

THE MAN, THE GURU, OR THE CHRIST

GURURAJ: Good. What shall we talk about tonight.

NIRMALA: This question has had me wondering all winter. Will you please talk about the relationship of the guru to the inner guru and these two to Jesus Christ who could be called the World Guru. In my effort to surrender I am a little confused as to which of these three gurus I should choose to focus upon as I surrender. So my effort gets a bit diffused and I risk falling between two or in this case three gurus. Where and how should I focus my attention to accomplish my purpose of surrendering?

GURURAJ: To all. Next question. [Laugh]

NIRMALA: Eenie meenie minie....

GURURAJ: Yes, that is a beautiful question. Now to which guru should one focus one's attention: to Krishna, Buddha, Christ, or a living guru that dwells within the embodiment of a guru. To which should one focus the attention? Now, there is no question of focusing because focusing does necessarily involve some kind of concentration. Now concentration is something which is at a level not as deep as meditation. In meditation we go beyond focusing or concentration, we go beyond contemplation and then enter into the field of meditation where it just is. Now when we focus our attention, then there are certain mechanisms of the mind that start functioning. Because in that very process of focusing what happens is this, that we activate the left hemisphere of the brain and in the process of focusing, you'd find all kinds of analysis coming up. Rationalizations will take place and a weighing takes place. So the very question implies a process of weighing "which guru shall I focus my attention upon," while in the meditation we go beyond the process of weighing or analyzing.

Now when we start weighing we would like to see which weighs more and which weighs less. So it is a complete mental process, which would lead one into contemplation. Now contemplation is good, and I've said this many times, that true contemplation is like pouring oil from one vessel unto another in an unbroken stream. Now when you sit and think, you will always have thoughts that are not dealing with the subject whatsoever. The mind floats away onto other subjects and then you bring it back. You start reading, for example, a book and here the mind will go and think "What am I going to cook for supper tonight?" Then you bring your attention back. Your focusing goes back to the book.

Now, for example, when you are meditating there is no focusing required at all. For if you are meditating in the true proper way, the doorbell would ring, you are alert, you would answer the door and then sit down to meditate again. And the very process of getting up and answering the door forms part and parcel of your meditation. Now if your mind was focused on a particular thing, you would not hear the doorbell. The ears are there, the inner organ of perception is there, and yet you will not hear the doorbell because your mind is totally focused. Now this serves its purposes. But when it comes to consciousness, the embodiment, the living guru, and Christ, not Jesus, Christ is also that consciousness. Now the difference between you and Christ is this: both of you have the same consciousness, as I would have, but you are not aware, you are not conscious of your consciousness. This means that you are not totally aware of what consciousness is because your awareness is limited. In other words, as I would say, the finite mind, the little section of the mind that you use, not even 10% of mind that you use, cannot conceive of the infinite. The finite is incapable of conceiving by mental processes that which is infinite, and total consciousness is infinite.

So if rationalization, or the workings of the mind, cannot reach that level, then we cannot conceive of the whole. And then with our rationalizations we become judgmental and we start judging and we start comparing that this embodied being has his limitations, which it should have, for the very consciousness becoming embodied implies limitations. And there can never be in an embodied form a perfect man. It is totally impossible. Therefore I differentiated between Jesus and Christ.

Now in the embodied form, if we study the life of Christ, we would find him doing various things. He was given to great anger. He was a passionate man. And he was a loving man as a man would love. And his love also required as Jesus his love also required a kind of reciprocation. When he was tortured and tormented, his emotional self also felt the torture and the torment. And that was the suffering that theology speaks about. Theology speaks about all those tortures and torments as far as Jesus was concerned the embodiment. But one thing is sure, that what differentiates you, me, from Jesus is that he had developed that awareness, he had gone beyond the 10% conscious mind and delved into deeper and deeper realms of that mind which is universal. And having explored all the territories of the various layers of the conscious mind and all the various layers of the subconscious mind, and reaching the subtlest, the finest layer of relativity known as the superconscious mind, he could conceive of, perceive, and comprehend the entire universe.

