

Gururaj: Good, shall we meditate for a few moments? – Pause this – do know that I do not prepare lectures – sorry -- so tonight's talk will depend entirely upon your question. The deeper the question, the deeper the answer. We have a very good interpreter here and yes, he did a wonderful job last time I was here in Denmark (laughs) you know translating is a very difficult job. Yes, take for example you take a computer and you want to translate something into Russian, let's use the phrase, "The flesh is weak but the spirit is willing." The flesh is weak but the spirit is willing, now with this computer you want to translate it from Russian into English again, then it will sound like this, "The ghost is wishing, but the meat is raw." (Laughs) Good. Let us hear your questions.

Public: Gururaj, in the Holy Bible I have read that man -- that God created man in his image.

Gururaj: In his own image.

Public: Yes, in image. That means <0:02:24.0> why has god put man on earth when he <0:02:32.1> and why have we to work so hard <0:02:37.2>

Gururaj: Um-hmm, beautiful – beautiful. Now this phrase that god created man in his image must not be taken literally, for what would take this question literally would be the mind and it is human nature for the mind to try and find all arguments against it and for it for through millions of years in the evolutionary process which we will talk about later, man would think because of his pre-conditioned mind and pre-conceptions that he is created in god's image. Now that is what the mind analyses and that is the product of the left hemisphere of the brain that will interpret things through thoughts, symbols and words but as we start meditating and get established in meditation and do spiritual practices, we form a stronger link with the right hemisphere of the brain and when a stronger link is formed with the right hemisphere which is in turn connected to our intuitive self and allow those subtle energies of the intuitive self or the spiritual self to flow to the conscious level of the mind which is the left hemisphere, our thinking changes although one has to conceive of things in thought form, it is energized by the spiritual force within man. So this very thought assumes a divine quality. So it is impossible to analyze god with the mind and it is impossible to analyze the image.

Now the question remains, is man really the image of god? Now the answer is yes and no. Now let us examine both sides of it. Now these millions of impressions we have in our minds which is called samskaras and because of its colouring, we fail to recognise that man is an image of god. It is like a crystal and you put a red road behind – a red rose behind the crystal, the crystal will seem red, if you put a yellow rose, it will seem yellow but the crystal is crystal clear. So what has

happened here that an -- super imposition has been taken onto the crystal and the very purity of pure consciousness is lost because of the patterning of the mind and we fail to see that we are made in the image of god. Because our mind, as I said, is patterned and still far away from pure consciousness. The conscious, now everything existent is consciousness. The physical body has its own form of consciousness and consciousness is indestructible. Even the physical body cannot be destroyed. Ancient sages of thousands of years ago have shown us and today's science proves it that the human body is composed of five elements, earth, air, water, -- earth, air, water, fire and ether. Right. Now when this body is discarded, the elements of which it is composed goes back to its original source. Earth to earth, water to water, fire to fire, so the body too is indestructible, only forms are changed. In other words, the body is transformed, it goes through its -- trans means across, it goes across from its physical composition to a subtle composition but the essence there remains the same. Like steam, water and ice, it is the same, the essence is the same, H2O remains the same in steam, water or ice.

Now apart from that, the living man has billions of cells in his body, and each and every cell in a human body is alive and vibrant and that too is not destructible. Fine! Now we come to the mind of man. The human brain contains 12 billion cells and we use only 1 millionth part of the 12 billion cells. That is why the consciousness of the mind is so limited, because the tap of the brain, the faucet tap, what do you call it? The water comes out in your kitchen; the tap is not opened enough for the entirety of the mind to flow through. Now the mind is as vast as the universe. There is only one mind, but being <0:12:41.3> within our pattern, we call it an individual mind. So your mind, your mind, your mind, my mind is the same mind, but why it thinks differently is because how much we have opened the tap. Some taps are just trickling through, some taps are leaking, broken washer (laughs) and some taps are forceful that you could fill the whole bath in 30 seconds. Good, so the limitations imposed on the mind is because our brain cells have not been developed; only a small little portion and that, to repeat, is our limitation of thought processes. Um-hmm, now in primal creation or the primal cause the unmanifest which we call the absolute manifested itself and that is not creation, it is an automatic, natural process within the manifestor to manifest. Like the flower is not creating fragrance, it is its nature to give a fragrance and this has been occurring from beginless time, no beginning, no end. The manifestor is eternal and his manifestation is eternal too -- a, au, I, x, y, z, -- language is something which I really love very much, the sound, the words that are spoken, they contain so much power -- now the primal manifestation manifested itself as a energy. Now as this energy became more grossified from its subtle state, it became sound. Good. Therefore we say in the bible that first was the word and the word was with god and the word is god, but this is the personalised form of god. So the distinction lies between the unmanifest and the manifest is this that one is impersonal and neutral and the other is personalised and with name and form. Shall I make it more simple or is it okay?

