

Questioner. of the great Spirit never having had a beginning, the finite mind has difficulty in understanding something never having a beginning.

Gururaj. True. The finite mind could never understand the infinite because the finite mind, being a manifestation of the infinitude or of eternity, could never maintain its eternal value, being a manifestation, is a reflection. Now the question is how valid is your finite mind? Has it any permanency at all? It has not because it is forever changing. Now that which is forever changing how could it grasp that which is never changing? But without trying to understand, one can experience infinity through our Meditations and Spiritual Practices. So the experience is not through the mind but the experience is of your heart. And by heart we mean the core of your personality. And when one reaches the core and experiences that, through our Spiritual Practices, we experience infinity. Now when I say we, it is not the mind experiencing it, it is not the ego-self experiencing it, because they are all limitations, manifestations of reality. Good. So where does the experience come from? Infinity experiences itself and therefore it is beyond verbalisation or beyond thought processes.

So how do we achieve this? Firstly, as you start your Practices and are regular with the Practices, you will discover a certain truth. And then after a while you will say 'Not this, not this'. And which is a very good thing because by saying 'Not this', you'll progress further into that enquiry which we call Jnana Yoga. And as we progress into the enquiry, we reach a point from where we cannot go further beyond. I said in some lecture somewhere that the human brain contains twelve billion cells and we are only using one millionth of the twelve billion cells. So the mind is not using its full capacity at all. The cells are dormant. And even Einstein, he only used about seven, eight percent of his brain. So in that seven, eight percent of the use of the brain, how can you understand when eight percent of twelve billion cells - so all the cells are dormant. Now through Spiritual Practices, we awaken the cells more and more and by awakening the brain cells more and more, the greater the mind filters through because the brain is not the mind. The mind is universal. There is only one mind and the only reason why the mind is individualised is because we have not given full scope to its potentiality. But this is possible where the mind by getting it out of sleep to its fullest capacity, you can appreciate the entire universe. You just know. And in that knowingness, you start the experiential process.

Now there are many ways of doing this, through extreme devotion, through analysis, through action and of course as you would know, that action really strengthens the thought and then those thoughts get planted deeper and deeper into the subconscious level of the mind and from there, it is transmitted back to the conscious level and that's how you act. So those actions control the limitations of your mind. A certain person with a greater awareness, his actions would be far different from the actions of those that has a more aware mind. So Spiritual Practices brings us awareness. It brings us

an understanding that is very true according to its limitations. But that is not what we want. We do not want understanding only, although it is necessary but we want the peace that passeth all understanding and that is infinity. That peace is infinite, beginless and because it is beginless, it will never end. So it is a continual or a continuation of a process that goes on and on and on. And as you know universes are created and at this very moment there are so many galaxies and stars that are a million times, a billion times larger than our small planet Earth, exploding at this very moment. Explode but to reform its atomic structures back again into another universe and there growth begins and evolution begins because of the force of that explosion. Do you see?

But now how much does it help a man just to find understanding, when understanding has its own particular limitations? For example, I have been told this by thousands of people that 'Guruji, I have a tape that you did in a Satsang three years ago and when I listen to it again today, I find totally different meanings in it'. Find totally different meanings in it because their awareness has developed. You know there was this boy of fourteen and he says 'My Father is so stupid, he knows nothing'. But when the boy turned twenty five, he says 'Oh, my Father knows a lot'. The Father has the same knowledge, but the boy's awareness, because of his growth from fourteen to twenty five, developed a greater understanding and a greater awareness. So to repeat again, understanding has its own value. Understanding can make us more kind, more loving, more compassionate, more sympathetic, but to know the value of infinity and what is infinity after all? Infinity is Divinity. For Divinity and Infinity is the same in its own eternity.

