

US TOUR #2: RAPID FIRE

VOICE: ... and what that is. And second is the presence of past and future...

GURURAJ: The presence of?

VOICE: [What?] shall be the continuity of past and future in the present? [INAUDIBLE] It's not really a question, but an [??????] topic.

GURURAJ: Yah. What is the connection of self with your environment? What is the self and what is the environment? Nothing is separated from each other. There exists only one wholeness. You are sitting there and I am sitting here, and you would think that we are apart from each other. But if you'd get a powerful microscope here now, you'd find various subatomic substances that connects you to me. There is no separation in this universe at all. Everything is one whole. Now, in this wholeness, taking it at a finer level, you would call it energy. And taking it at a more grosser level you would call it matter. There is no difference at all between matter and energy, it is the same. One in a more grosser form, while the other in a more subtler form. So you are connected with the entire universe. No separation could possibly exist, because the whole universe could never be existent with any kind of vacuum. There is no emptiness, one wholeness. And as soon as any vacuum is created this entire universe would collapse. So it's one solid mass. In its finer form we call it energy, in its grosser form we call it matter. So matter is energy, and energy is matter. Fine. What was the second thing at issue?

VOICE: Past, future and present. [INAUDIBLE]

GURURAJ: Yes. People normally live in the past. Good. The past is composed of memories. As soon as you think a thought, it immediately becomes the past. Because you will only cognize that thought when you reflect upon the thought. So it's immediately in the past. Right. Now, when you have thoughts of the past, the human mind projects a past thought into the future and missing out the present entirely. When man learns to live in the present, in the here and now, then only could he be totally centered within himself. But missing the present entirely, we are either living with past memories or a projection of the past into the future. And this is the cause of all our miseries, of all our sufferings. So, to be here and now, to live this moment in its fullest; there lies the secret of life, there lies the secret of joy. You examine yourself now,

you are listening to me, and yet while listening to me there is some part of your mind dwelling elsewhere. You might be thinking of auntie Mary. You might be thinking of the dinner you are going to have tonight projection. Right. Or you might be thinking of your work, your job. But are you here now? That is the question. And if you are here now, at this very moment, then there is no past and no future. Past does not exist in the moment, and the future does not exist now. So to find Divinity within yourself you have to be so centered. Which, of course, comes about through spiritual practices where you are in the moment. And that moment is eternity. For you would be dwelling in timeless time and spaceless space. Man measures time in a linear fashion. He goes from A to B to C to Z. That's how he measures time. And time has to be associated with space. It takes you one hour to reach Washington. So here you are combining time and space, because that time is controlled by the amount of miles you're going to travel. And the amount of miles you would be traveling is in turn measured by time.

So with time and space there is a third factor involved which we call causation. Now, what is the course of time and space? The course of time and space is totally governed by your mind. You can go into deep meditation and two hours will pass and you would think it was just two minutes. So where does the two hours exist? And where does the two minutes exist?

So your mind is controlled consciously or unconsciously by time and space, causing the illusion of the past and the future and making you forget the present. Do you see. So there is no past, there is no future; there is only now, this moment. The past is gone. And what benefit could the past do to you? You might have pleasant memories, but remember it is not only pleasant memories that you have. If there are pleasant memories, they would necessarily have to be associated with painful memories. There again you are dwelling with the laws of opposites that we spoke about earlier on. There can be no pleasure without pain, and no pain without pleasure.

So by trying to put emphasis on the past, you are putting emphasis on pain and pleasure. Auntie Jane said something to you nasty two weeks ago, and you would keep on moping about it. Where are you moping? What are you moping about? Not auntie Jane. You are moping over that thought that has been planted in your mind, which might have been unpleasant. So what you are doing actually is this, you are reliving, recreating something that is gone, and then adding projection to the recreation. You suffer more. And what is the result of that suffering? Fear, guilt, anxiety. These are the results of projection. Where you feel guilty about something. Where you feel anxious. Where you feel worried. And you are forever projecting the thoughts, "What is going to happen tomorrow?" There is your worry. Will my girlfriend still love me? Will my boyfriend still love me? Will my husband still be faithful or unfaithful or whatever? Projections of the mind based on the past and projected into the future. And the present is lost where there is no problem.

