

---

Gururaj: -- Of Namaste, it means that with thought, word and deed I salute the divinity within you. You do all speak English and I will try and <0:00:22.7> Could you translate this one?

Public: <0:00:41.3>

Gururaj: Yes, please. Because there is divinity residing within everyone and it is through the recognition of the divinity in everyone about us that we do find the divinity within ourselves. So the – that means that the divinity within you is the same divinity that is within me. Well, nevertheless what I could say this moment is hello, my Danish family. Now I have not come to lecture to you because when I lecture to you I will be telling you what I want to tell you. I would rather like this to be a discourse where you ask me the questions and I talk on what you want to know. Okay? We understand that. Now who will start us off with the first question? Any question to do with philosophy, it might be theoretical philosophy or better still, practical philosophy. Thank you.

Public: <0:04:11.2>

Gururaj: Perhaps you just need that switch to be pushed up, here, here and here. Yeah, is it up? Oh it is not plugged in? You see that it is not only machinery that gives that trouble of not being plugged in. We human beings are also very self – very seldom plugged in to the divinity we have spoken about. Good. Fine, the first question?

Public: Yes is life a dream or an illusion?

Gururaj: Um-hmm, the question is, is life a dream or an illusion. Now we will have to examine what life is, what dream is and what illusion is. Please. Now, life is a force that we know that is a living force. As soon as I stop, you carry on okay? Because if I do a long sentence and you will miss some of the points so we do it sentence by sentence. Okay? Now, if life is a living force, can we really deny its reality? Good if we deny its reality, then we will have to deny your existence as well as my existence. But life could be a dream. It all depends from which angle we view life. Now, from the absolute point of view, all that which is relative would seem non-existent, but from the relative point of view in which we are existing, life is real. Where the unreality or illusion comes in, the unreality – unreality would stem from the conception or our understanding of life. Now, now what could be the understanding or misunderstanding of life? Proper understanding occurs to take life at its truest value and regarding it to be – to be relative. But where the misunderstanding occurs is that when we regard relativity to be the totalness of everything, and when the relative existence as we know it is regarded to

be everything there is, then that is the misconception and that is the illusion. Now, the basis of this misconception is only because of where we put the emphasis. Now we all do know that this mortal existence is transitory. It is non-permanent. But though it is non-permanent, we have the sense of clinging to it even if it is non-permanent. And that very clinging to the transitory values, to the non-permanency of life, that constitutes the dream and the illusion.

Now we are enmeshed in this conception that life will last and last and last as we know it, but life can only assume its fullest value if we recognise that amidst all the change, there is a changeless factor. So when we do discover within ourselves, deep within ourselves that there is a changeless value, then that superficiality of changing also assumes importance and then even the dream and the illusion could be made real. So that brings us to the logical sequence, it brings us to the logical sequence that life too is real. And though we live in a forever changing world, even the changes are real. So in this process of understanding, we do find that that even in all the unrealities and instabilities of life, the factor of stability and reality is there. For in order really to know changing values of life, we have to have the recognition of that which does not change. So therefore, the changing and the changeless, the reality and the illusion can only be conceived by comparison. Now, how do we compare? We compare the changeless with the unchanging by knowing what the unchanging really is and how do we know that which is unchanging is by meditation. As we dive deep within ourselves through the process of meditation, we go to the various depths of the human mind. Now we all know that the human mind is vast and we human beings only use 10% of the mind. So that means 90% is lying dormant. Good. So the 10% is the instrument of cognition and what that 10% can cognise is only the changing illusory, dreamful states. Good.

So as we start meditating and very systematically we dive deeper and deeper into the mind that has been lying dormant, we do find that that which seems to be rapidly changing is now changing more slowly, because the grosser mind can perceive the grosser changes and the subtler sections of the mind perceive subtler changes. And as we go through meditation into the various subtler and subtler and subtler levels of the mind, all the changes and all the turbulence of the mind, the dreamlike state of the mind too becomes subtler and subtler and when we reach the subtlest portion of the mind, we would find that the changes are so much lesser, nearly at a standstill, but that is not enough. – you shift a bit further forward. Sit little forward, yes.

