

Public: The Christ manifested as person -- umm-- now, the anti-Christ, what is the anti-Christ and could that manifest as a person too?

Guru: Now, could you tell me what you mean by the anti-Christ? What is your conception and then we'll elaborate on your conception. What you understand that .

Public: Possibly everything -- possibly everything that is bad in deed and ---

Guru: It goes against Christ?

Public: Yes.

Guru: Fine, good. Now, the personification of a divine spirit comes from time to time to this planet and every other form of existence to preserve and create a balance where an imbalance exists. Throughout the history of the world, if we studied we will find -- we will find that great men have come, such as Rama, Krishna, Buddha, Christ. Great men have come here to bring a teaching and through this teaching, through creating in -- in man a understanding, through creating in man or implanting in man a spiritual force through grace that a balance is brought about. Now, what has caused this imbalance in this -- in the first place? The cause of the imbalance that is due to the three Gunas that are inexistent in this universe. There is this power of inertia, there is this power of light and then there is the activating force which empowers inertia and which empowers the power of lightest well. So, in the process of evolution, from the primal atom as it pursue -- as it proceeds to acquire its fullness, it automatically comes in conjunction with various other atomic and sub-atomic substances in the universe and when this combination takes place apparently to us from the relative level, an imbalance is created.

Now, to right these imbalances, a force is required. Now, the eternal teacher or the Christ as we would call it, is as I would call him, The Eternal Wanderer, he never rests, from one planet to another he goes on and on and on and where there is imbalance, that force comes to create the balance. Now, this force has a free will, a total freewill whereby it could merge away into unity consciousness and yet it would sit on the fence because he is the helper of mankind and all universal forces would always help the progress and the evolution of mankind. Good. Now, to bring Christ down or a Krishna down to our planet, there are certain pre-requisites that man himself and the imbalance that's existing on the planet create a magnetic force, create a certain kind of force which attracts this balance. For example, in the human body if you cut your

finger, you'd find the white corpuscles rushing to it to mend the wound. Now, in a similar way, in a similar way, this force is drawn by the -- the magnetism of the imbalance created so that this healing power, this universal power is drawn to us. Now, this universal power is forever there, but being abstract how could it make contact with man? So, in order to appeal to man's mind that is present stage of evolution, in order to appeal to his heart, that universal force concretises itself because who can contact man better than another man? That is why this universal force comes again and again and again after a period of every 2,000 years or a few thousand years rather, you find some personage coming, giving the meaning to life. The way he sees, for example in the modern age today, where the world is progressing so much technologically, where there is so much intellectual development at the expense of heart development, then the teacher would come to open up people's heart to this force, to the personification of this force so that an equilibrium could be maintained between mind and heart.

The world today is progressing at such a rate that if the mind keeps on developing more and more without the support of the heart, then this world will definitely end in a catastrophe, a very major catastrophe. Now, who is this impersonification of divinity? Can one man in a little body and a little mind capture the essence of divinity? That is the question. Good. Now, this is possible with everyone, everyone is a potential Christ and everyone has the divinity within him. But the avatara or the incarnation is born already, fully realised. He does not require evolution; all his actions he performs in life are non-binding. They have no karmic bondage and yet the incarnation, although he is in the bondage of mind and body, he is still enjoying the freedom within the bondage. As I always say like poetry within the framework of a meter and yet so free in expression.

Now the incarnation necessarily can express that divinity through him as a channel. His mind and body can do anything it likes because it is beyond the law of opposites and being beyond the law of opposites, he has the power to live in a small confined body and yet through that body acting as a channel, he could reflect the entirety of what divinity is. Now, when this teaching of such an incarnation starts penetrating the minds of people, definitely some change takes place. Now, these incarnations are very different from reformers. Reformers normally try to change circumstances or the condition of man from a collective view point while the incarnation always starts from the individual viewpoint for if the individual is bettered, then automatically, the world could become a better world. So this is the purpose of the incarnation. Firstly, that he is drawn by this force of imbalance that has been created so he's drawn to come and right the imbalance. Secondly, being totally realised before he was born, being in that unity consciousness and yet exercising the choice of becoming embodied. Being beyond the law of opposites, he has the power of will to manifest himself. Good.

