

Gururaj. Are you going to read a book?

Questioner. Yes, Guruji.

Gururaj. Good.

Questioner. Guruji, we know that part of our spiritual growth is for us to surrender to Divine will. But at times situations arise when our personal feelings and will are in direct conflict with Divine will, this is obviously where the aspect which we call free will comes into play. Do these situations arise in order to test our gullibility or to strengthen our independency? And there's a similar question from someone at The Hayes. It's - will you help us to understand the concept of surrender and how it compares with love and obedience? How do we know or recognise when our own small will is flowing with the larger stream of Divine will?

Gururaj. What's the third question?

Questioner. There isn't one.

Gururaj. You could give me half a dozen together. Yes. It doesn't matter. Those cough drops are good, have one. Now we have been talking a lot on these Courses about freewill and Divine will. Good. Now, we normally take freewill most of the time in its negative context. We know that it is because of freewill that man goes through so much suffering. This is a factor which everybody recognises. But the suffering part of freewill is not dependent on freewill itself. It is dependent on the use or misuse of freewill. Freewill is there and was given to man for his progression, for evolutionary purposes and by using which he could reach Divinity again, from whence he had proceeded. But to repeat, it is the misuse of freewill that takes man into suffering. So what we are doing is trying to understand what freewill is all about and by understanding what freewill is all about, we also try and find ways and means how to harness the energies of freewill so that we could progress evolutionary and thereby make our lives smoother. Good.

Now freewill is a force that has been set into motion not at the primal stage of creation. We talked about the factor how the unmanifest became manifested in the form of shakti or energy at its most subtlest, finest level which could also be called the universal mind and that universal mind is Divine will. Now everything must - I gave my cough drops to you, lovely - now everything has to manifest itself, as the unmanifest manifests itself into tangible terms so in the same way

that which is manifested has to remanifest itself and that process goes on and on and on. And that is what is meant by nature expressing itself or the entire creation is the expression of God. So from the Divine will that first took its current, first took its formation from the manifested state of the unmanifest, that Divine will also had to express itself. Now how did it express itself? It expressed itself by individuation or individualisation. The entirety of Divine will is composed of the forces which are far, far finer than the sub atomic matter that of which we know or what scientists know. But there still is of such far more finer matter. Now wherever matter is concerned, there is always a repulsion and attraction. When the attraction occurs there comes a togetherness and in that togetherness of those forces, Divine will expresses itself completely. But when there is the reverse of attraction, the repulsion of the forces, now that very act of repulsion of these forces is called freewill or the individual will. And individual will can only be expressed as freewill and that is where all the problems began.

So in the process of the repulsion, the anti attraction process, other elements or other forces also created within the framework of the universal mind started penetrating. Into that wholeness, into that holistic atomic structure other forces started interpenetrating and it is this very interpenetration which caused the barrier, for keeping those forces apart, instead of bringing them together. Now because these forces have been kept apart, individualisation occurred. In other words Divine will in its very expression was the cause of individual will. Good. Now when this individual will started operating that too had to express itself. That too had to manifest itself into far grosser matter. And that is how from the very subtlest level of Divine will or the primal manifestation, all this has come about where everyone thinks he is an individual. Now his thinking at the level of man is not incorrect because he is a individual and the recognition of the individuality is the cause of the problems man suffers. So now to achieve that state, to achieve that frictionless state is just a matter of going back, going back in the sense where the barriers that have been created by various forces are removed and the atom, we use the word atom because there is really no word for it in language today, assumes its normal character where all its forces are harnessed in the togetherness and in that togetherness, individuality is lost and you are back to the state of Divine will where that unified being exists.

So that is the process one has to go through. Those are the mechanics of all the sufferings man suffers today. Good. Now we interpret it as suffering, really it is not suffering. Perhaps because of the abrasive quality contained within the process of getting together, the friction that is produced might be termed suffering. When two pieces of wood are rubbed together by our forefathers, they produced fire. Was it really suffering for the two pieces of wood being rubbed together to produce the greatest element in manifestation called fire? So in our present position what are we to do? That is the question. And it all hinges around the factor of gaining that strength, gaining that inner strength which is there within

yourself because individual will, individuality or freewill is but a manifestation of Divine will and the Manifestor and its manifestation will forever remain together because one cannot exist without the other. We have said this always, that the relative cannot exist without the absolute and the absolute cannot exist without the relative.

