

Gururaj. Whoever that sneezed, bless you. Questions?

Questioner. Namaste Guruji, this is a question from Jyotima, in Denmark, it's in three parts. Number one, what is the truth about intercession for somebody, and how does one perform this, bearing in mind that God's will always is done? The second part, as God is love and love is truth, love must contain wisdom. Is wisdom automatically gained when true love is reached? What is intelligence and what is the difference between wisdom and knowledge? And the third part, as the universe as everything is a living organism, what part does the Black Hole, discovered in the universe, play and what is behind them?

Gururaj. Beautiful.

Questioner. That's it.

Gururaj. Give me that. We will write a book tonight. What is the truth about intercession for somebody and how do one perform this, bearing in mind that God's will always is done? Good. Intercession is necessary and this we have found in the lives of the great Masters, like Jesus, Buddha and Krishna. Now we say God's will is always done but how many of us can really appreciate or know God's will? Now an interceder is not one that goes and appeals on your behalf. The true meaning of that would be that he, having found the knowledge of Divinity, conveys that knowledge to you so therefore he that knows God's will, interprets that will to you. But your approach to him is always direct. Good.

There are certain theologies in the world, certain religions that would say that for example in the Gita, 'No one goes to the Father except through me', and Jesus says the same thing. What does that really mean? It means that he's not there going to, as an advocate or a Barrister, appeal for you to Divinity. No. It means that you have to reach the stage of Christhood. You first have to become one, that is a very high mortal being, an embodied being, you have to reach that stage of consciousness before you can reach the stage of Divine consciousness. Now that is the greatest duty that has been performed by all true Teachers, all true Teachers of Divinity. And they lead you and they have to be authoritative. You come to me. There is nothing wishy-washy about a great soul, a great being, He that has become one with God. He tells you with authority because he has experienced that. So when He says, 'No one goes to the Father except through me' is very true.

There have been many interpretations and I can only give you mine that you have to reach the consciousness of Christ in order to reach Divinity. So we could call him the middle man, the middle man. In daily life, if you go from the street direct to a wholesaler, he won't sell you his wares, his goods. He will tell you 'No, we supply the retailer and you buy my goods through the retailer'. So this has happened all along the ages. Now when we talk of God's will, is that not also His will to bring into being such an entity? It is his will. And then what God are we talking about? Who knows God? How many have experienced God? It is said that out of ten million people on the path towards Divinity, perhaps ten might reach. You see. I always say that I don't want to show you God, because that's a false promise, but I would say 'Let me put you on the path towards Divinity and you walk with your own feet'. And if you're put on the path of the right direction, you will definitely reach there. We have some religions that would say 'Okay, you come to me right and pay your dues and I will take you to God'. Please shun them. For the true messenger of God or the true Incarnation that represents in physical form that which is Divine, is worth going to. You can call him the middle man, the interceder or whatever title but when a man has become one with God, then truly he could be the greatest representative or God incarnate walking on earth.

So these theories or theologies are not wrong. They are all true. They have a deep meaning. But all people, most people, ninety nine point nine percent of the people misinterpret these things. It is not to him but through him that you realise your own personal Divinity. For you come from nowhere and you're going nowhere. If that which we call Divinity is omnipresent and all existent eternally so and infinite, then you are that too. For the eternity of that which is Divine can never exist without you being eternal. And we keep on saying 'I get born and I die'. What gets born? What decays? And what dies? This little bubble. This little physical body. How important is it in the eternity of things? When we talk of eternity is time measureless which means in turn timeless. While man is bound by time, because his emphasis is on the little body, the little mind, which is here today and not there tomorrow. And not there tomorrow meaning, it's not here as well. For where is difference between here and there? What is here? And what is there? We only say here and there because we know only of time and space. Now time and space and the causation of it are in reality, from the absolute viewpoint non-existent. So if I would say 'You are non-existent', it would seem blasphemy. It would seem, you say 'Look, I can feel and touch myself and can feel pain and pleasure and I can walk and I can communicate'. But who is saying that? The unreal you which is transitory and anything transitory could be termed non-existent. But is the real self that is you saying that? No, for the real self is beyond time, beyond space and nothing causes it. And that is why it is eternal.