When you live in the present there is no problem. It is only, it only becomes problematic when you bring memories of the past and project it into the future. That is where the problem lies. But then remember this that built into every problem there is a solution. Because a problem cannot exist without the solution being built into it. For the solution is the problem, and the problem is the solution. You see the binding factor? What is your problem at this particular moment? "Oh, I'm going to be late for home, and hubby's coming home from work or whatever. And I've still got to go and cook supper." So that becomes problematic to you. But yet if you reflect a bit more on the problem, you will know exactly how long it will take you to cook supper. You will know exactly how long it will take you to cook supper. You will know exactly what time hubby is coming home. You will know exactly what time the table will be laid. So why project? Flow. Do you see. So the way out of problems is to be able to flow. You've got dishes to wash, and do you know what you do? You wash the dishes ten times in your mind before you even get to it, get to washing it. So you've actually washed those dishes eleven times. And this adds stress and strain to your life. Do you see. And that is called living in the moment. When the dishes have to be washed wash them. Don't wash them in your mind ten times first. You see how simple life is, how beautiful it could become?

Next question.

VOICE: Will a person who meditates continuously know when the superconscious forces of himself control and guide his mind?

GURURAJ: Um hm. Beautiful. What gives you the recognition of the superconscious mind controlling your mind? The superconscious level of your mind does not control. The controlling factor of the mind is the conscious level influenced by the subconscious level. The superconscious level of the mind, which is the subtlest realm of relativity, is energizing but not controlling. Right.

Now, how do you know...through meditation how do you know the value of the superconscious mind? What cognizes the superconscious level? Hm? Not your conscious mind, and neither your subconscious mind. But the superconscious mind becomes aware of itself. Not in any form of analysis, but it becomes aware of itself experientially. So reaching that deeper level of the finest relative it experiences itself. Like a flame experiencing itself in its own effulgence. Like the sun experiencing itself through the light it emanates. So when one reaches the superconscious level it experiences itself. It is aware of itself. And then being aware of itself, it has to express itself. How does it express itself? Through the various layers of the lower minds, the subconscious and the conscious mind. And it expresses itself as joy, as love. Do you see.

So, the experiencer experiences without any aid. The flower does not willfully give off fragrance, it becomes the nature of the flower to give off fragrance. And in the same way the superconscious level exudes this joy which permeates your entire system. And then you do not say, "I love," you say, "I am love." Be that. Be love. When you say, "I love," shows a need; shows the difference, the duality between subject and object. There's objectivity and subjectivity. And there's the discriminating line between the two that separates the subject from the object because you need to love. And whenever there is a need, there is a dependency. And wherever there is a dependency you are in bondage and not in freedom. The superconscious level of the mind is forever free and experiences its own freedom. And these things are so easy to gain. A simple process of meditation that takes you deep within yourself, and you gather all these qualities. Have your garden beautiful. Have lovely flowers in your garden, and the butterflies come automatically. You don't need to call them, "Come butterfly. Come butterfly. Come butterfly." No. Let the garden be beautiful, and the butterflies come automatically. Do you see. And it enhances the beauty of your garden with those beautiful butterflies. Color adds onto color. Your pink and yellow roses are so enhanced when the butterfly alights on it. You see. So simple. Next question.

VOICE: [INAUDIBLE]

GURURAJ: Hi, Joy.

You know, this one fellow... While you're thinking of a question let me tell you a little story. This one fellow he was speaking to his girlfriend. He said, "Oh, my darling, I love you so much. Every breath I take is your breath. Every beat in my heart is your beat. I love you so much. But do know this that I'm poor. I'm not like Jack who has a yacht. Who has a Rolls Royce. He's got a twenty room mansion, and he's got a large bank balance and all. I'm not like Jack, but I love you so much." So the girlfriend replies. She says, "Look, you've told me this many, many times that you love me. But tell me more about Jack." [LAUGHTER]

VOICE: What role and value do dreaming, lucid dreaming and dream interpretation have in spiritual growth?
[INAUDIBLE]

GURURAJ: I'm trying to get used to Americanese. Just repeat that, please.

VOICE: What role or value do dreaming, lucid dreaming (you know, planning in advance the dream you want to have, or interjecting during the dream your own thoughts or plans) and dream interpretation have in spiritual growth? And can that be tied in also in like the twenty four hour plan of spiritual growth or consciousness with your meditation?

GURURAJ: Yeah. Dreaming has no value in your spiritual growth. Hm? Right. But the greatest value a dream has is this, it is the greatest gift given by Divinity to man to be able to dream. You go through nightmares, you go through all kinds of terrible experiences in your dream. Now, just imagine if you had to go through those experiences in your waking state of life. Would your life not become a total misery? Hm? So have more nightmares, dream more. It is a release valve. It releases.