So within that freewill that we have, which we call our will, we have inherent in it Divine will. They coexist all the time. In every creature, in everything, in every animate or inanimate object it is forever there. Now when it comes to surrender what is done is that one does not put emphasis upon the individual self. One does not put emphasis on the freewill but one puts emphasis on the Divine will. Now this does not mean you are destroying freewill. This does not mean that you are destroying individuality, for if you destroy individuality be sure to know that you are destroying universality as well because to repeat again both has to coexist. One is part and parcel of the other. Both are interpenetrating. Freewill is interpenetrated with Divine will. If there was no interpenetration then freewill cannot function. So let us not, let us not look down upon freewill or look down upon individuality, or look down upon the individual ego. We know that they could be the stumbling blocks, mark the words could be the stumbling blocks, and they could be the stepping stones. Take your choice, you have freewill. Take your choice. Do you want it to be a stumbling block or do you want it to be a stepping stone? That is the proper use of the greatest gift mankind has to choose. I choose to be good, or I choose to be bad, if there is ever such a thing.

So, these are tools at our disposal. And if we do remember the factor that freewill is forever interpenetrated by Divine will, if we can really understand that, if we can really think about it, and then understand it and then assimilate it, digest it, then there is no question of surrender or trying to surrender. There is automatic surrender. You don't try to surrender. The more you try to surrender, the less will you surrender. The very process of trying is anti surrender. Surrender is an 'isness'. You do not try you become surrendered by this understanding, by meditation where you can go to the deeper levels of yourself and experience within yourself that in this individuality, universality exists. In this freewill Divine will exists. It is. So it is not a question of chucking away, throwing away the personality or the ego. The question is of refinement and the process of refinement is meditation for one. Acceptance of the fact that I am in the position of being an individual and I want to realise the universal that is within me. First to accept oneself and then to accept the principle that this is possible. I have said before, that there's no word as impossible. There's no such word. Just put an apostrophe between the I and the M - 'I'm possible'. You see. You see. So if you are possible where is the question of impossibility. There's no such thing. There is not such thing because everything interpenetrates each other.

So, now in the process of surrender a lot of things happen. The major things that happen is that with meditation of course, a greater strength grows within oneself and with that strength one starts understanding, realising, assimilating, digesting the fact that there is no difference between individual and the universal. The Atman is the Brahman as it is said by the Sanskritists, the Vedantists. Good. When this process starts, then you are already surrendered. As a matter of fact although you try and exert your individual self, you are only trying, in reality you are already surrendered. As you are sitting here, you are already surrendered to a higher power without you realising it because you can't lift a finger without surrender. Who functions? What is functioning? Is there any functioning? Are you functioning or is there something else within you that is functioning. Who is the doer? Who is the speaker? Who is the listener? Yes. So, that sense dawns within ourselves. Now we can intellectualise about it, we can rationalise, we can dissect it but that makes no difference to the fact that we are already surrendered. Now the friction occurs not in trying to surrender but by trying to separate ourselves from that which is already surrendered. Do you see how it works? What do philosophers know? They only sit and think, they haven't experienced. They tell you 'Go and surrender, go and surrender'. That is not true. The process is the reverse. You are already surrendered. You are already within the framework of Divine will. You are already Divine, and the friction occurs because you are trying to separate yourself from that which is. That is where the problem comes. You are pulling away instead of just being, instead of just being where you are. And by just being where you are, implies the fact that you are. I am that I am. I accept what I am.

Now that does not mean that if I am a murderer, okay, I accept that I have done these deeds. I accept that factor. Fine. Good. I have done those deeds because I have gone through the friction or the process of not really being me. I have separated myself from what is really me. Now when that murderer recognises this factor then he ceases to be a murderer and his sins are absolved. His sins are absolved because he has reached the realisation that I have separated myself from myself. Now it is not really so easy to think 'Oh, just by this realisation that all my sins are absolved'. There too is a process. And that is the process of returning back to yourself. Now within that process, now remember there is double friction, double friction. Firstly the friction of separating yourself from your real self and then another friction of getting together again. Right. Now when you separate yourself from yourself, that friction is harder, greater suffering. So when we feel more suffering then remember we are separating ourselves from ourselves. But when we are returning back to ourselves, a natural friction will occur. There are so many stumbling blocks in the way, there are so many impediments in the way but though it might be called a kind of suffering, it is easy, it becomes smoother, the burden is lightened and the path to joy becomes joyous. And that is what we are aiming for. Firstly the acceptance of the separation and secondly to return back as joyously and as joyfully as possible. Two frictions. Now comes the third friction. One side of yourself is trying to pull away further away from yourself and the other side of yourself is trying to

push you to yourself. That is the difficult one. That is the real bugbear, where you yourself are pulling yourself asunder. You're pulling yourself in two directions.

