

GURURAJ: You'll be fined for being late [CHELA IN BACKGROUND EXPLAINING] one extra meditation. [LAUGHTER]
That's the fine.

VOICE: Namaste.

GURURAJ: Namaste.

SUJAY: The question is: What is liberation and how does one experience it?

GURURAJ: Gor blimey. Ah!

VOICE: It came from a very dear friend of mine. [INAUDIBLE]

GURURAJ: What is liberation and how does one experience it?

Now, every person is a liberated person. Every person on all planets throughout the universe are liberated people. And we feel that we are bound. Now, let us ask the question, who is bound? Am I really in bondage? Which part of me is in bondage, and what are the conditions that produce the bondage which I think to be bondage? And if I am bound, why am I bound? Which part of me is really bound and which part of me is really free? In essence, in the spiritual self of man, everyone is a liberated being; for the spirit is beyond all kinds of bondage and you are none else than the spirit itself.

So the whole idea of bondage is a fallacy. It is a fallacy because bondage is a superimposition upon liberation. Good. Where does this superimposition come from? It comes from what we call the mind. So, here we stand at the position to say that the mind is in bondage. The mind which constitutes the ego self of man that is in bondage and forever will remain in bondage. You cannot free the mind from its boundaries, because the mind has its own peculiarities and has its own limitations. So, a limited mind can never be limitless. So, we are just swimming on the surface of the ocean where all the waves are. And those waves are tossing the little self around here, there and everywhere. You are controlled, the mind is controlled by the currents of this ocean. And who has produced the currents in this ocean: the mind itself. So, whatever bondage you assume to be in is a creation of yourself; for your real self, your actual self, is forever playing in freedom. There is only one problem, that this freedom, this liberation, cannot be communicated. It cannot be communicated to another because in communication the mind plays and the communication would be from mind to mind. But it can be shown by communion.

Now, there is a difference between communication and communion. In communion the heart speaks to the heart. If you could understand my heart and see my heart and feel the communication with my heart, then your heart will feel what liberation is all about. So, in all these various philosophies of the world, they base all their philosophies on logic. The scientist experiments with things outside him, and he can only reach a certain point dealing with exterior substances. He wants to capture Divinity in a test tube, yet the very test tube is made of that subtle energy which is Divine. So, here with something which is Divine, he is trying to capture Divinity. Good. Which for the scientist, dealing only in external matter with experiment, could never do it. The philosopher does not experiment, he uses logic; and very systematically from point A to point B to point C to point D he wants to work it out logically, and his tool is only the mind. But for the mystic he throws away logic, he throws away experiment, and he talks of experience. So, here you have experiment, you have logic and you have experience. Now, experience can never be communicated by the mind. You have something very nice to eat, you could never communicate by logic what that niceness is all about. You can talk about it, but not show what it is. So, we require communion really to know what liberation is all about. And that is the true guru chela relationship which goes beyond mind level, though the mind is necessary for certain kinds of explanations. For the mind, too, wants to be pleased. But the real effect is in communication, in that spark where heart meets heart. It is actually a love affair, and then the experience of this universal orgasm occurs. That is the experience of liberation. Now, what is experience? (I'm sorry, my eyes are watering very much.)

VOICE: [INAUDIBLE] air conditioning?

GURURAJ: A window, I think, or whatever. Doesn't matter. Doesn't matter.

VIDYA: How about if I turn off the light? Would that help?

[SUJAY?]: Is the switch [for that?] on there?

[ROOPA?]: I think it's the air conditioning.

[VIDYA?]: It's the air conditioning.

[SUJAY?]: Is the switch on there?

[ROOPA?]: Yeah.

VOICE: Can't we turn off the air conditioning, or turn down the heat?

VOICE: There's no heat on. It's this thing here.

[ROOPA?]: Can you open a window?

VOICE: [INAUDIBLE] blanket [???] temporarily, because the switch is locked.

GURURAJ: Just keep the door open. That's fine. Oh, you're putting a blanket over the subject. This always happens to me when I do long air traveling. The pressurized air of the plane.

VOICE: [INAUDIBLE]

GURURAJ: Yah, my eyes are very sensitive. Good. Fine.

