

Gururaj. Jesus said, "I myself do nothing and it is the Father that acts". What is the meaning of the 'I' that Jesus was talking about? And what did he mean by the Father? For the 'I', the ego self of man has non-reality, yet viewed from the relative aspect, it is real. So the element within the 'I' is this, that it is and it is not. So that which is forever changing could never have permanent value and because of its changefulness, it loses all its value in permanency. So when a person acts, does something, he thinks that he is doing. I lift my hand and I think that I am lifting my hand. Fine. Now who is it that thinks? The thinker here is the ego self. And when the ego self thinks, then how valid is the thought of the thinker when the thinker himself does not have much value. Because of his transiency, it cannot assume the value of permanency and because of the non-permanent aspect of himself, he cannot be the doer.

Now the ego acts in the relative field of life with the assumption that 'I am it all' and that is the greatest delusion that produces all the misery and suffering in the world. For firstly the ego is nothing else but a collection of thoughts and impressions, impressions and thoughts gained over ages and ages and which translate themselves in its physical aspect. Now this very collection of thoughts, although thoughts too are matter, there is no difference between the physical and the mental and in essence, but the difference lies in grossness and subtlety. So thought is a subtle matter but matter could be totally inert if it is not empowered by that energy that could move the matter. Now this hand of mine is solid matter, yet it cannot move without the energy that is required to move it. So in reality what moves this hand is the energy because the hand cannot move itself. So therefore when Jesus says that "I am not the doer but the Father is the doer," by that it is meant that 'I' the little ego self, the little mental physical self can never exist, can never do without the energy. It is the energy that does it all. Therefore the Father is the doer. The energy is the doer. Otherwise all matter becomes inert. And yet it is the nature of matter not to have inertia, for the very structure of matter, for the very atomic or molecular structure to stay together, that energy is required. And that is why we say that the Father being omnipresent, permeates everything that is. So the ego self takes a secondary place while the energy takes the primal place because it is the energy that moves, that keeps this entire universe in motion. And then Jesus only becomes, or you and I only becomes the instrument through which that energy has momentum.

Now the Father, let us call it energy, let us call it God or whatever label we wish to put on it is the only thing that really exists. But yet as a flower would, like, or has as its nature to give off fragrance, so that primal energy also by its very nature the absolute, expresses itself by its very nature, to give off the fragrance which we call relativity or which we call Jesus. So the difference between Jesus and the consciousness, the Father, is the difference between relativity and absoluteness. Yet one cannot exist without the other. Fire can never exist without the heat and heat can never exist

without the fire. So therefore there is a total interrelationship between the Son and the Father. But when the Son can assume the totality or the completeness, the wholeness by integration and through spiritual practices, when that entity could grasp, realise within himself the totality of what is, then the Son could say "I and my Father are one".

So every man has the ability and the capability of gathering to himself all that there is. Every man is the Son as well as the Father. The problem lies when duality is created, when because of nescience, separation is found between the Son and the Father. Now this is necessary in the process of evolution, where first from duality, from diversity the unity is found and when unity is found then naturally, separation ceases. At the time when Jesus said that "I am not the doer but the Father is the doer", He was speaking to certain people that could understand him on that level of duality, therefore He said, "Pray to thy Father in Heaven". Therefore He said that. But when He was close to those that could understand Him, He would say, "I and my Father are one. There is no separation". So it means that the Father is an immanent Father. He is here and now co-existing, interpenetrating in all relative matter, for matter and energy are but two sides of one coin and neither could exist without each other.

Now the goal of man is to reach the stage where he ceases to feel separate. It is this very separation that casts delusions and brings a person into the polarities, into the law of opposites. People view things as two ends of a stick. They either see the right end or the left end but in reality, it is one stick having the polarities and yet at the same time paradoxically perhaps, it is still the same stick, for if the stick is turned around then the left becomes the right and the right becomes the left. So in the progress of evolution since beginless time, as the universe assumed various cycles of existences for all that is created, must perish. All that is born must be preserved, then it decays and then it dies. And from those very ashes, from the dissolution, another universe comes into being but this is still governed under the laws of relativity. And that is where all the changes come about. From the very primal sub-atomic matter, primal atom, all this entire universe has been created. And by its own force, it is propelled through what we know linearly as space and wherever there is space, it has to have time because the greatest measurement of space is only through time and time is measured through space.

