

Gururaj. Why involve yourselves in the level of emotion which is limited because limitation is of the finite mind and the finite mind can only comprehend the finite and yet when we talk of love it is so infinite. In-fine-nite. New word for the English language. 'In-fi-night'. And why should it only be at night? In that 'in-fi-night'. (Gururaj laughs) Love is a living reality, moment to moment, to moment, to moment. Every moment should be filled with that love, love. And that love, where is it? Where is that love? Where does it reside in you? In your head or in your toe. No. No. No. That love comes from above. You see the beauty of grace, the grace of the Divine, the grace of the infinity of which you are the totality. So now if you are the totality of love, why miss it? Aren't we damned fools, to miss that, that which is, for love is. It cannot be contrived. It cannot be conjured. It cannot be put together in pieces. It is, it is and is and is and what we need to do is to recognise that which really is, for love is.

Now, why do we escape from it? Why do we escape the inherent right we have that is within us, for every cell of your body cries out for love and you want to be loved that's human nature. That's where the mind starts working. You want reciprocation. If anyone asks me 'Do you love?' I say 'No, I don't love'. I say 'I am love. I am love'. For discovering the I am-ness of love, you are discovering the I am-ness of yourself and the I am-ness is yourself is Divine, it's Divinity itself. So is God not love? And love not God? You see how simple it is. There's such simplicity, so much beauty and I wonder why that my children suffer. Why? Why is there suffering in this world? Why should there be suffering in this world when you are the product of joy? Are you not the manifestation of the Manifestor?

Now, what are the mechanics, what are the mechanics of your suffering? I've got a bit of a leaky nose. Sorry. The mechanics of your suffering, stems not from your heart. The mechanics of your suffering stems from your mind and that mind thinks it is suffering and yet is that mind really thinking or is that mind thinking that it thinks? And what is thinking? What is thought? What is the process of thought? Freud could not describe it, Adler could not and Jung could not either, the process of thought, because I have challenged hundreds and hundreds of Professors throughout the world on the subject, what is thought? Thought is only a reproduction of patternings imbedded in the recesses of your brain. Now, what do we do? What is the answer? How shall we do it? The recesses of your brain, the various patternings of the brain contains those impressions which interprets itself into thought patterns, which are in the subconscious mind and the subconscious mind translates them to the conscious mind, and the conscious mind in turn translates it into physical realities through the senses, hearing, touching, smelling, feeling, all those.

Now where do we start? Are we going to start by controlling the senses? Are we going to start by controlling our hearing? Are we going to start by controlling our smelling? And our seeing and our feeling and our touching and all that?

You can't. That is the mistake, the greatest mistake of modern Psychologists because they know nothing of the human mind. We don't start there, for if you control any sense organ of yours, healing, touching, smelling, whatever, what you would be doing is causing repressions and inhibitions within yourself which will manifest again in some way or the other. So you're curing a headache and producing a toe-ache, ah, toe-ache. Is that the answer? No, my beloveds, that is not the answer. What we have to do is infuse the senses, the conscious mind that provokes the senses, because the senses can only be provoked through the conscious mind, which in turn turns back to the subconscious with all its impressions and in turn translate them into daily living. Now what do we do? Come, what do we do? Ah ah! The answer is so simple and the answer is this, that the tea is bitter, put in a teaspoon of sugar. That's all. And where does that sugar come from? That sugar comes from not the conscious mind and neither the subconscious mind, from a far deeper level within yourself, the superconscious mind, which in other words means 'The Kingdom of Heaven within'. And each and everyone has it in totality, but why do we not draw from that vast reservoir, to draw from that superconscious level so that it could permeate, infiltrate the subconscious and then the conscious and then action in life.

Teachers will teach you from various angles. Why from the outside in and not from the inside out? Is there any energy from the inside in? Or is there greater energy from the inside out? So we draw from that superconscious level of ourselves, we draw from it, for the reservoir is yours, it is there just to draw, so that it could permeate every cell of our body. And then the question becomes questionless. I do not love, I am love. Because the entirety of that universal self of the superconscious level is permeating every cell of our being. Then you cry and say 'No one loves me" I can't love anyone'. Is that not the height of stupidity?

