

SAVITA \ DOUG
SURRENDERING FREE WILL TO DIVINE WILL

SAVITA: Hi. I was hoping to have time to talk this morning a bit about the travels that I have done with Gururaj, and the experiences I have had with him, but it's getting really late now. I mean, it's ten past eleven and if I talk very long we're just going to cut the satsang out.

So I just wanted to say that I'm sorry that, particularly on this course, I really haven't had a chance to meet an awful lot of you. Looking after Gururaj is... it seems to be very full time. Every time I try and sneak out is the very time when, "Where's Savita," comes bawling down the corridor. So I've just given up now. And I.... You know, in order to help him it really involves my being there the whole time, and I think that's more important for him. And I don't really get to meet you all on these courses. And in addition to that the British are more reserved than you are. But I'd just like to say that I have been very overwhelmed by the way that I've been received in America and the love and warmth that's been given to me. And that although I might not have had a chance to express it to you all, I've been very moved by coming here. I've never been to America before, and to come into a family like this and be so looked after and loved and...

I'm going back to England now. We've quite a lot of little stories about your ways. [MUCH LAUGHTER] But also, you know, to tell them that there are just so many beautiful people here, and there's such a lovely feeling in the A.M.S. And that we really all are one family, although we may be a long way away. And I hope next year perhaps some more people from England may be able to come over here. Because I know the people who have come have really enjoyed themselves and also learned a lot. I've been very, very impressed by the way the course has been run, and so has Gururaj. I mean, I'd like to extend his thanks to all the people who Nancy just mentioned.

It makes such a difference for him if he doesn't have to get involved in all the little administrative things. If they're all done for him then he can just, you know, run smoothly into the satsang and off again. And Betty and Sujay and everyone... I mean those are the two who've been directly in contact with him. And he's said over and over again how easy they've made his stay here. And he's really enjoyed it. He's really enjoyed being with you all. And I don't think he's sad to get back. I think he's tired now. I think he's ready to go home. But he's coming back soon, and he's also coming to England in January. So if any of you want to come over, then we'd like to return the hospitality that you've shown to me and to Jessie and Sybil and Marjory and [Darcy?] and Richard. You know, you'd be welcome. It'd be a bit cold, but...

[LAUGHTER] And the food isn't as good. [LAUGHTER] But there's a very good feeling there as well, in our quiet way.

[LAUGHTER] So just my apologies for not being able to talk to you all. And just my love to you all. [APPLAUSE]

Doug, I think you should come and announce your...

DOUG: [INAUDIBLE] [LAUGHTER]

SAVITA: Doug's going to announce the rules of his dictatorship.

DOUG: [INAUDIBLE] ...but I [????????] or anything like that. Thank you. Okay. [APPLAUSE]
Well, for better or for worse you're going to be seeing a lot of me standing up here before you. [APPLAUSE AND
CHEERS] And I have a very deep feeling inside of myself that it's really going to be better for all of us that as we grow
and as we learn and as we unfold it's going to be a beautiful year. I've a little bit of, not fear, but of a little bit of, maybe,
trepidation, because now we've got so many teachers and they all have been coming up to me and telling me how much
they are going to do. And that means one thing: that I'm going to have to do a lot of stuff. [LAUGHTER] Which is...

VOICE: [INAUDIBLE]

DOUG: Pardon?

VOICE: More paperwork.

DOUG: More paperwork. Betty's going to do the paperwork. [LAUGHTER] If I can con her into that I'm going to do it,
because I don't really care for a lot of the administrative work at all. I can do it if I have to do it. And I'm very thankful that I
have Betty who's going to be doing it with me. Because if I get in a position where I have to do the administrative, I do, as
I did in the church for a long time. What happens when I do that is then I don't do the other things that need to be done. I
just get wrapped up in all the paperwork.