Translator: I can hardly follow you.

Gururaj: Yeah, but most of the people speak English, now this sound still has to grossify itself more and more and sound always has motion. The nature of the primal sound and all the sounds that followed is contraction and expansion and through the process of millions of years in an individual atom's lifetime, this primal sound assumes many forms and these forms are governed by its inherent quality for sound cannot exist without certain qualities and qualities at its finest level are the three gunas that I've spoken about many times before. I've done about nearly a thousand lectures, thousand tapes, which a publisher was telling me would make about 80 volumes of books. But that's besides the point. So the three inherent -- inherent qualities in the primal sound is firstly Rajas - activity, Sattva - light and Tamas - inertia. So -- the inertia is laziness -- thank you, good. So it is the interchanging of these three primary qualities of sound, at one time Rajas is more dominant, at times inertia, Tamas is more dominant, at times Sattva is more dominant and these three gunas as we call it in Sanskrit are forever interchanging itself. It duplicates itself, it replicates itself, it goes through various forms of permutations and in the force, this evolutionary force because sound is a force, it is motion, it progresses on and on and on.

Now because motion is there, and because these gunas has to proceed further, because of the motion that is inherent in sound which is the basis of the three gunas, which always has an outward expressive nature, various kinds of conflicts occur and these conflicts are always conducive to evolution. Now through the mineral, plant and animal stages it is flowing according to the patterns or the laws of nature, but the real trouble begins when that primal atom becomes man because the stone too has consciousness. If you leave a stone outside in the rain and the wind and the sun, certain changes take place and if you put a little chip of stone under a microscope -- microscope, you'd find molecules swirling around in it at a fantastic rate, so -- so that is a form of primal consciousness and you all know the latest discoveries about plant life where they have found that plants have feelings. Yes, you can speak to these flowers with love and they will grow so beautiful. They wired up some of -- some plants in a room to some electronic device and when they experimented, took a burning cigarette and burnt one plant, they found a reaction on in the other plant which was recorded on the machine. The other plant actually screamed in agony for its brother. They are better than us, yeah, when we get hurt our friends laugh. This is the world -- this is the world. Then that is a higher form of consciousness. Then of course in the animal kingdom the consciousness is still higher. The lion will only kill the lion or tiger will only kill when it is hungry. Birds and bees and insects and all other animal forms will only copulate at mating season. They're following the patterns of natural law, man doesn't. That is why he fails to see that he is made in the image of god, for when you reached the stage of man, the

consciousness is far greater than the animal, but having this far more developed consciousness or – and sensitivity, it also becomes sensitive to things that flow with the laws of nature and things that go against the law of nature.

Man is the only – only animal that – that feels far greater degree of pleasure and therefore a far greater degree of pain. And man today, in his present state of evolution, is in a state of transition. Um-hmm and humanity today is at a very critical point. They've got one foot in animalism and one foot in humanity and – and that is the greatest blockage for man not to know the entirety of his consciousness. So therefore we meditate for one purpose, that we can from the grosser level of the audible and speak able word, we through certain subtle processes go from the conscious mind through the sub-conscious mind and then to the super-conscious mind. Right! Now let us go back into the process of creation. Right, so from the first manifestation, from that primal sound, the word and that is called the super-conscious mind or the universal mind. And because of this primal atom going through experiences, the sub-conscious mind was created, which is the repository of all the experiences or the memory box and all the tendencies and patterning's and from there comes the grosser level of the conscious mind which translates itself into physical action for there is no difference between a physical act and a conscious thought. Um-hmm. If a man goes and steals something, a physical act, but the very thought of stealing also contains the same power as the act and every thought is very powerful and repressed or inhibited in some way, it will leave a greater impression than even the physical action. So all action is nothing else but thought translated into its physical equivalent. That's why we talk of thought, word and deed must go together. That is why when we greet each other we say, "Namaste," the action, deed where we bring our hands up closer to the mouth, word and thus brain is close to the mouth too. Thought, word and deed that I salute the divinity in you. Good.