Now, the teaching of all theologies revert around one point, "Love thy neighbour as thyself." The teachings of all theologies revert around that point and if you study the teachings of these great masters, you will find that as the pivotal point of all their philosophical teachings. Now, this pivotal point is so important that because the incarnation comes as a man, he teaches you to love your brother men. Now, how to love your brother men is to be able to know thyself. That is the second teaching of all religions, because when -- when man knows himself, and through spiritual and meditational practices, he gains that self integration, that integration which is created is knowing thyself because the integrated man functions in totality and it is only when man can function in totalness or in totality can he recognise or appreciate the totality in his brother. So, that is how by knowing oneself man loves his neighbour as himself. In other words -- in other words, the distinction between "I" and "thou" ceases and all oneness is realised.

Now, this oneness is not a matter of mental gymnastics. Philosophically we could analyse it and see the beauty of it, but it has to be realised and when the principle is realised, it assumes its practical value where the principle becomes practical. In the beginning, effort is required as in our program of self-help, to realise this but as one progresses on the spiritual path, this realisation becomes spontaneous and the spontaneity which is created does not require the thinking mind, for every action you perform becomes a natural action. No thinking is required and you just automatically do right. Automatically you follow the principle, do good, be good. Good. It becomes a spontaneous action because the whole principle has been realised not only by the mind, but also by the heart and this combination of mind and heart can only take place when man functions as an integrated person, mind, body and spirit acts as a whole, a oneness. Now, these few principles are the bases of all theologies in the world. Good.

These few principles are the main principles of every incarnation that comes down to earth to teach. The rest is the philosophical side of things which goes further to explain how these principles become workable so that man's inquiring mind can also be appeased. When the inquiring mind is appeased, then the heart is pleased and that is the oneness that is created and through this integration, man experiences joy, experiences bliss because when man is a total being himself, then only can he appreciate the totality, not only of his environment, but of the entire universe. And from there -- from there when he appreciates the totality of the entire universe, then truly can he say, "I and my father are one." See, now that realisation is to be created in the ordinary man. The incarnation is born with that realisation already. And because he is born with it, he is in the position of teaching it, because he speaks from experience. Normal human beings are on the path to this realisation. The incarnation is already -- has already travelled the path. Fine, and from that vantage point where he has the panoramic view of the entire universe standing so high on the mountain top that the whole city of Cape Town can be seen. Then, the force that is imparted creates another force which is called Anti-Christ. Good.

Now, how real is this force? Now when you study the theory of motion, when you study the theory of force, you will always find opposing factors. If there are no opposing factors, then this force becomes non-existent. So what we term as good force must have his counterpart on the not so good force. When we light the lamp, there has to be the shade. Where there is day, there has to be night. But now, can we really call it a bad force? This that we call a bad force is rather an interpretation of our minds, our mind is analysing that to be a bad force and the analysis of the mind, as I always say, the mind is such a cunning animal that today he will find this answer, tomorrow he will find that answer and having the limitation, it cannot be total and not being total, it cannot be stable in its judgement, but from the point of view of the spirit, the unchanging self of man, these forces in the relative existence are necessary and the idea is to allow firstly, a balance and equilibrium between the forces of good and bad and then thereafter to infuse the goodness in the so called badness and still further on to go beyond the good and bad, which means to go beyond the law of opposites.

Now, the integrated man goes beyond the law of opposites. Now these forces at work in the universe will always be there. These forces can never be destroyed. The electricity cannot work without the negative wire and the positive wire. Now we can't call the negative wire bad, it is a necessary part of the mechanics of electricity. It is our view point only because it causes certain friction within ourselves, within our lives and within our environment, we immediately label it to be bad, but without that so called bad, good might have not existed. Without the negative wire in the electricity, the positive wire becomes useless. Now what is man to do? That is the question. That these forces are indestructible, that is how the theory of Satan came about -- that is how the theory of Satan came about where Lucifer actually means light. Good. But this light later became transformed according to man's interpretation to be bad light because it had friction with that which is called good light and because of this friction that have been created, we term one good and one bad and really speaking, as I said in a lecture in America that nothing could exist in this universe without friction because friction is the basis of motion and the universe could never exist without motion because motion, all the changing quality of relativity is the manifestation of that which is changeless. So change and changelessness can join hands in our daily lives.