Translator: <0:20:10.0>

Gururaj: Yes, yeah – yeah, by doing that you can watch me when I stop and you can begin, it's better. Don't you think so? Good. Good, fine. So now we have reached, in theory for the moment, we have reached the subtlest level of the mind

which composes the 100% value of the mind. Now, the full extent of the mind is as vast as the entire universe. So when man can reach the deepest, fullest level of his mind, he could have the cognition of the entire universe. But that is not enough. That is not enough because the entire extent of the universe is still relative. We still have to reach the absolute, and there lies the changeless quality of life. Good, so in the process of meditation we go through, because of the techniques that are given, we go through from the grossest level of the conscious mind to the subtlest level of the mind and from there we transcend it. And this is a possibility for each and every one of us. Good. Now, when we reach that stage and become established in the unchanging reality, then this whole universe becomes an illusion. But until we reach that stage, this universe is real. In other words, it means that within relative values, there is reality to this existence. But from the absolute point of view, the relativity becomes non-existent. But even after reaching the absolute, we still have to live this life and live it as if it is real.

Now how do we do that? Good, it is by continually diving within ourselves and drawing from that absolute force, we draw from that storehouse. We draw from that storehouse of divine energy and infuse that divine energy into daily living. So here we have seen that the absolute is not apart from the relative. The infinite energy is not apart from the transitory energy. So here a happy union takes place. Now what do we gain by that? We gain by that the joy of living and of life for no man is born on this earth to suffer. All the sufferings in the world is because of misunderstanding and misconception and we have the instruments in our hands to dive deep within and find the kingdom of heaven which resides within us. The Bible says, "Seek ye first the kingdom of heaven within and all else shall be added unto thee." But the mistake we make, we want all else first and then the kingdom (laughs). That is the mistake we make. So what we have to do is to make a 180 degree turn. Did you say that?

Translator: Yeah.

Gururaj: Oh, lovely! (Laughs) Good, fine. So we have to make that 180 turn degree to really find the fullest value of life. The fullest value of life and thereby make this what is regarded to be a living hell into a heaven. And it is possible. That is the duty of the spiritual master to show the way. Now no one can evolve you to that stage. A spiritual master can only guide you to the stage. He is only a guide. A spiritual master or a guru is nothing but a channel. He is like a hollow piece of wood, like a flute and divinity blows its infinite music through this hollow piece of wood so that you could enjoy the symphony. In all the travels I do throughout the world, they expect a guru, long hair, long beard, old man, but that is not so. The spiritual master is an ordinary human being like you and it is only through the human impulse that I could touch your mind and heart and that which you regarded and thought was so permanent in life, you will find that it is not really

permanent for the inner within-ness that is the only permanency. But no hope must be lost because our message is of hope and love. For know this for sure that if you, you exist because god exist and god exists because you exist. The fire cannot exist without the heat and the heat cannot exist without the fire. So in that sense, we are the manifestation of the manifestor.

Now, what is the relationship between the manifestor and the manifestation? The manifestation in relation to the manifestor is but the nature of the manifestor. As sorry -- just like the heat not being able to exist without the fire. So you see how close we are to the manifestor because both exists together and the true purpose of life can only be achieved when the manifestation merges back again into the manifestor and then, then we can talk of dreams and illusions. Good. Now if we regarded this whole world as an illusion, in Sanskrit they call it maya. Good, then – then you are an illusion and I am an illusion and an illusion is talking to an illusion (laughs). Yes, so we have to accept what we really are at our present state of evolution, and the starting point of this realisation is from where we are. Good, and that is how it works. Those are the mechanics. The meditational practices are so designed that it will gradually step by step lead us to the recognition of what we really are and that is not recognition, but then we know what cognition is <0:36:28.6> Good. So as we go into the deeper layers of the mind, and transcend the entirety of the mind, then we really find what has already been there. But yet one could say, “why the search?” Good. The search is regarded to be the manifestation. Theology would say that divinity wanted to express itself, but is expression really necessary for divinity? I always use the word manifestor and not creator the reason <0:38:38.0> I see.

Translator: But I say manifestor and then the Danish word for creator.

Gururaj: Is --

Translator: Will do some sense at least.

Gururaj: Some sense?

