

DIVINE FORCE / RAPID FIRE

GURURAJ: We're established in about thirty countries around the world. The only reason for taping the talks I've done over four thousand talks around the world this past ten years the only reason for taping them is so that they could be distributed world wide. Therefore,...

Pat. Umm, sorry. [Microphone is attached more securely.] Good. That's good. Is it working? I am not getting the feeling of the mike. Oh, it's not an amplified one. Good.

What shall we talk about tonight? Anything you like. I never prepare a lecture. Umm, any question you want to ask. Please do ask. And we can go on from there.

CHELA: Beloved Guruji, please tell us if the divine force exists, and if so, how it affects and interpenetrates our lives.

GURURAJ: Hmpf, hmpf! If! If! If a divine force exists? Why the "if"? The "if" comes from ignorance. Hmm? You are ignoring the divine force that exists all the time or else you will not even be able to lift up your hand. What energy is involved in that force? That is the question! What are the mechanics of that energy and how does it interpenetrate your very life? How does it interpenetrate with what you are? The question should really begin the other way around. What am I? How many in this world could answer that question: Who am I or what am I? 99.9999 percent can not answer that question because they just exist. They do not live. And when you know the meaning of life, you will find yourself with the answer to that question: Who am I? And when you answer that question to yourself, you will know divine force. You will not know it on your mental level, because the mind is finite while that divine force is infinite. But you will know it experientially. You will feel the divine force penetrating your entirety, and your entirety is the divine force itself. For how can you be separate from entirety when divinity is omnipresent. How can you be separated from that which is? So when you study and analyze in you mind the question, who am I, simultaneously another question will come up, asking: What is? Then the final answer will be, "I am." Yahweh. I am that I am. And in that stillness you will know. Be still and know that you are God. So the "if" will have to disappear because the "if" prefixing your phrase means one thing. It means doubt. If He is there!

Who is doubting? Not your real self, definitely not. The doubter is the mind because the mind has become so complex through all your various experiences of life this life, previous lives, whatever you want to call it. It has landed itself into complexities and by landing itself into complexities it has forgotten the simplicity of what is.

Now, where is this "isness"? Does isness exist or is isness nonexistent? If we say it exists, then we could negate the existence with non existence, for both are two sides of the same coin. If you say it exists, then you can also say it does not exist. Then what is the meaning of existence? What is the meaning of "I am that I am"? Hmm? I will tell you something totally revolutionary tonight. You do not exist! And paradoxically, you do exist. Where is the dividing line between existence and nonexistence and the inner penetration between existence and nonexistence? That is why your tape recorder got mixed up. Because of wrong connections or not rewinding the tape. I exist because I think I exist. Hmm? Descartes. I think I am; therefore, I am. Rubbish. Rubbish. Rubbish. I am; therefore, I think! And not the other way around! And who is the thinker? Who is the perceiver of the thought of your process which you would call thinking? So, you find that you do not exist and you also exist within the boundaries of a process. So you are a process. And the process you are going through knowing it to be life how can you equate life with process? Process means to proceed. Hmm? Process can only lead to a procession. Procession is something goes on like your big parades you have here in your cities. Hmm? Yes. It starts from that end of the town and ends up at the other end. Thousands of people milling, and then you have... What do you call those fancy things you have built on lorries? Hmm?

CHELA: Floats?

GURURAJ: Floats. Floats. Floats. Yes. So you are floating, OK? And you think you are proceeding. So life is nothing else but a process. And when the process of life is found, you are neither existent and neither are you nonexistent! Only the process remains. And when the process of life is discovered you will know and understand yourself so much better because, by regarding life as just a process, all your sufferings will disappear, all your miseries will disappear, all your anxieties, your tensions, your stresses. They will all disappear. Because you are all thinking now, "I am stressed, I am strained, I am anxious, I am miserable." That's what you are thinking. But if you flow on the float of your process through life, then these things don't affect you because they become part and parcel of the process. And, you are not the process! The process is that which exists between existence and nonexistence and that which I say which exists is the isness. Then, you discover the meaning of "I am I." I am I. And I am none different from your divinity. You realize that. It is because of your mind and its various complexities as I said before that takes you apart from which you really are. And if you are apart from your real self, you are totally insane! The nonrecognition, the nonexperience of who you are is the basis of all the troubles in the world. Dualism. Apartness. Separation. Apartheid. Hmm? Are these things not manufactured by your own mind? Divinity knows of unity, that unity consciousness which is your birthright. If I could

reach the unity consciousness, each and everyone of you could find it also. And the reason is so simple. Because of the unity consciousness that I experience every moment of the day unifies all of you to me. Take it. It's yours. Don't need to beg for it. It's just for the asking. Just for the taking.