Now, I have made up a schedule for the next six months, or seven or eight, whatever it is until April when Guruji comes
again, and each local center does have, sort of, my itinerary. So, you'll all be seeing me around in different parts of the
country. It's probably every two months, or every two and a half months that I'm scheduling my time to go around and to
be with the meditators. I'm going to be very strict about one thing. Because I do have a family, I'm going to insist that I'm
only gone from my family half the time. And the way I've scheduled that is that I'm going to be on the road traveling
around two weeks, then I'm going to be back in the area with my family for two weeks. And when I'm in that area that's
when I'll be doing things with northern California. But part of it is also that's the only chance I'm going to have to do all of

the preparation and all of the course structuring, the teacher training ideas and so forth. So it's going to be a busy time when I'm home. And so when I do come out in the areas with you, you can have my bottle ready. [LAUGHTER] Guruji said the other day that it's alright, you know, it's alright to take a little nip and... [LAUGHTER] He said really you should only, you know, just on Sunday. Just on Sunday, Doug. [LAUGHTER] So I said, "[SINGING] Every day is Sunday with me." [LAUGHTER] No.

I kid an awful lot about some of the things that I do, such as my eating of meat and, you know, drinking my Scotch and smoking my cigarettes. And we're going to have to be, all of us have an understanding about this, and be a little bit careful. The things that I kid a great deal about, you have to know that I'm kidding. It's not that I don't smoke or don't have some scotch and don't eat meat, I do, but I'm not quite as excessive [LAUGHTER] you know, as I paint myself to be at times. So even though I may at this moment look like I went on a binge last night [LAUGHTER], I really didn't. At least not the spirits that come in the bottle. But another spiritual binge.

I really do, I have a tremendous desire at this point to really work very closely and very happily with all of you. I really don't know. I have a feeling of what the next year will be, but I'm sure I don't know. Like Guruji said, "Doug, you have no idea what's ahead." And that was a little scary, but I think I have a feeling of what's going to be. And I think all of us are going to be a bit surprised at how fast and how we do grow; and how many, many more meditators we're going to have. And I'm just going to be really totally surprised and egotistically wiped out if our next courses are not at least double the size as they are now, because with all the teachers we have and the counselors in the areas, there's just no reason why we can't go out and do what we've been saying, you know, for a year we're going to do. And we have been doing it, but now we can do even more. And so for this size group this year, it's just going to be at least double. And maybe in the time in November it'll be a triple one.

There's one thing about Guruji when he talks to a group. He and I are similar in many, many ways, but there's one way in which we do differ: he just loves to get out in front of a very, very large group. The more people, the more energy he seems to draw from you, and the deeper his satsangs, the greater flow of energy that comes from him. If he's talking with five thousand people there seems to be even a more profound energy that we all pick up. In my past experience I've always enjoyed the comfort, you know, of small groups. All the churches that I've served were all small churches, and for the most part that was deliberate because I've always wanted to know the people I'm standing in front of. I want to look around a group, as I'm doing here now, and be able to look at each face and be able to know something about you, so that I can make that kind of personal contact.

And now it's time for me to shut up. I just want to say one final word that I give to all of you my love and my support, and I know that each one of you will return yours to me in like manner. Namaste.

VOICES: [NAMASTES AND APPLAUSE]

GURURAJ: Hm?

DOUG: We'll have a ten minute satsang.

GURURAJ: No.

VOICE: You've got to end by twelve o'clock in order to get [your picture INAUDIBLE?].

GURURAJ: Oh. Well, nevertheless. Let's have a question.

DOUG: [???], you want to ask the question you had yesterday? [INAUDIBLE] at satsang.

VOICE: Beloved Gururaj, I believe that there is a Master Plan, that there are no accidents or coincidences. If this is true, at what level does freedom of choice occur, or does it not enter at this earth level at all?

GURURAJ: Now, the whole question revolves around two factors, that of free will and Divine will. And at the time at my disposal now it's going to be a bit difficult. But, nevertheless, to put it very briefly, that everything that functions in the universe functions only by Divine will. And it is only because of the individualization of man when his thought processes began, that he started developing free will.

Now, free will developed in man not by his own choice, but free will developed in man because of Divine will, so that man could evolve faster and reach Divinity in a more quicker, smoother manner. Naturally, people do not use their free will as it should be used, and that is why they land up in so many sufferings and a lot of miseries. The goal of man should be to merge that free will in Divine will, and there lies the choice.

In ordinary life if we have to go from here to Las Vegas, for example, we could choose a horse and cart, a motor car, or an airplane. Divine will says that you have to go to Las Vegas, but you are given the free will to choose the conveyance how you want to reach there. Now, free will at its basis has intellect or the power of analysis. Now, the power of analysis is also a tool which could be used in a right way or in a wrong way. Now, if power of analysis is used in a right way, then we avoid suffering. Because the right way would be to attune our free will, which is part and parcel of the intellect, to combine

it with Divine will. And as we progress on our evolutionary path, then you will feel that although possessing free will, you will feel possessed by Divine will; and no separation would be felt between free will and Divine will.