Translator: Yes

Gururaj: Good (laughs) that's enough (laughs) little bit is good. You see when the creator creates. When the maker makes, is that easy? Good, there is a need. Divinity has no need. Divinity has no need, for example when an artist paints

a picture, he wants to find perfection through his painting. When a poet writes a poem, he expresses himself in the poem to find perfection and the same applies to the musical composer. So expression is necessary when there is need for perfection, but divinity is perfect. So where is the need? What happens is this, why should the creator create or the manifestor manifest or the maker make? It is because it is the manifestor's nature. The fire must give heat. A block of ice must give cold. The flower must give its fragrance. Now all that is if divinity is good, where does all the evil come from? Now this has been always the mystery of philosophy. Good. It can only be explained by an analogy. Now imagine for a moment the sun, now it is the heat of the sun that draws water vapour to the sky. That water vapour condenses into a cloud, the cloud becomes heavy and dark, yet the sun is untouched by it. Now remember that it is because of the sun that this cloud has come about and the cloud being the obstacle, we find darkness down below. So here light has created darkness. But then through practices, those clouds disperse and the sun shines again in its fullest glory.

So all these that is happening, the changeless and the changing is the work of divinity. Yes, the rain that comes down is real to us in the relative field, but the sun up there remains forever unaffected although it was the cause of it and understanding these things, we will really come to know if life is an illusion or a dream. Now this can be analysed and intellectualised by the mind, but the complete answer is never found -- answer is never found because the mind is finite and the finite could never comprehend the infinite. But the infinite can be experienced. So although the mind cannot find the answer within ourselves, we can experience the reality. The example of sugar, now sugar you can send it to a laboratory and they will break up the sugar and tell you all about its chemical components, but it can never tell you what sweetness is, because sweetness has to be experienced. In that way divinity has to be experienced and that experience is the cognition and realising of it. That is goal and purpose of life. Good, are you happy? Thank you good. Right, next question?

Public: Can we say – can we ask a practical question?

Gururaj: Oh yes, please. I'm a practical man (laughs)

Public: <0:48:20.1>

Gururaj: Thank you

Public: I once spoke with people about <0:48:29.9> and my mediating goes much better and <0:48:44.5>

Gururaj: Doesn't matter at all, doesn't matter at all.

Public: <0:48:56.4>

Gururaj: I'll answer that, I'm enjoying the Danish water (laughs). Lovely! It is – it is a fallacy to think that a person can only achieve proper meditation by sitting in a particular posture or asana. Because if this was the case, then what about a crippled man? He's got no – no hope. There is a fallacy and eastern yoga has been very – very misinterpreted. They will tell you that you have to sit in the padmasana or the siddhasana or the XYZ asana (laughs) for only by sitting in that way and keeping the spine straight as a stick and the head straight up that the energies can flow. Now this energy that flows is a very subtle energy. So even if you are sitting in the posture of a ball, that energy being so subtle that it can turn every corner. Yes, the whole idea to be able to meditate successfully -- successfully is to be able to be comfortable. Now, if you are sitting in an uncomfortable position, I said ten words, you said in two (laughs) wonderful! I must really learn to speak Danish (laughs). Good, fine. Yeah, the whole idea is to sit comfortably or lie down comfortably. Because if we are sitting uncomfortably and if there is a strain on a certain path of the body, then the mind will be going to the area of the pain -- the area of pain and discomfort and it will defeat the purpose of meditation. You see, so being comfortable is important. Yeah, this question we will make very short today because I could go into the mechanics of the various energies that flows and the various things that happened and the various things that are involved in the chakras – I'm sorry. We can go (laughs) we can go into much deeper detail on that and while I'm here for the next few days, if you want to know, we can go into deep detail. Okay, fine. Now, we all had a tiring day travelling far, last night I was working till half past – not last night, this morning I was working till half past five and it's been a long journey. So tomorrow morning we will start satsang, meanwhile I'm sorry we only spoke for an hour, more than an hour?

Public: More than an hour.

Gururaj: More than an hour? Oh time flies, I can sit and talk to you and share my heart, not for one hour, not for two hours, not for two days or a week, but for eternity. Good, fine. So we see each other tomorrow morning and then we go into deeper discussions, meanwhile – meanwhile prepare some questions this evening if you wish to, write it down – write it down so you don't need to remember. Yes, because sometimes when we're sitting and thinking and wanting to ask the question, we forget half of it. So when you have time, write it down then you don't forget. Okay, thank you very much. Yes.