How do you start? People are mostly befuddled with various kinds of thoughts, ideas, ideologies, hypotheses, theories, and whatever you want to associate with that. Now, they get glued down in their own particular kinds of thoughts. And by being glued down to their own methodology of thinking, they become dogmatic. Not automatic. Dogmatic. And, that's the dog's life to be dogmatic. That's why you suffer. Hmm? The normal saying is, "He lives like a dog." Because of dogmaticism. Let's take the "dog" away, and let's take the "ism" away. What is left in between? Ma. M A. Ma. Mother. The manifestation of the manifestor is Ma. The male converting itself in its female aspect and yet being totally conjoined in oneness. So, here the manifestor becomes one with the manifestation. The dog is gone; the ism is gone; and manifestation just remains and when you can appreciate this beautiful, beautiful world of manifestation, then you will know that every aspect of the manifestor is permeating you as the manifestation. And when you experience that, there is no separation. The manifestor and the manifestation becomes one in its full, full glory. And yet, that word is not good enough, because glory has qualities and quantities. It can be quantified. Hmm? How much glory? And how much less? It can be qualified into its various different aspects. So there is something beyond which is indescribable by the mind, inexpressible, ineffable, but so experienceable.

So to know divinity and its workings in you, what you have to do is just become you. I have said this many times before. Teachers talk to you about: become like Buddha. Become like Krishna. Become like Christ. I say it is not a damn. Become yourself! And doesn't all our scriptures say that too? Man know thyself! By knowing thyself you would have known divinity in its totality, for you are the totality of divinity. There is no separation at all! It is only the machinations, the workings of the mind, one thought pulling there and another one pulling there and another one there. Fragmented! Fragmentation, that is the cause of misery.

So, through a systematic process, a scientific process of meditation and spiritual practices leads you from fragmentation to integration. And with what are you integrating yourself? You are integrating yourself with yourself in living in living in totality; and that totality is God. Every word I would speak all around the world does not come from books. It comes from my personal experience of what I have experienced. And this is just a sharing of the love I feel towards all because no one is apart from me. No one. Nothing is apart from me. It's all me. And everyone can experience that me ness, I am ness. Me ness, not meanness. Hmm? That me. Then the answer will just come bubbling forth within yourself that this me is not separate from thee. I look so far ahead to find thee over there; yet, you're not over there! You're everywhere

including in me. All inclusive. All pervasive. Never with beginning, never with an end, you're children of immortality. It just requires this recognition.

There is nothing to search for! Nothing at all. They talk of seekers. What do they seek? Hmm? They really don't know what they seek for. Only the surface level of the mind tries to still itself. Problems to their own tensions and anxieties which they have created themselves, and they try to seek for the solution to the problems that they have created for themselves. And yet, why probe the problem because there could be no problem without a solution inbuilt in the problem. Ignore the problem. Ignore it. When you ignore the problem, the inner essence of the problem, meaning the solution, automatically comes up. Hmm?

So, when you plant a seed in the ground to grow a plant, are you growing the plant or the flower? Are you really growing the flower? No, you are just planting the seed. There are so many laws of nature which man could understand, and other subtle laws which man cannot as yet understand. But that seed draws to itself the required quantity of minerals, of air, of sunshine, of water, and that flower grows by itself. Only thing you have to do is to stick that seed in the ground and leave the rest to the laws of nature. Thy will be done. Not mine. I only stuck the seed in the ground. That's all I have done. And you think you're great. Sticking the seed in the ground, you think you are great? What about all the other forces of nature that went, worked so hard to make that very seed explode so it could grow? So explode within yourself! Explode the close mindedness of yourself. Explode that, and you will find the entirety of creation at your feet. That is the secret of life. That is the greatest recovery not discovery recovery of that which you originally are and have been all your life. You are divine.

