

Gururaj. There is no relationship between the Personal God and the Impersonal God, no relationship at all because both are one. The primal energy remains in the most subtlest form that a person could never conceive of, but the manifestation of the Manifestor can be conceived of by name and form. Now the reason that a person cannot approach the Impersonal God directly is that he would not know what or whom to approach. So therefore, all theologies, in all theologies you have these Gods like Rama, Krishna, Christ, Buddha, and the purpose is this, that because the mind being so cluttered, cluttered with Samskaras, he could never conceive or experience that impersonal energy directly, unless it goes through a process. And the process would be to reach the Personal God, who is existent and then from there it is no effort or process at all to recognise the impersonal all pervading energy.

Now when we say the Universe, we mean the entirety of things but there are many universes that form this one vast Universe. As there are many galaxies in our Universe, so there are many universes and language is so inadequate to describe them. As there are so many solar systems in this galaxy and as there are so many galaxies in the universe, so there are other universes existent in the entirety of the wholeness of the Universe.

Now an Avatara is in every Universe. So our Universe has an Avatara, an Incarnation, another Universe has an Avatara and another Universe also has an Avatar. It is a continuing process all the time. Now the Incarnation can merge away into the Impersonal if he wishes to, but an Incarnation is a worker. He is the eternal wanderer and he wanders around all the time. An Avatara could be present at the same time on many, many planets. And remember this, that this world of ours is duplicated and replicated a thousand times in this Universe. There are Planets where there are similar people to us and similar characteristics. There are Planets that have people that are more highly evolved than us, where verbal communication is not even necessary. They live so much in the subtle body that everything is just known and seen. And the Avatara, although he assumes a physical body, for being here lives in the subtle body at the same time and in his spiritual self at the same time. It's a simultaneous process or simultaneous being that cannot be separated one from the other. It is just one. So you could not say of the Avatara 'Oh, that's his physical body, that's his subtle body, and that is his spiritual self'. You could not say that of an Avatara because there is no separation at all. And because he is merged into all three aspects of himself, he could know the feelings, the thoughts, the evolutionary status of another person. Now why does the Avatara takes incarnation? Why does he take the form of Jesus or Buddha or Krishna or what have you, why does he take this form? Because, being the eternal wanderer, he too is an energy which will always come back to the various Planets of the Universe to help mankind.

Therefore, it is said in the Bhagavad Gita that 'When evil rises, when imbalance occurs, I take birth from age to age, to right the wrongs, to give forth teachings'. Now the teachings would be such - truth is eternal, there could be no change in that, - but he would put those eternal truths in a way which people of that age would understand, not only of that generation but of that age which includes so many generations and they would be able to understand. Many of the truths which Buddha taught in his time were truths which Krishna taught in his time, were taught for that time and place so that people could understand him. An Avatara of today, if he's existing and I can guarantee he does exist, would teach in such a way that people would be able to understand him. He's not like those theologians or scientists that get lost in words. He teaches simply, not only to the minds of man, but to the hearts of all men because he would like to see the hearts unfold.

Now when we talk of an Avatara, he represents the sum totality of the emanations of this Universe at its most subtlest level, the most refined level, and yet he would just be a very ordinary man and he likes to make himself appear as an ordinary man to ordinary men around the world. An Avatara is never deified or known to be one in his lifetime, but only after he's gone, after he has left his body and his works are studied and people start realising that I have been in the presence of a God. But that happens afterwards. And if you study history you'll find that with Buddha, Krishna, Christ and the lot. Christ was one of the most despised men in the world. His own people despised him. All the Jews despised him, the Sanhedrins, the Zealots, the Romans and all that composed the society of that time. Everyone despised him because he taught of truth which they really could not understand or appreciate or were capable to imbibe the energies sent forth from him to uplift mankind. Now here when he sees a great amount of imbalance going on, that is the time he makes an appearance in bodily form as an ordinary human being as I said.