So when this manifestation comes around, the Manifestation is also infinite because as soon as infinity started, it starts emanating, for it's the nature of everything to emanate all the time like these flowers emanating fragrance. And everything is vibrations and the manifestation is just a reflection of the Manifestor. Now if we should go deeper into these details, we will find that a reflection is an illusion. So does your mind really exist? That is the question. You are only relying on the sensory input into the lower level of the mind and your whole life is guided by it. There are five senses, hearing, touching, tasting, smelling, all that. Fine.

Now to find reality, to make the manifestation merge again into the Manifestor then the experience is there of the Manifestor himself by himself. So in other words you become Divine and it can be achieved in this lifetime or else it can take millions of lifetimes. I do not know where, Hindu theology, especially the Puranas, those are some Scriptures of the Hindus, they maintain that it took eight million, four hundred thousand lifetimes to reach the stage of man. Because in everything we see around us, man has the highest consciousness. But his consciousness is influenced by various factors, by his environment, by the impressions that he has in his mind, in the subconscious level of the mind and these

bring about limitations. People sitting here might look at these beautiful flowers but everyone will see differently according to their own personal experiences. Now the realised man will see the flower in its totality. The unrealised man will only see the surface of the flower, this lovely pink and the green, only it's the surface, but the realised man who has become one with infinity, will see the entire molecular structure, the invisible sap that makes this flower. He realises then that look how beautiful even manifestation is, that it gave these flowers the right amount of sunshine, the right amount of rain, the right amount of mineral combinations in the ground to make it grow. You see? So all this comes all at once to the man of that awareness or realisation. So it means that he looks further than the surface value of things.

What are we doing at the moment? And as you would know that even the highest philosophy or metaphysics I would like to bring it down to its practical level. Aren't we all looking at things only on the surface value? A person says a nasty word to you or does something which you don't like and you stop liking that person. Why do you stop liking that person? Because you have not got that deeper understanding yet to understand his motivation or his entire mental psychological structure, to be able to interpret it in a right way that, look this poor fellow, he got very angry that there must have happened something to him, therefore he's very angry. So let me not look at the anger. We look at the anger only and we react. But if we do not look at the anger and peer deep within the person, we will see the causes of his anger and we will feel sorry for him and sympathetic towards him and just disregard the anger. For anger is a weakness and are we all devoid of any weaknesses? And perhaps his anger is felt more by you because there's anger in your own nature. Do you see? So his anger, really speaking, is a reflection of our own inner self, of the angry self within us, which is just externalised or objectified.

Now to repeat again, Spiritual Practices remove these qualities from us which are not beneficial to us. Every day you go along and I know because I have a lot of consultations with people, individual consultations and I find that they live in turmoil and turbulence all the time and never in that quietude or never even in solitude. I have seen people's homes where you will find the whole day the T.V. is on or the radio is on you know and they are bombarding themselves and when they go outside, all the noises of the cars and traffic and what have you. So the mind is just being bombarded all the time. And because of it being bombarded all the time, it has not been given the opportunity to go into introspection of oneself and to ask 'Why am I doing this'? Now without the understanding of the little mind, you will keep on doing it. The mind can also tell you that let me have that quietude fifteen twenty minutes a day and regenerate myself and that is the meaning of the Bible – 'Be still and know that I am God'. So we need that stillness. But we do reach a stage, as the Gita would say, to find action in inaction, non-action and to find non-action in action. That's the secret of life. So life becomes totally effortless. For effort can only achieve few things. But you need the effort, but the effort can definitely become

effortless if you are established within yourself. And that comes about by Meditation, Spiritual Practices and Gurushakti. Do you see?