I'll give you half a minute now to think of anything which is problematic to you. Close your eyes. Think of the problem which is problematic to you. [LONG PAUSE] Repeat it three or four times in your mind. [LONG PAUSE] And repeat now three or four times in your mind. "Gururaj, I'm giving this problem to you." [LONG PAUSE] I am giving this problem to you, Gururaj. [LONG PAUSE] Now. Put your mind, focus your mind on your breathing without concentrating. Just a gentle focus of attention on your breath. [LONG PAUSE] Om, shanti, shanti, shanti. Before I tell you to open your eyes, the solution has dawned in your mind because the solution comes from a higher level than the problematic level which is on the surface of the mind. But the solution comes from a far deeper level within yourself. And, this little gift I grant to you, my beloveds.

Open your eyes slowly. [LONG PAUSE] Good. Your faces seem at least fifty times calmer than they were when I came into this room. Have any of you found any resolutions to the problematic area? [LONG PAUSE] Yes. [LONG PAUSE] Some of your thoughts have been of a private nature. So, it would not be nice for me to tell you what your thoughts were

about but they are resolved. If not totally at this very moment, you will start looking at it from a totally different perspective. Do you all feel calmer now? Hmm?

Why? Answer that. Why? Do you know why? Because unconsciously you are experiencing in my presence the all pervasiveness, the all pervading. Do you see? How simple it is. Let none of my children ever suffer. It is unnecessary. It is a trick that you are pulling yourselves into. Just a trick that your mind conjures up. You go see a magic show, and the magician makes an elephant disappear or a car disappear or all kinds of these things. Hmm? It's a trick. Very simply done. Hmm?

You have a car there in a cage or an elephant in the cage. You have those slats which you can not notice because of the black background. Electronically they are shut so that the whole cage looks empty yet the elephant is still there. You are playing tricks upon yourselves by making things appear and disappear. Hmm? Why? Why add to the miseries of your life. You are a product of joy! Divinity permeates you through and through and through. Hmm? And by doing these conjuring tricks, you create barriers, barriers formed by your own mind through various levels of your mind from the conscious mind to the subconscious to the superconscious level of the mind where the light resides.

Now, through meditation and spiritual practices, you are clearing up the middle section which psychologists like Freud and Jung and all those guys, Adler, term the subconscious mind. The subconscious mind is nothing else but a collection of experiences, impressions and memories. So anything happening now is just drawing into the cubbyholes of the subconscious and recognizing, comparing. You are not thinking. You are only going through a process of comparison. Then you say this is a glass because you have experienced a glass before. And by being so consciously connected with your subconscious mind you become a non thinking being! You are just a being involving yourselves in various forms of comparisons. Hmm?

How many people could say that they are creative? Very few. Poets, good poets, not limerick and doggerel writers, good poets. Great musicians. Great artists. They take their conscious mind through the layers of the subconscious and touch the layer of the superconscious level of one's mind. And that is where creativity begins and gets filtered through your various conditionings of the subconscious to the conscious. And the conscious tries to interpret what is picked up at the superconscious level. So what you need to become a creative being is to find greater and greater clarity in the subconscious and the conscious level of your mind.

If you study the conscious level of your mind you'll find it ruled by 90 plus percent of habituation. Habitual. Hmm? You do certain things habitually, not creatively. Ahh. Not creatively. Therefore you abide with all different kinds of conventions because you are not yourself. You are ruled by the conventional world and you are ruled by environment. That makes you a habitual being instead of a creative being. Now, to be unconventional does not mean you defy things which bring

stability into life and living or the society around us. But, the creativity can interpenetrate your habituation or routine way of life and thereby you enrich that which formerly was habitual and now it has become creatively habitual. The great difference. Or habitually creative. And there lies your originality. There lies the I am. There lies the secret of knowing and experiencing divinity in every pore of your body, in every cell, in every atom, molecule, whatever!

So, that's how I've reached through the help of my guru, through his guidance. Hmm? Any child that goes to school needs a teacher to teach him the ABC's. What comes after that D, E, F? Hmm? Something like that. And once they master the alphabet and the formation of words, they start reading on their own. But the teacher is necessary to teach them the rudiments of grammar, of word construction. Do you see? That's why I asked what follows after C. Hmm, smoother now is it?

[Indistinct comment from listener.]