Now, what is this experience of liberation? Hm? What is this experience of liberation? It is no experience. It is a process. But we can talk about the results of the experience. We can talk about the results of the process, where life is totally joyous, where you are divided into two. You live the relative and yet you are living in the Absolute. The Absolute provides the impetus. The Absolute provides the joy that is there. And yet, in self realization or liberation joy is just but a secondary, more grossified aspect. So in the experience of liberation, which is no experience, in the experience of liberation which is no experience, that no experience condenses itself through some form, where mind is needed and joy is experienced. Do you see the process that from no experience, and because of the superimposition of the mind, the no experience is somewhat glimpsed at as an experience. And that experience is joy and bliss.

The Vedantist tries to qualify Brahman or Divinity as absolute existence, absolute bliss, absolute knowledge, and I tell the Vedantists that this is a contradiction of terms. They have reached a far way. Vivekananda, Ramakrishna, has reached a certain limitation. They have not reached the limitless. For by saying Divinity... by saying Divinity is absolute bliss, absolute existence and absolute knowledge, we are automatically qualifying it. It: capital I, capital T. And this very qualification brings limitation, for that which is limitless cannot be qualified. Therefore, the experience of knowledge, bliss and existence is still a mental experience of the most finest level.

Our teachings go beyond Vedanta. And here is exactly where we go beyond. For when you go beyond even bliss because bliss, knowledge and existence is only an expression, is only an outward manifestation of the unmanifest, and when you merge into the unmanifest, when you merge into the unmanifest, all qualifications cease. For how can you qualify or quantify that which is limitless? Yet the human mind is only capable to reach that state of knowledge, bliss and existence. Not just an ordinary cognition of it, but a total assimilation, a total assimilation, a total realization of that in its most subtlest form which is experienced by the mind and that makes life joyous. The mind, although it being a superimposition, the mind, though being limited in its power, it still covers the entirety of Divinity, and therefore we call it manifestation. And therefore, we call the mind also limitless in that aspect. But its very limitation lies in the superimposition. And anything which is superimposed is not real.

So all the experiences we have, they are just seemingly real and not really real. They are not actual, for any kind of experience could never be a total experience. Because that very experience, the constituents of the experience, has to be compounded has to be made up of various different factors. And therefore, it is not a pure experience. It is a composition of various experiences that one has gone through, that the mind has gone through. And what we see, in reality, in so called reality, according to our perceptions and conceptions, is but a concoction of various factors. So where is the validity of that experience? Where is that validity? Because, firstly, it is quantified and it is qualified. For the very same circumstances could produce an entirely different experience in a different mind or to a different person. So therefore, the very result of the concoction becomes untrue. You give six women the same ingredients to cook the same kind of meal, and yet each and every one will taste different. It will not be the same, although the ingredients and quantities and the various mixtures and method might be the same. They all follow the same recipe, and yet the food will taste different.

Where does the flaw come from? Why should it be so? It is because of conditioning. Conditioning of the mind in various ways, and all trying to have the same experience, and that is an impossibility. So, true liberation in its purest simple form now, when I say simple it means unmixed form is no experience. So, what experiences is the mind. Now, the mind can be lead to the personalized expression of divinity and not the impersonal. That is an area unto itself because the object disappears, the subject disappears, so who is there to experience? Huh? No one. No one. So, therefore, the impersonal Divinity is a process unto itself. And when subject and object disappears, the process carries on and you become the process. And no process can experience itself without creating a result. Do you get me? No process can experience itself without creating a result. So it is the result that is experienced by the mind and not the process itself. Good.

So, in order to experience liberation within human limits, we have to reach the superconscious stage of the mind or to reach the finest relative. And that is the furthest man can reach. No man has walked on this earth that has gone beyond the personal god. No man.

Now, what is the personal god? The personal god is the sum total of all the energies that are emanated from the universe. Let us look at it in an arithmetical form: two and two makes four, and four and four eight. Like that you keep on adding up the entirety of the universe, and the sum total leads to hundred. That hundred is the personalized god. Now, in the first primal manifestation of the present cycle of the universe, the impersonal energy, totally neutral, without attributes or qualities, without the conceptions of bliss and existence and what have you, totally neutral of those qualities, having its very nature of emanation, like heat emanating from fire, there starts the grossification of the impersonal. There starts the grossification of the impersonal into the personal god, which is the sum totality, to repeat again, of this universe, this present cycle of this universe. Good.

