
THE DIFFERENCE BETWEEN GOD AND MAN

Q: What is the difference between God and man? And how does a pure being mirror those around him?

GR: The pure being never mirrors anything. The pure being is the mirror. And what you see in the mirror is not the mirror, but you see yourself. You see yourself according to your stage of evolution. If a burglar walks down the road past a string of shops, he will look at the shops and there will be one thought on his mind: Which one would be the easiest to burgle. If a religious man walks down the road and sees a lot of empty ground, his mind will think, "Now which piece of ground can I get to build a church on." So it is all seen through your own eyes, for none has the capacity to judge anyone else. And more so the perfected man, for you can only judge perfection if you are perfect in yourself. And when you are perfect in yourself, you will never judge.

So it is only the imperfect that would pass judgments or that would comment on actions of another that they themselves don't understand. They are reflecting themselves. I told you the story of this one guru who used to go to jail so often and yet his motivation was to teach those people in jail. Outside there are many teachers to be found. You see, motivation. But the true spiritual master, his actions or whatever way he behaves is always for a purpose. Not something premeditated. Through him all actions are just spontaneous, and they invariably help the pupil in some way. The pupil might not recognize it immediately or at that moment. It might have a delayed action. But the pupil always benefits by it because all the actions of the perfected man are there because of this deep love and deep compassion and always the willingness to give and give and give as much as he can. How can one judge such a person? You cannot even judge yourself. How can you judge another? Therefore, the Bible keeps on saying, "Judge ye not that ye be judged." And then when you look at the holy man, as I have said many times, that Jesus could pass down the road here and he could be arrested for vagrancy. That is the world's mentality.

Because what are you basing your judgment upon? You are basing your judgment upon what you have in your mind as an ideal. Now, if in your mind a teacher should be such, then you are drawing a comparison in your mind of something which you cannot compare and are not entitled to compare. You have no right at all. For example, I love smoking. I do it openly. Not like other gurus who do it in the toilets. [laughter] How many of you know why I smoke? If I have told you perhaps then only would you have known. I tend to float off into meditation at the drop of a pin, and then I can't do the work which I am doing. So I put this bit of garbage inside me to keep me grounded. But any of you I give permission here and now to write to the Groote Schuur Hospital in Cape Town, the world famous hospital where the first heart transplant was done. I've got to go there every month for a check up since I had a heart operation and I have diabetes. I've got to

go for a monthly check and they give me a thorough check and they find my lungs are as clear as a baby's lungs. It doesn't affect me. But that doesn't mean I'm going to encourage you to smoke. There is some truth in the old Catholic saying, "Don't do what I do, but do what I tell you to do." There is some truth. Of course, it has been used wrongly, we know that. But originally there was some truth. I get up in the morning and do half a dozen pranayamas and all those toxins would be out of my system. And any of you can write to the hospital in Cape Town and ask for the report on my lungs. I'm sure they would send it to you if you write through your doctor. Otherwise they might not take notice of just anyone. Now how can you judge? Oh, he smokes then he's not a guru. Bullshit! He even says such words too so he can't be a guru. That just shows how straight you are when you can call a spade a spade and not be afraid of it. And what does that imply? Honesty, sincerity. If I have to spank someone's backside, I would do it. If I can't get it through the top, I get it through the bottom. Yes.

I remember slapping one woman. It was the first person I have ever slapped really. She was going through a trauma and on the verge of a nervous collapse. And I had to shock her and I slapped her face. It hurt me more than it hurt her, I promise you that. But in that shock she got she became cool, quite calm, and then I started talking to her. So it sunk home. I would never judge anyone.