Now this is partly the process of creation and we are the, as far as we are concerned, as far as the energy is concerned, we are the end product, but there is one difference that there could never be a straight line, every time – this mathematics will tell you, every time you draw a line and only by looking at it sectionally, we think it is straight but looking at that line in its completeness, it is nothing else but part of a circle. So we started from there and we are moving in a circle back to there. So really speaking, how far have you travelled? Nowhere. Only from here to here. Now to be able to understand this, let us use one word I love language and sound, let's take the word nowhere, English word nowhere means not anywhere. Now nowhere is spelled N-O-W-H-E-R-E, you can't translate that?

Translator: No.

Gururaj: Right, now if you cut up that word, instead of no, N-O, and then where, if you bring the W this way, “now here.” Translate that.

Translator: I couldn't (laughs)

Gururaj: Nowhere – now here. So we have, in reality, travelled nowhere, we are now here. Now if we – pardon me – if we regard divinity to be omnipresent, that means present everywhere, that is present in every cell of your body, in this microphone, in him (laughs) he is – he is present everywhere. So if he is present everywhere, then divinity and you are one. That is why when Jesus realised the oneness of all existence, he said, “I and my father are one.” So as our awareness develops, now the development of awareness means only one thing that we widen our intuitive feeling because the mind is limited, the – the brain or the mind that we know is very limited that by developing our intuitive self through spiritual practices, our awareness becomes vaster and vaster and vaster until the entire universe is comprehended intuitively and this means that we develop a sense of knowingness and not analysis. We develop the sense of knowingness within us that I am the universe. Um-hmm now when that sense is developed that I am the universe, you are reaching the first primal manifestation and that is the only awareness that man can develop. You can only become aware to that stage of the personalised god which is the manifestation of the unmanifest.

Now we come to the word image, um-hmm, now an image is something which is representative of the real thing. Image stems from the mind from imagination. The imagination is synonymous with image making. Good. So the human capacity is to reach his universal self and the universal self is all that the divinity has manifested. Right. Now the unmanifest is nearly the same as the manifestation but there remains a slight difference. There is a difference between the flower and its fragrance although the fragrance which comes from the flower is very minute atomic particles and any scientist will prove this. So next time when you smell a flower, do remember that you are inhaling fine particles of the flower or anything you smell, remember. Good, now that is the reason why the flower fades away, because it is giving off these fine particles from itself. Let's use another example, we take the sun and the sun is reflected in the mirror, if the sun is in that direction and we put the mirror at an angle at this window, we can bring the light of the sun through the mirror into this room, but it's still not the sun, it is the reflected sun. So what difference is there in the reflector and reflection? The same difference that there is between the flower and the fragrance. You see, because even the reflection gives you light. And that is also energy, but in a more grosser form. So when we say that man is made in the image of god, what we really mean that this entire universe, including what we term as man is the manifestation of the manifestor and as the reflected light contains the qualities of the reflector, we are permeated by this divine essence all the time and we know that divinity

is indestructible, at the beginning I said that not a single cell of our bodies can be destroyed, it could dissolve and form different patterns, yes, but not a single cell is destroyed because it is permeated and made of the unmanifest. That is why everything is eternal, but the process of evolution just change his name and form.

A lady has a gold necklace made and gold bracelet and if she loses one of them, she will say, "I've lost my necklace," or "I've lost my bracelet" but she doesn't say, "I've lost my gold," for what is it really? The difference between the necklace and – the necklace and the bracelet? It's the same thing, gold, both are made of gold. But because of form and the name we attach to it, we create a differentiation. So when we develop this vast awareness, universal awareness, then differentiation ceases. So until you are aware of differentiation, you will say, "I am made in the image of god." That is dualism, I and thou, but that is not the end, that is where -- <audio skips> you can call it Buddha consciousness, Christ consciousness, Krishna consciousness – Krishna consciousness, these are labels, names and after we have reached that stage where we realise that we are made in the image of god, then comes the final stage where the reflection merges into the reflector. Then I and my father are one applies and then you are not made in the image of god anymore, you're not an image of your imagination and that imagination is maya which of course is literally translated as illusion. So there are levels of illusion, one level is the level of the ego where I am everything, me and mine, this little I, this reflector, this mirror thinks that I am the son. You see the illusion. And then it starts to realise that I am only a reflection and image of the father and when, true mergence comes, no more imagination, no more images, no more universe, all illusion and you become it because that absolute that we speak of is neither he nor she, it. And it become one with all that which exists and not only one with all that exists, but also the cause of all that which exists. And the full circle is completed. So where do we start?

