

THE GLORY AROUND US

GURURAJ: Good. What shall we speak about this morning?

DOUG: Carl, would you like to read your question?

CARL: Gururaj, speak to us of the interplay of love between the sun and the earth; the planting and the awakening of the seed; the slow growth of the green shoot reaching to the sun; and, after maturing, it's utter surrender and transfiguration by the sun into a glorious flower.

GURURAJ: Ahh, you are a poet! Mind you, I have a few favorite poets: Shakespeare, Shelly, [Kalidasa?], Tagore, and now I can add on Carl Walters [Laughter].

Yes, the glory, glory, glory that we perceive all around us. For everything is glorious, everything is perfect. There are no such things as imperfections because the very idea of imperfection is a striving for perfection. It is a recognition of perfection, and because of the striving towards that perfection, we feel that we are imperfect. We are not. A tree is shaped not so beautifully; and yet, in that very shape there is so much perfection. I had a friend and this is some years ago who had a tree in his garden, and it was very awkwardly shaped there were no leaves, it was practically dead. So he says, "I want to have the tree cut down." So I says, "Don't you do it." So then I explained to him, showed him the beauty of the contours of the tree, the lovely shape, and how well it was balanced. To him it was ugly. So when I pointed this out to him and showed him that this is a piece of natural abstract art, he was so convinced that the tree is still standing.

So you see, there is nothing ugly at all. Here the sun shines and we feel it is so hot. We say how hot it is. If it rains, we say, "Oh, it's raining, terrible day;" but how necessary all these things are. For without the sun water would not rise up in vapor, and without water food would not grow. And yet all this is governed by so many laws of nature: circles within circles within circles. When a seed is planted, the first thing a seed has to do is to explode. And that is what has to occur in a human being: an explosion! And in that explosion you would find perfections and imperfections to be the same. They are still mental concepts in man's mind regarding something to be imperfect and something to be perfect. For no one, right down from Krishna, Rama, Buddha, Christ could, according to our judgment, be perfect. They lived as human beings like you and me. And that would naturally carry with it all the imperfections and so called imperfections and perfections that are necessary for life to be lived. It is the view we take of a thing.

There was an artist who painted a lovely picture. And to this artist it was the finest picture that he could have ever painted. So he had a friend who was a doctor and he phones this doctor friend and says, "Look, come over. I've really created something." So the doctor came over, he looked at the picture from one side to the other side, from the top to the bottom, he stared at it, and the artist asked him, "What is your impression of it?" So the doctor says, "It looks to me like double pneumonia." [Laughter]

So you see, the interpretations that we put on things. Now, try and look at things without interpreting it. Then you really feel the warmth of the sun, then you really feel that seed exploding in the ground; and it is the very act of the explosion of that seed that draws to itself all the various minerals in the ground itself and the required amount of air and water that would make it sprout into a beautiful flower. Now, every man, every person is forever flowering. Every person is being lead from the bud to a greater and greater and a more glorious flower than he was before. Even that which we conceive of as God is not perfect, for that too is forever flowering. And if it does not flower, then it remains stagnant, and stagnation is death, not life. For all we see around us is life, and for life to exist there has to be motion, and this very motion is the flowering. So everything flowers all the time. We are not lead from imperfection to perfection, but from perfection to greater perfection. We are not lead from untruth to truth, but from truth to greater truth. This would mean that with the expansion of awareness we have a greater view, a more panoramic, composite view of that which we observe. But now, where does the observation of the flower lie? Is it in the flower, or is it in us? So the object is totally dependent upon the subject. There was this man whose wife had a long nose. Otherwise she was very beautiful. But she was endowed with a long nose, and he did not like it. So they went to plastic surgeons, but the job this plastic surgeon did seemed to him to have made the nose more uglier. So he goes to a guru. He says, "I can't just look into her face because of her nose. What must I do?" So the guru listened to him and the trouble with the nose and he says, "You go and meditate on your wife's nose." [Laughter] But this fellow says, "OK, how can I go and meditate on my wife's nose when I don't even like to look at her face?" So he says, "You just go and do it and it will help you." He says, "How will it help me?" He says, "You just go and do it and we'll discuss later if it has helped you or not." And so every day, morning and evening, he used to sit in front of his wife and meditate on her nose. Well, in ancient times they used to meditate on the tip of the nose, those so called yogas. No wonder they quite squint, they can't see straight. So there's nothing wrong with this chap meditating on the wife's nose. And as he started meditating it was meditation not with closed eyes, of course, you can meditate with open eyes so as he looked at her nose, he started noticing all the other beautiful features that went with the nose. He saw the beauty in her eyes, the sparkle, the lovely shaped eyebrows, the forehead, the lovely cheek bones, those really lovely lips. And putting all that together, he found it outweighed the nose. He saw her as a whole. He saw her whole face, while before he only saw the so called ugly nose. You see.

