

## ST. FRANCIS AND SIMPLICITY

GR: Good what shall we speak about this morning?

Chela: Beloved, Guruji...

GR: He always comes out with very profound questions. As a matter of fact, some of my best tapes were inspired by him.

Chela: [inaudible] [laughter]

GR: What? Tell me? [reply inaudible, more laughter]

Chela: When we meditate do we set a force or energy in motion that we could actually apply or direct toward a specific problem [GR interjects: Or object.] healing a person that we know is not well?

GR: Yes. Next question. Come on, let's have a couple more 'cause I could handle half a dozen at the same time.

Chela: I have one. Saint Francis talked about the importance of signs from God. What is a sign from God and what is its importance. This is a quote from Saint Francis, "If God [bestowed? upon us? signs of himself?] in order speak to us to explain things."

GR: Who's Saint Francis, by the way?

Chela: ahh.... Saint Francis of Assisi.

GR: Well why didn't you bring him here and introduce me to him? [long pause]

Saint Francis was the epitome of love. His love was not towards human beings only, but to the meanest creatures. And I have experienced him so much and every word I say in all my satsangs, three, four thousand around the world so far, that I only speak of experience. The experience I have of Saint Francis is this: that if there are a dozen or two dozen people sitting in a room, little children will come to me. Little animals, dogs, cats they come to me first. Now the question would

remain, why would they come? They would come because they are innocent, and in their innocence they get attracted to innocence. For what am I really? I'm a child. Not childish but child like. To be a child is to be totally immersed in Divinity, to be totally immersed in God. Because Divinity is nothing else but innocence. Divinity is not a compounded factor as we human beings have become. Divinity is totally simple, and in that simplicity this entire universe exists. And yet the paradox is this, that although the universe exists in simplicity, it becomes compounded by us.

Now you will ask, how is it compounded by us? The answer there is also very simple. The answer is that your thought forms adds to the complexity of the universe. And yet the secret of life, the secret of beauty... Sattyam Shivam Sundaram... Truth, God, Beauty, is all but one. Because we have lost (which you could call the fall from grace) because we have lost that simplicity we have become complex beings. And the result of our complexity is suffering, misery, all the mental turmoils, all the attachments, all that which is not important at all. So you are adding importance to that which is not important.

Saint Francis found the secret of reverting back to simplicity. And therefore by reverting back to simplicity, he found all the little creatures coming to that simplicity, attracted to that simpleness. Is that not what we have to strive for? And how do we strive for that? You don't strive, because strife only produces greater complexities. And what do you do, what you do is get away from strife. When you get away from strife your entire being, which means your mind, your body, your spirit becomes stressless and tensionless, which is the exact opposite of strife.

And how do we do that? We do it by our spiritual practices. And when meditation rolls on, and you are so merged into that meditational state by constant practice... It is not waving a magic wand, everything requires practice. A child learns to play the piano and it will start off with ping, ping, ping, and later when the child becomes a pianist, he or she will speak to mom and dad, and yet Mozart, Bach, and Beethoven, Schubert will flow through the child's fingers, without the child even being conscious of it. So this means that the child has reverted back to its real simple self. The same thing applies to grownups. We have become so complex in our lives that we have only one way out. That is to revert back to that simpleness.

I do not teach by words only, I teach by example. And those of you here that know me so well and so close, know how simple my life is. Never a word of complaint could you hear ever from my lips. For how can an innocent child have the capacity to complain of anything. How can an innocent child know of these complexities, and complexities are wound up. Complexities are wound up creating greater and greater tension within yourself. And when you ask the question why am I miserable, and there is not a single person in this room who has not asked himself, "Why am I unhappy, why am I miserable, what has caused this in me?" There too the answer is simple: you have caused it within yourself by your very thoughts, by your very actions. And your actions are guided by the thoughts you think.

Now I do not propose that you become thoughtless. Do not become thoughtless, but become thought full. Thoughtful. There is a great difference between thoughtlessness and thoughtfulness. You become thoughtless when your mind is wandering from one direction to the other and conflicts are created. But if you are filled and full of thought, your mind is centered. And when your mind is centered, the heart connection begins, which leads from the mind to the heart where you experience the thought in its fullness; and yet at the same time that heartline, that love that is there which is your inherent right, you are born with it totally and completely, and that love flows up to the mind and the mind flows down to the heart. And therein only will you find fullness.

