

DOES GOD GET ANGRY?

GURURAJ: Good. What shall we talk about tonight?

VOICE: Randy, do you to give your question?

VOICE: Sure. Gururaji, what is the nature of temporal and spiritual justice and how do we attain it? Maybe another way to ask this question is, does God ever get angry?

GURURAJ: Yes. [LAUGHTER] He does get angry. But His anger is of a different nature. Now, if you ask... (Is this working?) does God get angry, yes, He does. But then it all depends upon your definition of God. Which God are you referring to? Are you referring to the transcendental God, or are you referring to the immanent God? Now, the transcendental Divinity is totally abstract and acts as a neutral force. While acting as a neutral force, He cannot make this universe function. So, through various processes, He becomes an immanent force. In other words, the Manifestor manifests and the manifestation is the immanent God.

Now, for the universe to function, there has to be various elements through which it can function. First, that neutral force condenses itself in a very fine energy which we could call "the word." And as the Bible says, "First was the word and the word was with God." Remember that "with God." Here there is a separation between the Manifestor and manifestation. And then it goes on to say that the word is God.

So here that Divine energy, the neutral force, has preceded from that transcendental state of utter stillness into motion. And that very motion is the word or vibration, and vibration is sound. Now, with the sound that was manifested, and in the scale, the range of the sound, many occurrences happened, whereby that sound assumed a will. And it is through this will, becoming more intensified and solidified, that it became a more tangible energy. The one is a neutral fine energy, inconceivable by the human mind; and the other is a more tangible energy, conceivable by the human mind only to a certain extent: as far as the finite mind could comprehend the infinite in its limited ability. For even the manifestation, or the will of God, as we would call it, is infinite, too. So what we know of the will of God is just a fraction of all there is.

Now, because of this will being created by the intermixing of various sounds, because sound has a habit of replicating itself and duplicating itself, and sound also has a habit of grossifying itself and also becoming very much finer and finer until it reaches its primal state, the first sound. Now, those of you who practice meditation (on mantra, for example) very regularly would have experienced this to a certain degree, where the mantra automatically changes and goes into a

subtler and subtler state until only an impulse remains of the original sound. For example, my guru gave me a mantra that has thirteen syllables, but I experience all thirteen syllables simultaneously in an impulse, one single impulse. So now here we go back to will. And this will was not a thinking will. Thought only came later, far later in the process of creation. This will also functioned like the Father functioned, as an emanation. So whatever emanated from the [emanate? immanent?] force, this [emanate? immanent?] energy was also an automatic spontaneous process of expression. So it is only when the abstract became concrete that it manifested the will. And that very will just emanated from itself this creation, without any form of formulation, without any form of preconceived ideas. So, how did various things happen? Now, with this emanation of these energies from this will, the thought process started. And it started when the various different kinds of emanations of the will started intermingling with each other. And with these energies intermingling with each other, and also having the power of replication, it started forming various forms of condensation which we call matter, right back beyond subatomic matter. And that is how the abstract God became concrete in this very fine form.

Now, having as its basis the sound vibration it had to have motion, because vibration is motion itself. And it is because of this motion there formed an electromagnetic attraction between these various forces that now exist. And it is this very attraction that had been caused... attraction would also have its opposite, repulsion. So, because of attraction and repulsion, various forms of matter came into being and it grossified itself more and more and more. And in the very process of grossification, it became solidified as the mineral kingdom, of which we have spoken many times. And being motion, motion is forever pushing forth and pulling back, contraction, expansion. And through these various processes from the mineral, the plant kingdom, and the animal kingdom, and the kingdom of man.

Now, man started thinking because that is what separates him from everything else, because he has the power of thought. Now, how did he gain this power of thought? How did he gain this power of thought? How did he discriminate or become able, develop the ability to discriminate between various forces. For what are you discriminating? What are you analyzing? What are you rationalizing? You are only rationalizing in its essence. You are only rationalizing the various forces, that's all: forces of anger, forces of love, forces of this, and forces of that. And you are analyzing them on a very, very surface value. But if you go back to see what the origin is, then you will know that it is the same energy that you are analyzing. So the final analysis would lead one back to the One, lead a person back to the original source. And that is the purpose of all thought and all discrimination. We swim on the surface. But it's only through meditation and spiritual practices could we dive deep within and reach the source of thought.