So in relative terms you would have time and space but in absolute terms, in terms of the Father, there is neither time nor space. And all these various forms and levels of existences are but just dimensions interpenetrating each other and superimposed upon each other. So therefore eternity is but a moment in that dimension. We, that live three score years and ten, think it's such a long time but that is a linear measurement, measured by the ego self that can only think in the terms of time and space. It will take me four hours to drive from London to Liverpool and we combine space with the

time. But in another dimension, if man could go within himself and dive within himself where he is totally oblivious of time and space, then he is not only in Liverpool now but he is everywhere in the universe, for this vastness is within every man. He is capable of being smallest of the smallest and vastest of the vastest. And that is in the realm of the absolute which can be achieved through meditation and spiritual practices.

So Jesus talked to people according to their level of understanding. If he had to tell peasants of the oneness of the absolute and the relative, he would not be able, they would not be able to understand. But as a good teacher, he led them from stage to stage where he could show and tell that 'Your Father is in Heaven, pray to Him there.' He taught them of duality and the advanced ones, he taught of unity that there is no separation in anything whatsoever. Here in this world we might think in the terms of billions and billions upon billions of atoms all got together to make up this world, but looking at it from a distance, from another plane, this whole world is but just one atom. So man goes on with his analytical mind dividing and dividing and sub-dividing and sub-dividing all the time and it is this very division that colours his vision of the oneness that there is.

So full realisation of the true purpose of life, when we say "Man know thyself", what is there to know about yourself? The thing to know about yourself is that you are not only a part of this universe but also the entire universe which is right within you. "Seek ye first the Kingdom of Heaven within and all else shall be added unto thee". For according to the Sanskritists, the Vedantists there is no difference between the Atman and the Brahman. The Atman is but the reflection of the Brahman and without the reflector, without that which reflects, the reflection cannot exist. And therefore there is a continuum, as a part from one angle and also as a fullness from the other angle.

Now if we do regard Divinity to be the fullness then everything that proceeds from fullness is full. Everything from fullness is full. Everything from Divinity has to be Divine. But the ego self, the mind, the little cunning animal plays tricks upon us and creates these divisions and wherever divisions are created, there are conflicts. So it is these very conflicts created by ourselves within ourselves that is producing all the suffering, misunderstanding in the world. Now when man realises that all is one and in the relative field everything must have its opposite. Pain must have pleasure and the other way round. Sunshine will bring rain. Cold will have its opposite in heat. And when a person resolves this and truly understands the law of opposites and moves from the polarities to the centre within himself, then he automatically rises beyond the polarities. He rises beyond the law of opposites because any law that governs this universe of relativity cannot be destroyed, for it functions within its own dimension.

The duty of man, the duty of man at his present stage of evolution is to rise above the law of opposites and enter a dimension where all unity is found, where everything is found to be one. And looking at it from that standpoint of a unified oneness, he can still view the opposite but his entire attitude towards life, his perspective would have changed and he would be non-affected by all that happens around him. And this brings about the acceptance within himself. He accepts a rainy day as a beautiful day and he also accepts a sunny day as a beautiful day for both are equally necessary. If you had no rain, you will have no food no flowers, no water to drink. And if you had no sunshine, the very same food and flowers will not grow. So all these opposites in the relative field are totally necessary. It is just because of our ignorance that we find one thing to be good and the other thing to be bad. For what produces bad? Good produces it. And what produces good? Bad produces it. One is always the instigator or the creator of the other within the framework of opposites.