GURURAJ: Uhh, just about. Would you like to have a little break to stretch your legs? If not we can carry on. Of course, you can ask me any question you like. Anything on any subject. Anything you desire. Hmm? Depends on how early you want to reach home because I've not come from anywhere and I'm going nowhere. I'm here. It depends where you want to go to. It all depends if you want to know where you have come from. Now here. I love that word. I love that word. Nowhere. Just shift the W. Now here. Good. Questions?

PERSON IN AUDIENCE: We're enjoined to be mindful. At the same time not to let the mind intrude but to have a posture of no mind...

GURURAJ: Uhhuh. Zen. Umm.

CHELA: Great. Could you talk a bit about reconciling them?

[END SIDE ONE]

GURURAJ: When you say you want to be mindful, let us try and define the word mind full. Hmm? Is the mind really full? The brain box two and a half pounds in weight contains twelve billion cells, and we are using only one millionth of the twelve billion cells. So how can we say that we are mind full or full of mind? But the other interpretation would be this and this is the truer, better one for people on this earth to be mindful is to be aware. And, how much are you aware of?

There is the question. Are you fully aware or partially aware? To become fully aware you require integration and not fragmentation as I said earlier because the more fragmented we are, the less aware we are.

So, when we speak of awareness we are also at the same time speaking of the various levels of consciousness.

Consciousness is one. There is only one consciousness: you are divinity. That is the totality of consciousness. Some people are further away from that totality and some are a bit nearer and perhaps four or five people in this entire world might be totally at one ment. Atonement. At one ment with consciousness. Do you see? So we start off by trying to be more aware. Good.

Would you like to have a little exercise. Good. Stand up. Stand up all of you. All of you. Now, you are standing straight all of you. OK. On your feet, not your buttocks. Now turn back either left or right and see how far you can see behind you. Mark the point mentally. Getting the idea? Got it? Good. Face me again. [PAUSE] Now, try it again and you will go far beyond that point which you have pinpointed. Come on. [PAUSE] Hmm? Is that the general experience? Do you see? Awareness. The first time you turned you could only see that point there. Second time you turned you saw that there. Now that is... Sit down, please. Sorry. That is just a simple analogy in developing awareness. In other words, when you turned around the first time you were aware of say five feet, and the second time you became aware of six feet or seven feet or whatever. This is what is meditation and spiritual practices would do for you if they are prescribed by a spiritual master.

And not all these guru gangsters that are floating around your America making millions and millions of dollars... I'm the poorest guru in the world. The only thing... This pair of socks was given to me as a gift. This suit was given to me as a gift. This beads my guru gave me. This shirt someone gave me. This shawl someone gave me. Hmm? What do I need? What do I need, the man who owns the entire universe? What does he need? I come here two or three times a year to America and I travel in England and Denmark and Spain and all around the world teaching, teaching, teaching. Sometimes a dry piece of bread, sometimes a king's feast. It's all the same to me because the molecular structure of a dry piece of bread is the same as that king's feast. There's no difference. As I was saying to someone on some talk somewhere, the taste of that king's feast or that dry piece of bread is only four inches from there to there. After that you know what happens. You see?

You know there was this old lion with a thick mane. And the birds built a nest in the mane. At night the birds were twittering. The poor old lion couldn't sleep. So he thought to himself, "Let me go and see someone that could advise me." So, he went to a witch doctor. I don't know which doctor. But he went to a witch doctor. So he says, "Sir, this is my problem. These birds keep on twittering there and I can't sleep. What must I do?" So, he says, "Oh, that's very simple!

You buy some yeast." You know yeast is the stuff you buy to put in dough to make bread rise when you bake bread. Hmm? All right. "You buy some yeast and rub it on your vest." So this old lion did that. In about two days time, all the birds disappeared, and the old lion slept very peacefully because there was no twittering. So he goes back to the doctor and says, "Doctor, what do I owe you?" The doctor says, "Oh, forget it. It's on the house." But he says, "But with your vast knowledge, you know, and getting rid of my problem, at least charge me something." The doctor says, "No, no, no, no. No charges. No." He is a guy like me, you know? I would rather starve but I won't make charges. So the doctor says, "There is one thing I can tell you though. Yeast is yeast and vest is vest, and never the mane shall tweet." Forgive me Rudyard Kipling.

Ehh. I might have a few more jokes here. Oh, yes. You just name it. I'm at your service.