Now when you start pulling yourself in two directions, I would like a person to pull himself more away from himself, knock his head a bit. Then he makes the right about turn. An alcoholic when he wants to stop drinking, most of the times the process would be that he reaches rock bottom and then he cannot go in any other direction but just upwards. There's nowhere else to go - rock bottom. Now this occurs in the lives of many people. Now this is not necessary. We that have caught ourselves in time from going still further down into greater and greater suffering. We were given the passport to hell and in between we stopped and had a look at the visa, ah hah, that way. It's a fantastic passport. It contains both visas and the choice is yours which one you want to use. You see. You see how freewill can work for us or against us. Now if we can combine the elements of Divine will within that freewill have that recognition, have that experience through meditation then definitely our path would be the upward one. And if we do not have the recognition, if we are not sincere enough to start on that path, and that's what all religions are trying to do. That's what all theologies are trying to do is to make us recognise, to make us realise which way is the right way, to take the high road or the low road.

So therein lies automatic surrender. Surrender is not a matter of trying. It might be a bluffing of the mind, the mind could be playing tricks on you. The wife surrenders herself completely to her husband tonight, completely. Her mind, her body is gone and she merges away into her husband. That's tonight. Tomorrow morning what is the position, get up go to work because he has to do that, that's his duty. And friction starts - you didn't do this and you didn't do that and you did not do that. But tonight, totally surrendered. You see how the mind plays tricks? Now is that really surrender if it has such temporary effect? Surrender has a long lasting effect an unending effect. That is surrender, not that bit of change in mental and physical chemistry that gives you that momentary feeling of well being and think you are on top of the world, so surrendered. How many people don't experience this in church?

I used to know a friend who was an old business acquaintance. He used to come from a different city. He was a co-Director in one of the Companies I was involved in and he was a Mohammeden. He used to follow the Muslim religion. So Fridays, he goes to his Mosque to worship. So unfailingly, the whole world might topple down but he will not miss going to the Mosque on Friday. Good. So I used to drop him at his Mosque. He comes from another city which is called Pretoria, about a thousand miles away from Capetown where I am. So of course we used to use my car, he used to fly down and I used to fly up there. 'Twas a whole merry go round in this kind of business, some of you will know. You hardly can sit still sometimes, it depends what you are doing. Is that true Lionel? Good. So without fail, it could be the

biggest appointment, it could be the biggest deal of the day or of the month, but Friday he must go to Mosque. So I would drop him and I would go on with whatever I had to do and after an hour or so I used to pick him up again. And then when I used to pick him up as he's coming out of the Mosque, I used to see him rubbing his hands. Now who shall we get today? It took me a long time to set his thinking right. For that hour he was in the Mosque, he was totally surrendered and when he was out of the Mosque, to what did he surrender. Do you see?

So momentarily surrenders are not surrenders. It is engendered by the mind that the mind for its own personal satisfaction or the ego for its own personal satisfaction or a sense of relief goes through self-deception in the form of surrender. That is not surrender. Because it is so temporary. Surrender has a permanent quality about it and it is not something one tries for. When you try to surrender then you are not surrendered. It is like love. As soon as you ask yourself, why do I love her, as soon as you start analysing that, you have stopped loving. Love is a quality from your inner self, from the heart, from the core of your personality and it is a flowering not an analysing. Same principle applies to surrender. It is something that just happens. We don't try and surrender, for in trying we are utilising our minds, our analytical powers, rationalisations. And therefore the nature of the mind, being forever changing, that surrender has no value. The only value it might have would be this, that even if it is self deception some little glimpse is there that ah it was enjoyable only that.

