

Public: <0:00:03.6> of polygamy and -- and I know one very good reason for polygamy and that is in their -- umm -- an access of women in a society and if they were unmarried, <0:00:38.0> the society, but -- umm -- could you give me your views on polygamy and what you think would be the other reasons for -- you know, for polygamy?

Guru: Now, in many parts of the world polygamy is an accepted fact. Now, for example, here in the western world we do believe in monogamy while for example, if you would go to Tibet, polygamy is something just normal and natural. Man go into the mountains on the long trips and they work and then they do go away for a long time and the women that have a various homes have to entertain all the passers by and they become children of the stative any <0:01:35.8> is produced. Good!

It is a practical reason why polygamy is practiced in some countries and of course there is no real philosophy behind it or any depth to it, it is just a matter of practicality such as you would have your three meals a day, breakfast, lunch and supper. So, there is no real philosophically depth to it, it's a way of life that certain people adopt. When it comes to the question of morality, morality is usually that which is decided by society for the stability of society and stability of society is very -- very much dependent upon the circumstances people live in. So the circumstances in certain countries are such that they would require polygamy as one of the ways of life. Well, that is not practical in the western countries, and therefore, it is not practiced here. Good. There is nothing much one can say about it; it's a way of life. But that does not make their way of life better than ours or our way of life better than theirs.

Although, of course, a very important factor that we have to remember is the one pointedness because it is through the one pointedness and loving one person that one could really start loving the entire universe, because in truth when a person really loves another, then that person's whole totality must be involved in that love, mind, body and soul and most people do not really know how to love. We have discussed this on many -- many occasions where people love with their minds and their bodies and their spirit stays apart, but if the love is composed of the entirety of human being, mind, body and spirit, then it is a channelling of one's totality to an object and when the channelling to an object is complete, then one could merge with the object. In other words, love at first is subjective and finding the object, the subjectivity is extended toward the object of love and finally, subject and object become one. And when that happens, when subject -- when the subject and the object assumes that oneness or finds that oneness, then one could really comprehend the oneness with the entire universe.

So, the one person that is loved is a person who is -- who can represent to you the entirety of all creation because there is no difference between one human being or even one soul and other parts in the universe. What is -- what you are composed of are the same ingredients that composes the entire universe. So, therefore, some great poet had said, "To find eternity in a moment and moment in eternity", and that is what the real channelling of one pointed love brings about.

Now, we do know that this is the ideal, although not practiced, and when any good ideal is not practiced, it could lead to so many ills in society such as <0:05:45.3> although on the surface level, a person has one wife, but beneath the surface there are many things which are done -- umm -- which are not right for our society. Yet, while certain eastern countries they think very -- very openly and feel total responsibility for the woman they marry. For example, in the Islamic faith, you are entitled to have four wives and they feel themselves fully responsible for their four wives, while the same thing is practiced in the western countries every day and yet, there is no such thing as responsibility whatsoever and it is just a further and further fragmentation of an already fragmented mind.

Now, human beings (coughs) are normally, 99% of them are fragmented people because the mind would think one thing, the mouth would say another thing and the heart would feel something else. So, the purpose of meditation is to bring a co-ordination and integration between mind, body and spirit, and when one has achieved this integration, it becomes so -- so much easier to channel one's entirety to the object of the one that is the beloved one. So, this system that has been devised in the western society is very -- very suitable for the western world and it would bring about -- it would bring about this one pointedness which is so -- so much more required.

Now, if you study other societies and if you go into very deep into its anthropological values, you would find that even if the man has four wives, there is one that he would love more than the others. That is always the case -- that is always the case because within us, there is the germ or the seed that want to direct us one pointedly. It is we that ignore that -- that which is really in us that which wants us to bring us together. It is we that tear it apart and that is because of a lot of miseries in this world and not necessarily as far as polygamy or monogamy is concerned, but in every aspect of life, because fragmentation of one self is the root cause of all suffering and misery in which ever form you would wish to take it to be. So it is important to have one pointedness and even in the countries where polygamy is allowed, there is a certain amount of one pointedness, and there are certain levels of living and I do feel that the society that practice polyga -- practice monogamy could reach a much higher level in the spiritual evolution because they could experience more of the togetherness if the ideal is properly followed. Okay? Fine. Good.

