

Gururaj: As an instrument of god, I am choiceless and every happening in my life and all work I do is his choice. So my choice is a choiceless choice. Now what -- what do we mean by a choiceless choice? It means that you choose to do something that I chose in the physical to accept this beautiful flower yet by accepting this flower, I have a deep feeling and recognition within myself that god has chosen to give me this flower and he, being abstract, has used a concrete person to present it to me. So within my choice, there is the choice of divinity. Now what I choose as a physical body depends entirely upon me and how I should use it and I could use it solitarily in a vase and having it totally solitary in the vase, my mind would be guided to that oneness which is everything and I could also choose to have beautiful leaves and other things around it in the vase and that is exactly what human beings do. They take the oneness which is inherent in them and clutter up the vast – the vase for the purpose of decoration. Now decoration around this flower would also serve a purpose. Now we have to decide that how is our attention to be directed? Will our attention be diversified in the decoration around it? And if our attention is scattered by its surroundings, then we could run the risk of losing the central beauty of life. So one-pointedness in one's path depends on having one's attention on this one particular flower, but that is fine for a god-intoxicated person.

Translator: A god intoxicated?

Gururaj: A person -- A god-intoxicated person is a person drunk with the love of god. But now in this world, if you are drunk with the love of god, you are regarded to be a mad man. Ramakrishna, the great master that lived at the turn of the century, he would – he had seen one day a dog eating from his bowl and he went to sit down with the dog and ate from the same bowl with the dog. Now a psychiatrist passing there, that is right my baby, help me more. What better sound is there than the sound of a child? Such innocence, such beauty! Look at him smiling, look at him – (laughs) Good. So if a psychiatrist should pass and see Ramakrishna eating with a dog from the same bowl, the dog's food, they would say he's mad, he says this is not the normal action of a normal person, but then people drunk with the love of god are not normal people. They are super-normal people. So what did Ramakrishna see there? He found the solitary in this, he found that oneness between himself and the dog and the kind of food was – did not matter at all because if it could nourish him, if it could nourish the dog, it could nourish him and yet he found himself totally identified with the spirit of the dog that I and the dog are but one, one spirit.

Now the word dog if you spell it the other way around, DOG, GOD, god. You see, so all life began from this oneness, but in living a human life, the decorations will have to be there, all the ferns and whatever you put around in a vase has to be there because you are living a worldly life and we appreciate the beauty of all that surrounds it, but the central attention, the central focus must be on that one flower. So in that way, you enjoy the world and at the same time you're enjoying divinity. It is man's mind only that separates the foliage from the flower. Really speaking, it is one, for all the leaves that are round the flower is nourished by the same water. True – they are all put in the same vase in the same water and every other leaf or that which is around this one flower is

nourished by the same water, giving it life. Same sun, same air to keep this flower alive and its coverings alive and realising that the source is but one, distinctions would cease. The distinction would cease between the relative and the absolute. Sorry – for the absolute manifests itself as the relative and being the manifestation of the absolute, it has to be one with the absolute and that is how we find everything around us to be divine and of divine origin. Now we have spoken about manifestation quite a lot on this course. So from the primal absolute, the manifestation takes many stages to come to our level. The manifestation first comes in that eternal hum, it grossified itself into ether. Ether creates fire – sorry ether creates air, air creates fire from fire comes water, from water comes earth. So we have this vast range, the absolute at the one end, at the finest end and the earth at the grosser end. So that is the process of world manifestation or creation. Now after reaching its fullest level in the gross matter of the physical, that very subtle level by its own force draws it all back unto itself. This is the never ending cycle, although there are cycles within cycles. So our process is this that we go from the earth the grossest level back to water, fire, ether, air, ether and all these comprises the universal mind and reaching the finest level of the universal mind, you merge back into the source, Brahman. So god expresses itself outwardly to the grossest level and draws it back to itself to the finest level and that is what is happening.

