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## SURRENDER AND DOUBT

DANUSHA: You have told us chelas to doubt and to surrender. How can we do both?

GURURAJ: Very good. Very good. Always start with doubt, for doubt is the questing mind. Then, when doubt ends, surrender becomes natural. You can never force yourself to surrender. Doubt does not mean criticism; doubt means a questing mind. For when you start doubting, you will inquire further into the problem that would surround you. And, by greater inquiry, which is jnana yoga, you would find greater answers.

The mistake people make is to try and find the answer first, which is wrong. I teach the other way around. Start with doubt. For doubt would be the inspiring factor that will make you inquire more and more and more into finding the answer. So why try and find the answer first? For if you are a questioner, which is synonymous of being a doubter, then the answer will come by itself. Never seek for the answer, but start doubting, or doubt any other thing, any problem that might be there, and it will dawn upon you, the answer will dawn upon you because you have been questing and questioning yourself. And that is the reason of doubting.

One of the greatest saints in the world was called the Doubting Thomas. And, because of his doubts, he found so many answers and so many realizations unto himself. And that is how the light beamed on his face. Finding himself.

So start off with doubting. Doubt me who is regarded by hundreds of thousands of people in the world as an intellectual genius and a spiritual giant. Doubt me anytime! I will not deny you that privilege because it does not come from me. It comes from yourself. And I could only show you the way to resolve yourself. That is how it works, Mother.

So once you find the solution and the resolution within yourself, you reach a higher standard of evolution. Now what does evolution mean, hm? Have you ever thought about that? Evolution only means one thing. It is to become more and more aware of yourself. To become more and more aware of yourself means one thing. That is knowing yourself better. Who does not want to know himself or herself better for the purpose of their own betterment, hm? Remember the word "betterment," not bitter mint. Because some of the mints, m I n t s you buy at the grocery store or supermarket could be bitter. But what we want is betterment, m e n t.

So this is the progression of life's path, and in this progression, I promise you you will find yourself becoming more happier. Where fears, anxieties, and desires would disappear. The psychiatrist and psychologist, he has a Ph.D. My secretary sitting in front of me and those MA's and professors and doctors and uhhh... What do they know of the human mind, eh? They practice certain kinds of therapies according to the book. But the man of spiritual knowledge, the man

who is spiritually realized, only needs to look at your face, and without you saying anything, he will tell you everything about yourself. So, that makes him a master. It is so simple, do you see? Hmm? So simple. You will sit so relaxedly. Light up a cigarette, hm? And make you all fall [over?] Be at ease. Like Panuraj there at the back, also lit up a cigarette, and I encouraged him to do that so he could relax. Right, Panuji? Right! So, the man...

ROOPA: You wanted us to ask you a question. I just remembered it. You said there was a technique for finding calmness in the middle of chaos. And Vidya asked you about it, and you said, "Ask me in satsang." This is our last chance, so I'm interrupting with this flash bulletin. I think we could use it every now and then. You said there is a way to find calmness in the middle of chaos.

GURURAJ: Ok. How much time have we got?

ROOPA: About five minutes. Five till lunch.

GURURAJ: Is that all?

ROOPA: Is that too much time?

GURURAJ: Could I do justice to that when I could write a whole book on it!

ROOPA: But for this we could be a little late for lunch.

GURURAJ: How to find calmness... Are you taking notes, my dearest?

ROOPA: Yes, indeed!

GURURAJ: How to find calmness in chaos. To answer this question, we've got to know what chaos is all about.

ROOPA and others: Yes, we know what it's all about. Right. We know. That's an experience we've had. We know it like the back of our hands.

GURURAJ: You do not know the mechanics of chaos, although you might be feeling chaotic. But do you know the meaning or the mechanics of chaos? Am I right, Professor? [Inaudible answer] I'll take a sip of water. The silver chalice. Just imagine that. It stopped.

Chaos, psychologically speaking of course, is created in the human mind. Full stop! The ingredients of chaos are fear, anxiety, frustration, and dissipation of one's inner self. By dissipation of one's inner self, I mean that you are losing so much energy from within yourself. Full stop. And all these ingredients put together bring about the condition of a chaotic mind. Full stop. So, to put it in a nutshell, you are mixed up or fucked up to put it plainly. I do not use these words offensively, but I use some of these words expressively to drive a point home, to punch you in the face or kick your ass. [Chelas: Aawss.] Aawss. Full stop. The chaotic condition of our psychological, biological, and physiological self is produced by no one else but by ourselves.

Subsection: Since we are put into this condition which is a form of psychosis. Full stop. How do we unravel this shit we brought upon ourselves?

ROOPA: Unravel shit?

GURURAJ: Unravel the shit that we brought upon ourselves. Next paragraph. Now, what was the original question?

ROOPA: [states question again]

GURURAJ: And to bring calmness, yes, ok. We've still got some time yet. It's a vast subject. I could write a whole book on it.