So what else can free will do? Free will is also, if wrongly used, the cause of greed, lust, and all the negative vices man has. And yet, that very free will could be used to develop in man all the virtues man needs to live a harmonious life. So free will is like a tool which could be used in whichever way that one wants to use it. So there is the choice. And the choice, who makes the choice? Free will makes the choice. So this would essentially mean that the characteristic of free will, the inbuilt characteristic of free will, is the ability to choose, because the other aspect of free will is analysis. Now, free will can only be merged into Divine will if less and less of the mind is used. And as we would like to have, and as we do, we merge that free will into Divine will through the innocent process of meditation and spiritual practices, where we lose ourself entirely into that which the mind cannot analyze. Now, when the mind ceases to analyze, then the powers of free will cannot be activated. So free will has its uses and is a necessary must for man to evolve or devolve. It is for progression, and it can also be used for regression. So free will [as? at? it's seed?], as we have said, has choice. Now, how can we control the power of choice which is ingrained in what we call free will? How can we control the power of choice; for within choice lies analysis as well. So here we have to control choice, we have to control analysis, and thereby control what is called free will. Now, these ingredients, being all within the free will, then the only power that is left for it to be controlled would be itself. Now, this becomes an impossibility. It becomes an impossibility because a thing cannot work upon itself, by itself, for itself, especially where something as intangible as will is concerned. So the only way out is to rise above it, as in everything else.

When we enter a deep state of meditation and we have a certain thought where a decision has to be made, good, think of that thought that "I have to decide this," and then don't analyze the thought. Just forget about it. And then do meditation, and you will find that from the deeper levels of the mind, depends how deep you go into meditation, from the deeper levels of the mind thoughts would emerge as solutions to the problems that you have started with. And that is called listening to the voice of silence, for therein always lies the truest and proper answer.

So now, we have become reliant on Divine will. It is also an unconscious act of surrender of the free will unconscious act because we are not surrendering free will consciously. To surrender the free will consciously would be an impossibility. It would just be a mental repetition of a precept, which would not take you to that area of silence where the real answers are to be found.

So we say, "Oh, Lord, oh, Lord, I surrender my free will to your Divine will." It's a mental repetition working on the mind level only, and a very surface, conscious mind level. So that does not help. Although it would aid in one thing; it would

aid in creating a desire, a conscious desire within ourselves, in the acknowledgment that there is something higher than me. That is the help which this repetition would give you, that I am surrendering, surrendering this free will to Thy will. So there is little value in that.

Now, for people that has not as yet reached deeper levels of meditation, they could start on this level. Where they fully acknowledge to themselves that there is a higher power, and I best leave it to that higher power. You see.

And so from the conscious to the various stratas of the subconscious, one reaches the superconscious where no mix ups could ever occur. It is just totally plain and clear for us that what path we should take. For we might be taking the path, but the path is governed, not by thinking processes, for free will is a thinking process, while the Divine will is a process that does not think. Divine will is always a happening, an occurrence. And that happening is happening all the time. And that is why there are no accidents and no coincidences. When we talk of coincidence it only means one thing, that two incidences happening at the same time. That's what it means.

So within this path of bhakti yoga, which it all reverts around to, one can surrender oneself consciously. And first by the thought process, and then to dive deeper through the emotional process and feeling process, until all that too is discarded. Thought, feeling, emotions all that is discarded, and you yourself become the Divine will. For if you do not become the Divine will yourself, then the separation will still remain and there would be this conflict of free will and Divine will and what to do. So in surrendering the free will to the Divine will is like throwing in a pound of salt in the sea where it is merged away in the sea and the same pound of salt cannot be retrieved again. And you allow the sea to function and not the salt. Okay. So that is the difference between free will, Divine will, and the interconnecting factor of analysis and choice. That is how it works.

One man made a choice one day, that he created the desire within himself.... He was an elderly, middle aged, wealthy chela, who thought with his own free will that, you know, "I've achieved so many things in life: all my big buildings and skyscrapers and everything I need. You know, I just need to press a button and everything is there for me." And he says, "There's one thing I would like to have. You know, I'm sitting on the tallest building in the world, but I would like to sit at the right hand of God." Good. So he went to see the guru. The guru thought a bit, and he thought and thought. And he said, "You know, this is possible. We can work it..." Well, the way they say it in America, we can wangle it. [LAUGHTER] Hm, something like that. Hm? Yah. "We can wangle it."