Now, this very thought comes from the area of thoughtlessness. That does not mean a dead, inert mind. It means an alert mind where thought does not exist. So man has the ability within himself although he does not recognize it to go

back through the animal, through the plant, through the mineral to the will, which was without thought, and a spontaneous happening. And that is how we talk of combining the free will of man, the surface will, with Divine will, which is the source, which is the primal manifestation of the Absolute. Good.

Now, as this started happening in the minds of men, all the troubles began, which I spoke to you of many times. All the problems began because thought tries to preserve itself. Thought always seeks identity. And it is a vicious circle that this identity seeks to express itself again through thought, and thought encourages the identity more and more. And it is because of this vicious circle that we are involved in that we can't reach the original source, the will, which is the immanent god. Hm? So, when that Divine will is violated by us, then that will, although spontaneous in action, reflects upon itself the negativities that has been... that is emanating from us. You see everything just emanates, emanates, emanates.

So, in the first primal manifestation, which was a spontaneous process from the Manifestor, the Manifestor or the Absolute did not manifest because of will. That manifestation was a natural product, because the nature, if you'd like to use that word and language is so incomplete that the primal manifestation was a natural occurrence, such as the flower giving off fragrance or fire giving off heat. It does not do it willfully. Hm? Right.

So the primal, the first manifestation in the form of subtle

vibration, becomes a reflector. And what the entire universe emanates from itself, all our thought processes, is reflected in that mirror. Now, if there are many negativities, or if negativity or tamas, as we would call it in Sanskrit, is dominant, then that reflector, that mirror, will reflect negativity. And that is how I am letting you in to some of the secrets of the universe. Please listen very carefully. When all the negativities of this world, of this universe, but let us use this world as an example, is reflected in that mirror, the mirror reflects back. And then we wonder why there are so many wars and so many famines and floods and all these great calamities. Then we wonder why. We, the people of the world, create those floods. We, the people of the world, create famines. We create wars. We create all the negativities around us. You see how it works?

Now, when that reflection that the mirror receives is reflected back on us in this negative form because of our negativity, that we can call anger. You see? That is the anger. Now, the nature of the reflector is clean and pure. Its nature is love, for the primal vibration of the Manifestor in its immanent form can be none else but love. But we are the ones that send up these clouds of negativity, and we are blocking God's path in His expression of love for us. We create the cloud, yet the love is still flowing, flowing, flowing. It's like the clouds covering the sun. And we find darkness here, and yet the sun is unaffected. You'd go in a jet plane and above the clouds, and you see the sun as clear as it should be. But standing down here, standing in our own negativities, we mirror and reflect to ourselves that which we deserve. And that is why we

say man is his brother's keeper. For if I have found something Divine within me, it is my duty to share it with you. So I am your brother. I am your keeper, just as much as you, my brother, is my keeper. You see the mechanics of it? Now, the best way, needless to say, to get rid of these clouds is meditation and spiritual practices. To be able to transcend the little self that we ourselves have created through the process of evolution, gathering to us all the experiences that we have gained through many, many lifetimes. Good experiences will have good results. Bad experiences, and the impressions of those experiences, will have its just desserts: whatever you reap, you sow. It is a very simple principle.

A guru was approached by a rich man. And the rich man had many questions to ask, because he had riches and not the peace of mind that he really wanted now for all the riches, all that he had amassed. Now, all rich people are not like that. There are some rich people that are very spiritual, that have combined within themselves the relative and the Absolute and live a balanced life. They are... I know, I know some of them. I could point out at least two sitting in this room that could combine within themselves that which is relative and that which is Absolute and that have found the middle road of that inner joy. And even if they go through adverse experiences, they can stand still within and allow the movement to take place outside themselves and not really be affected. Good. So this rich man goes to this guru with his problems. So after a long discussion... (Are you hearing me well at the back? Huh? Okay. Fine.) After many discussions the guru takes this rich man to the window, and he asks this man, "What do you see?" He says, "I see so many people around there outside." The guru says, "Good." And then he takes him to the mirror and says, "Look in the mirror. What do you see?" So he says, "I see myself." So the guru explains that "That glass of the window is the same glass as the mirror, but the difference is this, that the mirror has a silver coating, and that is why you see yourself, because you have become attached. You have become involved in the silver coating, so the clarity of the glass is lost, and you can only see yourself, your little self, instead of observing the vastness around you."

