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## IS LIFE PROBLEMATIC?

Thank you my darling. The day when I go to sleep the whole universe will sleep, huh? [child's voice in background] You like me? Come sit on my lap. Would you like that? [Phone ringing. Child crying] Oh, sweetie pie. She is so lovely. Good. What shall we talk about tonight? Tell me. How do you pronounce the name? Camila? [Voice: Correcting pronunciation] Good.

Roopa: Beloved Gururaj, what is the difference between a human life and a Godly life? What can be done with a human life to make it less problematic?

GR: Ahh, so you think human life is problematic. Is it? Why is it problematic? The reason why you find human life to be problematic is because you create a distinction in your mind that human life is apart from Divine life. The day when man realizes that human life is none other than God life, there would be no problems at all. Problems only come about because your mind tells you all the time because of previous patternings that my life is human and insignificant and of no value, while that which has value is the Divine life. No, that is the greatest fallacy perpetrated on man by all kinds of theologies throughout the ages and throughout the world. If theology had not become a business and had to start off with the central principle that man and you are Divine and would have trained you over these thousands of years that have passed that "man, you are Divine," your problems would have not been there. So what are you? You are nothing but a puppet. And the strings are pulled by the people in power. And if they don't pull strings they would not have the business that they are conducting.

I was saying in some satsang not so long ago, somewhere in American, I think, that the two greatest businesses and the richest companies in the world is the church and the insurance companies. The church promises you Heaven and salvation after you are dead, and the insurance company promises you a lump sum of money after you are dead.

But don't you see that life with all its beauty itself is Divine. Since you woke up this morning, how many hundreds of things have you see around you? And tell me very honestly that out of the hundreds of things you have seen around you from the time you woke up this morning till now has your mind ever been led by itself to that which is Divine? No. You haven't! You have only viewed life according to your own personal perceptions. Right. And being so channeled and so limited, your perception and conception of everything around you had only what you regard to be of human value a human life. Yet just a slight little depth, a slight little depth in the mind that you function with you will see that human life is not apart from Divine life. That you are Divine. Everything you perceive is Divine, and the very organs of perception is

Divine itself, for the object of perception and the subject of perception and the act of perceiving are all but the same. Without the subject the object cannot exist, without the act of perceiving the subject and the object has no existence. So life itself is Divine. Life is Divine and when we talk of free will and divine will we create distinctions again and again and again. There is only one will. And that will combines what you would regard as free will and what you would regard as divine will. For what is your free will actually? You think you are free? Really free? You're not free. You're in total bondage. There is not a single part of your body or your thought that you can really control, and you say, "I've got free will." Hm? Your heart beats away, the blood circulates in your system, all the billions of cells are operating to keep this body together and functional, hm. How much of it are you controlling, then, and what right have you to say, "I have free will."

Within a certain context you can say I have free will. I walk down three flights of stairs, or I shall take the elevator. That's as far as it goes. In total mundaneness. But now you tell me what made you decide to take the stairway or the elevator. What element has been functioning there that made you decide the stairway or the elevator. Is it a power which is beyond yourself? Or is it a power that is within yourself? That power is within yourself, functioning all the time through the superconscious level of your mind. All the time. And you are just being deluded by yourself for yourself that I am functioning with free will. Because bondage thinks it is free. And when bondage thinks that it is free, who is the thinker? Someone that is bound. So how can you even think that you are free when someone that's chained and shackled... (he has to change his tape).

Voice: ... lost power.

GR: You know, this one friend said to another that I believe you don't fool around with women. So he replies, "When it comes to women, I never fool around." [laughter] Tell me when you're ready.

Now, how you got a continuity person? No, you haven't. And we say life is continuous. A continuity person is a person in movie making that follows up every sequence. Now I've got to get back the exact expression I had on my face when I said the last sentence. [Laughter]

There's no problem, life is no problem at all. We think it is problematic, but life is not problematic, and it only can become problematic if we think it is problematic. And what right have you got to say life is problematic? Who is judging life's problems? You are judging life's problems. And when you say, I am judging life's problems, which part of me is doing the judgment. Hm?