So there lies the difference. Our view is narrow because what the conscious mind does is only... it acts only as a vehicle for the upper strata of the subconscious to flow through it. In other words, the patternings that are there in the upper strata of the subconscious mind is being expressed through the conscious mind. And that is why you have different behavior patterns which are dependent upon the conditioning of one's mind. Now meditation and spiritual practices are designed to rid oneself of the patternings. And the patternings are the stains or the dirt on the glass window, and the

spiritual practices helps one to cleanse the window so that the deeper and deeper layers of the subconscious mind come to the fore and that dirt is cleansed away until we reach the superconscious level which is closest to that which we could describe as the Absolute, and the full force of the Absolute can shine through. But when the personage, the embodied person, has reached that level, then we are beyond the area of questioning such a man. For he becomes a law unto himself. He has transcended as we spoke about this morning he has transcended the law of opposites and the polarities; he has brought into a oneness between himself, the entire universe, and the Absolute, the Father. So this mechanism is totally necessary. Now why is one person born with a limited consciousness or awareness and another with a vaster awareness. Now this is dependent not only upon hereditary factors, but it goes further back right to the time of the Big Bang where all these minute particles sub, sub, sub atomic matter was expelled in this explosion. And this very expulsion, this very force, is what constitutes evolution. And as you know, and we've spoken about this before, that that very particle has the ability to duplicate itself and replicate itself and interchanges itself with other particles so that various forms of life take place on this planet and everywhere else. But let us think of this planet where it progresses from the mineral to the plant to the animal and to the kingdom of man. Good.

So what we are after is not a comparison between the embodied person or the guru or the Christ or the Krishna or the Buddha. We are not after any comparisons because we have no standard to compare. We are not after any comparisons because we have no standard to compare. We have no standard to compare whatsoever. What you have heard of Buddha and Christ is to you now hearsay and not experience, not experience. And the greatest teacher of life is experience where you could experience something. You could take honey and send it to the various laboratories and they will analyze it for you, of what constitutes that honey and from which flowers that nectar came or a mixture of different flowers. But can the scientists or the laboratories explain sweetness? They can't. So sweetness is an experience. Now I can experience that totality of existence in the ant that crawls on the floor. For the ant too has within itself total consciousness as yet unexpressed. But when I combine my consciousness to the consciousness of the ant, then I become the ant, for I experience the ant. Ant a n t because I'm not so good in Americanisms because you call your auntie an "ant" as well, hmm? Good.

So it all depends upon us and what awareness we have, how much our awareness has been unfolded. Remember the word "unfolded," not expanded. Because man is born with all this in him. The awareness of the entire universe is within him. The entirety of Divinity is within man, so there is nothing to search for. So meditation and spiritual practices takes you to the point of just being. Now, that is very difficult to understand just to be. The process practiced by many is becoming, not being. But that becoming is also useful, because through becoming one can experience being. And then

you would say, Yahweh, I am. Now that I amness could never be analyzed. There is nothing to compare with the one. The one can only be experienced.

So when we differentiate between the embodied man, the enlightened guru or Christ or Krishna, what are we really doing? We are separating. We are separating the man from the guru and the guru from the Christ. We are separating them. And to our conscious mind this is a so called logical process where we indulge ourselves in all kinds of dualities. Now when there is a duality, then friction begins. Then friction begins because you got to have... what do they say... needs two to tango [Laugh]. Yes. That is where friction begins. So to find the oneness of all things in existence, one has to experience that oneness. Perhaps duality is one of the paths. And most of the theologies of the world today are based on dualism, and it has its purpose also. I personally see nothing wrong in anything. I see nothing wrong in anything or any theology. For dualism means that you and I are apart from each other; and that apartness is necessary to develop love and devotion. So that we would term bhakti or bhakti yoga.

And then as one progresses on the path of evolution, then one does not say, "I am apart from you" but "I am a part of you." That is qualified non dualism. But that is not the end. You still go further and you say "Thou and I are one" where a mergence takes place. Not on the physical level, but on the conscious level. For there is only one consciousness. There is only this one vast ocean with these thousands and thousands of waves that we seem to see as being apart from each other. A big wave and a small wave and medium sized wave. But really speaking, who can separate the wave from the ocean, for the wave is the ocean and the ocean is the wave. So if we indulge only in the observation of the wave, then we would remain on the surface level, and then we would start analyzing Krishna with his 1400 gopis. Then we would start analyzing Buddha with his extreme austerities and then him indulging in extreme pleasures of life when he lived in the Garden of [Umrपाली?], the courtesan. Then he found a way and his way was the middle way. Have both. Allow, which we do through our meditational practices, allow the Absolute and the relative to combine. For that brings about the fullness of life. Otherwise there would be an imbalance.