Now, the entire universe is caused by this friction. This world itself is caused by friction. If there was no explosion in the sun, these particles would have not shut off to form the solar system. This world at the moment itself, it's hurtling through space at thousands and thousands of miles an hour and it is in continual friction with other forces of nature around it and because of this friction, it can re-rotate and it can revolve and it can preserve a balance. Okay. So everything is created by this friction. From the first big bang, from the first explosion, the explosion itself is friction whereby the present cycle of this universe is in existence. Every human being is born because of friction. Everything is friction -- friction -- friction. Our

problem is this that we are too involved in the friction. We intellectualised, we analyse with our minds, with our limited 10% conscious mind and what do we observe? We observe only the friction, we observe the surface waves of the ocean and not the calmness deep down inside. So what is the solution? You can't get rid of motion, it is indestructible, motion exists because of friction, it is indestructible.

Friction is caused by two opposing forces of -- of contraction and expansion, of attraction and repulsion, these forces are eternal forces and these very forces constitute what we call nature, for it is the nature of nature to have this friction and this motion. There is only one way out that through meditational and spiritual practices, we gradually start gaining the integration within ourselves, mind body and spirit and the more and more this integration comes into being, the more and more can we stand apart and observe the friction. Now, when man can objectify this friction, whatever kind of friction it could be, could be the smallest thing to the largest thing. When man can objectify this and observe this, it would mean that he is standing apart. You are sitting in a cinema, you are enjoying this drama in this vast screen. Yes, all the pathos and the comedy and all the happenings, the -- the -- the -- the heartaches and the headaches that is in display and yet, while you're sitting watching it, you are moved by these comedies and tragedies of life and yet, you know that it is a play. Yet you know you're sitting observing it. Fine. Good.

Now, when through integration -- when through self integration we develop the power of observation, then we find the secret of life which is non-attachment. Good. That we become, we live in the world, yet not of the world, in the world but not of the world. We can stand apart and watch this motion, watch this friction, watch this play and not be affected because it is only by being affected that we would experience joy or sorrow. Now, if you have the capacity of experiencing joy, then be sure to know you have the capacity of experiencing sorrow. The deeper joy you can feel be sure to know the deeper the sorrow you can feel. But this is the process and in this process of evolution, the evolving being has to go through this experience or these experiences. It is only by going through these experiences that you would know the value of the experiences. You would appreciate the meaning of the experiences. You would appreciate the words of the experiences and by knowing the words or how worthless these experiences become when you reached that stage that you really stand apart and you laugh, you laugh the laughter of love, you laugh the laughter of joy, you laugh the laughter of creation itself, how beautiful this flower grows. The particles and molecules that composed this very flower is forever in friction and in motion for it to be an entity, for it to have that adhesiveness is -- for it to have this cohesion and when you see that, you know, "Ah!! Creation has these opposing qualities," but if I become non-attached to these laws of opposites, then I will not be affected, neither would I feel that extreme joy and the extreme sorrow, because I -- because of self-integration, would have the equilibrium, that is what self integration brings about, it brings about the equilibrium that as the

Gita says, "You do not become too elated with joy and you do not become deflated with sorrow." How to preserve that equilibrium, it necessarily requires the quality in man to be able to stand apart and the easiest way that I have found through experiences of so many kinds of practices is our form of meditation and this self help programme through which we attract the law of grace unto us that gives us the strength to be the observer. Good.

Now this brings in us an equilibrium and it brings in us a tranquillity but that is not where the story ends. After having achieved this equilibrium and this tranquillity, you would find that you yourself are part and parcel of this very friction. So, the process is this that you start being mixed up in the friction that composes nature, then you start standing apart from this very friction and then you get drawn within the friction again. Ah! But this time, you get drawn in it with an understanding. With the -- with the peace that you passeth all understanding because your mind could never comprehend it, but your heart can feel it, your heart can experience it.

