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Public: The question arises from a visit to the zoo.

Gururaj: Um-hmm zoo.

Public: <0:00:11.7>

Gururaj: Um-hmm, carry on.

Public: We saw some gorillas and when we looked upon them it was like looking upon a human being when we look into the eyes it was like looking into the human eye.

Gururaj: Yes.

Public: <0:00:34.7>

Gururaj: With all the animals, for example.

Public: <0:00:47.8>

Gururaj: Good, okay. Did you all understand the question? Good. Now everything in existence has consciousness. Even a stone has consciousness. Even this table has consciousness. For example you would find, a scientist would tell you that there are millions and billions of molecules swirling around in a stone. For example if you put a stone out outside for a few months, you'll find some changes in the stone and the changes does not only come about by the environment, but because of its own molecular structure. There are four main kingdoms existent as far as this planet earth is concerned. Yeah, the stone falls under the mineral kingdom, then you have the plant kingdom. Fine. Now it has also been proven scientifically that the plant has feelings and emotions which is a higher development than the stone. Now at a laboratory they had various plants in the lab and all the plants were wired up to a machine and when the experimenter took his cigarette and burnt one plant, that agony of that one flower, one plant being burnt was felt by all the other plants and that comes because the plant also has consciousness like for example you plant things

and if you treat the flowers very lovingly, then they grow better or even vegetables for that matter. So when a human being shows a deep love for a plant and the plant grows better, what does it mean? The human being has a more highly developed consciousness while the plant has a much much lower consciousness, yet there is a communication. So therefore it means that there is only one consciousness.

Now from there we go to the animal kingdom, dogs, cats, chimpanzees, gorillas and they too have a consciousness because consciousness is all pervading, it is everywhere and the effect upon one consciousness reverberates throughout the entirety of consciousness. If you stand on this side of the sea and you shake the water, that very stirring of the water on this seashore will send its vibrations to the other seashore and that is how consciousness works. Now scientists are very busy trying to find the missing link. They found men that existed 50 million, 100 million years ago, the Neolithic man and the others. Neolithic man they call it and then there's the astro-0:08:06.2 man and quite a number of names they have been given and they were found to exist over 50—60 million years ago. Yeah, and but they were lowly developed comparing to our standards. So the scientists, they're trying to find out how did the animal in evolution become a man? But they will never discover that. Because the transformation from animal to man never happened, never happens on earth. When it comes to highly developed animals like the chimpanzees who are blood brothers of gorillas, cows, dogs, cats, being highly developed, the transformation occurs on a different dimension beyond this world. What happens in the other dimension that the highly developed animal also has a soul and that soul there gets reborn in a human body and to repeat again, that the transformation into man will never happen on this planet but on a different dimension.

Now the only difference between an animal and a man is his thinking ability. Although the mind is universal and even in the stone and the plant and the animal and in man, but the difference lies in that in the animal's brain, the cells are not enough developed for the consciousness of man to pour through. All of us has gone through these stages of mineral, plant, animal until we have reached the stage of man. Now you'd find amongst animals that they could do things which man cannot do. For example if a dog's master is coming home and is still two three streets away, the dog would start running to the door that my master's coming. You see, and what they, the scientist call, they call it instinct, because it happens naturally without thinking, but in reality it is a feeling or recognition by its consciousness. You see that is where science fails and the mystic succeeds because the mystic sees through things. You can converse with an animal with a non-verbal language. I had one experience in the jungles of India when I was roaming around from guru to guru. I told the story some years ago in England. So here I was going through this jungle and coming from the other side was a tiger, a wild jungle beast. So what I did, I just sat down and I combined my consciousness with his and

the method was this that at that moment without any fear, I put the thoughts that, “Look you, Mr Tiger and I are one.” We are made of the same essence which is consciousness. So the tiger start running nearer to me and when he was about as far as that wall there, he just stopped, turned around and went away. You see the communication one could have?

I give you an example of one of our meditators, yeah, in Spain he is a psychiatrist by profession and his name is Ramon Carballo Sanchez – Sanchez, right. One day he landed up in a field where there was a whole group of dogs trained to kill and they were charging at him, he had no gun or nothing like that. So he tells us and he'd said this in public meetings in Spain that the only thing he could do – that the only thing he could do was to shout my name, Gururaj – gururaj – gururaj and those dogs also slinked down and went away. Vicious dogs that were trained to kill, yeah. So after this happening, now him being (clears throat) him being a psychiatrist, he wants to know how did it happen, what force, what power was there. So I explained him what really happened that you being a sincere meditator, and filled with love for me, so when you shouted my name, you brought my name to your mind and bringing my name and me to your mind, it immediately contacted the super conscious level of my mind and that super conscious of my mind contacted the dogs and they went away. You see, so this proves that there is only one consciousness. Many people write to me of some problem, another example and before the letter reaches me, they write to me that my problem is solved. Now what has happened there is this that as soon as I put pen to paper, their mind was concentrated and I mean everyone knows there, if you put a thought on paper, the thought is more solid, more powerful. Yeah. So it reaches the super conscious level of my mind and bounces back to solve the problem. So again, to repeat over and over again, there is only one consciousness. I see no difference between my consciousness and the consciousness of a cat because I know that the cat, although having the totality of consciousness still has to evolve – evolve to be able to cognise it with the conscious mind.