And so as we meditate and do our spiritual practices, we draw deep down from the Kingdom of Heaven which is within and draw forth those energies which start permeating the mind, bringing it greater quietude. Now what is that quietude that the mind could experience? Now mind is nothing else but thought, and thought forms are forever in motion, forever trying to balance themselves so that it could experience peace. But if you use the mind to control the mind you cannot do it. I think we spoke about it in this week, that you are fighting the mind with the mind. You are fighting turbulence with turbulence and it just does not work. There has to be another factor which should be brought in to quieten the mind. Now the mind is nothing else but thought or impressions of experiences that we have gained. And these experiences cannot be annihilated, these impressions cannot be annihilated at all, but they can be shed off. The tree can be pruned. And as

this happens, as greater and greater pruning takes place, and as a greater and greater balance between the gunas we talked about rajas, tamas and sattva as they become more and more in balance, the quieter and quieter the mind becomes. It's like a pond: if it is stirred you'd get a distorted reflection of the sun, but if it is still you'd see the reflection of the sun as it should be seen.

So through meditational practices we bring about this balance in the mind. We bring a balance of the impressions in the mind which constitutes the mind, and these impressions have three characters, characteristics: tamas, which is inertia; rajas, which is the activating force as you would know; and sattva, the force of light. So through spiritual practices we allow the light to cover the darkness. It does not get rid of the darkness, but it becomes dominant. It becomes dominant. The activating force of rajas always trying to bring tamas inertia, darkness and light together. That is its primal job, primal duty. And when it brings it together and the light over shadows the shadows, then rajas goes to rest. In the equilibrium created by the intermixing of sattva with tamas and it would seem that the darkness has disappeared, in reality it is still there but brought under control, brought under control by the forces of light.

So here what happens is this, that the superconscious mind starts dominating. And the superconscious mind, being nearest at its finest level of relativity and having the greatest amount of clarity, it allows the light of the Absolute to shine through in greater and greater force. So you have not got rid of darkness but you have covered it. You have merged the darkness into light. By switching on the lights of this hall do you think we have got rid of darkness? No we have not. Switch them off and darkness is there. And when darkness is there, switch on the light and the light is there.

So spiritual practices are aimed at bringing that light into life. Now the man Jesus and the consciousness because Jesus too was a guru, great guru, what shall we look at? What shall we look at? Shall we look at with whom he associated? The tax collectors and the Pharisees and whoever? Shall we look at the man, or shall we look at the consciousness that is so awakened in that man? That consciousness that we have not got! Is Jesus important to us today be he a historical personage or not? There are disputes about that. But we are concerned about his teachings. And those teachings can only come about from a very high level of consciousness. That is why it carries so much force. That is why even Krishna's teachings Krishna lived about 5000 years ago his teachings and Christ's teachings they are still alive today, as they had been at those days. Today with a little sophisticated mind not a more evolved mind, but a little sophisticated mind we may be able to grasp the inner meanings of what Jesus taught. Those times he taught not for the sophisticated mind. He taught for the peasants that were around. And among his close disciples there was only one educated man and that was Judas. The rest were fisherman and very ordinary folk.

So here this also goes to show the unimportance of the mind. In this technological age man is concentrating more on mind, mind, mind. Intellectual development. It serves its purpose, but that instrument of the intellect could also be used for destructive purposes, and this we have seen with all these various hydrogen bombs and germ warfare and neutron bombs and all kinds of things. We have seen this how destructive the development of the intellect can be.

So what is needed today is the opening of the heart, the core of the human personality, where resides that Divinity, that personal God which we could call love. So when the mind and the heart could operate in conjunction with each other, when the mind is merged into the heart and the heart is merged into the mind, then technological progress will always be used in a constructive manner. And that is what the world needs today. The mind has been searching outwardly for so long. But it is really good to know that it is now turning inward to find the answers to life. For outward search has failed. And yet one has to start outwardly in certain cases, where there is subject and object until one reaches the region where there is no subject, there's no object, they've just merged within each other. And that is where true consciousness is found.