So thoughtful is so different from thoughtlessness. Thoughtlessness brings to you insanity, you are not sane. It brings to you a drunkenness where the mind is not functioning as it should. My father passed away in 1948. My guru passed away in '81, '80? If I allow my mind to dwell upon my father or my guru, I am going to be thoughtless. In other words, thoughtlessness means without any substance. Because I'm not going to get my father back. And I'm not going to get my guru back. So if something does not make sense, it is thoughtless. But to be thoughtful would be to become one in the realization that my father is not gone, my guru is not gone. He is with me here and now because there is only one universal spirit, and that universal spirit is indivisible. You cannot divide it. It is there, was, is, and forever will be. So the suffering I am going through is because of thoughtlessness trying to remember. And yet remembrance is the real bane of life. Remembrance is troublesome. My wife has a quarrel with me last night. She has an argument with me. Now this morning when I wake up, must I remember that quarrel and recreate that quarrel in my mind. Must I do that? What benefit is there in that. Rather let me say to her, "I'm sorry, love. I lost my temper perhaps, and perhaps you might have lost your temper too. So what does it matter, it is such a beautiful new day. The sun is shining, the wind is blowing, my heart is filled and full so much. Come close to me, let me put my arms around you. And if I have made a mistake last night, hum? Don't take it, mistake it, it was a miscarriage of my thoughtlessness." Can she help when you speak these words to her, can she but help but throw her arms around you and hold you close. And you respond in the same way. Good. We're going out, hum? Hand in hand, not marching in opposite directions, but hand in hand on the same path.

And that is, that comes from the simplicity of what Saint Francis taught. Because you can only attract to you which is deserving of you. People like to demand, uh huh? No. No. No. Deserve, then you demand. And if you are deserving enough you do not even need to demand. Now that might sound something new to you. If you are deserving, you do not need to demand; because if you are deserving your demands are met spontaneously, automatically, and without effort. Hum? So you don't create that fort around you. Ef fort: My God!

Be yourself. And the best way to be yourself is to delve... I've coined a word, I believe it's to be included in the Oxford dictionary: dwelve. You delve and at the same time dwelve within yourself. And you do that through spiritual practices.

And it becomes so powerful, you yourself become so radiant, you shine, you glow with joy and bliss and happiness. And when you find that, what happens is this, that you automatically emanate from yourself a force. Everything is emanating, this chair is emanating energy, this water, this lamp, this light, Gloria too. [Chela: Thank you.] [laughs] Emanating all the time and you can only emanate what you are. If you emanate Saint Francis in his simplicity and love for all creatures, you will emanate that force. If you think all the time of the complexities and the muddledness of life, then that is what you are going to emanate. A lily will smell like a lily, a rose will smell like a rose, a crys anthebum ah , a chrysanthemum will smell like [that?].

So through finding that balance within ourself through our spiritual and meditation practices, we are emanating that joy, that calm, that peace. It is hard for me to talk of myself, but you, my beloveds, I could. No one and no one and no one can be in my company longer than five minutes without feeling totally peaceful. Do you agree? Why? That's what I'm trying to teach you. Find that peace, that Kingdom of Heaven within. Find that peace and whoever you come across will feel that emanation of peace, of love, that is continuously with you.

So we don't blame the world, we blame ourselves. Anything that happens in our lives happens because we are the creators of our happenings. We perform the action and we get the reaction of everything in life. Now if you have a negative reaction, what are you going to do about it? That is the question. You do nothing. Resist not evil. Let it come, and come what may. But the only thing I can do is to find that beautiful stillness within. "Be still and know that I am God." And in that stillness of knowing that Godliness, nothing can effect you. What can effect God, who is effectless?