So that very observance of this rich man made him realize that all my problems have stemmed from the silver the silver coating on the glass. This means, this means that I have been more involved in the mundane world and the mundane activities that I go through, without having a single thought of that which is Divine. So if man can be established within self, the big self, then he can act, for he is stable within himself, he's still. Like I said at the public lecture last night, that be like a top that you play. It can be in very fast motion, but when you look at it, it seems as if it is standing still. So the secret of life is to find stillness in motion and motion in that very stillness. For nothing that is embodied can stand still.

Up to the finest, subtlest, relativity nothing stands still, it is forever moving, moving, moving. But as we approach our subtler selves deep within us, from the conscious, to the subconscious, to the superconscious, we will find greater and

greater and greater stillness. And yet the superconscious mind is even moving more than the conscious mind. Because we have brought laziness upon our conscious minds. We have lost the alertness, the awareness, that should be there. And the reason why we have lost this awareness of the conscious mind is because the art of drawing from deep within has been lost, and by lost I mean it is not being practiced. So to make the conscious mind alert, we need to draw deep down within for those energies that could activate the conscious mind. And in its very activation, gradually we are using more and more and more of the subconscious and superconscious elements that are within us.

I've said this many times that the mind is as vast as the universe. And your so called individual mind, the little bubble, the wave on the ocean, can experience the wave can and does experience spontaneously the entirety of the ocean.

Because it is all the very fine currents in the whole ocean of the mind that has produced this wave, this individuality.

So when we stop looking in the mirror, the external mirror, in which we think we see ourselves, it's not real. We do not see ourselves. We see ourselves very fragmentedly. We see ourselves very fragmentedly because we are using an object to see ourselves. But when we can see our eyes without an object, when the eyes can see themselves without any aid, then you are observing not with the little I, but with the big I that stands apart and observes you: John, Jack, James, Jean, Joan, whatever. Yes. And it's such a fine play, it is just fantastic. Try it sometime.

To observe yourself from inside and look at yourself, what will you see? Ah, the turbulence, the waves just dashing upon the rocks, the rocks of lust and greed and all kinds of things which are regarded to be negative. But the man that can observe himself from that standpoint of the inner self, from the big I, would see all this play as but a play. He, the real self, is the producer, the creator, and he is watching his little I, his creation, the play he has written. For that producer is also the director, he's also the actor, he's also the stage upon which he plays. And he sees all this at a glance. He sees the whole and yet he sees the parts. Like that great composer Mozart who could see the whole symphony and yet see its parts simultaneously. Hm, good. Now, that man can do. And it's very easy. Very easy to do. Very easy to do, because that real self is so close to you. You don't have to travel far. There's no distance involved.

It is easy to slip away from this, from this three dimensional world into another dimension, a beautiful dimension. And this theological people would call Heaven. So standing in Heaven you observe the play of Hell. You see. And that Hell becomes Heaven because you have the ability now to observe its real value. And when you know the real value of this play, you will know it is unreal. So Hell disappears because the realization dawns that it is unreal. And then we lose our anger, we lose all that's negative within us. We lose all that. We do not judge anymore then, but we observe.

And when true observation is reached, then even the unreality becomes a reality in its own right to be unreal. Get that, hm? For unreality cannot exist without reality, and reality cannot exist without unreality. So the very word "unreality" also implies within itself, and contains within itself, the essence of reality. So then we would see that this unreal world, this

dream, is also true, and it only hurts when we are in the dream, involved in the dream. And when we wake up we realize that, "Ah, it was just a dream." So that which was so real has now become unreal. Yet the mechanisms were there in the mind and in the brain. Various interchange of the nerve complexes of the brain created this dream, based upon your present and past experiences and conditionings. So it is real, and at the same time unreal when you wake up.

[END SIDE ONE] [REWIND TO BEGINNING OF TAPE FOR SIDE TWO.]

GURURAJ: So we stop being judgmental. And when we can stop judging, then only can we start loving; because judging comes in the way. I judge you to be good, and if I judge you to be good, then at the same time, there is something within me that will make me judge you to be bad tomorrow. Because the opposites do coexist. Unreality coexists with reality. Non judgment coexists with judgment. Yeah.