Public: Guruji, what -- could you define what Jeeva is? That's the first aspect of the question and then -- umm -- what -- what -- umm -- aspect of the ego is lift once the soul leaves the body after death? And the third part is -- umm -- once the - - once the soul has left the body, does it actually experience absolute truth? Or is that only when -- when the soul has reached <0:09:59.2> can experience absolute truth?

Guru: Ah -- lovely question, I can really bite into it now. Good. So, what is the Jeeva? What is the state of the Jeeva? And what happens to the Jeeva after it leaves the body? And can the Jeeva experience absolute truth in the other state? That is the gist of the question. Now, Jeeva is a Sanskrit term which many might not know of, so we best define it. Jeeva is the totality of your personality. The Jeeva represents what you really are. Fine. Now, the totality of your personality is not necessarily of this one lifetime. It could extend back to many -- many life times before and all that has been gathered, all the experiences gained, all the impressions that have been implanted upon one's mind is called the Jeeva.

And we say at the time of death, when the body, the physical body is discarded. The subtle body stays on. But now, the subtle body itself is not self-luminous. It is not self-subsisting. It needs a power to give it life, good? And that power is the spirit. So, the human being has three aspects to himself. He has the physical body, he has the subtle body and then he has the spiritual body. This further can be defined into various components, but for our purposes, these are the three main categories. Good.

So, when the physical body is discarded, the subtle body goes forth and in the state of the subtle body, a great evaluation takes place because the subtle body is composed of your total personality which would include your mind and the ego, the eye, the sense of the eye that you have and the sense of the eye which you would have in the subtle body is the small eye as opposed to the big eye of the spirit. So, after leaving this body, the ego with its sense of the small eye would start evaluating itself. It would go through all the experiences. It would flash before him all the experiences that he has lived through in this life and previous lives so that it could formulate its next birth. So, whatever birth a person takes in -- in a lifetime is something that he himself has worked out. Now, the question would arise that why does a person choose a life which is filled with suffering or filled with misery? The answer there is very simple because in the subtle state, you do not bluff yourself. In the subtle state, you are honest with yourself and the form or the birth which you would take would be rebirth most conducive to your evolutionary progress.

So, therefore, in the subtle state which is minus the gross physical body and minus the gross five senses, hearing, seeing, tasting, touching, smelling, the shuttle body is devoid of the senses. Now in the physical body, our senses determined

most of the actions that we do, most of the thoughts that we think and most of the impressions that we gain because man is to a certain extent conditioned by his environment and most people are more conditioned by the environment instead of them conditioning the environment that they are in. So, after leaving the subtle body, life still remains because the essence of the life force has been there all the time. The spirit or the spiritual self is the life force which in turn gives life to the subtle body and the subtle body in turn gives life to the gross body.

Now the life force is so fine, so refined that it could not come directly to the gross body, the physical body. So that very fine life force or prana or the spirit. There are many definitions to the term, has to go through gradual processes where it becomes grosser and grosser and grosser until the physical body is manifested.

So, when a person leaves the physical body, one is in a state where one is totally honest with oneself. <0:15:56.9> we could just ask them to give it first <0:16:04.5>. So, having this honesty, the entire -- all the lifetimes because the subtle body is composed of mind -- mind and the extent of the human mind is as vast as the universe. If we go according to the scientific theory of the Big Bang, the big explosion from which millions of atoms flow out and these atoms have to go through this evolutionary process, not because it wants to but because of this propulsion that was created because of the vast explosion which created the present cycle of the universe that we know of. So, therefore the atom has to develop through various stages. The -- the mineral stage, the plant stage, the animal stage, and then finally, the stage of man. And that is as far as the atom has progressed over the atom could still progress further where man could become a god man. Good.