So, seeing that we are in shit, chaotic shit rather, use toilet paper! [laughter and comments] Now what is the toilet paper we have to use? Ahh, ah ha. There are two kinds of toilet paper one to wipe your ass and the other to wipe your mind. Ahhh! Gururaj's invention!

AUDIENCE: Ahhh! [general laughter]

GURURAJ: You know, people don't even know how to wipe their asses? Must I show you that technique?

CHELAS: No. No.

GURURAJ: Or tell you about it? You use toilet paper first and clean yourself. And after that you use a wet cloth to wipe yourself. How many people do that?

ROOPA: Raise your hand! Raise your hand!

GURURAJ: Why don't some of you guys go into an industry and call it "Gururaj's Aws wipers." You will make plenty of money because that's important. I tell you why. It won't soil your pants and neither your panties! Because using toilet paper, you could never get your aws as damn clean. That's for sure! So after wiping yourself with toilet paper, use that wash cloth. You know, a square piece? Face cloth or whatever cloth you have. Yes, and you wipe your bloomin' awsses. And then after you use hot water or cold water, whatever you prefer, then you use the other part of the cloth to dry yourself off. Hmm? I have to teach you guys every bloody thing! [laughter]  
Right. Now, apart from the asides, which was for fun. I don't want to bore you. Make you laugh as well. Huh?  
Now, through the chaos that the mind is involved in, how do we find the calmness? Full stop. By finding calmness, you destroy the chaos. Or else the chaos will keep on growing and growing and growing. So what we are talking about now is the antidote.  
[to Roopa] How much have we got there? Enough for an article?

ROOPA: Almost. Now we just need the technique. [laughter]

GURURAJ: [Laughing] Well I had to give you the prelims, the build up. Calmness is... what was that last line, darling.  
[Roopa repeats] To find calmness of the mind through a chaotic life is to become an observer of chaotism. New word for your dictionary. And when you could really observe the chaotic conditions, you will automatically become calm. You are placed in a situation which might seem horrible to you or troublesome. But if you can just stand apart and watch those troubles, you can make as an observer the troubles just pass by. For you are the witness. Full stop! You do not involve yourself in those problems. Full stop!

Just imagine you are walking down the road, and you see a car accident. You are not involved in the accident. But you are witnessing the accident, so then chaos will affect you far less. Full stop! A simple technique, and practical.

ROOPA: What is the difference between apathy and this kind of observation, this non reaction?

GURURAJ: Apathy or empathy, that's a better word.

ROOPA: No, no. Apathy is when you don't care, and you're indifferent. You don't care. You're apathetic. You have no feeling about it, and you just say ...

GURURAJ: No, no. Wrong word, wrong word. Empathy. You empathize what has happened to another, and after empathizing, you create the apathy and feel yourself non connected which in truth means non attachment. And when you are non attached, you become the witness of everything and anything that happens around you. Full stop. By being a witness you do not get affected though you have the feelings of kindness and compassion. Those feelings must never be lost. They must always be giving, but you yourself remain non affected. That is the secret of life, and that is the secret of living.

It is all so simple, really. Perhaps difficult for many of you, but for a self realized man, it's a piece of cake.

CHELA: Guruji, what about a situation where you feel responsible for a social action or political action?

GURURAJ: In what sense?

CHELA: Uhh, where you can empathize, but you also want to act. Would it not be...

GURURAJ: Ah ha, I know what you are trying to say. I can read your mind. The secret is to find, as the Gita would say, to find inactivity in activity. That's the secret. Where you are totally active, but all your activity becomes effortless. To repeat again, to find inactivity within activity. Oh yes, simple. [laughter] Yes.

Now, to give you another example. Me sitting here and talking to my beloveds. You would think I am active, but I am not. It is effortless. Full stop! Effort comes from the mind. But shut off the mind and let the heart flow. Then there is no

effort at all. The river flows. It has its beginning and the middle and the end, but it is the same water flowing without any effort. For the energies are contained in the very flow of the flowing of the water. You see?  
Just about 1:00 now. So all my friends, my beloveds, this is the last session, hm? I thank you all very much for being with me. I love you all, my beloveds, so so much. Immeasurable. For love could never, ever be measured. For once you measure love, then it does not remain love. Love is unconditional. It is a giving all the time. Giving in love and loving, those are the ingredients of love. Where you pour your heart out to the beloveds, that's step one. Step two is when your beloveds are not separate from you. Step three, that your beloveds are within you. Thank you very, very much. It's been enjoyable being with you. And, please...

[END SIDE ONE]

[VIDEO JUMPS] Try and bring some friends along. Because I could give them the most profoundest wisdom in the world, the most profoundest wit, and the stupidest shit. [laughter] And make you enjoy yourself. Thank you!

CHELAS: Thank you.

GURURAJ: Namaste, my beloveds.

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