Fasladin... I'll tell you a little story. I think this time I've been doing a lot of Fasladin stories, huh. [HE LAUGHS] Fasladin was hauled into the king's court. And there we so many charges against him by the wise, or so called wise, philosophers that he is a heretic. Fasladin used to go around and saying, "These so called wise men are fools. They dwell only on the level of the mind. What do they know of the inner self of man, or how pure or unpure that inner self is? And what right have they to judge my inner self? How do they know? Are they at my level to judge me?" So Fasladin was accused of being a heretic. He was accused of undermining the welfare of the state. He was accused of being a madman. He was accused of being a money grabber, a drunkard, all kinds of accusations a womanizer. All kinds of accusations were leveled at Fasladin.

So in the court Fasladin made a request that, "All the wise men that are sitting here, m'lord, would you please give them pen and paper?" So that was done. So Fasladin asked them to write down an answer to the question, "What is bread?" "What is bread?" Fine. So the pieces of paper were handed in. Someone wrote, "Bread is a mixture of dough and water." Someone wrote, "Bread is something that fills your stomach." Someone wrote, "Bread is a product of wheat." And then so many different kinds of answers. Someone said, "Bread is something what we don't know anything about." And all people, yah, all people, all those wise, so called wise, analysts and philosophers, you know children, really speaking wrote down different answers. And then when Fasladin got the answers said that these people eat bread every day, every day they all eat bread and yet each and every one could not come to a unanimous decision of what bread is. Huh? Right. So when they all learn to know what bread is, then let them all get together to judge me of what I am. You see. You see how people's minds work. And all this is reflected, all this is emanated to that primal energy, the first manifestation which reflects itself back at you tenfold. Okay. And when it reflects back at you tenfold, what do we do?

We try to run away from it. We try to escape it. We try to avoid the issues, instead of facing them with courage, like a man, fearlessly. Fearlessly.

I'll tell you a story which I told on the West Coast about this mouse. A great brave warrior, you know, who was so well known for his bravery, a hero of the land. So this warrior came home, sat down, relaxed after all his travels, and then he saw a little mouse sitting there in front of him gazing at him. Now, this fellow, this warrior, thought, "I'm such a great warrior, and how dare this little mouse sits in front of me staring at me like that, while so many great warriors flee just hearing my name." And here a little mouse! The mouse got guts. [HE LAUGHS] So he got tired thinking that the mouse might get tired and just run away but he didn't. So he took out his sword and tried to slash at the mouse. Slash. But every time he slashed the mouse jumped and he just couldn't get him. Until it came to the point where he struck so hard on the cement floor, the paved floor, that his sword broke; and the mouse came back, sitting right in front of him.

[LAUGHTER]

So he went out to his next door neighbor. He says, "Look, I'm in a dilemma, I don't know what to do. This mouse is destroying me." This mouse was his ego, actually. His ego was destroying him, because he is the all powerful warrior. So the next door neighbor said, "Look, what we'll do is get a cat." So they brought in a cat. And this mouse he might have come from Disneyland, we don't know, Mighty Mouse frightened the cat, and the cat ran away. So then they start thinking again, "What shall

we do?"

So another neighbor suggested, "Look, we must get the royal cat, the raj cat." So this warrior, being such a great warrior he went to the king's palace. And he's respected, he says, "Sire, I have a little request. Can I borrow the royal cat for a few hours?" The royal cat was a frail cat, wasn't strong physically or this that, but the royal cat knew that he was royal. So they brought the royal cat and, immediately the royal cat, as frail as he was, devoured the mouse. Right.

Now, let us see what we can learn from this story. Firstly, the warrior had his ego challenged, for that mouse was a reflection that I am such and such on surface value. Inside him, he was a coward. Right. Inside him, he was a coward. As a matter of fact, out of all the martyrs in the world that sacrificed themselves, only a few were true martyrs, the rest tried to escape. Cowardice. Tried to escape from life. So this warrior was a coward inside, and yet outside he would show bravery. And we see this every day where a person suffers of an inferiority complex, he expresses it as a superiority complex. You know, he shouts loud so that everyone can take notice of him. Fine. So here his inferiority, and the little ego that we build up within ourselves, can only be inferior to the real self within ourselves. Fine. The cat that ran away frightened by the mouse had fear, because it is the nature of a cat to kill a mouse. It could never be the other way around. As soon as a cat walks in the mice will flee. But because of the fear that this cat had, it got frightened and it fled.

But when the royal cat came in, he had no fear because he knows his background. He knows his training, or else he would have not have been chosen to be in the palace and known as the royal cat. So he was fearless, and with this fearlessness he approached the situation. For when you are fearless nothing can harm you. And fearlessness is also another word or an attribute of the immanent God.