What are dreams composed of? Dreams are nothing else but memories. Now, the memories do not need to be of one particular experience. It could be memories of many, many lifetimes whose energies gather together to form a story. And it is by the formation of the story that you are wiping out impressions, or samskaras, as you call it in Sanskrit. So it is a great gift of Divinity to be able to dream.

What value has it got in spiritual life? It has very little value. Little value in the sense that a lot of the impressions are being thrown off, thrown out of your system. But if through dreaming you think you're going to find Divinity, then that is real dreaming. [HE LAUGHS] Then you're really dreaming, because you can't. Do you see.

So how do you interpret a dream? You find these books on the bookshelves. If you dream of a cow, it means that. If you dream of water, it means that. If you dream of death, it means that. And that is all rubbish. To be able to understand your dream, you've got to go through a process. And let me tell you what the process is. You remember your dream, fine, now allow your mind to be still, which you could learn through meditation. Allow the mind to be still and just let the dream go on in your waking state. Let the dream develop itself. And you'd be surprised the various forms that dream will take. It'll take various forms. And the various...I conducted a dream workshop at the University of Cape Town about a year or so ago, it was about a year, year and a half ago, where I taught people to remember their recent dream and allow the dream just to flow, right, and see what it builds up to. And by the time it has built up to a certain pitch, you will understand what that dream was actually about. Never be bluffed by anyone that tells you he will interpret your dream for you. No one can. You have to interpret it yourself by allowing the mind just to flow, using the dream as the basis of the flow. And you'll find answers coming. Good.

Then there are other kinds of dreams. There could be dreams which are precognitive, where in a dream you will come across a situation, and you will find that situation happening a few days later. How is that caused? It is caused through your intuitive faculty. That means the right hemisphere of the brain. Now, when you are in sleep remember the brain is

not standing still. Only the right hemisphere takes a rest the left hemisphere, the analytical part takes a rest, but not the right hemisphere. So if through meditational and spiritual practices if you can coordinate the right hemisphere with the left hemisphere, there would be a very powerful electrical discharge, synaptic discharge, from the right hemisphere to the left hemisphere. And then when you wake up you will be able to remember that dream. There is only one kind of person that never dreams. And that is the sage, the spiritual master. He never dreams, because he is not tied down by impressions and samskaras. So all the things coming up in your dreams are impressions, samskaras, that express them self in so many different ways. Freud will tell you that a dream is nothing else but the expression of a suppressed desire. And he is only partly right. You can have a suppressed desire and yet not dream of it. How many desires don't people have? Everyone has desires. You might desire to be a millionaire and you suppress the desire. Have you dreamt that you're a millionaire? You might dream of a beautiful woman that you've fallen in love with, think of her, and yet the circumstances are such that you cannot be in touch with her. Have you dreamt of her? No. You might, perhaps. But it is not a necessary must that every dream is an expression of a suppressed desire. Do you see.

So you have all these different categories in dreams. But a most important part a dream plays, to repeat again, it is a release mechanism. Because if you had to relive those experiences in the waking state of life, life could become unbearable to you.

And then you have a nightmare and you wake up. What a relief you feel Ah, I was dreaming. But while you were dreaming it was happening to you. Because you have not developed the ability to become the cognizer or the witness of your dream. This comes through meditation, where even in your dream state you become the observer of the dream. And when you become the observer of the dream, you are better equipped how to interpret that dream. Do you see. So the same principle applies in the waking state of life where you, the superconscious level is the witness of this play around you. Do you see. So this applies in the dream state, this applies in the waking state, and this also applies in the sleep state.

Have you ever watched yourself sleep, or are you totally unconscious? There is a kind of sleep, there is a kind of sleep where you are totally aware of everything happening around you, and yet you are fast asleep. And this sleep can be measured by being wired up with various electrodes.

My friend, we do not allow taping, because it interferes with a very mechanism, and these tapes go all around the world. I'm sorry. These tapes are not just for these twenty or thirty people sitting here. They go into thousands and thousands of homes. And with another mechanism interfering with that very delicate thing there, it causes a distortion. Hm? Right. Right. Now, you can be fast asleep and yet be totally aware. And your sleep can be measured by electrical devices, where they put on electrodes on your head and they have a meter kind of thing. You must have heard of sleep labs. I've

gone through this in London at St. Thomas' Hospital, and in Cape Town where I was wired up and the machine showed I was in a total deep sleep. And yet I could tell the doctors and the people that were testing exactly what was happening around in the room. Do you see.