So as awareness expands, we lose the sense of ugliness. Then we see the beauty in everything. And that is what we know as flowering. For man is forever flowering, flowering, flowering. And as long as he is man or an existent being, even in the finest relative, he still needs to flower. And that flowering constitutes perfection. For perfection is not stagnation; perfection lies in movement, all the time.

So how to reach this perfection? If such a question is asked, it would be a wrong question. For perfection does not lie in reaching anywhere. For man is perfect, he just needs to unfold. And what is unfolding? Unfolding is to bring to one's conscious level at the highest state of the conscious mind that which he finds within himself. That is the end and aim of all spiritual practices is to take the mind to its highest level when the light that shines through as we said last night covers everything until no ugliness is left. The nose is not ugly anymore. It is beautiful.

Now in order to enjoy this beauty, we have to be beautiful ourselves. Without that beauty within oneself, one could never find the beauty of this lovely poem Carl has just recited to us. It's not a question. It is a poem; it is an appreciation; it is a gratitude of having the ability to surrender, to surrender oneself, not to anyone else, but to oneself. You do not even need to surrender to anything at all. So man surrenders to himself, and by that surrender he recognizes himself: man, know thyself. That is the scriptural injunction. For once that is achieved, then you are automatically surrendered to everything else. You are surrendered to the entire universe. And then truly can we say, "not my will but Thy will be done."

Now, the human mind is incapable of perceiving or conceiving of something which is abstract, so he needs a symbol. So within his heart, he creates a symbol. The symbol might be of some deity that he has personalized; the symbol might be the beloveds; the symbol might be his guru; the symbol might be anything. The symbol might be a statue of Buddha, Christ, or anyone. So the symbol is not the power in itself, but the symbol is a focal point whereby the mind is focused towards that symbol. And through that symbol the abstract is perceived. So from the concrete one progresses to the abstract, for life itself in its true essence is an abstraction. For life itself symbolizes that abstract entity that the mind cannot conceive of. So when we reach the essence of life, then we say, "I'm not John, I'm not Jack, I'm not George, Jane, or Jean, I am that abstract, immortal, eternal force, indescribable, but so experientable.

So at the subtlest level of the mind, at the superconscious level of the mind, man can experience that abstract form, can experience that abstract form, and at first, perhaps, some little symbol is attached. The windowpane is there, but the light is so bright that even though it exists, it would be as if it is non-existent, for the light is too bright. So that is how man, while in this embodied state, can experience that which is supposed to be beyond. "Supposed to be," because there is nothing beyond. There is nothing beyond this life, nothing beyond when this body is discarded. Nothing beyond that will affect this body when it is discarded because then you are at one with the beyond; you become the beyond and that is the essence of everything.

Now we reach that through spiritual practices where we can merge into the beyond. If you should stay, if you should stay in nirvikalpa samadhi that is the highest form of samadhi for 21 days, your entire body and mind will disintegrate. So that becomes an impossibility. But having glimpses now and then, being regenerated by that force within, which is beyond the conceptions of the mind, the subtlest level of the mind will have an idea of it and experience it, yes; but not conceive of it.

For there is a great difference between conception, perception, and experience. Experience is for the sake of experience and not for the sake of analysis. There are so many things in life that we go through that we fail to analyze. We cannot analyze it. There are so many things that we go through in life that we are totally unaware of. There are certain physical motor systems functioning within the body of which we are not aware. We are not aware of the functioning of the nervous system, we are not aware of the functionings of the heart unless we put our attention to it; and so so many others which the doctors could point out that function there systematically and in precision; all those billions and billions of cells in the body function, and we are not aware.

So that is how life goes on in unawareness. This body goes on in unawareness, the mind is incapable of perceiving or conceiving the various functionings of ourselves within ourselves and of the universe around us. Because they are subtler laws of nature that is forever there and doing its work. But the mind, the conscious mind and the subconscious mind because that is as far as people do try and reach they could only conceive of grosser things. But the real state of being is beyond conception. It is so easy to admire someone with great intellectual power, so easy to admire someone who has attained great intellectuality like Einstein or whoever. But it is so difficult to recognize a different state of being. It is so difficult to recognize a person who functions in a different state of being which is beyond intellectuality.