So if we gain the understanding, if our perspectives are changed, if our perspective is changed in knowing that, that which we call freewill is not really free because it is interpenetrated by Divine will. And it is the very force of the Divine will that keeps that freewill moving and going, testing period as somebody said. Freewill is a reflection of the Divine will. Freewill can never exist on its own without Divine will, but we obscure the reflection. We create the barriers and so therefore freewill thinks it is really free. It is not so. When we come to these realisations then automatically surrender is there. Thy will be done is there. You see how it works? You see how simple it is? It's only we that make it complex. Another favourite one of mine, "It is so simple to be happy, it is so simple to be happy, but so difficult to be simple". (Gururaj laughs) It is so simple to be happy, but so difficult to be simple. And as we start realising the simplicity of it all, Divinity is something very simple. Now by simple, it means it is uncompounded. There are mathematical terms for this I think. It is simplicity itself and we with the mind and the freewill that thinks it is free, creates all these barriers and where there was utter simplicity, there we add on complexities. We make the simple into something complex. And yet the Scriptures keep on shouting over and over and over again that 'Be ye as innocent as a child then only will you enter the Kingdom of Heaven'. You see. And something is also said about the intellect that those that uses their mind too much can never appreciate really Divinity. Some of you might know that quotation. I've never read the Bible, I don't know.

So, so that is the whole process between freewill, Divine will and surrender. If we remember one thing that we are already surrendered that Divine will and we have to do things like acceptance, effortful living, practical things in daily life, then that sense of surrender becomes conscious. That is the problem. We, as we are, are already surrendered to Divinity. We cannot exist without that Divine will. The only thing is this that we are not conscious of it and when we become conscious of it, then can we really digest it. And the way to become conscious of it is to meditate and do spiritual practices and to change our lifestyle in such a way where we flow with the laws of nature and not against the laws of nature. Sometimes we have to discipline ourselves. Now that's a difficult word. We have to discipline ourselves into doing deeds which could be beneficial to others. Not to us, forget us, beneficial to others and the rewards of that come on their own. Hasn't it been said that it is hard to bear the cross, but it carries its own rewards. It carries its own rewards. So we don't care of what we are going to get back. Let us do our duties in life, our dharma in life. Those are the practical steps. Those are the externalisation of the energy we receive by internalisation which is meditation. So meditation is going within, drawing from within and using that very energy in external actions which are conducive to make this world a better place perhaps, or even to make our home a better place. Forget the world, if every home is a better place to live in then the world will become automatically a better place to live in. For there is no society really. It is all individuals that form society. Let the individual be right, society rightens itself, on its own.

Now by gaining these energies from within and not putting it to any practical purpose, we are wasting our time. We are wasting valuable time. Yes. The energies that we receive from within must be used, must be used, there must be a balance. There will always be a balance. There has always been a balance. The whole pattern of existence is nothing but a balance. Yet because of the separation and the barriers that we have created, that in turn has created an imbalance. For the absolute and the relative are equally balanced. The absolute and the relative are equally potent. They are equal in energy, equal, for one is the support of the other. One is the manifestation of the Manifestor. And if there was no manifestation, there would be no Manifestor and if there was no Manifestor there would be no manifestation. Good. And then we reach that beautiful stage where manifestation, Manifestor is all seen as one, in its entirety in one wholeness. Okay. We've spoken a lot about that, - twelve forty five. Another question?

Gururaj. No, no, no, no, I was just joking.

Questioner. These are in fact two questions

Gururaj. One moment, I can't hear while I drink water. Did you ever hear of this, that a person drinks water with his ears? No. Ah, that's the secret that anything we do if we involve ourselves totally in it then everything becomes so, so enjoyable. Oh yes. I'm tasting the water not only with my taste buds, sight, hearing, smell of the water. It's beautifully fragrant really if you can smell it. All your whole entire self is involved in drinking a glass of water and that is why you enjoy the water so much like in everything else. If we can do that in everything in life, life is just nothing but a barrel of fun. Thank you love. I'm sorry the interruption.

Questioner. These are in fact two separate questions but connected.

Gururaj. Yeah.

Questioner.(Cont'd) Many of the analogies you use betray women in a common negative stereotype always mindlessly wanting a new dress or having nothing better to do than cook or wait cheerfully for the man house to come home. Do you consider women to be a lower evolved form of human being or else do they need more enlightenment than their male counterparts?

Gururaj. Beautiful, lovely, beautiful.