Now the human being functions mostly on the conscious level which I've said many many times that just a small fraction of the brain and mind therefore is used. Now I will give you on the blackboard at the back as I said this morning an illustration so you could understand it better. It is slightly technical. Can I take this there? <0:22:06.1> I can reach that. Um-hmm, right. You know when I was a young boy, about eight or nine years ago –when I was eight or nine years old, a sadhu which is a holy man, you know, was passing the village I was in. So I asked this holy man, “Please give me a practice.” So you know what practice he gave me? Just draw circles, just draw circles. I thought, even at that age, that something so foolish, but the holy man said do this, so I was doing it, yeah and I filled up so many pages of circles that we could – that we could plaster the walls of this whole building. The idea there was this, although I only realise this afterwards, that you as a boy if you could draw a perfect circle, then your mind is

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well concentrated. Yeah, so – so it was an exercise in developing concentration which many people lack. Good. That was by the side. I can't do a perfect circle anymore. Double S I think – double S, can you people see from there? Okay one to, just to the side – hearing, seeing, touching, smelling, the first one is – yeah, tasting.

Translator: Write this down after me.

Gururaj: Can I get copy of it? Right. Fine. Now the mind does not function in sections as I've drawn. It functions together, but for the purpose of illustration, I've made compartments. These are the qualities you have in the mind. Now manas is the lower mind, manas is the lower mind governed by our five senses -- are you alright there? Can you see? -- governed by our five sense which is hearing, seeing, touching, smelling, tasting. Okay? Alright all, so human beings normally live on the sensual level and for scientists, they are only more concerned with what they can hear, they can see, they can touch, they can smell, they can taste. Then only do they say it is real, but that's a very small part of reality. Now what happens is this that after receiving the sensual input into manas, right. The manas refers the input to chitta and chitta is the memory box – chitta is the memory box which you can call subconscious – which is called the sub-conscious according to western psychologist and psychiatrist. Now every experience a person has had since he was a plant and then to – since he was a stone, then to plant, then to animal and then to man, even the experiences one had as a primitive man or pre-historic man, all those impressions are carried in this memory box. So you see – see a dog, right. Manas carries this impression to the memory box and then in the memory box there are pigeonholes and picks out from there the memory of a dog, then you say, "This is a dog." Yeah and not a camel or a donkey, you see and how do you know that is because the manas that receives the sensory inputs has to – sorry – yeah, has to send a message to the memory box. Good. But the memory box cannot function alone. It is only the store room of all the files. Good. Then the chitta sends up the message to ahankar which is the ego or small I, yeah, small I. Fine.

Now the small I goes a lot on conditioning and experience, conditioning – it is only through the conditioning of the impressions in the memory box that the ahankar or ego is made of. It is this ego that makes you say, "I am John." and "I am Dungee," and I am so and so and so. But yet the ego cannot function on its own. It has to send these impressions that make the ego to buddhi which is the intellect – now go around. – you see, now the message goes back from the – from the intellect after analysing, yeah the intellect analyses, right, as far as any decision that is to be made and that problem, the decision is sent, the decision which the intellect has made is sent back to ego. Now the ego will start having conflicts, yeah, "Shall I take this decision or not which the intellect tells

me?” You see, “Will it be harmful to me?” or can I or “Will it be good for me?” Yeah, “Will I be able to preserve myself, the ego?” Will I be able to preserve myself which means that will I be able to preserve my individuality? And that is where all the trouble begins. People are always seeking to preserve themselves. They fight like cat and dog to keep whatever wealth they have, whatever mansions they have, or the wife they have or brother or father, mother. You see, and that causes conflicts and suffering. Self-preservation is the force or the power that create suffering. People call themselves good Christians or good Hindus or good Muslims, but they are not, because look in scriptures, in every scriptures it said that you can only find yourself if you lose yourself. So, and it is said in so many different ways, it is by giving that you receive. Means the same thing, it’s also said, “You can only be born if you die.” Death of what? The ego sense. Then you really live.