The higher level of your mind? No. Because at the superconscious level there's no problem. It is the conscious level of your little mind, and even Einstein could only use 8 percent of the mind. I think it was a bit less. People like to exaggerate. Only that little percentage is analyzing your entire lifestyle bringing in the discrimination between a life of Divinity and a life of humanity. And then, because of this very dualistic approach, one finds problems. So what do we do to get rid of problems. We go to a monistic approach that I and my Father are one. We use that approach in every situation, and what will result by using that approach in any given situation would be this, that I am not the doer, He is the doer. And if he is the doer, who the hell am I to complain about it. Hm? Because your very complaint is the problem. If you had no complaint, there would be no problem.

So we give it all to that divine will, that you, old chap, are the doer and don't you damn well blame me. Because you control every movement of mine. Because without you and your energy I cannot even lift up a hand. You see.

So that will bring us to acceptance of the situation we are placed in. When we accept the situation we are placed in, automatically we are surrendering we are surrendering not only ourselves, but also we are surrendering what the mind thought was a problem. And once you surrender the problem, how can there be any problem left. You've thrown it out of the window. Right.

So I am not the doer, He is the doer. Because He is the doer, I accept the circumstance I am in. Because I accept the circumstance that I am in, I surrender myself to the circumstance. You don't need to surrender yourself to God if you don't believe in one. Surrender yourself to the circumstance. So acceptance, surrender, go hand in hand, and when they walk hand in hand there comes about a sacrifice. Not a sacrifice of your individuality, but the sacrifice of the sense of individuality. And the sense of individuality in this instance would mean that Divine life and human life has merged into oneness.

Now when Divine life and human life merges into oneness, what can exist without sacrificing individuality? What can exist is you, the real you in which Divinity is merged. You don't go and merge into Divinity. You wouldn't know where to find Him in the first place. But create the circumstance where He merges into you. And that's why I've said so many times over again, take one step towards God and He takes ten steps towards you. You see.

He is one that is forever seeking you. And you bluff yourself by saying, "I am seeking God." You're not. You can only water the plant. But you cannot make the plant grow. So you do your bit. Water the garden, that's all. And leave it all to divine will. With what do you water the garden of life? With very little, really. With very little. You don't need a whole ocean to water that little garden patch which you call your little life. Couple of buckets of love, that's all. That's all.

Love filled with sincerity. Love filled with honesty. A feeling when you look into your beloved's eyes you melt away. And really feel that deep love. And this very feeling has nothing to do with emotionalism. This feeling must become yourself the totality of yourself which does not create a feeling, but you become the feeling. Do you see. But what do you feel? Do you feel love? That is so easy. That is why true spiritual master are there. Their buckets, which they give you, have holes that are plugged. And they say, "Fill the bucket, and after you fill the bucket, just take out those few corks or whatever you call it in this country those plugs and you just walk around the garden holding the bucket in your hand, and it becomes lighter and lighter, no weight is felt as it becomes lighter. And your garden is watered. So what does this mean? This means you do no force yourself to love, but love becomes life itself. You see. Love can never be forced. That is presumptuous. It just flows by itself. Just unplug and let the water pour out and you just walk around admiring the flowers of life. And when you really learn to admire the flowers of life, then you will find that there is no difference between Divine life and this life. And when you find that, you will say to yourself that I exist. I would challenge Descartes anytime when he said, "I think, therefore I exist." Find another joke. It was getting late and the husband was shouting upstairs, "Oh darling, we're getting late for Guruji's talk tonight." And she shouts back from upstairs, "Did I not tell you half an hour ago that I'll be ready in five minutes, and when I say five minutes I mean five minutes." [Laughter] Half an hour ago. Are you finished with your half an hour? [Laughter] OK.