Now, all these impressions are contained within the mind. So, in the subtle state after leaving the physical body, the subtle body contains all the impressions and experiences since it was the primal atom or the first <0:17:57.9 amoebic> cell. So, now in the subtle body, it has to decide what experiences are necessary to further its progress on the path of evolution and this is done in that subtle state. Now, when this is accomplished, it has to wait for the right genetic combination to take birth into this world as I have told you many times before, that this world is duplicated so -- so many -- many times throughout the universe. In other words, there are worlds similar to ours with similar beings. So, it is not necessary for a person to be reincarnated on this planet only, one can go to another planet which would be conducive to gain the experiences required to work off some of the impressions that would gain, impressions that are not conducive to ones evolution and then that birth is taken. So, it is only when man assumes the gross physical body that he starts thinking of the misery that he is in because being a creature of these senses and being ruled mostly by the sensual self, he naturally would experience all the miseries. And then he says, "Why am I so miserable?" But, if he thinks back deep enough, he will know that he has signed up for the life that he has taken and the life that he has taken is necessary for him to evolve

further on to reach his primal state again, in other words, to reach back home and he would find -- reaching back home would mean to achieve perfection.

So, the scriptures would also quote to you saying, "Be perfect as thy father is perfect in heaven," and this is said in all the scriptures of the world. So, this would imply that the germ, the potentiality of perfection is within every person, every human being and this is dependent very much upon us having free will to choose, to find the perfection or not. Now, the purpose of finding this perfection would be to find happiness because perfection, call it divinity, call it God, call it by any name you wish, these are just but labels and the very nature of that perfection is bliss.

So, having the spiritual self within us, having the bliss within us, the bliss is forever wanting to express itself, but because of the experiences and the blockages in the subtle body and the spiritual body, one does not allow that bliss to shine forth and yet, consciously or unconsciously every human being is striving to find happiness. Happiness or rather, we would like to use the word bliss, which is total happiness, and that bliss has no opposites to it. The happiness's that we know of always has an opposite. It comes within the law of opposites where you have pleasure and pain, light and darkness, heat and cold and that we regard to be happiness. You have a good meal and you feel happy or you've been out to some good entertainment and you feel happy, but it is so momentary. The happiness that I speak of, the bliss that I speak of is a permanent reality and that is within man.

Now, on the other side of the physical life that has been discarded, the physical body that has been discarded, the subtle body is not in total happiness, is not in total bliss yet because it has to reincarnate again and discard all the impressions that were created and the -- all the impressions and experiences gained throughout all its various life times. So, the whole thing works in a circle. We are essentially divine and we, through these various experiences, we reach divinity again. Now, the purp -- the question would be that if we come from divinity which is pure and which is bliss, why is man filled with so much misery? What is the purpose of it? Theology will tell you that it is for divinity to express itself. Now, if divinity is perfect it requires no expression whatsoever that which is imperfect would require expression.

A composer composes a piece of music to express himself. A poet writes a poem to express him -- to express himself and an artist would paint a picture to express himself and the purpose of expressing himself is the desire to gain perfection. In other words, he is projecting his inner self through music or poetry or painting or through so many other things. Even through cooking, for example, to express himself and bring out that divinity that is within him. Now, he needs to express himself because he is imperfect and this is a search for perfection. Now, if divinity is perfect, why would divinity require

this expression? Good. And this expression is commonly known in theology as creation. Good. Why must be perfect want to create? What necessity was there for that divinity to create? Fine. Now, this has been the question that has puzzled philosophers throughout the centuries and none of them could seem to give a logical answer to this question. Good. It can be answered only in a form of analogy. The analogy we can use at this point would be we take the sun and it is through the heat of the sun that water evaporates, becomes water vapour and is drawn up into the sky which forms into a cloud. Perhaps a very dark cloud which obscures the sun, yet the sun remains untouched by the cloud and yet this cloud having been formed, we find darkness down here. Good.