You know Ramakrishna, most of you have read of him. He said, "Even if your guru is a drunkard, he is still your guru." Because he would not be in that position of gurudom if he did not have some spiritual power in him. The man that has realized God is a law unto himself, and that is what all the scriptures will tell you. Read the Upanishads, read the Vedas. Read all of them and they will tell you that. Ramakrishna tells you that. The self realized man is a law unto himself. He is totally non conventional, while you judge him by your conventions. You see. How can you judge him by your conventions. How can you judge a person who is a law unto himself? You can't! Because there again you would start comparing. This must be so. This road goes this way and that road goes that way. But he is walking a different kind of road. So why not? Blessed is he or she that could ever meet a man who is a law unto himself. And he can only become a law unto himself if he has total mastery of the entire universe. Then he is a true master, not just any glib tongued orator. I've heard many university professors speak. I've heard many many. So empty no depth. A true spiritual master can be judged (to use a wrong word) not by what your mind thinks, but by what your heart feels. There the comparison should be, but your heart has to be pure. Otherwise you will not receive the purity that is in the heart of the spiritual master. You see. So you could call it a complex subject, yet it is so very simple. I judge no one never ever. I have said this many times before that I would love the murderer just as much as I would love a rapist or a burglar or a saint. Just as much. I would not love the murderer or rapist less than what I would love the saint. I see the saintliness in the murderer and I can see the murderer's tendencies in the saint as well. Because every person is a totality of all the lives put together.

And then to judge an avatara, that's beyond the point altogether. And such avataras have been judged to the point of crucifixion. Jesus had a child by Mary Magdalene. This was found in the new scrolls and I've been saying it for the last 15 years. There was an article in The Observer magazine last year sometime that in this new scroll that was found it explained that Jesus' other disciples felt so jealous when he kissed Mary Magdalene so passionately on the lips. His very disciples started judging him. So when he was in trouble, they all ran away. All ran away. One sold him out for thirty pieces of silver. The other denied him before the cock crowed thrice and the rest ran away. And yet they were with him through thousands of miles of journeying up and down the land and saw all the great happenings around him. And yet they ran away. The most despised man. The Jews didn't like him, his own people didn't like him, the Pharisees didn't like him, the Zealots didn't like him, the Romans did not like him, the Sanhedrins didn't like him, because he was a threat to them all. He tried to revolutionize certain teachings prevalent during that time, and he was hated by the priest class because they would be losing their jobs. They would not be able to extort monies from people as they were doing at that time selling lambs and doves and things in the temple for sacrifices. And the priests had wonderful barbecues, better than any of you. Money lenders made a nice packet there too.

So all these guys hated a man like Jesus. A man like Buddha, they tried to poison him so many times. In recent times, [Swami Dayananda?] of the [Aria Somaj?] tried to bring in reforms against the caste system in India. Where you have the untouchables that even if their shadow falls on you, you have to take a bath. He tried to create reforms and they tried to poison him, to kill him. Krishna died with an arrow wound in his heel. And yet those were avataras, incarnations of divinity. So who are we to judge others. I am never judgmental. But when I met some of these gurus, I tell them what I think is wrong in what they are doing, I tell them, "Look, this what you are doing is wrong. And if I am wrong in telling you this, convince me now that I am wrong." Like Swami Vishnu Devananda, he brought out a little booklet, "The Great Himalayan Hoax" against Maharishi. Because we all know it's a hoax charging \$4000 to \$5000 for it. I tell you why did he do this. And Yogi Bhan told me himself that the whole plan behind it was this, that they want to invest \$6 million in advertising to get in \$9 billion. They did get in a lot, but they never reached the figure. That's not being judgmental. I tell him straight, "Look, this is a hoax. You fly and show me that you can fly and then go teach other people." People have no right to talk of divinity if they have not experienced divinity or of anything for that matter.

So now what is the difference between man and God? I will give you a revolutionary truth now. There is no difference between man and God. None! Who says God is all perfect, who says that? And what is your definition of perfection? Isn't it again your mind saying that such and such a thing is perfect? Or such and such a thing is not perfect? It is your mind. And who says God is all perfection when there is no standard to compare perfection except your own mind that draws limitations and boundaries being a limited mind. So that which we call "God" is a mixture of both perfection and

imperfection. But that which you see as imperfection is your conception. Remember that, for what you see as imperfect is perfect too. The sun draws up through its heat the water vapor and it becomes a cloud and it makes things dark down below. Can we call the cloud imperfect because it blocks the sun? No, clouds are not imperfect. As a matter of fact, without those clouds and the rain coming down, you would starve to death. You won't have any food. So it, the workings in this process, everything is perfect. And if everything is perfect, everything can be called God.