We can never know the consciousness of Jesus by looking at Jesus. You could never know the consciousness of Buddha or Krishna by looking at the man. For, being embodied, he would still have, although how evolved he is, he will still have a trace of ego which gives him individuality. And without that individuality he will not be able to perform any biological function. He won't be able to eat, he won't be able to sleep, he won't be able to drink water. None of these things would become possible. But yet, in that man, through his teachings he could, as if through a funnel, bring down that consciousness to a level where man could understand him. And that understanding is dependent not upon him, the giver, but dependent upon the receiver. It is your awareness that could tell you of the man or his consciousness. Therefore they have said, "Judge not that ye be judged." Because you are not capable of judging that. But you are capable of accepting. You cannot judge, but you are capable of accepting.

Now what do you accept? What do you accept really? Do you accept the man? And if you do, why do you accept the man? For not being able to know that personality, that person, you are only accepting the reflection of your own thought processes. So that means non acceptance. Whatever you see in another is the product of your own thought projection. I know of a person who spent 15 years in jail because of some misdeed. He came to my office and he told me, he must have heard of me from somewhere, he told me that "I've been trying to find a job and I can't get a job because of my record. I'm an ex convict." And he couldn't get a job. I looked at that man, I meditated with the man, and I found that man to be a very highly spiritually evolved man. He was put into certain circumstances, certain temptations, and the flesh is weak. He was practically forced into certain kinds of behavior of which he felt very remorseful on reflection. And yet the deed was done and he was incarcerated for 15 years. Yet he made very good use of that time. He dived deep within

himself and found so much more in that cell than what he could have ever found outside the cell over a period of a hundred lifetimes. So you see how things can be used, and all those people that refused him a job were judgmental. They took him to be a criminal. And you can only recognize criminality in another if you have it within you. Otherwise you can't. If you are made of love you only see love.

A lover goes to meet his beloved, and as he passes the road, a tree stump will seem to him to be his beloved, that "oh, she's there" his own mind, his own projection. Until he finds no, you see, it's just a shadow, a tree stump. Like that in every way, in every way possible we are forever projecting, projecting our own thought processes upon another. For no one is good and no one is bad if we understand the core of his personality, if we understand the Divinity that is within him. And how do we understand that Divinity? Is by finding that Divinity in ourselves first. And then only can we understand the Divinity in the other. We can only see the top of a 15 story building if you stand on another 15 or 16 story building. But standing down here on the street, you could have no conception what is on top of the other building. You'll only see a certain angle of it, and it could be very distorted. In New York I stand on the street when I've been there and look at those tall buildings and they all seem so slanting to me as though they were going to fall over. You see. But if I stood on another higher building, went up on the Empire State Building and looked and they seemed very steady. [END SIDE ONE]

You see. So it is finding the Divinity within us that will enable us to find the Divinity in others. And then we really know the meaning, "Love thy neighbor as thyself." Throw the whole Bible away, throw the Buddhistic scriptures away, throw the Gita away, throw all those theologies away, if man can only really understand the meaning of "love thy neighbor as thyself." For thy neighbor is thyself. He is not apart from you. He is not even a part of you. He is you. So how can you hate yourself? That is the secret of life. That is the secret of merging away into that Divinity. That is the way how we bring abstract Divinity into its concrete value and appreciate the concrete value and love the concrete value, not for what the person is outwardly, not the outerness of the person, but the innerness of the person. So you love for the sake of love.

Now I might have said this I don't know here, or perhaps lecturing in some other part of the world, I said that if a man or a woman asks each other, "Why do you love me?" and if the man answers "Because you've got beautiful hair or a nice nose or lovely toes or whatever"... love immediately ceases. There is no love because you are analyzing love. And as soon as you analyze love there is no love. You love because you love. No analysis required. Many times people in their own little petty gossips when they see a couple handsome man, very plain looking woman, or a very pretty woman and just a plain man, they say, "I wonder what she saw in him?" That's commonly heard, I've heard that. Ah, but who are you to judge what she saw in him or he saw in her? Ah, what do you know of the union of the spirit where the individualized soul

merges with the individuality of the other soul, and then they walk through life not with four legs but with three legs because the two becomes joined together. How powerful that is! How beautiful that is to love for the sake of love! I am not a perfect person and I've never claimed to be that. For as long as I have this body I will never have total perfection. I might be at a stage of evolution or awareness where I could, standing high on the mountain, might be able to have a panoramic view of the situation. That's all. But that does not mean total perfection. For in the very word "imperfection" there lies the quality of perfection. For embodied people is perfect and yet not perfect. Depends on what my eyes, my understanding, can observe and see. Beauty lies in the eyes of the beholder, doesn't it? So I see you all as gods and goddesses. And when I speak to you I lose myself, I don't see your bodies any more, I just see little blobs of light around me. Some dim, some bright, and some in between. So that is what these eyes are made for. To see inside, within ourselves, and express that insideness to the outsideness of life. And that makes life practical, that makes you live. Otherwise you'd just exist like any unthinking animal would exist. At least within their level. For evolution is always spiraling. But on their level, on their staircase, on their rung of the ladder, they might be more happier than what you are.