Now, it starts off as a vibratory sound. And this sound, of course, being vibration, would naturally have motion. And it is this very motion that produces interactions within itself to produce different names and different forms, which we later classify into objects and subjects. Now, this is how through various gradations of the grossification of this primal energy that becomes the personal god. That becomes the personal god, which in turn diversifies itself, that expands itself in various forms of creation but just to draw all the forms of creation back into itself. Therefore, the Hindu concept of Brahma, the Creator. And it has to last for awhile. The process has to last; for this too is a process. It is a process of the primal process. It is a process of the primal process. So therefore, process takes time. In our dimension we measure it as time. Fine. And that is Vishnu that preserves it for a period. And then Shiva, of course, the dissolver, when all that is drawn back again into that first primal manifestation.

Now, all this can be experienced when we take the mind through spiritual practices to its most subtlest level where we become one with the personal god. But that is not the final mergence. It is like a man and woman copulating, but that is not the total mergence. That is just a togetherness, an interpenetration of two people with each other. But that is not the final mergence, that is just a togetherness. Final mergence comes in that vast orgasm where the personal god now melts away into the impersonal, and the subject and the object is lost. Only the process, the orgasm, remains. Good. So, liberation, or what man is capable of and what he calls liberation, is also limited.

Language, being so structured or limited, has to use words, has to use words to describe something. But that is not total liberation. It is a form of liberation, or the highest aspect of liberation. And as long as man can reach there he has fulfilled his entire mission as man, he has reached his goal as man and not as the personal god.

So, the highest aspiration man could have is to reach that area of absolute knowledge, which means knowingness of everything. Absolute bliss, which means being joyful. Right. And existence, recognizing that I exist. For I am all existence as far as the universe is concerned, as far as the personal god is concerned. So every man can become a personal god. And having this all knowingness, we call it intuitive knowingness, we call it wisdom; not acquired knowledge, but wisdom. You just know. Whatever you do, you just do. You just are. That is being. But yet, it has its limitations. It is not the totality. For the universe itself is not the totality of all that which exists. That's the wrong word, too. Because existence itself implies limitation. And to call it absolute existence could only mean that you have reached the finest totality of that particular existence. But there is something still beyond. There is something still beyond that. Beyond the personal god, there is the impersonal God. The personal god can be qualified, but not the impersonal. Good.

Now, in the experience of the personal god what happens is this, that while on Earth you can never be only the personal god. You have to be, at the highest level, a man god; for you have to now combine the so called Absolute with the so called relative. And by having the combination of the two, you can just not be God alone. You can be man god. So, here in this process of the process of the process, huh, like our soup of the soup of the soup, hm, in this process... in this process the man experiences with the subtlest layers, subtlest levels of his mind, the personal god. And it gives him intense joy and ecstasy within him, as far as the finest relative or the finest broadest limitation is concerned. And being there, standing there, having the panoramic view of life, he allows the relative self to function. He allows the grosser mind, the conscious and the subconscious mind, to function knowingly.

Now, the fault with all ninety nine point nine, nine, nine percent is that they are not conscious of the process. Because it is very seldom, or perhaps just a glimpse would one have of that which is going on downstairs downstairs in the subconscious and the conscious mind. The conscious mind recognizes itself within its own boundaries. The conscious mind feels all the pains and pleasures that surrounds him, empowered, brought forth, from the subconscious, which is the repository of all the experiences that had been gained by that entity through this further process of evolution, so many processes. Good. And all those experiences are manifesting themselves through the conscious mind. And the conscious mind, through association of one's personal inner experience and environment, interprets it as pain or pleasure. Something could be very painful to one, while to another that very thing could be pleasurable. And we find this in daily life. If I have a backache, for example, I do not try to analyze where that backache came from. Why should I try and analyze where that backache came from? I accept the backache. It's a backache. So, it's a backache. If it's a headache, it's a headache. If it's another ache, it's another ache. I accept it.