You see, we were talking about, you know, the mind playing tricks. In India the trains are so full because of these seven hundred fifty million people and not enough transportation. So many people you will find sitting on the roofs of the trains or lying on the roofs to reach from point A to point B. So on this train on the bottom there where this old man was sleeping there were two rascals. Rascals? How do you pronounce it here? Rascals. There were these two rascals. They said, "Look, let's have some fun. Get into some mischief." So the one suggested this, and the other suggested that and they came to a final agreement. "Let's pull the chain." Because when you pull the chain in a train the train stops. Do they do that in America? They do. You have chains here? You do? Because most of the bathrooms I've been in to have a sort of a thing you just press down. No chains.

CHELA: Chains for stopping trains.

GURURAJ: Ahh. The same for stopping the train. All right. So these two rascals said, "Look, let's pull the chain." He said, "But then the train will stop and the inspector will come along. We could get fined three hundred rupees." That's the Indian money. So meanwhile this old man up there he was listening to this conversation. Hmm? So the one looked in his pocket and he had a two hundred rupee note. The other looked in his pocket and he also had a two hundred rupee note but it was torn. So he said, "Look if worse comes to worst we are going to have some fun and we'll pay the three hundred rupee fine." So here they pulled the chain. And the guard or inspector... I don't know what you call him here. The ticket inspector came there. He said, "Did you pull the chain?" The boys, rascals, said no. "Who did?" "That man up top there." So they called the old man down and they asked this old man, "Did you pull the chain?" He said yes. "Why did you pull the chain?" "Because those two guys down there at knife point robbed me of four hundred rupees and if you want proof of that, you'll find two hundred rupees in this guys pocket and in the other guy's pocket you'll find a two

hundred rupees which is torn." So the ticket inspector gave the four hundred rupees to the old man and locked up the two rascals. Do you see?

That's the way we pull tricks upon ourselves. We trick ourselves into believing things. And in the end we only get caught up in the net. So why pull these foolish tricks upon us? Why live in assumptions and presumptions when we could live right within ourselves? And that would mean to be truthful to oneself, to be sincere with oneself, and to love oneself. And then you will know the meaning of the totality of love because when you love yourself it contains the totality, the essence of love which life is all about. Love is God and God is love. Same thing.

Let's see what other trick we can pull out here. Oh, yes. This person was very ill and calls the doctor during the middle of the night and says, "Doctor, I'm feeling very, very sick. Would you please come and see me?" It's three o'clock in the morning. So the doctor asks, "What's wrong with you?" She says, "I've got fever. 150 degrees." So the doctor replies, "Look, you don't need me. You need the fire brigade."

I'LL find another one here. I've got so many. This guy tells his girl friend, "Let's get married or something." And she replies, "We'll get married or nothing!"

Last one. OK? This office manager gives an engagement ring to one of the girls who works in the office. So she asks, "Can I

show it around to the other girls in the typist pool?" He says, "Yes, sure! Go ahead." So she goes around and in ten or fifteen minutes she comes rushing into this guy's office and smacks him so hard that he falls off his chair. So he asks, "What happened?" She says, "Look, I showed the engagement ring you gave me around to the girls in the office. They liked it, but three of them recognized it."

OK. Fine. Thank you very much. You've been such a joy! And it was a pleasure being with you all. Some of these here have been my meditators for eight, nine years. Something like that. And those that are new here and who would like to learn to meditate, I'm sure you could write down a phone number or something so that they could get in touch with you.

CHELA: I forgot to tell them that you're doing a workshop.

GURURAJ: Oh, yes. Everyone is welcome. So why not start writing down Marybeth's address. It's at her home, isn't it?

RAMU: Yes. It's about five minutes from here. It's where my wife and I live and we will be having a meditation session course with Gururaj.

GURURAJ: Yes. A two day intensive. Everyone is welcome and of course it starts at ten in the morning until half past four or five in the afternoon. I'll be giving two talks, one in the morning and one in the afternoon. The rest of the day I'll be putting you through very many different kinds of experiences and making you realize that you are who you are and that you can make your lives happier than what it is. That's my fervent prayer. So if you could get hold a chalk. Right. So these guys can copy down...

CHELA: Let me remove the mike.

GURURAJ: Yes, sure. Thank you, my darling.

**** END ****