Now this cough was also god's cough through me. So that would be called the end of one cycle. Now because of this whole process in the stillness, the equilibrium state of the mind, where the three gunas are in total balance and then only could it merge away into Brahman or the source. So through meditational practices, what we are trying to reach is that state of equilibrium of the three gunas and when we reach the stage of equilibrium of the gunas, then we have reached the finest level of the mind and the mind merges away in the source again and then because of the currents even in that equilibrium that is existing, after millions and billions of years in our time, it erupts again back into the same process. Sound, ether, air, fire, water, earth. Good, and therefore the universe is eternal. Now in this whole scheme of things where do we stand? Why is one person more evolved than the other person? It is the difference between the stone and the plant. The consciousness, the primal force is in the stone and in the plant and in the animal and the man, because the stone is less evolved, it is practically inanimate because it could display a very limited amount of consciousness.

Now the molecular structure of the human body is the same as the molecular structure of the stone, but man has the added advantage of cognition that he is also a mind, but not having transcended or progressed along the path of greater refinement, one man remains at a lower level. We talk of all the various ages, stone age, iron age, ice age, but those stages, although they have been in world history, is also in us. That is why one man is like a stone, heart is like a stone and another man is like iron, no sensibility and the other man is cold like the ice-age and another man, that is evolved, is warm. The stone has disintegrated the iron has disintegrated, the ice has melted and after the water turns into the fire of warmth, so that warmth is reflected by the warmth of the heart or love and that is how you measure an evolved person or an un-evolved person. The stone and the warmth, yet we have been given such great gifts that even the stone can be put into the fire and made warm and that is the job that we have to do, is

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gather the stones of very little consciousness and warm it up by a touch, by techniques, by love and bring the warmth in the stone, thereby elevating the stone and giving it a totally different dimension. You take a piece of coal, a coal that burns, it is stone, that same coal becomes a diamond and the constituent of the piece of coal and the diamond is the same. Carbon monoxide or dioxide? What is it? Dioxide? Good. So the constituent of the piece of coal and the diamond both are stones and both contain the same constituents, but in the one case it is highly polished, all the cuts are made so that it sparkles. So every stone can sparkle.

The nature of the human heart is warm and many people experience that warmth as the hardness of the stone. So that is why there are teachers to transform those stones, they can't do it on their own, they need the cooperation of the stone. If the stone is not willing to be in your hand, how can it partake of the warmth of your hand? So there is no shortcut, but the process can be expedited and every person, even if he is living in the stone age has the inherent ability to reach that higher stage of evolution in one lifetime depending, if it allows itself to be cut and polished like a diamond. Then the dull stone becomes light. You see the range that we have gone through and the range we have to go back the same path, and returning back on the same path we describe it as a circle. So that is the process and proper thinking, proper action that would be helpful to others helps on that path and spiritual practices gives you the backing. So the path is three pronged, you tackle it from three angles, helping oneself, doing spiritual practices and by that, drawing the force of grace without which nothing can happen. This flower is a product of grace, you and I are products of grace for nothing could exist but grace alone, and grace could be used by so many names, god, Brahman, Guru Shakti, grace, same thing and we think the prefix is added because of the channel it assumes. The energy that comes from electricity, we call it electrical energy, the energy that comes from a magnet, we call it a magnetic energy and like that it is all but one energy but we always prefix it by the name from where it comes.

Electrical energy, magnetic energy, chemical energy, mechanical energy, same energy but having developed consciousness to the level of human beings, we have a choice to use it the way we want to and that is called free will, freewill can decide that this is from the grace of god and god has presented this flower to me or freewill can also decide something to the opposite that it is the person that has offered this flower to me, forgetting that what prompted the person to offer me this flower, you see, right so you might interpret it in the form of love that it is with love that the flower is given to me. So then we still arrive at the same conclusion that she has not given me this flower but love has given me the flower and love is that energy which we call god. You see like that everything in life can be appreciated and enjoyed. If only the element of divinity is added to it and then life becomes so beautiful. So instead of suffering it becomes an offering as these flowers offer to me. Yes, this flower was in the ground and earth has a far lower state of consciousness than man. So it was taken from a lower state of consciousness and offered to a higher state of consciousness. So we could do this with every single thing in life, always offering our actions to something higher and higher, then you do not act for self, but you act for others and others is but the reflection you could see of god. I cannot see myself with my own eyes, but I can see myself through the use of a mirror and in the mirror I will see the reflection of what I truly am. So the world to me