So what has come between? What has come in between to bring about the turbulence and the turmoil and the suffering and the misery within you? What? Your mind. That's all. And I've said this before, "God plus mind makes man; man minus mind makes God." Now this does not mean get rid of the mind. You can't, never mind how you try. But know one thing, that it is just a patterning, a bringing together in a lump of various kinds of impressions that are forever ready to associate themselves with the things you are thinking of now. And that association brings about greater strength to the thought you have in your mind now, be it good or bad. It feeds. It feeds whatever is brought to the fore in your little conscious mind.

So, the man, the guru, and the God from that superconscious level are non separate. You are the man, you are the guru, you are the God. Nothing else and no more. For they are not things apart. They are not things apart. And that is how we bring the Absolute transcendental God to its immanent value. Where the God becomes a living God and all in essence are living gods. But the failure is in cognition of that reality by covering it up with the unrealities of thought and impressions. For these thoughts and these impressions are forever changing, changing, changing. It is a conditioning. You go and see a cinema show in a bad mood. It could be a good movie and you're not going to enjoy it. But go and see the same movie in a good frame of mind and you are going to enjoy it. Like that, in relationships, in communication, if we infuse that spiritual force within us, in our minds we will find everything to be good.

Now that is not the right word. Language is very limited. Because good is also measured by how much evil there is and vice versa. Rather, let us call it divine. You'll find everything divine. So you see, it's always a question of balance and where you stand. A question of perspective, a question of conditioning or repatterning the mind in such a kind of positivity

where the channels flow freely, by passing the subconscious mind and from the conscious mind to the superconscious mind.

When you drink a soft drink with a straw, what is the position of the straw. Do you know you don't have the straw on the surface of the bottle of the soft drink. Watch yourself next time. You will always find the straw far deeper down in the bottle. Right? It is not on the top and then you are pushing the straw deeper and deeper down to drink that softdrink. It is at the bottom. Your straw nearly touches the bottom of the bottle. Do the same with the mind. For there is a direct connection there. A direct connection from the conscious to the superconscious. A hotline, where you can go beyond, transcend all the impressions in that subconscious and reach the superconscious level, as the straw reaches the bottom of the bottle. And draw from there and fill the conscious mind with those energies, with those energies which in turn would reflect on the subconscious and make it clearer and clearer and clearer.

Now modern psychologists normally have a habit of finding causes. If a person has a certain psychosis or neurosis or whatever, and they want to delve into the subconscious mind and try and find causes, and by finding the cause they think they can cure. Now this is o.k. It has a certain value as far as the super layer, the top layer of the subconscious mind is concerned. But what about all those impressions created in lives of long ago? For we have traveled a long long way to reach the stage where you are now said to be human.

Yes. So modern psychology and psychiatry has only touched the fringes, the upper layers of the subconscious. They find the causes and with proper explanations what they do is try and change the perspective, how the person must think. That is basically it. There are other factors involved. The mystic's point of view is totally different. The modern psychologist works from the outside in. The mystic works from the inside out, and through the meditation and spiritual practices individually prescribed to you, helps you, shows you the way to dive deep within and draw from that storehouse of infinite energy and allow it to permeate the mind, washing away the dirt. If my shirt is dirty, I am not going to analyze the reason of the stains or what caused the stains and things. No, no, no. I am going to throw it into the washing machine, and when it comes out the stains are removed. So that is the bath, that is the wash everyone must take to dive deep within first: seek ye the Kingdom of Heaven first and all else shall be added unto thee. So everything serves a purpose, but there are certain ways which could be trial and error, and certain methods could be a direct way; and according to the researches I have done, these direct methods do help very much, and from the thousands of letters I get, I could see how people's lives are improving. Yes.