Now, how do we do this? This is theory, right? We do this by our spiritual practices, where we dive deep within and draw from that force, from that Divine reservoir of infinite energy into every aspect of our life. What more is there? Is there anything more? What more can there be? What more can there be that is more important than finding that Divinity within us? And finding that Divinity within us, is to find that love and finding that love, we find God. You see, you see my beloveds. My eyes get filled with tears when I look at your faces. Why do you have to suffer when your inherent right is joy, joy, joy, joy? You are Divine. You are the personification of Divinity. You are the manifestation of the Manifestor, and if you are the manifestation of the Manifestor, how can you be apart from the Manifestor? You are the incarnation, the expression, you are the fragrance of the flower, you are the heat of the fire.

So next time when we sit and think, and think of all our problems, know for sure that these problems is created by the smallness, the inability, the incapacity, the finiteness of your little mind. And then when you go beyond that little mind

that creates these problems, what do you find? The infiniteness which is problemless. You see. Why do you cause me all this suffering? Why? Why do you cause me this suffering in seeing you suffering, for God's sake, why? When you are really infinite and just delving, or 'dwelving' - that's, that's another word we're going to add to the English language - 'dwelving' in this little finiteness, in the little finiteness, when you're so infinite. The entire universe is contained within you, the entire universe is you. Nothing else exists but you. And you in your you-ness contains everything else. Do you see? So beautiful. So beautiful.

Where do we go from here? Where do we go from here? To that infinitude, which is our birthright, or do we go back into our little shells of finitude? Do you see? Everyone is that beautiful butterfly, and our teachings are based upon one principle, is to get out of that cocoon and emerge like that beautiful butterfly, so free. And yet, we want to remain in the bondage of the cocoon. Does that deserve you? Oh Gods on earth, children of God, Divinity itself, the expression of that which is Divine, why suffer this? Why suffer this? For suffering is not your life. Suffering is not you, but as the butterfly emerges from the cocoon, it becomes an offering, not suffering. So, the point at question is this, that human kind of today is undergoing a delusion, deluded by their own thoughts, deluded by their minds, deluded by their patternings, deluded by their impressions which are impressed upon their subconscious mind and that is the cause of delusions. Now we can go beyond, we can go beyond these delusions and know and realise and recognise, recognise that 'I am Divine', and in my Divinity as the manifestation of the Manifestor, I can merge back as the Manifestor, as the manifestation into the Manifestor. You see. It's so simple. It's so simple.

When you realise that as a manifestation, you can merge back into the Manifestor then where are you? Then you become the Manifestor. Then you can say 'I and my Father are one. I and my Father are one', for you have never, ever been separated from the Father. How can you exist, how can you live, how, how can you lift an arm, if you are separated from the Manifestor? Isn't that the one energy that is existent in this universe? How many energies are there? One energy, my beloveds. One energy, the energy of the Divine. And to realise and to experience that energy is the aim and the goal of life. Where else can you go? Where can you go? Where have you come from and where are you going to and where are you now? Tell me? You came from nowhere and you are going nowhere but you are here and now in the energy of Divinity, for the energy of Divinity is only now, it is not of the past and never of the future. You measure things in time and space. I don't. There is no past, there is no future only now, and measuring things in time and space is only conceptual, it's a conception of your mind. But in reality it is all here, all now. He is here, present in its fullness, with us, now, now, now. That Divinity is now, always now, always here and nowhere else except here for you, for you are that very energy, working in various expressive forms.

So let not the mind confound you. Let not the mind bound you, for is the purpose of life bondage or is the purpose of life freedom? And what do you want to be free from? What do you try to free yourself from? You free yourself, - hold my hand - you free yourself from your mind, the mind that befuddles, the mind that brings about all these troubles, the mind that confuses. And going beyond the expression of the mind, let us rather realise the expression of that which is Divine, for that brings joy, it brings peace, it brings the bliss which is limitless.

Repeat with me as best you can. Aum nammo bagvaday su .....

(Gururaj and Group sing in Sanskrit)..... Aum. Aum. Aum.

All is Divine and these are the representatives of Divinity that came to show you the path - Krishna, Buddha, Mother Mary and Christ. But how much have you damned well learnt? That's why I'm here now.

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