You are perfect as you are, totally perfect. But you have to realize this: that I am perfect. Never mind what you do, it's still an act of perfection. And any imperfection that you find in there is your thought. And thought is a superimposition upon the perfection. Like a crystal will always be clear, but crystal will look it will appear a different color depending upon what you have put behind the crystal. Put a red object behind the crystal, the crystal looks red. Put a green object behind the crystal, the crystal would look green. And that is exactly what we are doing. We are coloring it according to our minds.

So to see perfection in everything one has to go beyond the mind, beyond the thinking level, and that is the reason we do spiritual practices and that is why we meditate. Your wife that you love so much might do a hundred and one things wrong (this applies to the husband as well), but you don't see the wrongs at all, because of the love. But if you did not love your spouse, you'll find fault in every little thing. So, the faults are there, according to certain kinds of thoughts a person might have, but if the love is stronger than those faults, the so called faults would disappear. Now we say in one breath that God is omnipresent and then we divide Him up and say, "Well, this is man." You separate omnipresence. How can you divide up omnipresence when He's present everywhere in everything? He IS everything, that is the IS ness one has to realize. He is everything, He IS you, He IS these flowers. Do you see?

So how can you differentiate man from God? It is only the thoughts that you yourself have cultivated within yourself that shows the differences or that makes you indifferent, although no differences exist. How does God act or the self realized man act? He acts through you. What does God eat? He eats through a million mouths. How does God drink? He drinks through a million mouths. A billion mouths. So every act you are performing, every morsel of food you put in your mouth, you're not eating, He is eating. Now this brings you to the realization that I am Divine, let me rise above these thoughts. Let me, rather, if not about them, let me refine these thoughts to the level where they would have a greater clarity and not differentiate between man and God. Therefore, I always create with thought, word, and deed the Divinity that is not only within you, but that which IS you. If I tell people I don't know that I salute with thought, word, and deed the Divinity that is you, they wouldn't understand me, unless they've been with me for a while and heard many talks of mine. So I'd rather say, "within." In other words, a finer side of yourself, but it's still you. The grosser side of yourself is also still God. The finer side of yourself is also God. Everything is God, all existence is God.

So enjoy God. Actually, He enjoys himself for He is everything, He is all, so who is the enjoyer? It can only be Him. Yes, people have them tall and short and fat and thin. These are just various forms in the process. The very energy in this chair is the same energy that is in you. For all this is none else but consciousness and consciousness is God and God is pure. Pure amidst and in all the impurities. And when the realized man reaches this point of seeing everything as God, then he becomes realized, liberated, free of any kind of bondage, becomes a law unto himself. Then he does not need to follow the conventional laws made by man. He's a law unto himself. He's a free bird of the air. Can you control that bird flying in the air? You can only control it when you have it in a cage. So, by believing in the thought that "I and God are separate," you are caging yourself and that cage is made up of your own thoughts. But let the bird fly out and it will fly here, there and everywhere in its freedom, and with such beautiful grace the wings would flap, so beautiful. Feel the grace of these wings in the mind so that the mind can be clarified like ghee. You know what ghee is? Clarified butter. Where you boil the butter and all the impurities in the butter come to the top and you strain it off. Pure butter, clarified butter. And you'd be surprised when you boil the butter the amount of impurities that come out. You see? And that's what we have to do. In that whole five gallon jar or jug of milk, there is only half a pound of cream. And yet without that cream, that milk will not be milk. The attention is on the volume of the milk and not on the quality of the cream. So all that five gallon, all this universe is in you in that cream form. Do you see how you can contain that universe in you? And if that self-realized man has done this, you too can do this. Become self-realized and do the same. Do you see. So man is God and God is man. There is no difference whatsoever. And these realizations, these realizations can only come to you when you proceed away from the path of duality, because it is duality only that creates all the conflicts in life and within yourself. Duality might be necessary to a certain point only where you have the "I" and "Thou" concept. It helps the simple mind in his worship, in his devotion, in his love. Therefore, when a man or woman says, "I love you," there you have the beginnings of duality already. Or "I love my daughter, I love my son, or husband or whatever." That's duality. And in the beginning stages that duality is required until you reach the stage where you do not say, "I love you," you say, "I AM love." "I AM you." Man is God and God is man. Do you see.