But there is another factor involved there, the factor of attraction. So the Avatar sits on the fence all the time. He can come into the world or Universe in an embodied form, or he could merge away and not be bothered about being born again, or being embodied again. But being a worker, Avatars are workers, they want to work for the upliftment of mankind. Now when I said a moment ago it is a two way thing, we in this world, people in this world and in other Planets of course, they attract him because of the vibrations that are set up. He being of the finest, at the finest relative, or rather at the finest vibratory level, he could feel the grosser vibrations of what is down here. And he is compelled, he is forced by this magnetic so to say attraction to take birth. And yet the Avatara, the Personal God, does not know himself when he's born. He too has to live through the various experiences of life so that he opens up his consciousness to total awareness and for that, like a child who has a limited amount of consciousness and grows up and he learns to know that I am a boy or I am a girl, and he starts recognising things around him, starts knowing his mother, his father. In the same

way, the Avatar, being embodied goes through the same process. There's one difference between the Avatar and you. The difference is that the Avatara quickly comes to the realisation of what he really is, because he is born enlightened, but he has to discover that he is enlightened. While all others, although they have that Divinity within them, might take thousands of lifetimes to unfold that Divinity. So they reach the Impersonal God and merge away in the Impersonal God, - a drop of water as we always say merges away in the ocean.

Now the Avatara does not merge away in the ocean, he sits on the fence. Now this attraction, because of the grosser vibration floating up in his thoughts virtually he is forced to come down. Imagine the sufferings the Avatar goes through, that here from the great vastness of the universe, he channels himself down into this small little frame of a body, small little frame of a body he channels himself down. He has to retrogress from that primal highest relative purity into this little body of impurities. That is his greatest suffering but he does it because he has to do work. He has to teach, he has to uplift mankind in one way or the other. That is the Personal God. And no man could ever conceive of the Impersonal but he can conceive of a Personal God. Therefore, all theologies give name and form to that Personal God. In the end, the Personal God knows that, 'I and my Father', meaning the Impersonal, 'is but one'.

And so in the first process of creation, or manifestation that's a word I rather prefer, that Impersonal energy which is beginless and timeless, issues forth from itself not by will, but will would imply thinking and direction. The Impersonal God is just there, it's an Isness. It is just there. Its primal manifestation is in the form of mind. So here you could liken the Personal God to the universal mind. And when anything becomes grosser, then it assumes various characteristics. And with mixture and ad-mixture of various characteristics, the universe is created. So the Impersonal God, the Personal God could be called the Creator. But the Impersonal God is the Manifestor of the Creator. So with all the elements of the Universe, the Creator models the Universe. He models it by thought, by will, and that is why everything in the Universe is in such precision, works in such precision. Our solar system revolves around the sun in such precision, such precision that Astronomers could predict at what time of year where this planet Earth would be in its revolution around the sun, or when an eclipse is to come about could be predicted by calculation, because it is so precise. It's been happening for millions and millions of years. You know as the law goes, that in a chain if nineteen links are of the same shape and size, the twentieth link would naturally be of the same shape and size as well. That is why Astronomers, not Astrologers, Astronomers could predict the various movements of the so-called heavenly bodies.

Now the Personal God in the mind form becomes further concretised and because of its concretisation, all the various forms of life come about. And He the Personal God is in you, because He forms part and parcel of all that has

been created. The Personal God is in you, energised by the Impersonal, so you have both aspects in you as you are and you are It. Right. Now when the universal mind becomes concretised and the various elements that form the universal mind become separated like the waves in the ocean and yet it is still the same ocean. There is no separation. So the greatest illusion that man could have, in Sanskrit it is called Maya and that is the idea of separation. This very idea of separation causes what we call the ego self. So it is the ego self that attracts to itself, other elements like itself and that clouds up the ego into thinking that 'i', the small 'i', am the reality only. And the bigger 'I' within man, the big 'I' seems to be an illusion. That is what many young men believe in today. I spoke to a young man that was here one evening on a visit and he could never conceive of the greater 'I', the bigger 'I' that is within man because he is just mentally orientated. He wants to work out two and two makes four and four and four makes eight. But when it comes to another plane of existence, four and four can make nine and not necessarily eight. It functions under different laws, different conditions.

And when one reaches, through Meditational and Spiritual Practices, to a higher plane of existence within ourselves, for in the bubble in the pond, it contains all the ingredients of the universal mind, of the Personal God which that bubble can experience to the fullest. If you eat sugar, you can eat half a teaspoon and you'll still taste the sweetness. You do not need to eat five pounds of sugar to know what sweetness is. So you can experience the entirety of all existence and that which is beyond existence. Now the Personal God could also be likened to a watch winder. He winds the watch and it keeps on running for twenty four hours and then he winds it up again. Then his watch could also be like the watches you don't need to wind anymore, it just goes on and on and on. And that is nature, the laws of nature functioning totally precisely. When we see the trees growing, the flowers growing or the mountains, they all function within the laws of nature. Nature in Sanskrit is called Prakriti, Prakriti, manifestation and the father or the mother of Prakriti is Purush, that which is real within yourself. From this reality within oneself, flows the manifestation of nature. So here we will see, that the Manifestor manifests and the manifestation manifests again in other forms of manifestation and it goes on and on and on without end, beginless and endless, for the Impersonal energy is beginless and endless, so manifestation too is beginless and endless. And the main reason why we can't discover that Personal God, for that is the highest level that one can reach in this body while you're embodied. That's the highest level you can reach because the Personal God is at the highest level of relativity. The Personal God has attributes, the Impersonal God is attributeless. The Personal God's attributes are that of love, kindness, compassion, sympathy and all those things of a similar nature. The Personal God has attributes.