So, coming back to the question, there is only one consciousness which operates in different categories from the grosser to the subtlest, and yet the grosser consciousness cannot be termed to be bad. For good and bad is a measurement of

your judgment. The man that has transcended all that, beyond the law of opposites, to him it is just pure consciousness. And here, the Christ, the guru, the man, you, everything, the meanest creatures crawling on the floor, all merges into that oneness which is what we call Divinity.

So the mystic's way is from inside out; and this has been experimented upon by the sages of thousands and thousands of years, where through their meditations they have conceived of these practices. Many of the laws that science is discovering today you would find in the Vedas and the Upanishads and a lot of the Taoist and Chinese literatures. But not having the facilities that we have today they had to put down these thoughts in story form, in poetry, in poetical expression. But now slowly we are discovering what it all means, what it all meant, and what was discovered, and we can, with some little effort, discriminate with a purified mind what is reality and what is unreality. For reality is that which is changeless, and unreality is that which is forever changing. Yet all this change takes place within a certain framework. It does not go beyond certain boundaries. For unreality once understood becomes reality. And when reality is not understood, then it becomes unreality. Think about this. For the Manifestor and his manifestation is but one. The manifestation is like the heat emanating from the fire. And how can one separate the heat from the fire? One cannot exist without the other. God cannot exist without you and you cannot exist without God. For all this is an integral whole, and we want to find that integration through our practices, the integration of body, mind and spirit. It is one continuum. So where do we draw the line, where do you focus your attention: on the man, on the guru, or on whichever ideal you have in mind? There is no dividing line, for that consciousness is eternal. That consciousness is what we call Christ consciousness, Krishna consciousness, Buddha consciousness. These are all labels. It is one consciousness that was never born and will never die. It is eternal and infinite, and when time comes, as the Gita would say, that when there is a greater imbalance on Earth, then that consciousness assumes a concrete form to correct the balance. For who could convey to a human except another human. Who could provide the impulse?

So all the deeds of Christ, of his close association with Mary, these are details that are not known, lost in the scrolls. And I do promise you before I leave this body, I will tell you who Christ really was. It is too soon now. It is too soon now. He was an ordinary man with all the passions and loves and anger that you have, no different whatsoever. The only difference was his state of evolution, his awareness, and he never claimed anything for himself. When a person was healed he said, "Thy faith healed thee." He never took the credit because his body in spite of what his body did he regarded it only to be a channel for Divinity. For if he did really perform all these miracles as we call them, and then after all what is a miracle? Miracles are subtle laws that we don't understand and therefore we call them miracles. That's all. There are no miracles at all. One hundred years ago you tell someone a 2000 ton machine can fly through the air or within a moment you can speak 10,000 miles, we will tell you you are mad. But today it's a daily thing, we don't even

notice these planes flying over, we dial on the phone and we don't even think how far New Windsor is from San Francisco. We don't even think, it is just a matter of daily living.

So there are still subtler and subtler laws that will still be discovered, and those that are called miracles will not be miracles any more. And if there were miracles, why did Jesus not pulverize the entire city and prevent himself from being crucified? No. For even highly evolved personages have to work within the boundaries or the laws of nature and yet be above nature. In the world but not of the world. So when man reaches that stage of that heightened awareness where he feels himself one with God, he will not act like God. He will never act like God. Study history. Mahavir, Rama, Krishna, Buddha, Christ, [Poshrama?] all these incarnations never acted like God. They acted as ordinary loving human beings, and that is what made them appreciate and made them realize and made them know the problems of other human beings.

It is nice to stand up there on top of the mountain. And then from there, in Cape Town we have this beautiful Table Mountain and you stand up there and you give this lovely panoramic view of Cape Town, all the lights and the beautiful buildings, everything so clean. But that is not the place to stand and work from. You work in the streets and the gutters where you see all the dirt, all the streets are dirty. And you help to sweep. You see. That is what men of that calibre do. They are with the street sweeper; they are with the professor; they are with the Ph.D. in psychology; they are with the biochemist; they are with the whatever; they are with all of them at their level.

You see? So this is what is called identification, where you identify yourself with the lowest to the highest. And not act as a god on earth where you sit on a pedestal and people come and prostrate themselves at you. I know one such guru here on the East Coast. You prostrate yourself and he bops you with a bunch of feathers. [Laughter] Yes, I saw it. And he's not even taking notice, he's having a chat here with someone and bang, bang, bang. You see.