So with that fearlessness he approached the situation and devoured the mouse. So if we can tackle daily problems with that fearlessness, then we would not know of the wrath of God, or the anger of God. For within fearlessness there is love. True fearlessness does not contain arrogance or hatred. Once you have arrogance and hatred and all those negativities involved with fearfulness, then we fail. But with fearlessness we have confidence, self confidence. And self confidence means only one thing which the psychologists don't talk about is the ability to infuse the real self, the big I, into the small I. That is self confidence. You are infusing the big S into the small s, that is self confidence. And anything approached with self confidence can only be successful, depending upon how much self confidence you really have. Real self confidence and not just a mental assumption of oh, I am confident. So, that is how life works.

So God is a God of love. And God also reflects back the anger, or the negativity, that we send up. Because the immanent god, which is the manifestation of the Manifestor, has to intermingle with all the elements of the earth and the heavens. It has to intermingle, for that subtle vibration permeates every one of us. It permeates this table; it permeates this chair; it permeates all, so it is so intermingled. And how we use it fearfully, then we block off. And if the same force is used fearlessly, then we give it full scope for its expression. The Manifestor, or the Absolute, does not express, but the manifestation or the immanent god does express. It expresses in the way of creating natural laws, which is also a spontaneous product.

The water will always run down a hill and not up a hill. The sun will rise in the east and not in the west. Like that, like that, it is only us, when we go against the laws of nature, that we come against a stone wall where we knock our heads. And it's good to knock our heads as long as it produces, not unconsciousness but some sense. Huh? [HE LAUGHS] And these experiences are necessary to clarify the ego, to cleanse the dirt that has been gathered through this long journey that we have come through. Through this journey of evolution that we started as very minute particle of sub, sub, subatomic matter and have reached this stage of man.

I have told you this before, and I don't know where Hindu astrologers get the figure from, but they do say that one has to go through 840,000 lifetimes to reach the stage of man. I don't know where that figure comes from, but it does give us a pointer that to reach the stage of man has been a long process. That, we can learn from it. And another thing they say that even the gods envy men. Even the gods envy men. They do believe that if you have done good deeds in life do

good be good you would go to a region, because of your good karma, you would go to a region called [kaylasha?] or [vaycant?]. There are many words, Sanskrit words, for heaven. As a matter of fact, Sanskrit is such a language that there are one hundred and three words to describe water. See. But each and every one of those words has a different shade of meaning, has a different shade of meaning. Water, in Sanskrit, could be called [nil?], meaning that it is water, but the color is blue. So in the one word you are describing the water as well, but the adjective is contained in the noun. Then you have another word called [jel?] I'm digressing from the subject [jel?]. Right. It means fluidity. So the... we could say fluid water. But [jel?], one word, which contains the adjective within the noun. So like that, heaven also is described in so many different words. Now, the man who has performed good karma they do maintain that they go to an abode where peace reigns. Well, this is part of mythology. But what it really means that when the subtle body leaves this gross body, it will have greater peace and not the turbulence; for the more the mind is turbulent here in the physical, the mind will be ten times more turbulent in the subtle. And that is hell. So when you spoke of anger, anger is always associated with fire. You know, you see red, you are fiery. So that is why they say you burn in Hell. Do you see how, you know, these little stories and mythologies they have meaning to it. You just have to dive deep and inquire what it really means, "You burn in Hell." Huh? You see.

So it means that in the subtle body the turbulence of the mind, here now in the physical, is intensified ten times. And if the mind is brought at rest or at peace here through meditation and spiritual practices, then you would experience that peace ten times more also when the physical frame has been shed. And be sure to know that when the mind is at greater peace at the time of passing over, your next rebirth will be a more peaceful rebirth. You will be born into circumstances, conditions would already be created by you in choosing certain kinds of parents through which medium certain kinds of thoughts would be implanted in you, and life would become more and more and more peaceful, until it reaches ultimate peace at the level of the immanent god, the personal god; and then you merge away into the impersonal God, or the transcendental God. And there the journey ends, for now you have become one with reality, with that which is real. And becoming one with reality, you become real, too. The drop of water merges in the vast ocean and becomes the ocean. And what a joy. What a joy. What a joy. Okay. Fine. That was more than...

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