

Gururaj: Now what shall we talk about tonight?

Public: Gururaj, <0:00:09.1>?

Gururaj: Beautiful question, everything is so simple to understand, yet it is so difficult. As the old saying goes, “It is so simple to be happy, but so difficult to be simple.” So simple to be happy, but so difficult to be simple. Now all the problems in life -- in life arises because of the complexities we have created. In other words, we have drifted away from simplicity into dire complexities. Now the question could be asked why at the primal individuation or individualisation things were so simple. Now – now what could have happened in nature that has made things so complex? A synonymous question to this could be that if divinity is good, then how come there're so much evil? And this question has been puzzling all the philosophers in the world through many – many ages that goodness can come from goodness, where does the evil come from? Divinity is bliss, why the suffering? Good. We shall try and attempt to answer this. I might have to use analogies because a question of this nature could never be analysed with the mind. Now one thing is sure that good and bad are creations of man's mind. Let us use the example of the sun that shines in the sky. It is the heat of the sun that makes water evaporate upwards. This same vapour condenses itself and forms itself into a black cloud and this black cloud obscures the light of the sun and we find darkness here. The sun is not effected but the darkness we observe down here is affected – is affecting us because our minds are so limited that we will only observe the darkness and not realising that the sun up there is untouched but the cloud disperses in the form of rain, the sun shine again in its full glory. So can divinity be called all good? There is no evil in this world, but categories of truth. Man progresses from a lower truth to a higher truth, for all that exists is truth and that which is of a lower truth, we find to be suffering.

Now the mechanics of suffering is this that the entire nature that we observe or that which we cannot observe is composed of three gunas, Tamas, Rajas and Sattva. I'm sure you must have heard these Sanskrit terms. Tamas is inertia and darkness, Sattva is light and joy, and between Tamas and Sattva there is Rajas which is the activating factor. So within the functioning of the universe, through the processes of evolution, these two forces of light and darkness are forever being activated by the activating force of Rajas and what it is primarily trying to do is to create a balance between the three factors. But in trying to create a balance, a lot of friction occurs and for the universe to function, there has to be contraction and expansion, contraction and expansion. Now this happens on the universal level and it also happens on the individual level. Now when we spoke the other day about the turbulence of the mind, it only means one thing that the forces of Tamas and Sattva are warring against each other to find an equilibrium. So the purpose of the conflict is not to cause conflict, but the purpose of this conflict which is contraction and expansion is to find a unity – oneness, unity. Um-

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hmm, now these three forces are existing in everything possible. These are the forces that you'd find in an atom for example. These are the forces that allow the electrons to revolve around the nucleus. So it means that these forces are eternal for all existence, the entire universe is but a manifestation of the manifestor.

Now if the manifestor is eternal, then his manifestation must be eternal too. Now the manifestor is absolute and his manifestation is relative. So both coexists. The absolute can never exist without the relative and the relative can never exist without the absolute. God can never exist without you and you can never exist without god because it is an entire continuum. If we use an analogy of a painting just made of a blue colour, at the one end you have dark blue proceeding to a lighter, lighter, lighter blue until it becomes very fine light blue, but it still remains a continuum of this blueness, at one end it is gross, at the other end it is subtle. So the gross is also truth and the subtle is also truth but one is gross, tamasic while the other is light, sattvic. So this is the composition of the universe and this expansion and contraction, this friction will forever remain eternally. Now what is the solution? The solution lies in various factors according to man's temperament. The scriptures would say, "Go beyond the three gunas and then you will become one with the absolute." Now this is very fine to say, so easy, so simple to say, but so difficult to do because we ourselves are the product of the three gunas and according to this injunction, it means that we must escape from ourselves.