So when it comes to acceptance then everything is accepted as is and our minds are not led to the extremes. Therefore the Gita would say "Do not be inflated by praise nor deflated by blame." And the man that could do that is the one that has risen above it all. And that is the purpose and goal of life whereby you go beyond happiness and unhappiness and reach the realm of bliss, of joy, which has no opposite. It is a oneness and that oneness comes about by accepting the factor that all just is. A business man loses a thousand pounds today, so what happens to him, he becomes very depressed and in that depressed state, his mind will not function properly and tomorrow that will make him lose more. But if he accepts the fact that "Look, I have made a wrong deal and I have lost a thousand pounds. So what!" - it will bring a certain tranquillity in his mind whereby he will be able to think straight and correct the mistake that he has made and make up for his losses. So that is why it is, the conjunction is this, injunction rather, is this that be beyond losses and gains and then only can you view things in its proper perspective.

So with this kind of acceptance, man gains greater strength because he is not allowing his mind to possess him. He is not allowing the mind to become his master. He uses the mind as his servant and makes the mind perform what it wants to. So there the mind does not become the doer but that inner self, that inner strength which is drawn through meditation, that becomes the doer. So the energy is not blocked but it has a free play. It has a free play in subduing or uplifting the mind or rather neutralising the mind. So meditation and spiritual practices firstly neutralises the mind. It gets you away from the tricks of emotions that the mind inflicts upon you. And a person can only see straight if he can stand apart. So that is why, that is why Jesus taught "I am not the doer, but my Father is the doer. I am an instrument." The pen does not write but the writer uses the pen as the instrument to write.

So when you say that "I am the doer", you are putting emphasis on freewill and you start feeling that my freewill does everything. But how free is your will in the general context of things? If that freewill is surrendered and that is what is meant - 'I am not the doer, the Father is the doer' because that freewill which man has, has been surrendered to a Divine will. To reach from here to some other place in England, the freewill will tell you, you take a motor car or a horse or whatever you want to use. Your freewill will analyse what you have to do. But the general plan is to reach from A to destination B and that is the Divine, the Divine will that says that you have to reach from point A to point B, how you do it, is your business. That is where freewill comes in. But the art of life is to be able to combine, through spiritual practices that freewill, to merge that freewill into that Divine will and then you know the Father is the doer. Now what is the purpose of having this freewill? What is the purpose? The purpose of having the freewill is so that you do not become fatalistic. Many a country has been ruined because of this fatalistic attitude that "Oh well, He's the doer and whatever happens, happens." That is not so. The Divine will has put out a certain formula, a tendency for you and with the interference of the freewill which is composed mostly of the ego because of its non-co-operation with the Divine will, that all the problems arises. That is where decision making becomes difficult.

Now it is very easy for the mind to bluff itself in saying "Oh, I have been surrendered". Now you do. When does man say that? When he's in trouble, otherwise not. And that's the wrong way round because the mind itself is in a state of turmoil, it has not got the clarity to be able to surrender itself to the Divine will. So through spiritual practices, slowly the ego is not annihilated but clarified so that the Divine will penetrates into the freewill and makes the freewill of relativity, act in accordance with Divine will which is the absolute. That is the secret of life. It is not when you are in trouble that you sit in the corner and pray to God. Meditations and prayers are not cures but they are preventatives. Prevention is better than the cure. So in order, in order to avoid conflicts in life, one starts off by surrendering the freewill, not at the time when you are in need but at the time when you are not in need. Now when you are in need, these prayers might act as a balm. A balm soothes the headache like Aspros. You take them when you have a headache but remember the headache is only a symptom of something deeper within you.

So to find that bit of calmness, that bit of release is very temporary. You are dealing with symptoms and not with the cause or the real disease. So through meditation, diving deep within oneself, one goes to the root cause. So here when Jesus said "I am not the doer, He is the doer" has very deep meaning. It is not a fatalistic idea but it is an acceptance and a total surrender with a sane and sober mind when the person is not in need. Now this kind of surrender requires a great depth of understanding and the main understanding is this that 'I do not exist'. I do not exist, only He exists. The He, the reality, the actuality exists and I am but a wave on the ocean which is the play of the ocean, for what

difference is there between the wave and the ocean. The ocean is real and permanent, the wave is impermanent, here for a moment and gone the next moment but yet we attach so much importance to the wave rather than the ocean. He is the doer means that the ocean is the creator or the Manifestor of the wave. And when we come to that understanding that the wave has no reality, no reality but just a form of that which is really real, just a form, an expression of the ocean, then there is only the ocean. The wave, though being there, has no importance whatsoever.