So these people of this heightened consciousness, heightened awareness, has to suffer, has to suffer the indignities that life brings to them by associating willfully to serve, by associating with those of a very low consciousness. That is the suffering of Jesus, that is the suffering of Buddha, that is the suffering of Krishna. Let us put this in a story form. The Eskimos live in igloos. So they have been hearing so many stories about New York that they have such big buildings and all kinds of things. So they were very curious about it. And so they decided look, let's make a collection and send one of our people to New York to see if all this is true. So they gathered some money together and sent one intelligent young man to go to New York. So he went to New York and he saw everything around him, and then he went back and told them what he saw. He says that we have these igloos, but in New York you have 150 igloos one on top of each other. And even within the igloos they have an igloo that goes up and down all the time to take you from igloo to igloo. Yes, and then they have these sledges for which they don't need the dogs to pull, you know, they pull on their own,

they run on their own. And like that he carried on describing New York right up there in Alaska to the Eskimos. And they wouldn't believe a word he was saying. They said, "How can this be? How can they build one igloo on top of another until it reaches up to the sky? That's all nonsense. And how can there be igloos within igloos? How can they have these igloos that travel up and down within these igloos?" Fine. So they would not believe him and they practically castrated him. So they changed their mind and incarcerated him. You could say he was chucked in jail, in other words. So then they still thought and this mystery was still puzzling them. What shall we do? So then they got an elderly person, an experienced person and very well respected in the community there, and they collected some money together, and they earn from I think seal skins, don't they? Seal money. Sealed money. Fine so they sent this man there. So this man saw all this too. All these igloos upon igloos, all kinds of things. And he came back and they asked him, all right now, tell us, tell us, tell us. So he says, "Now these igloos upon igloos, that's all lies. These sledges being pulled without dog teams, that's all lies. And everything that this chap told you they are not true. They are all lies." So after the people were gone and this chap was there in his prison cell, he tells this man, "How can you tell such a lie? You saw what all happened there." So he says, "Yes, but I also saw what happened to you."

It's hour and a quarter, eh? Hour and a half? Oh, I am a chatterbox.

So you see, it is all a question of balance. Let there never be division in your vision between the man and the guru and the God, for all are superimposed upon each other. They do not progress in a mathematical fashion. They do not progress in a

linear fashion, but in a geometric way. They do. All interpenetrating each other. Have the glimpse of the man as the man and love him for what he is. Have a glimpse of his consciousness, become one with his consciousness, and by becoming one with his consciousness, you will have the realization of Divinity. And that is why it is said in the Bible, "No man goes to God but through me." That is what is meant. "Reach my level of consciousness and the gates are open." So there must be a perfect balance in our vision. I think we will end up now with a little story about balance.

Fasladin brought home three pounds of meat and he was expecting a lovely dinner. But his wife was one of those people that just can't stop eating. I don't know if American wives are like this now that is why obesity is not a disease in America....

VOICES: Right!

GURURAJ: So this woman, the wife, ate up the meat. So Fasladin comes home and sits down, and of course expecting... you know. Because meat in those times was very scarce and very hard to come by. As he was sitting down

and of course he expected the meat but just a whole lot of hash, mash, trash was served up. So he asks his wife, "Vere is the meat?" Well, Fasladin's don't speak that way, you know, nevertheless, but he had some Jewish neighbors. Vere is the meat? [Laughter] So the wife tells him, "The cat ate it up." So Fasladin got out his scales and he put the cat on the scales and the cat weighed three pounds. So Fasladin asks that if the cat weighs three pounds, where is the meat; and if the meat weighs three pounds, where is the cat? [Laughter]

So we have to balance our scales. We have to balance our scales and our vision. And remember that what we see is a projection of our own thought patterns. The film remains, the slide remains steady in the projector, still, but it projects so big on the wall. Small little slide still in the projector, with its own stillness, and yet it is amplified and projected so big on the wall. So we all have to use slides.

A clear crystal glass, if you put a red flower behind it, the glass will seem red; a yellow flower, it will seem yellow; purple flower, it will seem purple. Yet the crystal remains pure, pure white, whatever. Crystal clear, that is the word. It remains crystal clear. So whatever flowers you put behind the pure crystal, that is your business, not the business of the crystal. He doesn't care a damn! [Laughter]

It's been so nice speaking to you tonight and we'll see each other in the morning again. Lovely.

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