So although the mind has its job to play, all that is real, all that is actual, is in the realm beyond the mind which the superconscious level of the mind, that fraction, can experience and have a glimmer of. So that is what is known as "God realization," where the finest, subtlest form of the ego becomes one with the light. That is God realization. But that is not the end; the end is to become God. Hm? The end is to become It: Brahmasmi, I am Brahma. That is the end. My Father and I are one. That is the aim of life.

So it is beautiful to admire the wind blowing, the grass growing, and the music of the spheres that could be heard in the very explosion of the seed. But yet, they still remain there in the relative which makes us more and more aware, more and more conscious of this glory that we can behold. So when a lovely piece of writing that you have done there, when one hears such things, your mind is lead further away from yourself, your little conscious self mixed with all these so called problems of day to day existing not living. And the mind is lead away to higher and higher realms where these beauties could be appreciated. So this is valuable in the sense that the mind becomes orientated to these beautiful

things. Although you are still within the laws of opposites, for beauty will remind you of ugliness: if you do not know ugliness, then you will not know beauty.

But if you just see only beauty, if you can see only beauty.... How can one achieve that state to see only beauty? You cannot, you cannot see tangible beauty only. But you can see the reflection of true beauty. And that reflection is beyond that which is tangible. So here we go into the area of the abstract, first using the concrete. And that brings joy to life. That takes away all the ruffles in life and the rough spots. For it makes one realize that the rough spots or the good spots do not really exist. I do not exist. Am I really sitting here speaking to you? And who tells you that, that I am sitting here and speaking to you? Your mind tells you that. For the mind is used as a criteria for certain recognitions. It is the senses put at play with the inner organs of perception that creates this illusion that I am sitting here speaking to you. But if you go beyond that, what would you find? If you deny me sitting here and speaking to you, what would you find? You'd find that you are speaking to yourself. This is paradoxical, it is very difficult to understand. You will find that you are speaking to yourself and that I am not speaking to you. Then you still go beyond that stage where words are just words and words are like the waves in the ocean, just playing around. And after we pass that stage, too, then the final stage is reached where there are no words. So who speaks what? Who listens to what? And what is achieved? Nothing. Nothing is achieved. The mind enjoys whatever little wisdom is imparted. That's all, that's all. But when one is receptive like the ground for the explosion of the seed, then something happens inside. Something inexplicable happens inside where just a glance, a touch, a smile, and not even a whisper, ignites, and the fire rages, a fire that does not require to be fueled, for the fire is the fuel itself. Ahh, and that is the path of love, that is the path of unfoldment, that is the path of God, and you are it. Lovely poetry. I enjoy that.

So, you come from nowhere, you go nowhere, and you are nowhere. And if you take that word "nowhere" and separate it, it means "now here." N O W H E R E; no where, N O W H E R E: now here, no where. Two opposite thoughts: now here, and no where. Huh? And yet both are true. You see. You are now here, but what is here? That is the question. And if you cannot understand what is here, then you are definitely nowhere. You see.

So what is here now? Not your minds or your bodies. No separation. I don't know why there should not be one big large chair where that one spirit could sit on. See. Now those are the realizations that one has to reach to find the entire universe within oneself. Where the body sees, the mind sees, that little glimmer is left of the oneness with the entire universe.

Now, what does the subtle mind perceive, the superconscious mind. It can perceive only one thing: and that is the finest, the finest, of the finest level of relativity. Now the finest level of relativity is the totality of the emanation of this universe.

And that is called the personal god. So man cannot reach while in this body the impersonal God. He can only reach the level of the personal god. And the personal god, as I said, is the sum totality of all the emanations that is emitted from this universe. So therefore if that personal god is the sum totality, then all that we regard to be perfect and imperfect are contained in him. And it is a two way process. From this impersonal, neutral energy whose very nature is to manifest, like flowers giving off fragrance, it does not create fragrance, sun giving heat, it does not create heat. So it is the very nature of the Unmanifest to manifest itself. And the primal manifestation is in the form of vibration. First very subtle vibration which starts intermingling, intermixing itself, becoming more and more grosser until it becomes sound. At first, soundless sound, which is only capable of existing within itself. And when these notes of this sound intermingle more, it becomes speakable and audible. It is from that area where your mantra comes, by the way. Good.