Now, there could be no spiritual forces that could have prevented that backache, and it has nothing to do with karma. It is just a natural physical phenomenon. One mistake we make always, that we blame everything on karma, and it is not

always so. You go downstairs for lunch today, and the lunch might not be as good as the lunch you had yesterday. Are you going to blame your karma for it? Huh? You see. So, life's feast has so many varieties. There are sweet foods, there are sour foods, there are pungent foods, and all kinds of poppadums and condiments. [HE LAUGHS] It all constitutes life's feast. And we do not accept the totality of life's feast. Why? Is it through ignorance, or is it through absence of knowledge? These too are different things. Is it through ignorance or is it through absence of knowledge? You need neither to enjoy life. Good.

What produces darkness? The absence of light. Darkness is there all the time. I read the other day that if a house is locked up for two hundred years and there was no light in there, and then you come along with a little candle... now, the darkness of two hundred years is not going to tell you that you must wait two hundred years for light to be there. Light is instantaneous. And in that instant it banishes two hundred years of darkness. So, with this little realization, with this little realization all the karmic values of life assume a oneness. You can call it good, bad, pleasurable or painful instant illumination by lighting the candle that will banish hundreds of years of darkness that existed in this castle. Just that one little understanding to be able to accept all the workings of the mind by the mind. How does one do that? By utilizing the finer and the subtler levels of the mind.

I know of a story where it was the child's birthday, the son's birthday. And so that morning he thought, "What is the best deed I can do for the child's birthday, fine, which will bring blessings upon my child?" So, what he did that morning was this: he got into his car and went around to various organizations. He went to the child welfare society and gave two hundred dollars donation there. He went to the blind society and gave two hundred donation there. He went to the crippled, the deaf and dumb institutes. He went to so many places and donated two thousand dollars. He says, "Well, this..." it was a real sacrifice on his part, to bring blessings upon the child whose birthday it was that day. When he reached home he found that the child had had an accident and had passed away. Just ran out of the front gate and a car came along and knocked her down. Dead on the spot. Now, he started wondering, "This very morning I did all this totally unselfishly to bring blessings, because there's nothing greater than charity to bring blessings to a person, because it is a giving, an unselfish giving. And yet, I come home, my child is dead. What kind of a law is this? What kind of a law has operated here?" He could not understand. But the answer was so simple. The answer was so simple: that karmically and by a certain amount of predestination, or tendency, rather, the child had to expire. So the donations given for the child, or according to the thoughts of this man that blessings pour upon this child of mine, had definitely benefitted. Had benefitted the child. Who knows that it might have not been an instantaneous death, or rather a long suffering death.

[END SIDE ONE]

GURURAJ: ...long period of illness. Was that, perhaps, not averted? This I explained him, that your child had to go. But is it not better to go this way, in a second, than to suffer for months and months and then go? So do not think that your charity has been useless. And look what great use it would be to you too, because you have also incurred good karma.

But the realm of karma, always to be remembered, is on the level of the mind. The mind screws itself up and it has to unscrew itself. Yah. You see. All these flaws are there and will be there. The only way is to reach in this lifetime, that finest subtlest level of the mind, the superconscious state, which is the primal manifestation of the Manifestor or the primal manifestation of the Unmanifest: the impersonal God that no man can reach while in a body.

All this business about transcendence is absolute rubbish. You can never transcend your mind by your mind. Now, we are not talking of other movements. We are talking of all those people in the world that says that you must transcend your mind. You can never do it. Your whole constitution, your whole body, your whole everything is nothing but mind. And what vehicle are you going to use to go beyond the mind? Can you pull yourself up by your own boot straps? Hm? No. No man can ever transcend his mind: neither a Buddha, neither a Christ, neither Ramakrishna, no one. This is a total fallacy, I tell you. And this is the first time I'm speaking about this after giving thousands of talks. Yes, you transcend or go beyond the conscious, grosser level of the mind. You go beyond the subconscious level of the mind and reach the finest level of the superconscious level, the finest level of the superconscious area, where things are still qualified and quantified in existence, bliss and knowledge. That is the area of the superconsciousness, but not totality.

It is only when this physical body is dropped, the mind becomes totally refined and you are established in the superconscious level that you reach the impersonal, the finality, the totality. Until then all practices of all religions, all systems, all organizations, including ours, leads you to that superconscious level, which we can call the qualified personal god, the area of bliss and joy, which in turn having gone there is brought down through the layers of the subconscious to the conscious.