And to find Him is effortless. So when we do our spiritual practices, our meditation, we dive deeper and deeper within ourselves. Gradually, gradually we go deeper and deeper and deeper and deeper until we reach the core, the depth that is within us, that depth, that core of silence. Then you lose your personality and become the person that you truly are. You are not what you see in the mirror! You are not that, you are not the thoughts that you are thinking. You are that beauty that is so deep [there? down?] waiting for you to unfold, uncover and remove the veils of ignorance and nescience. And your ignorance and nescience lies in the fact that "I am this body and I am this mind." And you are neither of them! As you go deep within yourself you will find that this body and this mind is so illusory. For in the presence of the absolute, the relative becomes illusory; and in the presence of the relative, the absolute becomes illusory. So I would rather be the absolute and find the relative illusory rather than the other way around. For from the absolute, there is only joy, peace, tranquility; but from the relative, turmoil, turbulence, and all that you could associate with those two words. In the relative there are conflicts, one upon the other, conflicts and conflicts and conflicts. Why must I be afflicted by these conflicts when in reality that is not my true nature. My true nature is of peace and joy. For if God is omnipresent, present

everywhere in every cell billions of them in your body if he is present and if he is joy and bliss, why not experience that; why not live that; why not become that instead of all this rubbish around us.

All anger will disappear, all animosities will disappear, all hatreds will disappear, all negative thoughts will disappear, all longings and wrong rememberings which you can do nothing about will disappear. I could add on and add on and add on. Then when that disappears, what appears? Love, joy, bliss, happiness. And you dance with joy, then you become like your guru, a child filled with love for each and every one. The meanest creature crawling on the ground is me. I am crawling on the ground. I can't trample on it because who am I trampling on? I am trampling on myself. For what is the difference between that little ant crawling there and me? None. There is no difference. The same life force in that little ant or worm is the same life force that is within me. And how can I be destructive to that life force. Because by destroying that, I am destroying me and I am leaving myself from that paradise paradiso from that paradise of joy into the hell that I would be making for myself.

So when we meditate, when we meditate, we dive deep within ourselves. And when that peace is found, gradually it increases, the peace and the love increases, the joy increases gradually. And when you find that within yourself, you picture in your mind the person you would like to extend that joy to. That person will immediately feel it, immediately. That joy and peace that is within yourself travels faster than the speed of light and I, as a mystic, can tell you this, for I know. I talk of my personal experience.

Many of you write a letter to me today. I have not received the letter yet, it takes three or four weeks to reach South Africa, and the next day you write back and say, "Guruji my problem is solved." And sometimes it happens that the letter you write next day comes the day after, so I say, "What problem is this?" And then the other letter comes and I say, [garbled] "Oh, is this it?"

[end side one]

Do you see. So what I'm trying to tell you that this divine energy that you could radiate from yourself goes faster than the speed of light. Now the speed of light is one hundred and eighty six thousand miles per second, but this divine energy is faster than that because it is there all the time. It does not need to go from point A to point B. Only your attention has to be brought to it and it's there. [Snaps fingers] So beautiful. Be happy, damn it, be happy. I tell you that. It's not difficult, it's not difficult at all.

I think I'll have to blow my nose, excuse me. [blows nose] Have you got some notes here for me, Vidya? What are these? [response inaudible] Oh, right. O.K. fine. Good. Don't want to stretch your brains too much.

Mmmm, let's see. You know, this American [laughter] was going through a village and of course the tower had two clocks on the tower. And this fellow noticed that both of the clocks were showing different times. So he approached the person in charge of the tower and said, "Why do both of your clocks show different times?" So the man replied, "If they showed the same time, then we would only need one." [laughs].

You know, in America you have this guy called Charles Atlas, a body builder, muscle man. So this other guy from Texas writes in for the course. He paid for the course and he got the course and he finished the course. So he writes back to Charles Atlas and says, "Sir, I've finished the course, now would you please send me the muscles." [laughter]

I'll see if I can find another one. This guy was hauled up in court. And the judge said, "Were you up before me?" So the guy replied, "I don't know what time you get up, Sir." Now the room was full and what do you call it, the thing you knock? (Voice: gavel) Gavel. Right. Order, order, order. So this guy says, "A pint of bitters." [laughter]

Oh, yes. Here's another one. This beautiful young couple went for a picnic in the woods. And I'm not talking of Red Riding Hood, ok? Because there are too many wolves around in the woods. So this young couple went round, you know, for a picnic in the woods. And they took a walk, you know, about a mile inland into the woods, fine. So she asks him, "Have you put the keys safely away? The car keys? Have you put them safely away?" So he replies, "Yes, I did. I locked them up safely in the boot." [GR laughs]

Oh well, lovely morning. [now audience laughs] Pass my shoes, darling. Over there.

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