Now how can we escape from ourselves? Can we leave the mind all alone? Can we leave the body all alone and remain as the pure spirit? That is impossible because we are in the human kingdom and we have to remain in the human kingdom. We have this body and this mind and as we said, it is a necessity – it is a necessity for the manifestor to express himself in his manifestation. Now what to do? Now the mind, generally speaking, is nothing else but ego. It is an idea, i-dea, it is an i-dea. Sometimes it's not so dea (laughs) and could be hateful. Good. So we can't get rid of the idea that this is the body and this body is also the mind or contains the mind. There is only one way that this idea has to be expanded. This ego has to find, not annihilation, but it has to find expansion because nothing is destructible, nothing in the world, in the universe can ever be destroyed. It can only change form, but the structure remains the same. It's like water vapour, the water vapour can be condensed into water and the same water can be frozen into a block of ice. So between vapour, water and ice, the underlying principle H<sub>2</sub>O remains the same. It is indestructible, only thing that has happened that it has changed form and name. We take gold, which is very cheap nowadays – we take gold and if we make it into a necklace, we call it a necklace, and we make it into a bracelet, we call it a bracelet, call a ring a ring, but nobody says gold. They say. "Ah, nice bracelet," "nice necklace," "nice ring." But basically it is gold. So therefore everything we observe around us is that goal of – gold of divinity, just assuming different names and forms. So when we discover the oneness of everything

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and that everything is composed of the same substance, then conflicts cease. They cease in this manner that they do not become non-existence but a balance occurs between Tamas, Rajas and Sattva.

Um-hmm, now in order to bring about this tranquillity or balance, we have to do our meditational and spiritual practices.

Now what happens is that this idea of the ego expands in awareness and this expansion of awareness brings about the totality into oneness without finding divisions. Because as I said the other morning, we create division in the vision. Now by doing our practices, as I said, the ego is not annihilated, but like a rubber it is stretched. Now the rubber, when it is not stretched, light does not shine through, it is opaque, but the more it is stretched, the more transparent it becomes and the more transparent it becomes, the more the light of divinity shines through. Now it means that the ego is not destroyed. The ego's still there, because if man did not have that I sense, he would exist this human – he would exist, he would not exist in this human form. So – so this – so this individuality has to be maintained, but the individuality has to be permeated with the universality. It is like a glass window and if the sun is shining directly through the window in all its full force, you only see the light, you don't see the glass. I have seen one person going to a supermarket that has all glass doors and thinking there was no doors, try to walk right through the glass. So when the full force of divinity shines through that clean glass, the glass exists, yet becomes non-existent. Yes, so that is the paradox and that is why I said that god exists because you exist and you exist because god exists. Now in the question you talked about heart. Now these things that we have spoken about is just pleasing to the intellect, the intellect asks questions and questions and it wants some little satisfaction. That is why we form all these theories and these theories are formed to put the mind at little rest, but this rest is so temporary, unfortunately. Because that rest, within that is rest is contained the germs, the currents of it resurging again into turbulence. The sun shines for two days and because the sun shines, it gathers the vapour and then two days later, the rain comes, and after the rain comes, the sun comes again and the circle goes on and on and on.

Now we want to find the peace that passeth all understanding. Now understanding is of the mind, but peace is of the heart and those doors of the kingdom of heaven within has to be opened for the realisation of peace. The mind will only appreciate a very small fraction of the peace in its tranquil state, but the fullness of the peace of the heart can be experienced only. That is why – that is why no one can define divinity. They've tried for thousands and thousands of years. All the professors in the universities, they've studied all systems of philosophy, and if mental study was enough, then all professors of philosophy should be self-realised people, but they are not. Perhaps they're in more trouble and more confused than you and I. So the solution is to reach the heart and therein lies that peace which passeth all understanding. Yet, understanding is necessary. So what we do is this that we combined the mind and the heart. The

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heart is forever fully developed and the mind is or the mind are the veils that cover the heart. So all these practices using the mind as an instrument, we open the mind with the mind to appreciate the heart which is the core of the human personality, the unblemished, unmarked core and that is divinity. That is why all the scriptures say that god is nearer to you than yourself. There's little Indian legend that I will tell you about. You might have heard of the musk deer. Musk is a perfume, the lady should know about it, yes.