When we talk of God's will, what will are we talking about? Because the supreme Divine, the supreme Divinity has no will. The supreme Divinity has no will. But the Divinity man is talking about, is the force which makes up the whole

universe, or in other words, the Personal God. I was speaking to that person this afternoon in an interview. That we call the Personal God. Now the Personal God exists. He is the sum total of the emanations of this universe. And that, when an Incarnation comes, that sum total of the universe takes on a body. But that sum total of the universe that takes on a body is still totally aware, experientially aware of that which is beyond the sum totality of the universe. So we have the Personal God which man needs. Because when you go into the realms of the Impersonal God, you are in the field of the unconscious being. Then you just are, as I explained this morning. But the Personal God that has to take bodily form, He is worthy of our love, devotion and worship. For when we realise that He is totality, then we know the truth when he said 'I and my Father are one'. That 'I', that embodied 'I' is the totality of the universe and the Personal God knows or is merged within the Impersonal God. The Impersonal God is an energy. It has no will. It can be used.

So the primal manifestation from the Impersonal energy, through various natural forces constituted the Personal God, Christ and the Father. Do you see? Now the totality of the universe, that force in turn grossified itself through various processes of evolution, through the Black Hole process for example. For this universe too is endless, it never ends, but it works in cycles. While the Impersonal entity if we could call it an entity, does not work in cycles, it just is there. Now when a kind of balance comes about in the universe then it dissolves, Shiva, it dissolves and is drawn back within itself. The entire universe is drawn back within itself which we term the Black Hole. But as it goes into the Black Hole certain very fine vibrations remain and because of this fine vibrations within the Black Hole, it has to explode out again. In from end and out the other end. And there again the process of evolution starts and another universe comes about. And then right from the primal atom through these various processes, and I've spoken about this before, we reach the stage of thinking man.

So here the questioner says 'God is love and love is truth, love must contain wisdom'. This is very true. Now God is love. That is not that all pervading, eternal essence or energy called the Impersonal God, for that just remains an energy. But what expresses love, is the totality of this universe. So when we say God is love, we are talking of the Personal God. If we talk of that Brahman or that fine energy always existent without having to go through cycles, that knows of no love. That knows of no love. But the Personal God is the one that is all love. Now what do we mean by this love? The Personal God has the universal mind because He is the sum totality of the universe and therefore it is love. And through that universal mind, the love that He is or gives is not conditional and neither it is by volition. It is its nature. And how does it express its nature? It expresses its nature in the evolution, the development of the cycle. Good. That is why right from the primal self, one progresses to the human stage through various kingdoms. And that very process is the love of God. That very process is the love of God, because it is forever taking you back, forever taking you back home

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from where you have originated. And that is why we say 'God is love'. It's not a figure sitting up there in Heaven on a throne, a long beard and says 'I love you my son, I love you. Come unto me'. No. The process is love. Do you see? And how much we become aware of the process, so much do we become aware of love. And then we in turn, express that love because we are aware of the process.

So the entire existence is nothing else but a process and in the process, we are forever proceeding to greater and greater awareness of what is going on in this motion. But what we do, we understand more of commotion than motion. Do you see? Motion is peaceful. Motion is peaceful. Commotion is not. But we use motion to create commotion and that is done by the small mind. And that is why we want to meditate to reach the highest superconscious level of the mind where even the motion, though being motion, would be so still, like a highly spinning top, spinning so fast that to us it would seem very still. You see?