Nirvikalpa samadhi. You have savikalpa samadhi, that is meditation with form. And nirvikalpa is meditation without form without form. What happens there? The totality of the mind is still not transcended. In nirvikalpa samadhi you have reached the finest level of the mind, the finest level of the superconscious mind; therefore, you are still alert. For what else can give you this alertness if not the mind itself? So even in that state, which is the highest state man is capable of, you have still not transcended the mind. And yet you read thousands and thousands and thousands of books talking of going beyond the mind. Yes, you can go beyond the mind in a lunatic asylum. Yes. So all these flaws are there. All these flaws are there, and many of these flaws are to be ignored. The underlying quality of that impersonal state is to be

remembered. A constant remembrance of that in all actions constant remembrance of Divinity. For the personal god is not final Divinity. It is still a limited divinity with qualifications, as I said a moment ago. So, by meditation and spiritual practices, which are so, so necessary, we can only reach the finest level of the mind, the superconscious mind, where we are able to experience. And that experience, to say again, is of joy and bliss and of knowledge. Now, this knowledge, this wisdom is more important than the joy, than the bliss. Why? Why? It is because of this knowledge that all is one. Everything constitutes this vast feast. Finding the sameness in it all takes away the rough edges that we find in life and we accept it. And with the acceptance of what just is, the acceptance of oneself, that is the most difficult part. People just don't accept themselves for what they are. That is the root of all trouble. That is the root of all the surface suffering that people go through, because they just don't accept themselves. And once they learn to accept themselves by reaching this higher layer or level of the mind, self acceptance becomes easy. And with self acceptance all the things that happens on the relative conscious level are automatically accepted. So, someone swears at me. I say, "Fine. Good. What's wrong with that? Swear." Someone blasphemes me. I say, "Fine. Good. Nothing wrong. Carry on. It's you. It's not me." Someone gets angry with me. I say, "Fine, get angry with me. I'm not angry. You're angry." You see. Because I can accept myself. Like that, like that all anxieties in the mind ceases, for it is only fearing the repercussions of things that anxiety is bred within a person.

You only feel anxious if you have fear. If you have no fear, you do not feel anxious. Does she love me or not? You're fearing. And with fear there's doubt. Right. Like that in every aspect of life. Will I be losing my business? Will I be losing my movement because of this, that or the other? Why fear? So if it's to be lost, it's lost. So, who cares? And having that attitude, it develops greater and better. Because fear, anxiety, that's your greatest stumbling block in every aspect of life. You have to interview a big client tomorrow and you have that fear: oh, will he sign the contract or not? And you can be very sure that your very fear is going to stop him from signing the contract. But if you just don't care: I'm going to do my bloomin' best, and that's all I can do. That is the attitude. And after doing all my best the man does not sign the contract, there's another place I can try, for he is not the only one that has that business that hotel or that industrial establishment where I want to sign a contract for catering. There are other establishments, other factories. So, I lose one. I'll gain ten more. No anxiety. No fear. And then you enjoy.

There is joy in everything. The very work, the very effort put into it is a joyous effort because there's no expectation. And this can only be done if we touch upon the finer levels of the mind, the superconscious level. Ah, then only can it be done. And that automatically controls the conscious mind.

Now, when I say automatic control, it means governing. For the mind cannot be controlled, but it can be governed. So, automatic control means that the higher level of your mind is governing the lower level of your mind. And we can truly

then stand apart and watch the workings of the world. For is the world not a projection of your own mind? So the higher level of your mind is watching the workings of the lower level of your mind and enjoying those children playing in the garden, in the park on all the swings and roundabouts. Up and down and down the slide. And climbing up the ladder again, but just to come down the slide again. Beautiful, isn't it? That is wisdom, not acquired knowledge from books.