So, awareness, which is produced by spiritual practices. Where you can be aware and a witness of your dream. Where you can be aware an observer of the waking state of life. And where you can be totally aware and yet be fast asleep. Do you see.

Next question.

VOICE: I would like to know if you believe in reincarnation. And if you do how one deals with the karmic ties of anger [INAUDIBLE].

GURURAJ: Do you believe in reincarnation?

VOICE: I think so. I'm borderline. I've had too many experiences that just carried over into [INAUDIBLE] explanation.

GURURAJ: That's right. Now, there is reincarnation and there is no reincarnation. Now, let me qualify this statement for you. As far as your spirit is concerned, your real, true self, that does not require reincarnating because it is totally pure. But do not confuse the spirit with the soul. They are two different things. The soul is the sum total of yourself, your mental self. In Sanskrit we call it [jivatman?], your ego self that is kept on being regenerated with the spiritual force that is within you. Now, three score years and ten we regard to be a very long time; but it is not, in the eternity of things. It's not even a wink of an eyelid.

Now, why does one person get born in very happy circumstances, and another person born in unhappy circumstances? If we regard Divinity to be just, to be fair, why must you be born rich and I be born poor? Or you be born healthy and I be born a cripple? Why? What law guides that? The law that guides that is the law of karma whatever you sow, that shall ye reap. So your present life is governed by the doings of your past lives. That is why you have this present life. And you are born into this present life to learn, for life is a school. And what are you trying to learn? How to reach back to the Source that was originally you.

Through the process of evolution, through this Big Bang a force was sent forth. And you are still involved in the momentum of this force. That very small subatomic particle duplicated itself, replicated itself, got mixed with all various elements around it, to enter the mineral kingdom. From the mineral to the plant, the animal, and then to man. And that's

where all the trouble starts, when you reach the stage of man. Because of the mind, which I call the cunning animal. It's only your mind that gives you all these problems. Nothing else.

I was telling some people, it must have been at a lecture that God plus mind makes man; man minus mind makes God. God plus mind makes man. Man minus mind makes God. So the greatest obstacle in your path is that cunning animal which we call the mind. Do you see. Now, you cannot get rid of the mind. As I said earlier on that it can be made transparent, so that the full light and force would shine through in its pure pristine glory. Do you see.

So today's life is governed by our past, the doings of the past. And when you start living in the present, then the past can be shed off like dirty clothes. But let karma not worry you. Don't think that if you've killed ten people you will have to be killed ten times. No. If you have killed ten people, save the lives of eleven people and you have one in the credit balance. For five seconds your mind is filled with negative thoughts, so for the next six seconds have it filled with positive thoughts. You have another one in the credit balance. If for the next ten seconds there are negative thoughts, for the next eleven a positive thought. Another one in the credit balance. So by the time you go to bed at night, you're not in the red.

[LAUGHTER] Ah! Do you see. That is evolution. That is progress towards Divinity. Yah.

Now, if you plant potatoes, you can't expect tomatoes to grow. Likewise, whatever we plant that we shall reap. Plant good seeds, plant good things, and good things would come about. And what are the good things of life Love thy neighbor as thyself! Do unto others that which you expect to be done unto you. If only these two principles can be remembered, you are going great guns. That's all. Do unto others that which you expect to be done unto you. Finish. And then that loving of the neighbor would come automatically too. And that is how we go through life, doing to others which we expect to be done to us. Do you see.

So we do not need to be afraid of karma. And we are so blessed that there is a hot line from the conscious mind to the superconscious level of the mind, where you can traverse all the seeds of past karma. Because what happens here is this that you are drawing from the superconscious level the light and the force and the energy which overrides and cleanses up the subconscious mind.

[END SIDE ONE]

GURURAJ: The force is so powerful, the light is so powerful, that when that light shines it must banish the darkness.

Yeah.

Next.