So it is so simple. It is to what our attention is directed. Is the attention directed on the ego self or is the attention directed on the real self? As the wave in its own form of reality is still unreal in the context of the ocean, so that understanding when gained, the ego self loses its hold. The mind loses its hold upon itself and then true surrender comes. We say "Thy will be done, Thy Kingdom come." Empty words. We say it for the sake of saying or perhaps just to hear our voice. But if the meaning is known, felt, realised and experienced, the analytical mind will break it to pieces and show the importance or non-importance of anything. It is capable of that in its own limited way. But how could that mind ever comprehend, how could the wave ever comprehend the vastness of the ocean by analytical means, by the head. No. It is to be realised by the heart, the core of the personality and then the wave will know the value of the ocean. We act in this world just as waves, forgetting the ocean that is really the cause of the waves.

So from that dual position of the wave and the ocean, the wave gains the experience through spiritual practices of the reality of the ocean, of the vastness of the ocean and then its little self assumes no importance whatsoever. So here the question is not of annihilation of the ego self, that collection of thoughts, those samskaras or impressions gained over ages and ages and millions and millions of years, but the process through spiritual practices is to discard them and let them dissolve and return back to its own original elements, where the purity of the personality, where the conscious mind and the sub-conscious mind is so clarified that the light, which shines through the super-conscious level of the mind, reaches through the sub-conscious and the conscious level and into the physical level whereby you can say that "I am Divine. I am the substance of Divinity, not only in part but also in its entirety."

So that is the goal. So start from the dual aspect and this starting comes not by mental analysis that 'I accept this'. Auntie Mary said a bad word to you. So for the sake of respect you say "Oh well, I accept it. I won't reply back." Very good. Your mind made you do that but how did your heart feel, how did your heart feel about it? Is it true acceptance or is it just a facade, imitation or an act that you have put on? Now these things have to be closely examined by the mind, for the mind too has its relative value to be used as an instrument for discrimination between truth and untruth, for the discrimination between our real feelings and false feelings, feelings that have been created falsely or the original self that

is us. So this means acceptance, true acceptance, true surrender and when one goes through these stages, acceptance, surrender all the other virtues follow on their own, such as humility and so many other virtues that one could carry on enumerating for half an hour and that brings about the upliftment in life. That brings about the joy in life. And you don't need great wealth or great education or great anything for that.

There's a little story, I don't know if I told it here in England, that King Akbar, the great ruler in India, wanted to find the happiest man on earth. So he sent out all his Generals and Advisers and the first people they would naturally go to, would be the people of affluence. But everyone had some problem or the other. There were always problems and they searched and searched the whole world over. So in desperation Berbil, the Prime Minister, went out also in search and as he was crossing the river, he saw a person so happy, so joyful, sitting at the riverside, splashing in the water. Now Berbil was a very wise man, he could see and he found truly that this was a happy man. And yet this happy man never had a shirt on his back. Do you see?

So happiness, when one truly say that he is the doer and not say with the left hemisphere of the brain that analyses but the right hemisphere of the brain that is so connected and that pours forth those intuitive qualities or power, through the analytical left hemisphere, that would tell you how happy you are, for it does not need any possession. It does not need any possession and neither any position whatsoever. For it is an inner quality. It is an inner quality, an inner-ness that one has to approach by oneself, outward trappings are of no use. And when people go on repeating that "Thy will be done, thy Kingdom come", it is a blasphemy, if they do not really realise the true import of what it really means. The Hindus go about saying "Brahmas Mee, I am He." Words, words, words and nothing said. It is a realisation that has to be reached. It is something to be experienced and this does not come through the analytical level of the mind but the experiential level where one just 'is'. If you ask a young man and I heard this myself, a lovely young boy, someone asked him "When you grow up, what do you want to be? Do you want to be a Doctor, a Lawyer, an Engineer, an Architect?" So this young man replies "None of those. I just want to be." How brilliant, how beautiful? It was some wisdom pouring through him.