Now at this minute, by realising one factor that whatever pain or pleasures there are in life are transient and momentary for that is not the true article, but just a reflection. Where there is pleasure there will be pain, where there is sun, there will be rain. We must not lose real insight that all these is evanescent and changing – changing – changing, but behind it all is that permanency, that unchanging it being to be, yeah there is that factor, but we always attach importance to the wrong thing. Hmm, this one man Fazil Uddin – Fazil Uddin, he wanted to get married, he loved this girl. So when he wanted to get married, he bought his fiancé a diamond ring. So he showed the fiancé the diamond ring and she looked at it and said, "Ah, very nice, but there is one flaw in it, in the diamond," so Fazil Uddin says, "But love is blind." So the woman replies, "That is true love is blind, but not stone blind." (Laughs) So what I am trying to point out by this story is this that the importance the woman should have attached to was not the ring but the marriage and what a beautiful marriage it is between man and god when he realises the oneness which is beyond all images and imaginations and I would say, "Thank god for putting us through so many trials and tribulations," for to reach back to the top of the circle from where we

started off in the first place, it's an upward climb but a very worthwhile climb and by having the proper attitudes of the mind, that climb can become very easy, because your attention is not on climbing, your attention must be in the beauty that surrounds you, the beautiful trees, the flowers, the waterfalls, the bubbling brook. Is it all?

Translator: As far as I can remember, yes.

Gururaj: That was really quick, good. Right, so that is a matter of where we put emphasis <0:54:42.7>

Translator: Excuse me?

Gururaj: Now that's English jokes, doesn't matter. <0:54:48.7> terrible (laughs) you see, so if we put our emphasis on the positive side, washing the – as we climb this mountain, seeing all the beauty around us, then the journey does not seem strenuous and neither arduous and this is nothing new, you have experienced yourself if you have to walk one mile, that mile seems so long, but if you have a friend with you and you're engaged in a conversation, you don't even feel that you've walked a mile because your attention was diverted from walking. Now this principle applies to everything, everything is nothing else but joy. The entirety of life is a symphony so beautifully orchestrated. How are you going to appreciate the high notes without the low notes? So to view life holistically as a whole, you enjoy the joy, then life becomes an everlasting song and dance. You remember the three L's I spoke about last time? Life, love and laughter. That is the secret. So why worry? In any case you have to go through a path, you got to go back to the beginning to complete the circle, let us do it joyously, attitude of the mind, meditate, meditate, widen the awareness for if you stand down here on the street somewhere, it might seem so dirty, but you climb up onto a mountain, a high hill and it will seem -- the panoramic view will seem so beautiful. So how do we apply our attention positively or negatively is the deciding factor in our happiness or unhappiness. For come what may, the final analysis is this that all this is temporary, evanescent, disappearing tomorrow – disappearing, yeah disappearing tomorrow, there's no lasting value, no lasting value to anything except the divinity that is in us. For with this realisation we come to know and experience that it is only he, nothing else exists and nothing matters. Yeah, that is the attitude. One hour and ten minutes I think that's enough. I'm a blabber box you know, I can talk – talk – talk –talk. Good, many of you must have travelled from far distances, so I won't keep you up too late tonight, have a good rest and with fresh mind tomorrow we start talking of all kinds of things. Just think of some nice, deep questions, that was a very beautiful question John, very beautiful. Because so many things are said in our scriptures, but the true meaning, the essence is not understood or perhaps not properly understood because the human mind always tries to interpret according to his own interpretation, according to his own colouring, yeah. There's

a great difference between studying and learning. Studying means that you know more and more and more, but learning means you become more and more and more. You see, that's how it works.