Right, so there is density in the intellect, right, but this here, this side is very clear. It’s clear glass. Now you will notice consciousness penetrates, you can see the lines, everything. Fine. Now the more this is made clear, the greater amount of consciousness or divinity flows through. Um-hmm. Right. This clarity here is called the super-conscious mind. So although consciousness permeates all the sections of the mind, it all depends how much of it we allow it to penetrate in this area. This area exists only on input so it can be called the conscious mind -- conscious mind super – sub-conscious mind and super-conscious mind. Now animals function on the manas plain only and some of the higher animals have a bit of chitta flowing through and that is what psychologists and psychiatrists call instinct. Right, now when man functions only on the manas level, then he is not much different from an animal. You see, because animals exist on hearing, seeing, touching, they feel, they smell, you know they have – some animals have a very keen sense of smell, right and of course tasting food. Now the – that is the lower man that lives only on sensory inputs. Now the – now let’s go to the other extreme, the self-realised man. With him <audio skips> and by memory box we mean the samskaras and the impressions that are left there and his little ego self has become very clear because no one in the world, he could be a spiritual giant, a spiritual master, a self-realised man must still have little bit ego. He has to have a little bit – little bit of ego so that he could function in the world we live in, otherwise he won’t even know when to go to the toilet, he can’t have any biological function, he won’t be able to communicate with others. So as long as the self-realised man has a body, he has to have say 2% ego.

The self-realised man is never governed by the sensory inputs, that means – that means this that he has become a master of this. Yeah, in other words, any sensory input will not influence him at all. For example, lets take hearing, you’ll find every hearing beautiful; you’ll find the wind in the trees to be beautiful music, you’ll find the swaying of the grass to be a beautiful dance. If he’s

been offered a meal, say a king's feast or a dry piece of bread, he will be satisfied with either. You see, now that means control. He is a master of all sensory input because to him the dry piece of bread is just the same as a seven-course dinner and because of the animalism in man, he always wants that seven-course dinner and would feel so disappointed if he has to have a dry piece of bread and that becomes – that comes so – becomes so because of his deep attachment and having the ahankar, the ego which he regards to be everything – becomes everything that – that the --- he would feel that the whole world centres around him. So the self-realised man is not controlled by sensory outputs. For example an ordinary person sees, he sees a beautiful girl and you know what kind of thoughts might go through his mind and thoughts always operates in association. For example, you see a flower, immediately your mind will go to a vase – which vase shall I put it in? Yeah and then from the vase you'll start thinking which table or which corner will I put it in? Association. So the man with animal instincts, yeah if he sees a beautiful girl, the second association with the beauty of the girl would be bed. That's how the mind works of the person who functions in this area, in the manas area.

Now the self-realised man will see a beautiful girl and you know what his thoughts would be? “How wonderful god is to create such beauty!” Because he has no lust and if he does make love, it would be a flow – a flow of love, but not of lust. You see the difference? There's a big difference. Because for the self-realised man, the entirety of consciousness is permeating right through and when the full consciousness or divinity permeates the chitta, it takes away all the impressions and samskaras, because the light of full consciousness, that darkness of samskaras could never stand the light. You see, so when there's darkness, if we allow, through our spiritual practices for the light to shine through, then there's no darkness and getting rid of the samskaras in the chitta, it minimises the ego and makes it small. You see, now the intellect, because of no samskaras there, it cannot influence – influence the intellect or buddhi. It cannot influence manas, sensory inputs because all these, although consciousness is permeating in the – in every existence, the intellect will say that there is a power higher than me, but because of all the samskaras here, yeah and the massive big ego here, these are the blocks for the realisation of total consciousness and the entirety of this consciousness having no blockages works on the ordinary, conscious level of the mind. When a greater and greater consciousness penetrates the other areas of the mind, your mind becomes more <0:55:57.1> sharp, you see, and you become a living god on earth. Because these stumbling blocks, blockages are gone. So when the self-realised man dies, then that little bit of ego that is left dissipates itself because it has not much energy and you become one with divine energy.

Now you can experience the fullness of consciousness also while you are living. In Sanskrit there's a word called Jivanmukta which means the living free. He is under no bondage. He is not controlled or influenced by sensory inputs, therefore his conscious level of

the mind is in full control. He has practically no ego and he has no samskaras and he will ask his full force to blast through and he experiences total joy and peace. And even if something happens, something which we would call bad happens, he will not be worried about, he would say, "So what?" because that – that bad happening cannot compare itself here anymore because the samskaras are gone. You see, yeah there are no more pigeonholes there where all the memories are. You see, and such a man lives in the moment, not in the past, because there's no past, it's rubbed out and if there's no past, there's no future for him. He lives in the moment. When you live in the moment, you're living eternity. There's infinite joy, infinite peace and infinite love. Okay? Good, fine. Do you get an idea what consciousness is about? Thank you very much – and of course the mind <1:00:06.5> function together.