and that "I am doing" not the individual thing but I am just an instrument of doing the universal thing which is forever present everywhere.

So a person does not need to fear losing individuality. And it is the very fear of losing individuality that is causing all the problems, as I've said a few times before. Because the very word "fear" has so many problems attached to it. The very word "fear," of losing individuality has all the problems that you could associate with fear. And the thing that one really has to get rid of is fear. When you get rid of all fears, then, at the same time, the ego's value diminishes. Hm? The ego's value diminishes. Because what do we fear? We fear poverty, we fear loss of love. We fear ooph there could be 100

examples of that. And it is that fear, and the fear is the oil feeding the flame of ego which has within itself the sense of self preservation, and the sense of self preservation has with it the sense of individuality.

Now, how can we overcome this. Is there a possibility of preserving the individuality and yet being one with universality? The answer is yes. And the answer is very beautifully given in the Bible, "To be in the world yet not of the world." To be in the world as Jill, Joan, Jack, Tom, why not? Why not? Why not? But always to remember that "I am nothing." I think I am something. I am nothing, everything that is is He, not I. OK. Fine. Good.

VOICE: [inaudible]

GURURAJ: Beautiful. Express the good. Very good. Yes. Only thing that in the preservation of individuality all the positivity of expressing good has to be there. Otherwise, preserving individuality could be very limiting, very limiting, very very limiting. And with it could be attached all the negative qualities. But if it's used for expressing the good, then let this individual self express that good. Because the individual self will have to finally merge away in the universal self. The rivers come from different directions, hm; they come from all directions. One is called the Mississippi. It's an individual river. One is called the Ississippi; it's an individual river [laughter]. Name me some rivers in your country so I can... [laughter and comments]. But they all flow, they all flow, they all flow to the ocean. As long as the river is there, confined by its banks, it requires that individuality. But it all has to merge away in the ocean of eternity. And it is no loss, it is a great gain. Because here a small river becomes one with the ocean. And what fun it is. It's joy.

VOICE: What you were talking about I've thought of that many many times. Checking through different books I don't recall exactly where I ran across the statement but it was like being born from [birth?] As a baby has to go 9 months in the mother so [inaudible]. Naturally the baby doesn't want to leave. So leaving to come into a new world he resisted, you know [inaudible] [Gururaj: He cries] give up this world in order to go into the third world.

GURURAJ: That's beautiful, beautiful, beautiful. Do you know that in the Himalayas say if you have an accident and you fall in the snow and now you are dying there, you can't get up but at the last moment there when you can't get up, even in the snows, you feel such a warmth. Now, this has been reported to us that people having that experience they feel such a warmth that they do not want to get up. And yet, if they make some effort to get out of the snow there and exercise themselves a bit and let the blood start circulating, then they would not lose their lives. It is the very very same

thing that you have mentioned, that the baby is so comfortable in the mother's womb that it cries and feels discomfort at first coming out of the womb. And that is the same thing that applies to individuality. We feel a sense of comfort; perhaps a deluded sense of comfort. Yet when we lose that sense, a greater sense develops where we are in the world which is far greater. You know the story of the frog in the well. The frog in the well thought that ah, this is the entire everything until one day a frog of the ocean came along and this little frog of the well jumped from side to side and says, "Look how big my world is!" How big it is until the frog of the ocean convinced him, he says, "Brother, come with me, let me show you." Same thing. Same thing.

Over there, please. Let everyone have a chance.

VOICE: [Inaudible] to determine whether or not our dream goals are properly motivated.

GURURAJ: Hm hm. Whether our dream goals are properly motivated. Now, if goals stem from dreams...

VOICE: [inaudible]

GURURAJ: Like having a dream house. Ya, ya, ya. Yes. The answer there is very simple, that if our goals are... how to measure if our goals are properly motivated. If we would only follow the commandments and injunctions that religions teach. We can ask ourselves, "Is this beneficial to all around me?" Is this beneficial to all around me?" Is it a charitable act by me becoming a doctor? Will I be able to benefit people? Is my purpose in becoming a doctor to benefit people or to fill my pockets?" Hm? So the yardstick is there all the time in everything we do. In every kind of work. In home life a woman does a certain act in the house, let the first thought be, "Will this please my husband." And you'd be surprised how pleasing the husband rebounds on you. And pleases you ten times over. Right. So wrong motivation would be the inclusion of oneself that I am the center of the universe and nothing else matters. And when one functions from that way that nothing is important, the only thing that is important is this I, me, and when a person does any action with that sense, then the motivation is definitely wrong. But if one has the sense of doing anything whatsoever with the motivation of things at large our close ones, our society, our country, our world, and how it would benefit them then the motivation is right. And that will always rebound: a good act rebounds as well as a bad act. A bad act is one that is self centered, selfish. A good act is one that is selfless. It has nothing to do with the little individual self, but more in the context of the individual self. That would be the right way. That's motivation, huh.
Twelve now. Lunch time. Fine. Lovely.

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