The whole world will tell you be like a Christ, be like a Buddha, be like Krishna, be like this but they don't tell you be yourself and that means be honest with yourself. In spite of all your discrepancies and faults and frailties and strengths, just be. And once that sense of being is developed, all the weaknesses fall away, quickly. And then you say that "I just am. I am that I am." And when I am that I am, then His will is done and not my will. For who am I to possess will when I cannot even possess myself and if I try to possess myself, what part of me is there that could possess me and what part

can be possessed. Do you see the erroneous thinking that the world has been inflicted with? Who possesses what? What part of you possesses and what part of you is possessed? You do not belong to yourself. But to live in this life, in the relative field of existence there are things that you need, necessities, to make the world go round but you do not possess them. All the negative qualities in this world, all the problems comes from possession. "I possess this home. I possess this car. I possess this man or this woman." Absolute fallacy, you cannot possess it. It is only your ego self that thinks that it thinks that is possesses what it thinks it possesses. Nothing else.

So this whole business is on a false premise. It all starts on a false foundation and when one realises that, then one says "He is the doer and not I. I am not the actor." And when one has that sense then you would find that you have inaction in action and yet the body, the mind is still functioning as it should. The body and the mind is still functioning as it should. You drive the motor car, you have to use the relative mind. You have to use the eyes and the hands and feet for steering and braking. Yes. But are you the driver? Now you say "He is the driver and I'm the instrument using a facility which is not mine but His and I am so privileged to use myself as an instrument to use His facility." Then with that understanding can we truly say that "He is the doer." Otherwise its empty words, meaning nothing.

So these things come by realisation. They come by experience and the greatest blessing you have in life, is pain and suffering. That is a great blessing. That makes you realise more and more what is pleasure. That makes you realise that if this drop of nectar is sweet, then how much more is not the whole ocean of nectar. So, so, so. There should be no disheartening in all these ups and down's of the relative field because they will always be there. You cannot get rid of them. Today's man is not a single bit more evolved than man that lived two thousand or five thousand years ago. He's still bound by his ego. He's still bound by his law of opposites, by the law of opposites. He's still has the same pains and sufferings and pleasures and so-called everything. Man has not evolved but out of that vastness and churning it, some butter can rise to the top. And yet the butter composed of that milk in that gourd is not away from the milk. It is made from the milk of the ups and downs of life. But are we prepared to churn? That is the secret. That is the secret of life to churn and bring to the surface the butter and when you have reached the stage of the butter, you do not forget the milk but you can view it from a totally different perspective.

And when the life is viewed from this kind of perspective, from the perspective of the absolute or the finer self within man then you are beyond pain and pleasure. And then you say "I am not the doer. He is the doer." For you have now experienced the doer. You have become the doer, not the relative ego doer but the real absolute doer. You and the Father have become one and the Father acts. The Father is doing the act and this body and mind is but an instrument.



But the instrument is so infused and coloured by the real doer, so that the instrument becomes part and parcel of the real doer and no difference remains. And here the Absolute becomes the Relative and the relative becomes the Absolute, for in its original state, in its primal state, in its true state, there was no separation in the first place. So after all this long journey, you arrive back at where you were. So in reality where have you travelled, where have you travelled my friend, where have you travelled? Nowhere. You have travelled from here to here. The wave has not gone away from the ocean. It was always there. But now it has subsided in the depths of the ocean. And as the currents flow in the ocean, that wave will rise again and subside again. And in its rising and subsiding, great joy is felt for then you know the meaning of Divinity's expression. Then you know the meaning of the Manifestor's manifestation. What great fun. Lovely. Otherwise you'll stagnate if you don't have all that. You will stagnate and stagnation stinks. We want the fragrance of life.

And it is by these understandings and realisations that one reaches the experiential level whereby all is one. All is one. Unity in diversity. Then He is the doer, the Father is the doer. I have disappeared and where have I disappeared to, in Him. And yet living in this world, I still preserve the individuality and yet know my universality. I said the other day that the glimmering dewdrop slips into the shining ocean, how about the shining ocean slipping into the glimmering dewdrop. You, you, you are the dewdrops and the ocean is there. Okay. See you later. It's a break for tea or something.

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