So, all that which we find to be imperfect is only because our minds are imperfect. Here, in the analogy we have seen that the sun was the cause of creating water vapour. The water vapour condensed into a cloud and then that cloud would disperse in the form of rain and we would see the sun again. So that which is divine forever remains divine and all that to use the word creation, which theology uses, all that is created is divine too. Why should we call the dark cloud un-divine? It is -- it is divine also and the sun was the cause of the cloud and the darkness it produced and so, anything that emanates from divinity is divine. Good.

So, we could say that all miseries that we conceive of or perceive of are because of our own minds, because one person could see so much beauty in one thing while another person would see so much ugliness. Therefore, the common saying, "Beauty lies in the eyes of the beholder", good. And of course, the one stanza which I've quoted a million times and I love it so much, "Two men behind prison bars, one saw mud, the other saw stars". Two people, both in the same circumstances, yet one could see only the gloom of the mud while the other could see the glory of the stars.

So, meditation helps us achieve this mental attitude. Through meditation as we dive deep within ourselves and as we go beyond our physical body and we go beyond the subtle body and into the realm of the spiritual body, we do not come back empty handed, we bring back with us the qualities or the bliss of the spiritual self of man and by bringing it with us, we become permeated by this bliss. So, the subtle body could never be perfect because once the subtle body gains perfection, then the subtle body too have to be discarded. Now, anything which is gross would have a shortest span of life and anything which is subtle would have a longer span of life. For we know that anything which is subtle is far -- far more powerful. We could use the analogy of a 2,000 ton bomb if it is dropped somewhere, it would only create a big hole in a city. But if an atom is split, it could destroy millions and millions of people. So, the -- the -- the single atom has greater power than the 2,000 ton bomb.

In that way, the subtle body is always more powerful than the physical body. These physical bodies come and go more often than the subtle body. The subtle body had its start from the primal explosion and is the repository of all the experiences that we spoke of a moment ago and that subtle body can only find perfection when it assumes a total tranquillity. The human mind could be compared to an ocean turbulent with waves and it is only when the waves subside, the waves of samskaras, the waves of these impressions is only when they subside and a tranquillity is gained, then only could the sun be truly and properly reflected. Otherwise, the very spiritual self within us becomes distorted in its reflection and because of the distortion created by the mind or the subtle body and by the physical body, we do not see clearly or with the proper amount of clarity what the spiritual self is and that is the aim, the goal, and purpose of life is to realize one's essential -- one's true self.

Now, the physical body has no permanency and the subtle body has no permanency either, although the subtle body lasts a much longer time. But that too is shed as you would shed the peels of an onion. That too has to be shed and then what would be left is your primal self, the spiritual self of man, the reality of man and that is why we came from the deep silence and we reach back to that deep silence again. This whole process of evolution should not be taken in a linear fashion or calculated in a linear manner starting from A to Z. That is only what the human mind can conceive of because the human mind is only capable of thinking in the terms of time and space. They think in the term of time that such and such, they think that took so much time to walk from here to <0:33:29.4 Adelaide Street>, it took ten minutes right? Now, taking ten minutes we are also aware of the space, the distance that is there so time and space -- Oh, that is lovely, thank you love. I still got a little cold after this long tour of <0:33:52.5>. And so, man thinks with his mind in the terms of time and space. Time and space are inseparable because whenever time is measured, space would always be there. Now, there is a third factor involved in time and space and that is causality. Right. There always has to be a cause for evaluating any time or any space. Now, that has nothing whatsoever to do with the infinite self that is within us, the divine self within us. That has only to do with man's mind or his subtle body because the subtle body in conjunction with the physical body would think in the terms of causes and every cause would have its effect. So, time would have its effect in space and space would have its effect in time and those are the two factors which govern man's mind and that is why we think in a linear fashion while creation is here and now.