So these are the things to understand and then, otherwise it would just be a saying. Everybody says that 'Love is God and God is love'. Just verbal words, words, words, and nothing understood. Do you see? So the love of God is the process and the very process is God. Do you see how it ties up within each other? For even there too in this process, there is a system. No process can come about haphazardly. And because the process cannot come about haphazardly, we call it God's will. Do you see? That is the rule. Now we are involved in this process which is God's will. Therefore we say, that we are governed by God's will which is very true. It is very true we're involved in this process. We are involved in his love. Now when there is love, it has to have its opposites, hate. Where does hate come from? There in reality is no hate. There is no hate at all. It is the misinterpretation of love which is termed to be hate. As we all know the difference between love and hate, it has a very thin dividing line. You can love someone very much now and later because of misinterpretations by the little mind, it can turn to hate. So hate is an idea. If God is love and God is the universe, where is there place for hate? There is no hate. Hate is an idea because, using only a fraction of the mind, using only the conscious mind, and the conscious mind with its ego self wants everything conducive to itself and says that 'I am the centre of the universe'. And when it says the I, I, I, it does not mean the real 'I' but the ego 'i' and the ego 'i' is forever grasping is forever trying to preserve itself, preserve itself in whatever way. By hook or crook, it wants to preserve itself and when things does not come its way then he changes the energy of love into hate and projects it on to others. And that's what he thinks. That's what the ego thinks that 'I hate someone'. The ego self finds an object of the hatred. But where does the hatred really stem from? It stems from the subject.

So I am the hate then. The ego self is the hate and that is why we lose sight of the true meaning of the will of God and God is love. So what do we do with the ego self, the stumbling block? People say annihilate it. I say don't keep it. It's good. For without self identity which the ego self brings about, how can you, without knowing self identity, how are you going to know the universal identity which is God? So preserve the ego self, but refine the ego self. It would be foolish for a person to say, 'I was Jack, I'm not Jack anymore. I am now the universe'. And runs round like a mad man. Therefore we have had mad men coming into this world and saying 'I am God'. You are, really are, but have you realised that yet? Have you realised that universal self, have you encaptured incapsuled that universal God within yourself to say 'I am He'. No. And that is why people like Hitlers are born to boost the ego self. That which we must refine is made much, much, more grosser. So we become stagnant. We actually go back, instead of going forwards. So God is, - that's jokes - I picked up the wrong paper - yes.

You know these two friends went out pub crawling, as they say in England and they got quite well inebriated, in other words, drunk. So they were going home and this one friend says to the other 'Look Jack, come in for a cup of black coffee, it will make you feel better'. So, this friend consented and they went to the front door. So here John was fumbling around for the key. So Jack asks, 'Can't you find the key?' So he says 'My friend, I found the key, I've got the key but I can't find the lock'. It was a Yale lock too. Yes.

So we in our sense, believing that we are it all, preserving the ego self, are really intoxicated in that. It's better to have the intoxication within the universal self than the little ego self for it gets you nowhere. Fine. So through meditation and spiritual practices one refines the ego self so that the higher self within one self can shine through. So meditation and spiritual practices is a cleansing process. It is a preparation and then illumination will dawn. First the stage of Cervikulpa Samadhi which we spoke about this morning where you find the I and thou. You find the universal God and you find your small little 'i' and you learn to discriminate between the small 'i' and the universal 'I'. And then with further more practices, the small 'i' becomes so clarified that the force and light of the higher 'I', some call it the over soul shines through. And yet while your embodied, the ego self will exist but in a clarified, refined form. So that, that is what is called mergence, not throwing away or discarding or annihilating the ego. You cannot do that. If you annihilate the ego 'I', you won't be able to walk, talk or perform any biological functions. Do you see? But the permeation comes not from yourself to the higher self, but if the small self is cleansed and the higher self automatically comes. So you don't merge into God, God merges into you by giving you, and you know it, you become conscious of it and life becomes peaceful and more smoother. And when that happens the step after that, to merge away like the drop of water in the ocean, into the Brahman the Impersonal God, just becomes automatic. Now what happens with these Incarnations is this, that they could merge away any time they

wish to merge away, but they, being the emanation of the entirety of the universe, they do still have desire. And the desire is to come back again and again, age after age, when they are needed, when evil rises when there's an imbalance. They come again and again to show the path, universal truths which have always existed. They've done nothing new but put universal truths in a way that the times would be able to understand it.