So when this happens, when this happens, and that very sound which in the scriptures would say, "first was the word and the word was with God and the word is God," that is the primal vibration. And that primal vibration is the personalized god, is the personalized god. Fine. Now, this also has to go through various processes because the very act of manifestation has set in motion has become vibration, and it is the nature of vibration to have motion. And whenever there is motion, all names and forms are created. And in these very concretized forms, first through gaseous substances, and then through all the various kingdoms we know of: mineral, plant, animal, man, we have come about. So what are we? We are nothing but vibration.

[END SIDE ONE]

We are nothing but vibration. Now, this very vibration, congealed vibration, like vapor, water and ice same H₂O this very vibration that we are as we sit here can be brought back, taken back, to its primal form by using itself. You are millions of vibrations put together that form this body and this mind. And through the mechanisms of the body, the conscious minds, and the subconscious mind, we reach that superconscious level of the primal vibration through our spiritual practices, and then that means we have reached the personal god.

So when it is said in scriptures that "I and my Father are one," it is very true, because you are made of the Father, you are made of the primal vibration. There is no separation. But only this has to be brought to cognition, rediscovered, recognized. And this very recognition is realization. Hm? Recognition is not an act of mental analysis or rationalizations. It is a matter of assimilation, where the experience, that cognition, is really felt, experienced, where each and every vibration in your body starts vibrating at such a high, fine level that you just emit yourself to the entire universe. And this emittance emanation

from this congealed form emits itself so fast and so wide that it becomes one with the universe, and no separation is found. And that is what is called to have the universe in the palm of your hand. Those are the mechanics. And that constitutes all the various laws of nature. For manifestation has to be regulated.

So in the path of evolution, on the path of progressive evolution, we are reaching back to where we came from. And although we are going in a forward direction, we are actually going back to the starting point. For every line is nothing, but a circle. There are no straight lines. You only view a portion of the circle and you think this line is straight. So you end where you have started. That is the whole process.

Now this you find in nature also, in everything. The very seed gives birth to a tree and the tree gives birth to a seed which in turn gives birth to another tree. You see. And for all this to happen, your sun and your grass and your flowers and all that is necessary. A continuous process. A process continuously going on and on and on. Now, this process is governed by what the Sanskritists call the three gunas: rajas, tamas, and sattva. Tamas, inertia; sattva, light. What does this really mean? It has so oft been repeated, tamas, rajas, and sattva. Tamas means grosser vibration, vibrating at a lower frequency. That's all it means, nothing else. And sattva means same vibrations, but vibrating at a higher frequency. Now, for something to vibrate at a lower frequency this explanation has never been given before when these vibrations function at a lower or a higher frequency, it has to have an activating force, which is not outside itself, but it is built in the very frequencies, high or low. And that we know as rajas, activity, activating, giving motion. So when activity or action is directed toward tamas elevating, bringing the frequency to a higher pitch, then tamas converts itself to sattva, yet not losing its essence. It is a grosser energy made finer. That's all. And that is all this hocus pocus about rajas, tamas, sattva, this is all that it means, nothing else. Right.

So here we have tamas, rajas, and sattva, lower frequencies of vibrations and higher frequencies of vibrations that are controlling the entire universe. So tamas will always be there, the activating force inbuilt will always be there, sattva will be there, and its activating force will always be there in this manifestation, in this very manifestation of this universe. Now this law works on an individual scale in the minutest atom as well as in the vast, endless universe. This same law is functioning. And as the saying goes, if you know the constituents of a grain of sand you know the constituents of the constitutes of the entire universe. Same law functioning all the time.

You see how scientific it is, where science and mysticism can really combine if they can understand each other. The path to truth is the simplest path in the world. Only we make it complex by allowing our minds to work overtime and mixing itself up more and more and more. So in this vibration called the universe, this body is a part of it. And the mind is the entirety of it. This body is a part of it. And the mind is the entirety of it, for there is only one mind. There are no separate minds, there is only one mind. But being encapsuled in the body, we regard it to be individual minds. And depending

upon one's awareness, which means, in other words, the stage of one's evolution, the stage of one's evolution is nothing else but one's awareness. If you say a man is highly evolved, it means he has a wider awareness. He can see in greater depth. He sees beyond the surface. He sees beyond the wall. That is called evolved state of evolution, widened awareness. And one's awareness could be so widened one could become totally aware of the entire universe. Like the Upanishads would say, that if you know one piece of clay you know the entirety of what all clay is about. That is awareness.