The entire universe that we think of with our minds in the term of billions of years is but just a moment and that is how you capture the -- the eternity in the moment. That is how you capture divinity and all infinity in that moment of realization. This is what meditation does for a person where it very methodically and systematically leads you beyond your physical body, beyond your subtle body and in the realms of that which is infinite and that infinity can be experienced by everyone and

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once one has the taste of nectar, then little tea spoons of sugar are of no value anymore because your mouth is filled with the sweetness of nectar. This is the aim and purpose of life. This is the way to find the happiness that man seeks, the search, if we study anthropology, we'll find that the search of man had always been an external search and that is why primitive man created all kinds of gods, they have the river god, the mountain god and the rain god, the tree god. His search was external, but as consciousness developed, man started looking inwardly and of course, not the majority of people have started looking inwardly, most of them still look outwardly in material things and they feel they would find happiness in <0:37:26.4> or find happiness in that which is material. But you would know that if you have a five-roomed house, you would be happy with it for a few weeks and then after that, you'd start wishing for the ten-roomed house. If you drive around in a Jaguar, you will find pleasure in it for a few weeks like a little boy that got his first bicycle. He will ride it morning, noon and night and then after a few weeks, he will keep it standing and just occasionally, he will play with it. Now, we are all children really, grownup children perhaps. I don't know how much grown up in body. Yeah -- yes, in body.

So, we form these attachments and a man that has the desire to make a million pounds, he will not be satisfied when he has made the million, he will want to make two million and three million. So, any outward search does not and never has a lasting value. It is impermanent. It would just spur you on, seeking for more and more. You will always want to find more and more because you have not found happiness yet, you have not found that bliss, that real eternal joy yet and having patterned your mind and conditioned your mind to outward things, you will still keep on searching outwardly.

Now, the thinking man has discovered that I have searched so much outwardly, which other direction can I take? Let me take the opposite direction and search inwardly. And so, with the development of man's conciseness, his search has started inwardly and there many a men have found true joy and true happiness. Now, this is the birth right of every human being because if it was not the birth right of every human being, you would not be able to lift a finger without the power which the spirit generates and that is within you. And it is so simple, one just has to reach the source. Why drink the water that has flown through all dirt and mud? We can only go to the spring where the water really comes from. How fresh and beautiful that water is compared to the water that has gone through many miles.

So, through meditation, we go beyond the mind and the body and we become one with our real self and that is called realization. In the beginning stages one gets momentary glimpses of what one really is, and with regular practice of meditation which we, in our foundation, normally give according to the person's needs and all forms of meditation our foundation is specifically for the individual need. It's like a doctor who would not give one kind of medicine for every disease. If you have a trouble with your stomach, he will give you medicine for the stomach. If you have trouble with your



chest, he would give you medicine for your chest. So, in our system of meditation, we do not have one bottle of medicine that is with your all ills because they are no two human beings alike. Every human being is a unique person and every unique person has his or her own unique needs. Therefore, all spiritual practices should be individualized and that is one of the basic principles of our foundation.

So, to get back to the question, the subtle body does not find perfection when it is in the subtle body. It goes through a period of evaluation and during the period of evaluation, it does not evolve further. Full body requires its physical counterpart. So, it is only by the combination of the physical or gross and the subtle selves of man that one could truly express the real self of man. So, these bodies we have are for a great purpose and they are to be used for that purpose and not abused. And that is why you'd find theology calling the human body a temple in which divinity resides. So, the physical body is an absolute necessity for one to purify not only the physical body, but through the means of the physical body with its five senses, one purifies or refines rather the subtle body, until the subtle body reaches such a fine refined state when that too is discarded, and when that is discarded, the entire mind is discarded and one discards one's ego.

The sense of mine, me and mine. The sense of thee and thine, all separation ceases immediately where there is no you or me, but just a total oneness and that oneness extends to infinity, and that is how man has within himself the ability and the power to hold the entire universe in the palm of his hand. It is there just to be recognized, and that recognition, take care of the word recognition, recognition is there already. You have to recognize it. You have to recognize your real self, and when one recognizes one's real self, all these miseries will end.