You know, there was this church minister in a little town. And it was a small, little town and having a small parish, of course he had very little income. So he got offered a job as a church minister in a bit city. Which is your...Washington, right. He got offered a job there. So this church minister was so fond of his parishioners. He used to care very much for them. And he used to do everything he could do for them. So when he got offered this job he thought to himself, "I must pray to God on this, and perhaps He will answer me." So he prayed and prayed and prayed. A week went by. Two weeks went by. And then they had a visitor at their home. So mom and dad were out, so this little six year old daughter of the minister was asked by this guest, "What has your dad decided about moving to Washington to the big church?" So the little girl answered, "Daddy is still praying, and mom is packing." [LAUGHTER]

VOICE: Meditation brings to us peace of mind and love for mankind. And some meditators have gone a step beyond reaching a state of ecstasy. Can you explain to us what does that term means, "ecstasy?" That's all.

GURURAJ: Thank you. Do you want ecstasy to be explained to you?

VOICE: [INAUDIBLE] the state of ecstasy...

GURURAJ: ...or do you want to experience ecstasy. [HE LAUGHS] You could take, say, sugar, you could send the sugar to a laboratory and have it chemically analyzed what the components of sugar is. But you will not know the sweetness of sugar until you taste it. Same thing with ecstasy. A person can tell you about it, but not what it really is. It is something experiential.

Ecstasy is a state where you find total at one ment with yourself. Atonement: at one ment with yourself. You live in an integrated state where you function as a total being and not a fragmented being. And functioning as a total being everything you do, everything you see, everything you hear, everything you touch, everything you taste becomes joy, bliss. There is no pain, there is no pleasure. Because by then when you experience ecstasy you are beyond pain and pleasure. You are in the area of joy that has no polarity. Joy exists in itself, by itself. That is something about ecstasy. [HE LAUGHS] Good.

You know, this woman sent a manuscript I was telling this one last night, I think sent a manuscript to a publisher. Now, anyone that writes a book always thinks he has written the best book in the world. Everyone that writes a book. So what she did she had sent the manuscripts to a few other publishers and she got the rejection slips. So this time she pasted some pages together. Say from page forty five to page fifty five she pasted them together. A little while goes by and the

publisher returns the manuscripts with a nice little note that, "We are unable to use your book, blah, blah, blah, blah, blah." Polite little note. So when this woman paged through the book she found those pages still stuck together, page forty five to fifty five. So she got irate. She was angry. She phones the publisher and starts giving him a piece of her mind. She says, "You have not read my book. And what right have you got to reject it?" She said, "I pasted those pages together and they came back pasted. So you have not read my book." So at last the publisher managed to get a word in edgewise, and said, "Madam, a manuscript is like a boiled egg. You do not need to eat the whole egg to know if it's rotten or not." [LAUGHTER] Good.
Next question.

VOICE: When one is going through a stage in one's life where one seems to be ready to release a lot of...

GURURAJ: A stage of?

VOICE: A stage in one's life, or a time, when one seems to be ready to release a lot of deeply buried emotional energy [INAUDIBLE]

GURURAJ: [INTERRUPTING] True. True.

VOICE: ...previous lifetime. [INAUDIBLE] going through that. You said not to analyze, just let the light shine. Is it important to try to understand what the energy is all about that is being released in order to transmute it? Or is this not necessary? How should one deal with this [INAUDIBLE]?

GURURAJ: Right. Beautiful question. Beautiful question.

When a person goes through stress or strain, the major factor behind the stress and strain is ignorance. That's the major factor. Analysis is required to a certain extent. But it is not the sole requirement, because the more you analyze it, the more deeper you will have to go into analysis. With every question that is answered you'd find half a dozen questions coming out of the first answer. And when you answer the half a dozen questions from the one answer, then those answers to the half a dozen questions will produce another six each. Do you see.

What is the answer? What shall we do when these emotions come up and hurts us so much? You become an observer of your emotion. What is emotion in the first place? Emotion is a mixture of thought and feeling. Feeling gives greater

momentum to thought, and thought gives greater momentum to the feeling. So it works in a circle, a vicious circle. Right. So how do you learn to become an observer of that emotion is by doing spiritual practices. By doing spiritual practices you will still go through those emotions, but becoming the observer the emotions will not have that sting. It will lose its sting. It will lose its force. It will lose its power. And as you experience the emotion as an observer you will not be hurt as much as you would have been hurt, because the energy you draw from deep within makes you pay off the debt, not cash on demand, but on the easy payment plan. [LAUGHTER] Do you see. That's the secret.

See if you can find another story here.

Yes, this woman was complaining about her church minister. She says, she was speaking to a friend. She says, "My church minister he's...for six days he's invisible and on the seventh day he's incomprehensible. [LAUGHTER]

Another question. I think we've got time for one more.