So, after having acquired the ability of non-attachment of standing apart, you start experiencing that very friction that composes nature. But it is like sound, sound at a very low pitch cannot be heard and sound at a very high pitch cannot be heard. You are on a different level of the spiral and then after achieving that state of non-attachment which bring -- which is result of total self integration, you become part and parcel of all existence and when you become part and parcel of all existence, you have the realisation, the knowingness that the friction that used to hurt me before is none other than I, I am the friction, I am the creation, I am the observer, I am the observed and then the distinction between observer and observed ceases. What remains is observation. Then you realise that I am the observation, the observed and the observer has no permanent value, forever -- ever -- ever changing, but observation itself has all the value, for observation is that which is achieved. Observation is the purpose of that of the observer and the observed. Otherwise, the observer and the observed have no existence whatsoever, their truth, their value, their existence lies in observation itself. Now, when we reach the stage of becoming the observation, then the duality ceases between observer and the observed, between the Christ and the anti-Christ, it ceases and observation remains while you are still in the human body. Good.

Now, the mind will start understanding what observation is, the object is gone, subject is gone. Observation remains and you will find that the observation which is to some degree limited while we have this limited mind and body, we will find and appreciate and know that it is an idea. Observation is an idea and that idea is "I", which "I" then the mind starts analysing. The "I" that created all the friction, the "I" that observed all the friction, the "I" that got involved in all these friction, the "I" that became non-attached to the friction, the "I" then knowing this, knows all, the idea, observation is an

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idea, then even the idea ceases. So the object of observation is gone, the subject observer is gone. Observation itself is gone. What remains? That primal pure unity consciousness. Good.

So, when man reaches the stage of Christ consciousness, then he, as a man would understand all this. Then he will understand the futility of the friction, the futility of the fact of the friction that was at first observed. You will understand the futility of the fact and then further on, even the non-attachment to be fact. That too becomes futile and all that ceases in the concept of a dream. Ah then we say, I have been dreaming, look at this terrible nightmare I have been going through. But while in the nightmare you have suffering, you have been sobbing your tears and everything was so real, but from that vantage point, it becomes all unreal and yet, you know you experienced what reality is. Good. And knowing this, as I have said before, you have known all. That is the aim and goal of man. It's a long path and yet round the corner. For it is all here and now. Yesterday is ceased, tomorrow ceased, it is only now -- now -- now and this now is the eternity. And this eternal now can only be appreciated when you even transcend, done attachment. Do you -- am I going too deep on this now? Hmm? Are you getting me? Good, good.

So, to first be conscious of the object and the subject is part of the path. To become the non-attached person would bring about the equilibrium that could be maintained in all circumstances <0:38:27.9>. Good. And then you don't even need non-attachment. Now, many philosophers teach that once you have achieved non-attachment, you have achieved it all. No, you go beyond non-attachment to become attached to everything again, but from a different level of the spiral. Good. Where everything, every atom is enjoyed, everything because you are the master of nature. Good. And after that, not even that is needed anymore, because when you are the master of nature and understanding the force of non-attachment, you're still involved in duality. What am I non-attached from? It is still I and you. This and that; that too has to cease. So Christ ceases, anti-Christ ceases, but only the spirit of Christ, the divinity remains and you become one with the divinity.

Now this -- now this might sound a new concept to you. Most of the theologies and philosophies reach the point of non-attachment. I say, you go beyond non-attachment to attachment until you realise that attachment is non-existent, it was a nightmare dream. Then you're totally free and merged away in unity consciousness. Then you have become the divine. You started worshipping the divine. Then you started knowing the divine and then later, you become the divine. All this is possible, all within the range of man's ability -- all this is within the range of man's ability because the tree exists in the seed, the entirety of the tree, every leaf and every branch is there within the seed and it is this very forces of nature that causes friction, that makes the seed explode in the ground for the tree to grow. You see, see how necessary all this is.

But when troubles loom, then what do we do? We start analysing it, we start analysing the importance, we start remembering the old saying, "For all this too must pass." From there -- from there when we realised the true import of that phrase, we automatically can become non-attached to it, we can be in the world, yet not of the world. Good.