Questioner. (Cont'd). And tied up with that is the other question. In my limited experience it seems that men and women can't really understand each other even in close relationships. Do you think that there is a specific reason why men and women think along different mental lines?

Gururaj. Do they?

Questioner. (Cont'd). And do you think that it is possible to achieve perfect understanding?

Gururaj. Yes it is. Last question answered. Let's get to the first one first. What do they call it - the male chauvinistic something? (Gururaj laughs) Ah, I've always said that the greatest beauty and the greatest glory of all creation is none else, none else but a woman. A woman reflects the finest creation of God. Always. Always. Always. Yes. Yes. Look how a woman is built for example? I don't mean physically now only. They come in many shapes and sizes. But inwardly, how beautiful she is, the tolerance she has, the patience she has, the instinct of motherhood she has? She's



the mother of the universe. How beautiful? Look at the depth of sensitivity a woman has? There's a beautiful verse in Sanskrit which says, in the home where women are worshipped, there the Gods are pleased. Yes. We chauvinistic X, Y, Z's don't seem to realise this. These analogies are more fun producing for a few laughs and there are no analogies that are really complete. They are just analogies to express a certain thought. But whoever degrades a woman should be shot with a barrel gun. Oh yes. Oh yes. A woman is God's finest creation. (The bell rings) The church bells bear me out. Yes. It's very significant. Yes. Yeah.

To repeat this again it is so beautiful, I think I have read it over a thousand times, 'In the home where women are worshipped there the Gods are well pleased'. But the trouble is we don't worship them or show them the devotion that is necessary. Where would I be today if there was no woman? Where would anyone be for that matter? She is the creatrix, Aum bhur bhuvah swah tatsavitur, the creatrix of this world, the expression, the manifestation of the Manifestor. It is that manifestation that composes this entire universe. Woman is the motion of the motionless Godhead, in the Shivite religion Shiva and Shakti. Shiva is quiet, silent and the manifestation of Shiva is Shakti, the woman, Parvati. Shakti. She is the motion that keeps this entire universe going. Therefore a woman I call the mother of the universe. If anyone wants to improve society, as many reformers had tried to do they should start with women.

I was telling someone the other day that our movement is growing larger and larger and larger by the day and expanding through many, many, more, more countries day by day and mark you my words that seventy percent of our members or meditators will be women. Did I tell you that? Yes. Because they have an inborn sensitivity. We've always heard it being said that women are more intuitive. That is very true. They have the sensitivity of reaching the heart, their own hearts first and that is why they reach the hearts of men. And this saying about getting to a man's heart is through his stomach that's nonsense. Yeah. Because the woman has the ability to reach her heart first, that is why she can reach the heart of her beloved. So look how beautiful, how powerful a woman is and they call the woman the weaker sex. I don't know who originated that. They are not the weaker sex. They are the stronger sex. Always. For who really rules the home? The husband, definitely not. He might have the pants on, sure. Yes. He might be wearing the pants but the wife chooses the colour. (Gururaj laughs). Yes.

So these are just analogies and we have the greatest of respect and we know, we know what a woman is worth. And I think there must be something in the fact that women out number men seven to one in this world. Isn't that true? Or perhaps in some countries. (General laughter). Oh, I see I suppose it's different in Saudi Arabia. (Gururaj laughs) Of course you got it. Yeah. No. No although in spite of these analogies, a woman is an object of devotion and she has the

qualities within her to which man can be devoted. And who benefits? Not the woman, the man benefits by that devotion. Because it creates in him greater sensibilities. It creates in him that deeper softness, that gentleness that he requires.

So therefore man and women are complementary to each other always, always, always. For this world or this universe can never function without man and woman. In everything, in everything, look at the birds and the bees and the flowers, everywhere there are those two factors. And one factor is a positive factor and a negative factor. They call it that for want of a better expression. But I don't see why they call the currents in electricity, the negative current and the positive current. I don't know why they use the word negative word there. Perhaps it is used in a different sense altogether but both are necessary to make the light burn. And if there's a shortage, a short in either of the two wires, the light will not burn. They are complementary to each other to produce this light which is the beauty and the glory of all creation. And women play a great part, perhaps even greater than the man in producing this beauty that we observe. Always there. So don't worry, it's fine. What's the time? One minute to one.

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