VOICE: Yes, Gururaj. In light of your story about the minister who was offered the church in the big city and was wracked with indecision, why is it that we have such attachment to our own little parishioners, our samskaras, that we are so scared to leave them behind sometimes?

GURURAJ: Yes, that is very true. Now, let me use another story to answer that. As a very young man and in my twenties I roamed in the Himalayas seeking for Divinity. From ashram to ashram to ashram, from guru to guru to guru to guru, wanting to find what I had to find. Okay. Now, it is said there that if you fall down, break a leg, perhaps, in the snow, after awhile that snow becomes so comforting to you that you do not wish to get up. You get into a state of euphoria. Same thing happens with samskaras. That man is afraid to change his patterns, because he is so used to them. It has become second nature to him. And yet, he'll go on struggling against these patterns. He'll feel very painful. You've heard the story of a camel. The camel eats thorns. And yet its mouth bleeds eating those thorns. That's a quote from Ramakrishna. So we are in these grooves.

I was relating another story to someone where in the backwoods of India where they have these bullock carts, and they run in these grooves hind wheels that make these grooves. And the driver can sleep and the cart will just run on in the grooves. The bullock will be pulling it. And then a chap like me comes along, the guru, and he puts a stone in that groove. So when the cart is going it knocks [CLAPS HANDS] up against the stone and the driver wakes up. You see. So we are so accustomed to be in the rut, in those grooves, that we fall asleep. Do you see. And you would find people that enjoy pain. Like the camel eating the thorn bush when it knows that its mouth bleeds eating the thorns. So what we have to do is to wake up and get out of the grooves into which we are patterned. Repatterning the mind in such a way where it

could become more conducive to our happiness and joy. For, to repeat over and over again, you are joy. So enjoy the joy. Do you see. Enjoy the joy. And the way to do it is by a systematic method of meditation. Now, I don't know if Balraj there or Vidya gave you some explanation on our meditational systems, hm?

VIDYA: A little bit.

GURURAJ: A little bit, yeah. Our meditation is totally personalized. You have other meditation societies or what have you that has a generalized system where everyone is given the same practice to do. With us it works totally differently. That everyone, being a unique person in himself or herself there are no two people alike, so you can't have one bottle of medicine to treat every disease everyone has our particularized emotions, particularized feelings, our particularized state of evolution, our particularized set of patterns and karmas.

So what normally happens that our meditation is taught in two stages. The first stage is the preparatory technique. And the word explains itself. Where you get prepared, preparatory. Prepared to receive the full technique. A form is filled in with your photograph on it, in duplicate, always. And it is sent to me in South Africa, or wherever I am. I use your photograph as a focal point and I go into samadhi, which is a deep state of meditation. And from that level of the superconscious I evaluate the person of what kind of medicine is required for what kind of person.

There are thousands and thousands of practices. But it's no good anyone just trying this one or that one or that one or that one. It might be harmful to you. But if you have a physician that knows what kind of prescription to give you, then it will expedite your progress, it will make you feel better quicker. Because he's given you the exact prescription for your need. And then, of course, those forms are sent back to our teachers and what the teacher does, they are taught how to teach, and what they do is teach over the practices which I have prescribed for John, Jack, Jean or Joan. That's the way our system works. It is personalized.

And you do not get initiated into a practice the day when the teacher teaches you the practices, or set of practices. You are initiated the very day when I make contact with your inner being. And then picking up your practice or your mantra, for example, from that deep level of samadhi, from the superconscious level, it comes to you with that spiritual force, which on its own is uplifting. You see. That is how we differ from other methods and other schools.

And of course, our philosophy... You haven't got the symbol here, have you? No. Our philosophy is not based on any particular religion. If you see our emblem, you'll have all the major religions portrayed on it. And they are mounted on five chords, which in musical notation symbolizes harmony. And in the center there is a flame, which means, let there be harmony amongst all religions for the purpose of finding the light within. So the philosophy is this, if you are a Christian I

would like to see you become a better Christian. If you are a Buddhist, I would like to see you become a better Buddhist. If you're a Hindu, a better Hindu. In short, become a better human being. And by becoming a better human being, you come very near to God. And you become one with Divinity. Okay. Time's up now. So nice having been here. So nice speaking to such beautiful people. It's been my joy, the joy of sharing. Thank you.

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