And that is how all suffering and all joy reaches an equilibrium. A balance in our lives and then when that balance is reached, then one would say, "Why must I loose all the joy of living?" Aha! You have lost the joy of living, but you've found the bliss of living. There's a difference, bliss has a permanent quality, bliss has not got an opposite, while pleasure has an opposite. Pleasure has pain, there is no opposite to bliss for bliss just is non-dependent on any external quality. Bliss is the flame that does not require fuel of the environment to keep it burning or to keep it alive. So, look at the great game, you sacrifice pleasure and pain with it goes at the same time and you feel bliss and after feeling this bliss, as I explained, there is still some distance to go -- there's still some distance to go for when that total unity is reached, is there a bliss? For if there is bliss, then who is the experiencer? For bliss cannot exist without the experiencer. Then you go into the realm of that void where there is that beautiful nothingness. A deep sleep that is enjoyed for its own sake. What did you experience in deep sleep? You lost all consciousness of pain or pleasure or joy or sorrow. There is no bliss in that deep sleep. You are non-existent in that deep sleep and yet you were existing, so then you experience existence for the sake of existence. That is the eternal moment -- that is the eternal now and then this entire span of the universe of millions of years is nothing but a blink of the eyelid, nothing more -- nothing more and on and on and on -- on and on and on it goes and that is eternity and because it is eternity, it is also infinity. It is all. So isn't it beautiful to know that man has the ability within himself to become an eternal being where all relativity ceases, where all these opposing factors of Christ and anti-Christ cease and you are above it all. -- hmm -- 45 minutes, good. We still have time for another question okay yeah. Next?

Public: <0:46:05.1>

Guru: (Laughs) yes, yes, yes. I've given you the whole range of man's experience and where you go beyond the experience.

Public: <0:46:52.6> Could you please discuss for us the relationship between birth right and grace?

Guru: Birth right and race?



Public: What is it that --

Guru: Could you clarify it?

Public: -- What is it if it comes to us by birth right? -- Not race, grace -- Grace.

Guru: Oh oh, sorry -- sorry (laughs) Birth right and grace? Ah! Beautiful, yes. You have the right to be born, that's birth right and one of the qualities in this right to be born is grace. Because without grace, you have no right to be born. That is your birth right. Okay? (Laughs) Good, fine. Now, the birth right of man is to experience bliss and even that which goes beyond bliss, that is his birth right. You have the passport and in your passport you will find valid in all countries, but if you use the passport or not, that is your free will but you have the passport and the passport says all spheres of life, all countries, every aspect of man is your birth right and dominating all these is peace. And because of this freewill that is mentioned, because of this freewill that was mentioned, the peace which is inherent in us, which is our birth right has been covered up. A beautiful sparkling diamond covered with dust. Good. Now, because this diamond is covered with dust, we have to blow off this dust to experience the peace. Now, to blow off this dust, we do our meditation and spiritual practices.

Good, now by doing meditation and spiritual practices and helping oneself, we automatically draw grace for it is forever there. Like as I said last week, fresh air is always there, you just have to open the window. That is grace. So grace is the instrument, grace is the force that helps us to blow off the dust. Good. Now, inherent within the quality of peace is the quality of grace. So, by activating grace, two things are happening, you're activating from within yourself and from without yourself. Now, if grace was not the inherent quality of this peace, then the external peace could never be appreciated by the internal peace. Because we have that inherent quality, we can attract the external peace, good? We awaken the eternal peace that is there and it -- the awakening is helped by external forces that's around you and when these two combined, then the dust is blown off the diamond. Good. And when the fullness of peace is acquired, then you will find that this very peace is nothing else but grace. And then you start, you stop differentiating between birthright and grace. For grace is your birthright. Is that right <0:51:39.3>?

Public: Yeah (laughs)

Guru: For grace is your birthright and your birthright is grace. You see how simple it is? It's exactly the same, exactly the same. But to help us along -- to help us along to realise our birthright, we differentiate it and use the power of grace to know itself which is grace and peace. Two sides of the same coin, it is the same coin, it is not only the two sides of the same coin, but the very metal of the coin. Yeah? For sides too ceases. Then we come down to its essential value, the metal. So that is birthright and that is grace. Man's birthright is this peace, to find this peace that pass of all understanding through our spiritual practices, we invoke that force, that power which we term grace. We draw on grace, from the external environment and at the same time, we awaken grace that is already within us. For we would not be able to draw from outside if we don't have it within. We will not be able to understand a book on philosophy if we don't already have the necessary mental equipment. So both are required until the realisation comes that the internal and the external is but one. Okay?