When a person, through meditation and spiritual practices, reaches the superconscious level of the mind, then you experience inborn wisdom. For everything that was known, is known or is to be known is existent there. If you say I am wiser than you, you are wrong. We have both the same amount of wisdom. Mine is expressed and experienced. Yours is not. That's the only difference. So, that is how I can see the Divinity in you. That is how I can see the Divinity in you. That is how I can find myself at one with you, for it's the same mind. Same mind: only one mind. The one pond and little bubbles here, there and everywhere, thinking they are so apart and individual. Yet, they're not. They have the same amount of air in it and the same water. And this is only seen in our dimension the apartness of each and every bubble. But just dive a little deeper, you don't see the bubbles. They're gone. One mass of water. Just slightly below the surface. You see. And that is wisdom. (Mm, twelve.) So the impersonal is beyond experience. It is only the personal god that is within the range of the highest experience of bliss, of existence, of knowledge. Only that level can be experienced, which is not the total level. Many religions, many systems of thought, many philosophies, go only as far as that level. And that is why the Vedantists would say, "absolute bliss." The Hindu or the Christian would talk of [Kaylasha?] and Heaven. Yeah, different names for that level, for that area of this so called existent. So called because nothing really exists a dream that we find so, so real. And in this dream so many problems. But the idea is to reach that subtler layer where nothing can hurt. Your husband leaves you, your wife leaves you, who has left who? Little compartmentalized minds wrapped up in their own little problems. Just separating... but where are they going to? Where is the separation where only this one assumed mind exists.

Now, I tell you these things for a purpose. The purpose is this, that we attach too much importance to the mind. By attaching too much importance to the mind, we become more and more attached to all the happenings in the world. The more and more we are attached to the happenings in the world, the more are we involved in all the pettinesses of life. If my wife leaves me tomorrow I'll say, "Good bye." After all, where are you going to? Where can you go to? You're still here, inside me. That's important, not that physical shape of yours or body. That is if you really love her. What have I gained? I've brought my heart close to yours and became one with it. You see.

And likewise, in everything else. You have a business and you lose a million pounds. What have you really lost? In the first place, was it yours? Did you bring it with you? The only thing you brought with you is your birthday suit. And that is why I tell you these things, that troubles people have, sufferings people have, can be overcome. A certain trend is set in

motion. And that trend has to reach its culmination. Fine. But if we have the attitude, reinforced by the subtler layer of the superconscious mind, then nothing stings, nothing hurts, and everything is accepted. And even if it hurts you know the value of the hurt, for it is also transient. Even if you have a toothache, you know very well that this toothache is not going to last. This too must pass. But having the mind entirely centered on that toothache, you are going to feel more and more pain. Feel the pain, accept the pain, but know in your heart that this will pass away. This is not the whole of my little existence. In an hour's time I'll be at the dentist and he'll yank it out or drill it, or fill it, or whatever. Do you see. It's a matter of attaching importance to the right things. The emphasis and the major thought to be had in mind is this: that this too will pass. And let that apply to pleasure as well as pain, for both passes away.

We live a life so full of meaning, but the tragedy is this, that we live it meaninglessly. We live it meaninglessly. You see. Now, if these meanings are understood, are accepted, slowly, slowly, gradually by the conscious mind, and accepting them in all innocence, which means with an open conscious mind, it will penetrate deeper and deeper in the subconscious. And where it will dissolve all the other undesirable experiences that we have had in the past, in this life or in previous lives. And then experience the joy of the superconscious state. Experience this joy of the superconscious state, for all this must pass.

I think I might have told this story here or in England where there was a rabbi in this little village in Israel, and a visitor came along and he heard of this rabbi a very well known man. So, this man thought that seeing that this rabbi lives in this village, I've read some of his works, let me go and visit him. So, he went to this rabbi's house, and the house was totally empty there was no furniture, nothing. So, he tells this man, "Please, do sit down." So he sat down on the floor. So, after chatting a bit this man asked... this man said that, "I was passing here, I was passing by, so I just dropped in to see you." And as they talked on more, as they talked on more, this man mentioned, "Rabbi, where are your things? There's nothing here." So, the rabbi answers, "Why have those things? I'm also just passing by." You see, that is life. Life, filled with nothingness, and yet that nothingness is the everythingness of existence. Now, by understanding this it does not mean renunciation. It means acceptance of what is. Firstly, acceptance of oneself, and then automatically everything around will be accepted. Of course, the theologians will say, "It's all a creation of God. So be it." That's what they say. The mystic says something different, although perhaps the same. It just is. God or no God, it just is. I am. All this is there because I am here. Yes. If I was not here then all this would not be there, because the subject to know itself requires the object. And when the object disappears, the subject disappears. But that is in the field of the impersonal. And until we are in the personal, it just all is.

*** END ***