All theologies make you pray and you ask for God's mercy because He's merciful. You ask for His compassion because He's compassionate. But surprisingly people because of their little ego self regard that Personal God to be

outside themselves, while he's really all pervading, just as that Impersonal energy that empowers the Personal God. So when one finds Him within oneself, then it is easy to find Him outside oneself. For that which is outside is inside. That which is above so is it below. That's an old saying. So for the purpose of steadying the mind or clarifying the mind, these systems are necessary. People pray to God, and by that they mean the Personal God, they mean the Personal God, and you are a Personal God still to be unfolded and discovered by you. Because the Personal God, being all pervading, omnipresent, must be present in every cell of your being, of your body. It has to be there and this is the way the world functions and in all prayers, people ask for mercy.

There was a little town where the Bishop was passing by and he went into this church and the Pastor in the church felt very honoured that the Bishop should come to his church. So after the sermon and of course saying goodbye to the parishioners he approached the Bishop and said 'I am so honoured that you came. How did you like my sermon?' So the Bishop replied 'It was like peace and mercy. It was like the mercy of God which is illimitable, without limit and it was like peace because your sermon was like peace because it passeth all understanding'. Ah yes.

So the point is this that a Personal God can be conceived according to your ideas of conception. You could have your wife, your father, your mother, your Guru as your Personal God and there are people in the world, various sects, that do regard these people as their Personal Gods. A focus for the mind, a focus for devotion, a focus for Love which are but attributes of the Personal God which you are practising. By focusing on devotion and love, you are practising the Personal God, while the Impersonal God is never conceivable while the Personal God is. There lies the difference although both are of the same essence. One could be called tangible, while the other non-tangible. There again it's always that cunning little mind, the individualised mind that forms the ego, that prevents one from recognising the Personal God, from recognising the Avatara. They say 'Oh he's just an ordinary man like me, he walks on two legs, and he has two hands and two eyes and two ears, nose, he's like me, just like me'. Ah, but how can you understand what he is within himself.

You because of the Personal ego and the individualised being can only see the exterior but when one goes through this process of clarification, purification, through meditational practices, then one attunes oneself to the Impersonal God and realises inside that 'Ah, I am in the presence of God and I am practising the presence of God'. You see? That is how one progresses in life and when one practices the Personal God, naturally you will be practising compassion and love and sympathy and kindness. And that is how you evolve and you experience by practising, you experience that calmness and peace within yourself. And that is what man wants. It's not necessary to describe the Impersonal God because He's

indescribable. That is why Buddha when he was asked an abstruse question of the Impersonal God, or of Nirvana, the state of Nirvana, he never used to answer. He kept silent but he spoke about the practical ways of life, his eight fold path, the noble truths and things like that. A bit more emphasis on that, where people could be more practical. I do say the same things. Forget the Impersonal God, forget it. When the time is right you will merge away into that.

But how smooth and happy is your life today? That is important and that does not require any form of external circumstances. You could be in the most vilest circumstances everything might seem adverse and yet you can be very happy, joyful and cheerful in spite of the adversity. For you know that in every adversity there is an opportunity. We find the opportunity in the adversity and enjoy. And then who has brought the adversities upon you? Not the Personal God or Impersonal God. You the little ego self has brought the so-called adversities upon you. That adversities which you recognise as adversities, they could be blessings. But because of the Samskaras everything that j does just not gel with one's own way of thinking one regards to be adverse to themselves. Yet in all the laws of nature there is nothing adverse, nothing at all. If I'm broke, I'm broke so what? I'm still alive. Most people would say I want a pink suite, just wishful thinking, it's of no use whatsoever. We should just accept whatever comes with you. And that is how most people live in a world of wishful thinking rather than useful action for anything can be achieved when one acts, puts the thought which is also an action but the subtle thought of action be concretised into real action in this world. Then life becomes smoother.