Now, while man is still in the physical body, he will -- he is still governed by the law of opposites. He will still find heat and cold and black and white and -- and high and low, all the opposites, but his attitude would change entirely. He would accept them for -- for what it is. Accept all the circumstances of what they are and yet be totally unattached to it and that would mean to be in the world, but not of the world, and that is the life that one is destined to live. We are our own obstacles, we create the obstacles, but the very same obstacles can be turned into stepping stones. That which we regard as an obstacle today can be transformed into a stepping stone so that we progress to a higher and higher level of consciousness and a higher and more refined level of living with total joy can be experienced in this lifetime. It is everyone's birth right, and when through meditation, a person functions as a totality, mind, body and spirit, then that integration -- self-integration is self-realization, self-realization is God realization and then only one achieves the supreme state of unity consciousness where every thing is one unified whole and no separation exists whatsoever. Good? Okay? Fine. I think we have time for one more question. Another hour? (laughs)

Public: <0:47:37.1> all the different personality attributes of the person. What happens when the Avatar comes? And because he comes from the absolute, does he take upon himself the Jeeva or does he have no Jeeva in fact?

Guru: Um-hmm, good. He'd -- when an Avatara -- you're using Sanskrit terms and perhaps many are not familiar with Sanskrit terms. An Avatara is a person who comes down to the earth to benefit humanity and an Avatar is a person like Christ or Krishna or Rama or Buddha, these are Avatars. They come to earth for a specific mission. You would find it's said in the Geeta that when evil rises, when an imbalance is created, I take birth from age to age. He takes birth from age to age to restore the balance -- to restore the balance and such a person is an Avatara.

Now, does the -- the question is -- does Avatara have a Jeeva? Good. The Avatara must have a Jeeva because the Avatar is the entire universe himself and he has to, from that vastness of universe, he has to embody himself. Just imagine to yourself, a vast funnel and so he has to come down from this vastness of this funnel to this very narrow small little body. Now to go through this process is a great suffering for the Avatara. That is why it is said in the Bible that Christ suffered for us. That suffering must not be taken literally in -- in the terms of how he was despised. That too was suffering, but the real suffering was when he had to (coughs) come down from the vastness of the entire universe into that narrow small confined -- small confines of a little body. Good.

Now, the -- the subtleness or the fineness of the entire universe cannot be condensed into a gross body. It has to have an intermediary. For example, water vapour cannot be made into a solid block of ice. Water vapour must go through the stages of becoming water and then the water becomes a block of ice. Right? Now in this case, in this analogy, the water represents the Jeeva, represents the subtle body. So, for the spiritual body to manifest itself, it has to have a subtle body and then the subtle body would have its counterpart in the physical body. But there is one difference between your Jeeva and the Jeeva of an Avatara. The Jeeva of an Avatara is totally pure, it is totally pure and totally unattached -- totally unattached and an Avatara comes to earth for a special purpose, for a special mission. An Avatara is an entity that could melt away into total unity consciousness at will, but an Avatara's mission has always been to be on the brink, he sits on the fence, and he could either go in to total unity consciousness which he is, and -- and -- and -- and -- and be one with all, one with everything or else he can confine himself into a narrow small human body. That is his free choice. But yet, the free choice is also conditioned, it is conditioned by a magnetic pull, it works both ways.

When a certain planet or a certain galaxy creates a certain aura, everything has an aura. Everything has a magnetic pull, everything is subject to the laws of gravity as Newton would tell you. Now that has a magnetic pull which would, to a certain measure, force the Avatara to take birth. An Avatara is forever taking birth, not necessary on this planet. Our planet is just a -- not even a spec of dust in comparison to the entire universe, not even a spec of dust. So, the Avatara, he forever goes from place to place. There are other planets that has beings upon them. There are other planets where there are beings which are even more highly evolved in us, that would not even require verbal communication, just thought communication. There are other planets where beings operate entirely in a sense of knowingness and like that, there are many -- many worlds. And I said just now, there are many other worlds like ours and there are many other worlds that has beings of a more higher state of evolution, but those beings has the same opportunities that we have and we have the same opportunities that those beings have because we have the ability to think and that differentiates us from the animal. The only difference between an animal and man is his ability to think.