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is reflected back to me of what I am. Once we understand that, we will find that there is nothing wrong with the world. If my face is ugly, then I will see it ugly in the mirror, not the fault of the mirror and if it is beautiful, it will, I will see it beautiful in the mirror.

So everything is dependent entirely upon ourselves, our attitude, our attention, our understanding and all these grows through meditational practices. You do not need to be an intellectual giant, but meditation opens that something within whereby you just know of the beauty of life. Then the question disappears, why is this flower beautiful? It is beautiful, you observe it to be beautiful. See, you do not need to see this petal this way and that petal that way. We don't want the mechanics and funny – funny enough we do it every day with other things. How many of you really know how your motor car works? You just drive. How many of you know how the electric stove works or how the refrigerator works? We don't know but we appreciate the – the value of the refrigerator and what it does for us and we appreciate the value of the stove, what it does for us. Its practical value and even tomorrow if you want to find out and become a motor mechanic or become a fridge, become a refrigerator mechanic or a stove mechanic, you will study all that and become qualified. Ah, you still will not know what electricity is. (Laughs) you see. So all these mental knowledge is of surface value. One element, surface element of the stove burns out so you repair it or replace it but what gives it the power? What is electricity? You do not know. The only way you can have some idea of electricity is by experience. Touch the open wires (laughs) yes, now therefore, experience of the real self within us is of paramount importance and once one knows that, then nothing else needs to be known. All the rough edges smoothen themselves and the ball runs smoothly. Now isn't that what we want? That is exactly what we want, to let our lives run smoothly, but the effort is required to round off the rough edges and we have talked about the ways how to do that and even if the rough edges cannot be smoothened off, you can develop the inner stability whereby you can view the roughness on the surface and know the stillness or roundness inside because there are many things in life that we cannot change. It is part and parcel of our karma.

I was very impressed the other day by a lady. This lady had to use a crutch because the one leg was not functioning properly and she – but she impressed me so much that I could embrace her and press her closely into my heart because what she said was this that after starting meditation and gaining some understandings, I can accept the disability that I cannot improve upon. Look at that beautiful – beautiful mental attitude. Although there's little difficulty in walking, but the mental attitude is such, the understanding is such that the inconvenience of the leg is not felt, it becomes a part of life. You see, so even if there are certain rough edges, one could have the positiveness in life by acceptance and this acceptance does not only mean the physical disability, but it is inspired by something far greater. It is the acceptance of the will of god. So life can be beautiful, we got five minutes. Well, this trip is over now, here in Denmark except for one lecture in Copenhagen. Before I came here as, perhaps some of you would know, I did courses in England, a course in England plus about eight lectures at various halls around the country. And then from there we did courses in Spain and I came here after that and then it was such a – a happy journey to Spain, to Denmark., meeting old friends, loving people and then what gives one great joy is that when a course starts, there are some faces that are a bit sad,

overburdened, strained, stressed and by the time the course ends, everyone's face is so lit up. How beautiful that is. That is the grace of god and we are his instruments. Good, so now from here I'll be going back to South Africa, home just for one month and off again to America and then home for a month or two and then most probably to Japan. So the – no wonder the world is round (laughs) and I'm on this merry-go-round, carousel.

Translator: Yes, that's merry-go-round.

Gururaj: Very good, so I must thank you all very –very much for your love and friendship and the wonderful hospitality. Now I could mention so many names, but I'm afraid I might forget just one or two names, so rather without mentioning names, I would say a general thank you and particularly more so to those that have been so helpful. Good, god bless and see you soon. Fine, okay.