No one is essentially unhappy, everyone is born with a joy and a happiness within. By right thinking and right action, one reaps the benefits of that action. The benefits are calmness, peacefulness, happiness. So the Impersonal God has nothing to do with all this. He energises everything. You cannot lift your finger, your hand without that energising energy. He has given you the tools, if you can call it He. I call it the Impersonal and It. He's given all the tools, first in the form of the universal mind, the Personal God, and then even the Personal God concretises himself in human form to give truth to the world, teachings to the world and not only that, being of, being made of the entirety of universal manifested energies, he can impart the energies to those that are faithful, those that are sincere, those that are honest. For if you go to the ocean to bring some water or to the well to bring some water, you've got to have a bucket and not a leaking one for it all would run out again. So go to the ocean or to the well with your bucket and fill it. If you go with a thimble you'll have a thimbleful. And you take a five gallon bucket, you'll have five gallons full. If your bucket is large enough, you can bring with you the whole ocean. The Impersonal God becomes the Personal God, the Personal God becomes man to be in contact with everything and everyone around him because he has not the sense of separation. To him it is all just oneness, and he dwells, the personal God dwells within himself in this oneness, encompassing the meanest little worm

that crawls on the floor, every human being, every animal, every plant, every bit of that which we call nature around us because the entirety of the universe composes him and he is composed by the entirety of the universe.

The the final analysis, the final realisation is this, that the Impersonal and the Personal God and various forms of manifestations are but one. I and my Father are one. In Sanskrit we say Brahmas Mi, I am Divine. And of course these things are interpreted in various mythological forms. Amongst the Hindus they have Brahma, Vishnu and Shiva, Brahma the Creator, Vishnu the Preserver, preserve the order of things and Shiva the Dissolver, for everything that is created must dissolve to be recreated, works in a cyclical fashion. And Brahma, Vishnu and Shiva are but are aspects of the same thing. And so be it In Greek mythology, or Hindu mythology, or Chinese mythology they must not be discarded. There are deep meanings to these aspects of the same thing. There are deep meanings to these mythologies and mythologies are things specially created for the eclectic uneducated, people that have no great thinking ability, yet with these stories, beautiful messages are conveyed.

Good. See if we've got any jokes here this morning?

This couple was standing at the altar to be married and of course when the, what the Minister says, when it came to the point that for better, for worse, for richer or poorer, through health and sickness etc. and he went on. And the Bride was nearly in tears, and she whispered to the Minister 'Please don't talk about these things, it might put him off.'  
(Laughter)

And then of course this man and wife were dining out, they went to an Italian restaurant. So the husband asked his wife 'What is that favourite dish that I am so mad about?' So she without looking up from the menu, said 'Gina Lollobrigida'. (Laughter)

There was this cocktail party, and this wolfish man saw a young lady standing alone, so he went up to her and starting chatting. He says 'This party is so dull let's play some game'. She asked 'What kind of game?' He said 'We can play Post Office'. No, she said 'That is too dull, that's for kids'. So the man asked 'Anything you can suggest?' So she said 'Yes, let's play the game, Building and Loan.' So he asked 'How is that played?' She said 'That's very easy you leave the building and leave me alone'.

There was this one speaker and he was introduced to the audience, and he was introduced as, the Introducer said 'This man, this man is outstanding in his field.' So when the speaker got up he replied 'Thank you Mr Chairman for introducing me. But then you said I was outstanding in the field, in my field, I hope you didn't remember the farmer who was out standing in the field and who was too stupid to come in out of the rain'.

So Joe lost all his money, Joe lost all his money and half his friends deserted him. And another person asked him 'Because you lost all your money, half your friends deserted you, what about the other half?' 'Ah, they don't know yet that I'm broke'. Good.

So the Editor of this Newspaper was sent an invitation to the annual dance of a nudist colony nearby. So the Editor thought that this might make an interesting story for the paper perhaps so he sent along a cub reporter. So when this cub reporter came back he asked 'Well how was it?' He said 'It was terrific. Everybody was naked, even the butler that opened the door was naked'. So the Editor asked him 'If the butler was naked' – and a butler is recognised by the clothes he wears. - 'If the butler was naked, how do you know it was the butler?' So the cub reporter replied 'Well certainly, it wasn't the maid.' (Laughter)

This man was charged with embezzlement, so he goes to a lawyer and he tells the lawyer that 'The evidence against me is very strong. Do you think you can win this case because I have two hundred and fifty thousand dollars tucked away in my safe deposit box?' So the lawyer thinks for a moment, he says 'I guarantee you that you won't go to jail with all that money'. And the lawyer was right. So the man went to jail, broke.

Oh well that's it for the morning.

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