Now, our level of thinking is limited to perhaps 10% of our minds, we use only 10% of our minds while 90% is lying dormant. More highly evolved beings use 20% of their minds. And there are other worlds where 50% of the minds are used. Yet, they have not reached perfection yet. Perfection lies in reaching and perceiving being in control of the 100% value of the mind and then transcending it. That is perfection.

So, so when the Avatara comes, he must necessarily have a Jeeva and because of the Jeeva, he takes on the human physical body and having the Jeeva and having the physical body, he is also subjected to the laws of opposites where he can feel pain and pleasure. An Avatara, if his finger was cut, it would not mean he would not feel any pain, and this is proven in the life of Christ, when nails were driven through his palms and his feet, he felt intense pain. This is proven in the life of Krishna, when a -- a hunter shot an arrow in his -- the -- the heel of his foot, he felt intense pain because being embodied, you are subjected to that. But being an Avatara, being a purified Jeeva, being totally one with the spirit, he becomes an automatic observer of what is happening to the Jeeva and what is happening to the body.

So, the Avatara has to have a Jeeva because the Jeev -- the component of the Jeeva is the subtle body. The subtle body contains the mind and for the physical body to function it must have its counterpart, the mind. And everything has a mind. Everything has a consciousness, even a piece of stone. There is consciousness even in a stone. There are degrees of consciousness and when we talk of degrees of consciousness we talk of the various degrees of evolution. A stone too has life, if you leave it outside for a few months, you would find the stone changing. Now it isn't the stone changes, not because of the environment, rain or sun, but because it has inherent within itself the quality of change and life constitutes

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all the change that is existent and that in turn means consciousness. So, the consciousness in the stone is of a very low level while the consciousness in -- in man is of a much higher level. And these two can be broken up into various degrees where one has a lesser amount of consciousness, while another human being has more highly evolved consciousness.

Lately, it has been proven through scientific test that even plants have consciousness. Plants have emotions and emotions are part of consciousness where an experiment was done and certain plants and things were wired up and when one leaf was burnt with cigarette, a reaction was found in all the other plants in the room, they felt with the leaf. Now this not only proves there is a consciousness in plants, but it also proves the continuity of what life is for there is only one life. It is we that think with our minds, 10% of it. It is we that think in the terms of individuals. Is it John and Jack and Tom and Harry or Jane and Jill and John? Yeah, there is only one life, and therefore, the scripture say that, "I am the way, I am the life." And being the way and being the life is the truth. One life only. Good? Fine?

Public: Has -- has the Avatara <1:00:31.2> perfection or the perfect knowledge to as many people as he wants?

Guru: Yes, the Avatar always reflects perfect knowledge. The Avatar for example, in this morning's talk, not two of you have received it with the same perception. Not two people here has heard the talk from the same angle because whatever is revealed, a guru or a teacher or an Avatar, whoever whatever is revealed through him is subjected to our perception, our level of perception. Subjected to our level of perception because that in turn controls our interpretation and that is why there has been so -- so much trouble in theology that is why millions of lives and rivers of blood flowed in the name of religion because of these misinterpretations.

If you could really understand the words, "I and my father are one", if you could really understand it, then you will become God realized. Because you and your father are one, but that should not be a mental conception, it should be experiential and thus, said the son of man. And you too are the son of man.

Public: <1:02:25.7>

Guru: -- of a -- differences in level, all sons of man but differences are in degree, differences are in degrees of evolution. Now an Avatara would always reveal truth because he speaks from a very high platform and interprets that truth according to the needs and times of a particular age, but how we perceive the truths that are revealed depends entirely

upon us an Avatar speaks nothing but the truth, always the truth and not only he speaks the truth, but he lives the truth, his very presence is felt to be the truth. Yes? Good -- good. I think we shall break for tea?