Is wisdom automatically gained when true love is reached? Yes. When true love is reached, in this mergence with the small 'i' to the big 'I', then that brings about love. And love is something spontaneous. Love is something spontaneous and it is something that cannot be defined, but experienced, for we can talk about what it is, about it, but not about what it really is. So when this mergence comes about then you are automatically merged with wisdom. You see? For that process is the wisdom or how else can the process carry on. That is wisdom itself. So when a person truly knows love, then wisdom is automatically there. Right.

Now the next question is, what is the difference between knowledge and wisdom? There's a great difference. Knowledge is mostly acquired. You can read a million books and acquire a lot of knowledge, as University Professors do. But that is something acquired, gained from outside, which most times burden the mind with useless knowledge too. For when we reach wisdom, we don't need knowledge, because knowledge always contains the elements of logic, rationalisations, analytical, but when we reach the stage of wisdom then it just flows from inside. Just flows. You put the mind aside, that which could carry wisdom, for you do not operate from that level. All knowledge is centred in the left hemisphere of the brain, but wisdom pours forth from the right hemisphere of the brain. The right hemisphere of the brain is the part that has that intuitional value to it. It has, that part is so connected to the universal mind. So this is another thing meditation does, that it connects up the right hemisphere to the analytical left hemisphere, by creating a greater synaptic force. And that is why our thinking from the left hemisphere becomes more and more powerful, more concentrated. That's another thing which meditation and spiritual practices do.

So in other words it brings about this wholeness, where the left hemisphere and the right hemisphere can function in its fullest capacity together. And then the left hemisphere, although being rationalistic, only becomes an interpreter. And that is how wisdom flows through you, from deep inside via the intuitive levels of the right hemisphere. Then because of the wonderful conjunction that exists because of spiritual practices, it filters through the left hemisphere, analyses it and interprets it to those that hear. You see? These are the mechanics. So all worship is good. All worship is good because through worship, when the mind is not one that would want to analyse, then worship is done, devotion is brought about.

And through that without analysing it, you touch upon the right hemisphere and through that, you go deeper to the intuitive levels of the mind. You see? Let's have a little

A young suitor one day ask his girl friend's little brother, I say 'Would you like to earn some pocket money?' So the young lad says 'Yes. What must I do?' He says 'Look, I'll give you fifty pence if you can bring a lock of hair from your sister'. So the youngster says, 'Look, if you give me two pounds, I'll bring the whole wig'. (General laughter)

You know these newly-weds were getting off a station and when they got off the train the bride says to her husband, 'Look, in front of all these people we don't want to appear as newly-weds. You know let us do something so people will think that they're married a long time'. So he says 'Okay, that's easy, you carry the suitcases'. (Gururaj laughs)

You know a widow, it was in last week's paper report that in Derby a widower with nine children married a widow with seven children. And the commentator says, this wasn't a marriage, it was a merger.

And one theory was expounded that a man with long hair would look very intellectual. So this friend says 'That my wife found a long hair on my coat and I looked a perfect ass'.

The wife was reading the papers and she says 'Oh, all this business about trial marriages, isn't it horrid'. So the husband says 'I don't know'. And she says 'Do you believe in trial marriages?' 'Yes, well in a way I do' he says, 'Aren't all marriages a trial?' (Gururaj laughs)

And there was this businessman and he made a fortune. So a friend asked him 'How did you make a fortune?' 'Well' he says 'I became a partner of a very rich man. He had the money and I had the experience'. But he says 'But how did that help you?' He says 'Well now, he has the experience and I have the money'. (General laughter).

Good, I think that's over an hour now. Good. Fine. Time for supper. Very good. One could really go on and on with this, write a book on this. I'm going to keep this. Okay.

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