Translator: Is it a deer guruji? Is it a deer like a--

Gururaj: Yes, a musk deer, right but musk is a perfume, a deer is a kind of a buck. Now this deer got the scent of this musk, this perfume and it got so intoxicated by this beautiful perfume that it ran here, there and everywhere searching for the perfume and then when it got so tired, it was laying down and when it laid down, it found that the musk was in its own naval. That is why it is called a musk deer and that is where musk comes from, from the naval of this deer. So we search all over, all over to find happiness while that happiness is right within ourselves. So we are like the musk deer but we should try and find the source before we get too tired, yes. So therefore we search within. If you study the history of religions, you will find that the search of primitive man was always external and when he could not understand or answer questions that his mind brought up, he created all kinds of gods. He created the rain god, the river god, the tree god, fertility god. All kinds of god he created for his search was external but as realised people came into this world, they taught that the search must be internal. Now the internal search only without the external is also an imbalance. There should be a combination of internal and external. Many western people I meet throughout my travels in this world, they ask me, "Isn't it better gururaj to go away to some ashram far away in some cave?" I say, "No, the musk is in you naval, not there in the cave." So in practical living, you must indulge in materiality as well. Man must better himself. If he earns 5000 Krone a month, let him earn 10,000. Yeah, if he has a three-roomed house, why not get a five-roomed house? Be in the relative, enjoy the relative, yeah but where should be the emphasis? That is the question. So through our meditational practices, when we get a glimpse of the inner reality, we allow that inner reality to permeate all the external reality and the emphasis in that beautiful antique table would not be for the table itself, but the emphasis would be on the beauty of the table, the workmanship, the lovely wood and how well it was created. Oh, what divine force keeps all those atoms together in this lovely table? How much then can we not enjoy the table? Because we see not the material table itself, but we see the divinity in it also, so the absolute and the relative must permeate each other. Some people believe in becoming ascetics – asceticism is okay for some people with that kind of tendency but we as householders living a life in this world, family people, yeah folk, we enjoy life.

Let us take the example of husband and wife. Do you know that most people in this world don't even know how to make love? Yes, they do not function in totality. Either they function in lust with the body only or they infuse a certain mental stimulation to the body, but where is the spirit? So even in a natural function of love making, if it is performed between husband and wife in totality where the mind, body and spirit is combined, then that very love making becomes a meditation. You elevate it to the level of the divine. Then you know who you are in totalness. But that is not all that happens. You become one with the beloved, because your totalness is the same totalness with your beloved. You see how beautiful it works, that comes from heart. You see, so the main purpose of our spiritual practices is to open the heart. We'll use the mind, to repeat again, as an aid. If there is a big stone lying in the path, we might not be able to push it away with our physical body. So we use a long pole, the pole of the mind as leverage and the big boulder weighing a thousand pound, thousand kilos is pushed away with very little effort and that is why I always say it is so simple. So if we have the techniques of leverage, then that obstacle is moved away so easily.

Now by able – by being able to perceive your – I'm talking for one hour already? Time oh – now, being able to perceive your own heart, you will automatically perceive the heart of others. For as the scriptures say, "Love thy neighbour as thyself." But how can you love your neighbour if you don't know yourself? So man's first duty is to know himself, man know thyself. And by knowing that, you know everyone. Like the Upanishads would say, would ask the question, "what is there by knowing which everything else is known?" and we have these blessings with us all the time. Like these English people say, "Count your blessings," but we don't count them. I'll tell you a little story <audio skips> the English people took that phrase, "God be with you," shortened it and call it, "Good bye." And as far as we are concerned, there are no goodbyes. I'd rather say, "See you again," good bye in the sense that "God be with you", but not goodbye in the sense of "I'm going away," for I'm not leaving, I'm staying here, for my heart and soul will be here. You have been so kind and so wonderful to be with, I could very sincerely feel how hearts have melted together in beautiful love and harmony and that is the most important thing in life for human beings to be able to communicate not only on the mind level but more importantly on the heart level and because that which empowers the heart is the spirit and the spirit is one. So I would leave perhaps in the physical sense of the word, but in the sense of the spirit, no one goes, no one comes, it is always here. Good.

So we have a plane to catch and that's another bad English phrase, you can't catch a plane (laughs). Oh, language is such fun! Perhaps one day when I learn Danish, I'll pick up some faults in your language too. Good. I'm sure you all know the prayer Francis of Assisi -- Francis of Assisi so shall we end this course with a prayer. I think everyone knows it. "Lord, make me an instrument of thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is

doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Divine Master, grant that I may not so much seek to be consoled, as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life." Amen.