But we look at things with the small little conscious mind, and the vastness of the mind which is in you as vast as the entire universe, is totally ignored. I've told you this before, that in this three pound brain with twelve billion cells, you are only using one millionth part of twelve billion cells. So how much of the universal mind can come through? A very small amount and you base all judgments on that very small amount of energy that is coming through to you. That is why we meditate, to open up those cells more and more and not allow them to remain dormant so more and more of that universal mind can flow through. And once the realization comes through that there is only ONE mind, there is no individual mind in

reality; individual minds are but reflections of the sun in those millions of bubbles on the pond. There are no million suns. It is only reflected a million times, in as many bubbles as there are, but the sun is just one. Likewise, there is only one mind. And through spiritual practices, when these cells are more and more awakened, more and more of that universal mind would flow through, and not only flow through in the brain cells, but it starts permeating your entire being. It permeates your entire being.

The brain, being the subtlest organ, has control over your entire physiology and biology, etc. So you allow the universal mind to flow through you and then you will really know that "I and My Father are one." Man and God is not separate, man and God is but ONE. There are no two entities and in the omnipresence of Divinity, there could be no place for anything else at all. Or else the word "omnipresence" falls away. You see how simple it is? And then you go around saying, "I'm a sinner, I'm a sinner, I'm a sinner." You are not. You are just deluding your mind into greater misery. Rather say, "I'm not a sinner, I'm strong, I'm strong, I'm strong. I'm pure, I'm pure, I'm pure." And you will become pure. That means that the impure thoughts which are superimposed upon you will vanish. They will be dissipated, dissolved. And you become pure, you become stronger, and then you will stop in these erroneous beliefs of going to hell or going to Heaven or in the other various [lokkas?]

No such thing. You are going nowhere, for you have come from nowhere. You are here, that's all. You can only go somewhere if you have come from somewhere, but if you are it all, if you are omnipresent, then where is there to go to, or where is there to come from? Then you pervade the entire universe. There is not a corner of the universe where you are not. It is like the holograph, where the entirety of the picture can be found on just a little chip of the plate. That's how you are. Do you see.

It's a message of joy, of hope, of truth. And the churches can't teach this or else they would be out of business. The churches can only teach you churches, temple, mosques, synagogues they can only teach you that you are a sinner, because if they did not plant these thoughts into your heads then they would not get contributions from you. It's a business. When all of these church organizations could not conquer you with love, they got you with fear: eternal damnation. Eternal damnation. And they grip you, for you do not want to be eternally damned. You see the clever psychological ruse that's used? Firstly, you do not know what damnation is, and secondly, you do not know what is eternity. And you don't know what is damnation and yet they used those words and get you hooked by words you do not understand. [END SIDE ONE] You see. So therefore, be assured of this one thing which I will tell you and I have told you on this belated [Gurupurnima?] Day that you are not different from God. God is not only IN you, but God IS you in all His aspects from the grosser physical body to the subtlest level which you call the spirit. A vast continuum. So we do these spiritual practices and meditations to understand the fineness of Divinity that is there. And the more finer you go, the

more deeper and deeper you go to finer and finer levels, the more you 'd understand your universality. Then you would say, "Bramas mi." In Sanskrit it means, "I am Brahman," or you would use the Biblical term, "I and My father are One," or you would use the Yiddish term, "Yahweh", I Am that I Am. I am that AM ness. Then there's no you ness or me ness or my ness, there is only IS ness. You see.

And this is the goal of each and all of us here. You might not be consciously aware of it now, but there are processes taking place within you that is taking you to the realization of that unity consciousness that you and God are but one. So consciously or unconsciously you are proceeding to that. It's a gravitational or a magnetic force that is pulling you. The only reason why we do spiritual practices is to expedite things. So we need to suffer less of the miseries of this world. That is why. Why spend two million lifetimes when it can be gained in one lifetime? For birth and death is still remaining in the realms of relativity, and relativity is within the realms of lesser understanding. For relativity, too, is Divine, but at a lesser understanding. But when you climb the highest mountain, you get the full panoramic view of the city and not just a little bit of the street on which you are standing. And that is why we want to climb higher, to get a full view. Of what? Of yourself. For all that which you view is yourself, is the Divinity that is there. You are Divine.

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