So when we reach the totality of the universe, although the body will remain, this 5'6" or 5'11," the mind can know the totality of the universe. And when the totality of the universe is known, realized, then only are you ready for the unknown. So that is how it progresses. Now this progress is not necessarily step by step. For all the dimensions are superimposed upon each other. They do not function in a linear fashion. As you are sitting here, you have within your mind all the dimensions that one is capable of in this universe. All the dimensions are there. Only thing is, you have not come to cognize it yet. And that is why we have the need for spiritual practices so that we could discover that which is in us already. We discover all these various dimensions in us until all the dimensions are recognized and then seen as but one dimension. One dimension with various gradations. And then the body, too, experiences that, for the body is nothing but an extension of the mind in a grosser form. The body has its limitations, but the mind is limitless. If the abstract force, or the impersonal God is without limit, that is eternal, infinite, then its manifestation must be infinite too. So the mind is infinite, and that infinity is in you.

Now, we have these various physical organs, and the most sensitive of them is the brain. Over 12 billion cells, and we use one millionth part of it. You see how far we are away. Now if all 12 billion cells could be awakened even Einstein only used about eight to ten percent of his brain power if all 12 billion cells would be awakened, and here's some research for science, can the infinity of the universe be comprehended. Good. That problem will have to be solved by the scientists. But I do know one thing, that all those cells that brings cognition to the senses of seeing, hearing, touching, all the five senses, can penetrate all those cells to observe the beauty and glory of Divinity without cognition. Hm? You do not need to have studied art to appreciate a beautiful painting. If you have studied art, your appreciation might be more. But yet, without having studied art, you can still appreciate a beautiful painting. Or a beautiful piece of sculpture, or a beautiful human being without even knowing how that human being's mind is working or the body is working. There's beauty there. You see. How this great force can be brought down to day to day living. And that's what we need! How it can be related to our daily actions, to our daily lives. That is the requirement. And that is why I insist so much every time on this simple method of meditation. Where thought, the energies that are fluctuating on the conscious level of the mind

fragmentedly, are brought together, and in that togetherness of the conscious energies of the conscious level of the mind are taken deeper and deeper and deeper. And as they go deeper, wider and wider does the vision become. Now who would like to comprehend at the deepest level of himself the entire universe, infinitely? Huh? Everyone would, everyone would. And the secret is there, the door is there forever open. But when we reach the door we say, "Oh, it's so drafty, it's cold outside, it's hot outside," and we turn back. Always from that open door. How much aren't we losing? We're losing so so much, so so much. And these things require some little effort, some little effort if you want to really reach there. We have to be men, with courage, for the spiritual path is a hero's path. Men of courage. There's Fasladin was with some friends and they were having a late night together. A cock party, you know, men party. You've got hen parties and cock parties [Laughter]. I don't know if those are the expressions you use here [Laughter and comments] you have a hen party and a cock party. Ahh, I heard this expression in Denmark. [Laughter] So all these men were together and Fasladin wanted to leave. The other boys were still interested in hanging around. So they say, "What do you want to leave for? What are you, a man or a mouse?" He says, "I'm definitely a man." He says, "You're a man you want to run away?" He says, "I can prove it, I'm a man." So they asked him to prove it how you're a man. He says, "Well, my wife is afraid of mice, so I must be a man." [Laughter] Yes, it's the hero's path.

Do you know how far illumination is away from you? It is around the corner. Because you are already illumined, you are the children of light, you are the light. What comes in the way of illumination is hallucination. That's all. We live a life of hallucination, taking for real that which is not real. Taking for real that which is not real. All this seems so real to us. But when we reach the deeper layers of the superconscious mind, we will find that this is really not real. It's a dream, and we are constantly living in dreams. It could be a waking dream or a dream in sleep. It's still all a dream. For is a dream not totally real while you are dreaming? And while you are living in the waking dream, doesn't it seem totally real? But it is appearance, and not reality. For reality resides at the other end. So once we reach that superconscious level of the mind through meditation and spiritual practices, then the manifestation of the universe realizes that I am non separate from the Manifestor. For the heat could never be separate from the fire, it is one. So therefore, the Manifestor and manifestation is one. So as you sit here you are not only a human being, as we would call it, but you are also the personal god and the impersonal God. You are the concrete, and at the same time you are the abstract.

These concepts go beyond all the teachings of the Vedas and Upanishads and the present scriptures we have at this moment. These teachings are perhaps not only for now, for 60 70 people to hear; but these teachings will be the teachings of future generations to come. One hundred, 200, 500, 1000, who knows? Where man realizes that he is not an individual. He assumes himself to be an individual, but within that individuality he will find his universality, and in that

universality he will find that he is the manifested as well as the Manifestor. It is quite logical. But it must become experiential. Then we have reached...
Ya, well, we have to reach twelve o'clock. Good.

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