So measure - when we say infinity is infinite, beginless and endless, fine; and the mind of course is finite. So the mind measures things in space and time. I flew twenty odd thousand miles here now, more I think because I had to go to England first and from there to Chicago and then to Vancouver and then from there to here. So I say I've covered twenty two thousand miles and I'm measuring it with time, saying that it took me about forty odd hours or more of travelling. People measure things in time and space and that is what the mind does. You know there was this grandfather fly and he took a walk with a grandson on someone's bald head and this chap was totally bald moreso than Mike of course. Good. He was totally bald, so the grandfather explains you know to the little grandson of course, explains that 'Do you know where we are walking now there was once a footpath'. (Laughter) You see how time plays tricks on us. Why did the fly, the grandfather fly not realise that the man's head has expanded? (Laughter) So his memory goes back to the footpath he used to walk on and not the total baldness of the head. Now what the fly is doing - and I say time flies, but time goes backward as well - so what this fly is doing is going backward in his memory of the Baldy's younger days and his younger days. And that too is a limitation. For we live in memories and we project those memories of the past into the future.

And so therefore living in that state, one's progress also becomes limited, not to say that we must not learn from our experiences. Learn from our past experiences but don't live in your past experiences. That's the secret. And that helps you to give the mind greater and greater expansion, greater awareness. Blessed is he who can become so aware that he regards the entire world, nay, the entire universe as himself. And when he truly experiences this unity then his manifested mind merges into the Manifestor. Everything has to express itself. The flower is expressing itself in fragrance. This bulb is expressing itself. So even God or the Manifestor has to express itself by its manifestation. Or else what is the purpose of God? Why should He exist although it is eternal existence, if it cannot express itself and we are the expressions of the expressionless. But the expression can merge into the expressionless and then you could say 'I and my Father are one'. You become as vast as your Father and then you don't think in the terms of time, you don't think in the terms of space because the mind is so expanded then that it just can do nothing else but merge away into the beginless and endless Divine.

So that is the secret of life. And one should not be discouraged at all for his limitations, for everyone will reach the Divine. Everyone will say 'I and my Father are one'. Why do they use those words, 'I and my Father are one'? They use the word Father because the 'I' that's mentioned is the son and naturally the son is the product of the Father. That is why

that expression is used and is used in a poetic manner. But of course this is very much misinterpreted by many theologies, thinking of a Father figure sitting up there in heaven somewhere on a throne and a Father is always expected to be kind, protective and looking after you, but that is absolute nonsense. He's not looking after you at all. That Father that we speak of is just but a neutral energy that is permeating every cell of your body and it is the limited mind that creates the bondage. So what one has to do is to merge the limited mind into that infinite energy. So in other words, you proceed from bondage to freedom, for that energy is freedom itself because it is boundless and the word boundless should mean that it has no boundaries, boundless-ness.

And it is only then when one has that mergence, that man can find his own totality. If man can just become an observer - he has to live in this world, he has to act in this world, he has to do the things that have to be done in this world - but if he could do it as every action or every happening or everything in the environment, if he can act as an observer, he observes all happenings. For example, I am subjected to pain too, but I observe the pain and the pain disappears. I do not get involved in the pain and say that 'I'm paining, I'm paining, I'm paining' and it will pain more. As soon as you can stand apart, you still have to live this life but if the mental processes can stand apart then everything becomes beautiful. Then you can say 'Love thy neighbour as thyself', because everything is beautiful. Even the vilest person on earth, a thief, a murderer, a rapist, he's not to be hated. No. His mind - you've gained the understanding that his mind has been perverted due through his own karmas, or samskaras, his actions, and he can't help it. He has become habituated to certain kinds of actions, so he will too, one day will rise above his habituations and his patterns rather. He too will rise above that. So then you do not look down upon him. You too will say 'Look, he is a manifestation as I am'. And anything that comes from the Manifestor which is total purity, then the manifestation is also pure.

All the conflicting things we see around us is the process of the relativity of the relative side of life and this process has to be there. These conflicts have to be there. This contraction and expansion has to be there in order to find harmony. Or else without the opposites how are you going to realise the middle, which is harmony? So it is the opposites that bring itself together in this process of the universe that makes man realise himself, which you can call God realisation, realises himself and he finds harmony with everything. Therefore great Sages, great Spiritual Masters have no hatred in their hearts. They feel themselves one with everything. They have unity consciousness which is pure consciousness. Therefore Jesus said 'If they slap you on the one cheek, offer them the other'. For the person that has smacked me is none else but me and I have smacked myself. Do you see? And I am not going to do anything wrong to myself. Perhaps I needed being spanked and who in this world doesn't need spanking? I do a lot of spanking, verbally of course, to teach. Do you see?