[Voices in background and laughter]

What about Descartes? Oh yes, "I think, therefore I exist." No, that is totally wrong. I exist, and therefore I think. And most of the time I'm thinking rubbish. [????] [Laughter]. I am thinking rubbish 99.9% of the time because I'm separating myself from my Father where there's no separation at all. I come from his sperm and I'm still part and parcel of the same sperm. I'm not separate from my Father. Do you see. So when we start thinking, and that is the tool we have, apart from other tools that do other things that require no thinking, but with the thinking tool we have why are you smiling? Oh. [Laughter] But that thinking tool we have we can use it usefully. So instead of thinking that I am apart from Divinity, use the same thought to say that I am one with Divinity. No extra energy is required. That very thought will unpattern all the previous patternings in your mind. When you feel with that deep intensity and become that feeling yourself that I and my Father are one, you will view life from an entirely different perspective. The first things that will happen is this, that you will rid yourself of anxiety. You will rid yourself of insecurity. You will rid yourself of a feeling of inadequacy, and the greatest thing that you will gain is a total natural, spontaneous flow. You just need an F to change that "low" into flow. That's an F. F, F, F. That's all you need.

So stop this nonsense fooling around with other hands of F's and bugging up the mind. Add the F to the low and flow. Do you see. You don't even need to grow. You're fully developed inside as you are. You just need to unfold. And unfolding means be naked. Throw away all the fancy trappings of the mind and be in the presence of the Father. Totally naked. In other words, it means you have nothing to hide. For every part of you is Divine. And to approach Divinity when you are still in a dualistic frame of mind it will make it much easier for you to know that I am naked, but not inhibited. And in all my nakedness, which means sincerity and honesty, I'm in the presence of my Father.

It's beautiful to be naked, really. There was a nudist party. And the editor of the local newspaper got an invitation to send a reporter to the party. They were having an annual dinner. So the editor thought it could make a good story perhaps. So he sent a cub reporter to go and see what all this is about. So the next morning when the cub reporter walked in the editor asked, "How was it?" So he says, "Oh boss, it was exciting. Every one there was naked, even the butler was naked." So the editor asked, "How did you know it was the butler because you could only know if it was the butler by the way he dresses." So he says, "Well, one thing was for sure, I knew definitely it was not the maid." [Laughter] This reporter was flowing quite well, you see. [Laughter] Oh, dear me. Good.

So, there is no difference between human life and a Godly life. Invite Him into your human life and you see immediately your whole life would be transformed. Your life would be transformed so much that you would even forget human life that every breath you take and I talk from personal experience that every breath you take you feel as if you lose the consciousness that you are breathing. You lose the consciousness that you are breathing because a higher consciousness exists and that very breath, every breath, seems to you as if He is breathing. And that is self realization. That is finding yourself. That is man, know thyself. And that is the answer to the world's greatest question, "Who am I?" And this question can never be answered with rationalization or using the intellect. It can only be realized the answer can only be realized. The mind will ask, "Who am I?" And that inner self will reply, "I am He." That is self realization. That is a total integration of your personality. Mind, body and spirit knows no difference or differentiation any more. It becomes one to the extent that that which you call you becomes one with the all. And when you become one with the all, how far away are you from Divinity?

Not far away at all. All dualism goes away and you become Divine. When you become Divine and have that realization, life does not remain problematic. Actually there are no problems at all but your mind bluffs you into thinking that there is a problem. For in every adversity there's a wonderful opportunity. As a matter of fact, there is nothing adverse at all.

Everything is opportune in tune with all existence. You see.

It is so simple. So, so simple. Just a redirection of one's attention. To just put U N "un" before the

problem attic. Problems disappear in the attic. That is where they belong. Not while you're living, breathing, smiling and enjoying life, for that is your true nature. That's the truth; that is the life; and that is the way. Hm?  
OK, I know many of you have been traveling long distances. So I don't want to tax your brain too much tonight.  
Tomorrow I will tax it. Ya.

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