VOICE: [INTERRUPTING] [Wrangle it?].

GURURAJ: Hm?

VOICE: [It's okay. That's right?]. [LAUGHTER]

GURURAJ: Good. So we can arrange it. But you know what it is, you know, God is fine, you know, He's okay, but there are so many [all?] in between. You know, there's this little angel and this angel and this guard and that guard and you know guard, you know, g.a.u.r.d., and all these little guys in between, you know, we got to grease their palms a bit. [LAUGHTER] You know? So they function like the people that function here. You get off the taxi, you've got to give the taxi driver a tip, then a boy comes running out of the hotel and he takes that suitcase to the reception and you've got to give him a tip, then the bell boy there at the reception takes it up to your room and you've got to give him a tip. [There's a lot?] that goes on and on. Sometimes the tips you dish out is worth more than the price of your poor, cheap suitcase. [LAUGHTER] Nevertheless. But... so the guru says, "You know, I can work it. It'll cost about ten thousand dollars." So this man was a rich man, so he says, "Sure," and gave ten thousand dollars. He says, "Come back in two weeks time. So this man came back in two weeks time and he said, "You know, I've been trying very hard with this one guy who's a real toughy, you know. And I'm afraid if you really want to sit at the right hand of God, it's going to cost you another five thousand bucks." So this chap says, "Well," you know, "okay. Here's five thousand." And the guru says, "Come back in two weeks." Two weeks passed and, you know, the chap came back now. He says, "It's all done. It's all done. You can sit at the right hand of God." Right. "Now, that is the good news I've told you. [LAUGHTER] "You can sit at the right hand of God, but the bad news is this that you got to leave tomorrow." [LAUGHTER] This guru story is by the courtesy of one of our meditators, Jessie. [AH'S AND APPLAUSE]

Thank you, Jessie, for sending it in. [LAUGHTER] I'll remember you to Him. [LAUGHTER] I never take anything for nothing. You know I always return something for it, an extra pound of shakti... If you want two pounds, I don't know. [LAUGHTER] Okay. Fine. Lovely.

So you see you can make all kinds of choices, but here is one choice that cannot be bought with money: it is your inner self, where you first consciously surrender with your mind, analysis and thought, that this free will is getting me nowhere. It's fine for little mundane things. You can choose the steak or the vegetables or, I mean, you know, little mundane things, but when it comes to higher things, deeper things, then free will does not play a great part. It automatically has to surrender itself to flow in the stream. The waters dance in the river, but it has to flow in a pattern in which a river should flow.

VOICE: The river of time flows.

GURURAJ: The river of time flows. Nevertheless, what I forgot to mention, if you have any nice stories, post it on to me. Good. Well, now... sorry?

VOICE:[SAVITA?]: Gururaj, I just wanted to say that you've made the most fantastic tape on the subject of free will. [INAUDIBLE].

GURURAJ: Ah, yes. Ah, there you are. Yes, yes, yes. You see, I don't remember everything. If you ask for it I shall give you the number. Nevertheless, it's in the catalog.

Well, now is the most difficult time in saying good bye. You know, I said on the last course that good bye is a derivation of the phrase "God be with you." God be with you came down to be good bye. Right. I would say, God be with you. It has been so wonderful being here with you. And it has been a sharing, a communion of heart to heart and soul to soul. And it has been a real joy on this American trip. And all the three courses we have held here have been very successful, very joyous, very pleasant. And I found it very uplifting for myself, too. Very good. Yes. So shall we end with a prayer?

[LINES ARE MINE. S.A.]

From the point of light within the mind of God
Let light stream forth into the minds of men.
Let light descend on Earth.
From the point of love within the heart of God,
Let love spill forth into the hearts of man.
May Divinity return to us from the center
Where the will of God is known.
Let purpose guide the little wills of men,
The purpose which the masters know and serve.
From the center, which we call the race of men,
Let the plan of love and light work out.
And may it seal the door where evil dwells.

Let light and love and power restore the plan on Earth.
Amen.

Om shanti, shanti, shanti. Peace be unto you all.

**** END ****