So your mind you can never control because it is finite. You just but try and control, you're just creating greater and greater inhibitions and repressions in the mind and by dwelling, in the process of controlling something, by dwelling on it, it becomes more and more stronger in your subconscious mind. But in your actions whatever they are, you can become the observer and the actions or words or whatever loses its strength. And that is the way to put a nutshell answer to the question that how can the endless infinite be realised by the mind. It cannot. The mind can be brought to a stage of appreciation but not to realisation. But appreciation is a step. And when the mind in its fullest awareness realises the unity that exists in the Universe between himself and the Universe then it takes a jump into the unknown and that unknown is the energy which is the Manifestor. So you came from the unknown and you go back into the unknown, but the unknown experiences itself in its expression. Like a drop of water being dropped into the ocean, the drop of water is not lost but its ego-self has been lost. But look at the great benefit, it has become one with the ocean, for is the ocean not composed of all drops put together in unity? You see. And then you proceed from the suffering of the little self to the greater bliss, the ecstasy, the indescribable joy of the ocean or that infinity which is beginless and endless and forever there. It was, is and forever will be. Thank you. We'll leave some for tomorrow. Let's see if we can find this piece of paper. I always carry these little pieces of paper around with me.

You know two friends went to the Museum and saw a painting of Christ there. So this one friend says 'They must be Jewish'. So the friend asks, 'How can you say that? What do you mean by that?' He says 'Look, what an anomaly? Jesus was born poor, in a barn with animals around him and yet the Jews could afford to get Rembrandt to paint a picture of that scene. And yet they crucified him'.

Now Esau Goldberg was another Jewish chap. I hope there are no Jews here, it's all in good humour. Esau Goldberg died and of course his will was read. And of course as you know all wills always start off with 'In sober and sound mind'. Right. So it starts 'In sober and sound mind, I spent every penny before I died'. (Laughter)

You know there was an old lion and this old lion had a problem and the problem was this that he had a very thick mane and the birds made a nest in it. And you know the birds were twittering every night and the poor old lion just couldn't sleep. So he went to a Psychologist and then he went to a Psychiatrist and then the Physician and nothing could help him. The Physician said 'Look, what you could do is shave off the mane so the birds can't make a nest there'. So the lion said 'Look, let me try that'. And he shaved off his mane and the birds were gone but the lion felt terrible because it had psychological affects upon him. It made the lion feel very effeminate because what is a lion without a mane. But

thanks to God that the mane grew again and there the birds started flocking again and built their nests and twittering all night and the lion couldn't sleep. So he decided 'Look, I've tried Physicians, Psychiatrists and Psychologists and what have you, let me go to a Witch-doctor'. Now 'which' doctor he went to I don't know. So he goes to this Witch-doctor. So this Witch-doctor speaks to him and he says 'Look this is not much of a problem. What you do is this that you go to the Supermarket and buy some yeast'. You know what yeast is, you know they put in dough to make bread rise. Yeast. 'So buy some yeast and rub it on your vest', the vest we wear underneath, 'and rub it on your vest'. So the lion tried that and in a day or so all the birds were gone and the lion could sleep very peacefully. So he goes back to this Witch-doctor after a week and he says 'Sir, you've done me a great service because I was being driven crazy by the twittering and how much do I owe you?' So the Witch-doctor says, 'No, it's on the house you know, I won't charge you anything but remember one thing' says the Witch-doctor that 'Yeast is yeast, and vest is vest and never the mane shall tweet'.
(Laughter) Dear me!

Well, thank you very much, it's so nice being with you today. Oh, that was more than an hour. Good. Tomorrow we'll really start working hard, so do rest well.

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