

THY WILL, MY WILL

GR: I can't hear myself. Are you feeling cold?

Chetan: There's a slight draft in my old bones.

GR: We'll make them young again. There's always another life.

Nirmala: Guruji, if I and my father are one, and I am assiduously practicing the "I am that I am," how can we then turn and say, "thy will be done." Why not my will since I am all that? Please explain this seeming contradiction that baffles many.

GR: Beautiful! We'll wait till mother sits down. She is like a mother to me. There is no contradiction at all between my will and thy will. The contradiction only lies in the fact on which we put greater emphasis. For if I and my Father are one, how can there ever be a division between His will and my will. Because I do not exist and neither does He exist. And that is something very revolutionary which I am telling you. Because if He exists and I exist, then I am forming a separation between Him and me. But when I cease to form the separation between Him and me, then there could be nothing else but existence itself. And when existence exists by itself there is no such thing as "I and my Father are one." Because I am the Father and I am the son because there is no separation.

You regard yourself to be a small little entity, and you regard Him to be a big entity. Why? It is just your mind, your thought processes. Because you do not feel happy and neither satisfied within yourself, you are looking for the big entity to help you make yourself happy. Isn't that what you are doing? Hm? When Jesus said, "I and my Father are one," he realized the oneness; that he is the Father and he is also the son encapsulated in a small little body. That's the son. And yet the body does not matter, and neither does your mind matter. For matter, doesn't mind and mind doesn't matter. So when we lose the sense of I am John, Jack, Laura, Mary, blah, blah, blah, and even Janakaji sitting over there when we lose that sense of that small I ness, then all separation will cease immediately. And there is this immediacy that one has to align oneself with because it's not so far away. It is there on the spot. But what is not there is the realization of the fact. That is not there.

Now how do we get rid of this conceptual being? It can only be got rid of by saying, "I am not." And if you cannot say "I am not," then you are knotted up. All the wrinkles are there, and the knot is so tight in the string of life that you find so much trouble untying the knot. And the trouble you go through in untying the knot, that is your suffering and that is your

misery. But if this life has no knots, then there is no misery. And when there are no knots in this string of life, then remember that this string is not composed of individuality because individuality is a knot but a continuum into eternity, into infinity and then you would say, "I and my Father are one."

This realization can only dawn through spiritual practices. When that realization comes, all sufferings and miseries will disappear from your life. Because that which you call the Father is devoid of any kind of suffering or misery. It is a pure energy. And what are you, tell me, what are you? Aren't you also just energy? What makes you live? What makes your mind function? How can you move your limbs if you are not just energy? So here with realization, that individualized (so called individualized) energy merges in universal energy. In other words, you have left individuality and found your real self which is universality.

Now how do you go to reach that stage. One way is to say, "I am not. Only He is. And I am He." That means total surrender, total letting go of that little ego self that's boiling, boiling and brewing up within you all the time. No wonder you are all intoxicated. Be intoxicated, but be intoxicated in divine love. And Scotch can never achieve that purpose. So do not ask me for sanity but ask me for insanity. For if I could bring that in within sanity then I'm really sane. Otherwise you are insane. Ninety nine point nine, nine percent of four thousand million people existing on this little planet are insane. There's only just a fraction that knows true sanity because that instilled the in into sanity. And by instilling that in into sanity, they find themselves. That is called divine intoxication. So the question just disappears. The question disappears because the question of the Father and the son disappears. When the concept of the Father and the son disappears, naturally all questions disappear. They have no value at all.

What is the greatest question in life? Do you know? The greatest question would remain a non question. For it is only the searching, seeking, scorching mind, that wants to find that inner peace and equilibrium that asks a question. The mind asks a question. But when the mind is totally balanced and merged in that Divinity, then there are no questions left. And these questions are so necessary in the process of mind. You have to walk with your feet from here to that road over there, otherwise you won't reach the road. But once you have reached the road the question, or the effort of walking, is not necessary anymore.

So the greatest question that has to be, and that is within yourselves all the time you might not recognize it consciously, but subconsciously it is there, and that question is, "who am I?" Everyone in this world is questing to find the answer, "who am I, what am I?" But the emphasis is wrong, and I would challenge Raman Maharshi or any of these so called Maharishis.

Who am I? What "I" are you talking about? The "I" people mostly talk about is that little self, that is why they have to ask the question, who am I. Because if you are in a state of realization of the big I, then that question will never, never come

up. So you are questioning who you are as your little self. Hm? I am Gururaj. Now who the devil is he? There is no such thing, there is no Gururaj Ananda Yogi. He does not exist. He is an illusion presented to you to bring you the message of truth, the basis of truth, and all which truth stands for. And in his total Gururaj's total non existence he brings forth the entirety of existence to you.

I, if I recognize myself as Gururaj or as you fondly call me Guruji, if I sit here and say to myself, "I am Guruji," I'll be the most falsest person on earth, because I am not that. I am not this body, I am not this mind. I am the totality of all existence, as you all are. And when you stop discriminating between the Father and the son, then you will know that you are the totality of all existence. Because the Father cannot exist without the son, and the son cannot exist without the Father. Fragrance can never exist without the flower. Heat can never exist without the sun. Night can never exist without the day.

So here we come to the area of total non duality. It is only the sense of duality that creates problems for you. It is only the sense of duality that creates these frictions within your mind and later it becomes translated to your active life. It takes two to tango. But how about doing the tango yourself, on your own paces. Just be careful of one thing, don't let the tango turn into a mango. [Laughs]

Life is nothing else but joy. If you have any sufferings, or Vidya if you have any suffering, or Barbara if you have any suffering, or any one of you, whose fault is it? Is it the fault of the Father? No. The fault is your own because you are not prepared to understand life as it is, and life is nothing else but existence. There are fruits that might taste bitter to some and sweet to others. Take caviar, the first time you taste caviar you would not like it until you acquire the taste for it. So when problems come up in life, remember that it is your own mental conception of problems where no problems ever exist. Life is not problematic. And if you regard yourself to be the manifestation of the manifestor, then how can the manifestation of pure consciousness find any suffering? Hm?

So there is the greatest illusion that you perpetrate upon yourself. I can look out here and find such great beauty in that tree over there. Hm? And you might look out there and find that tree to be ugly. Is it not a matter of perception? And the purer the consciousness becomes consciousness is forever pure, it's only you that have mucked it up and rubbed dirt on it. And then you see through the dirt out of this clear window of consciousness, and you'll find that which is outside the window to be dirty.

So the suffering, or the dirt, is within our own minds. I've never seen anyone in my life since I found myself to be the son and the Father in one since that time I've never seen any ugliness at all, for everything is beautiful. There is only beauty, beauty, beauty, beauty. You, the manifestation, is just a superimposition upon the manifestor, and what else can the manifestor be but just beauty. Sattyam, Shivam, Sundaram. Sattyam, truth; Shivam, God; sundaram, beauty. It's all one,

there is no differentiation. How can you differentiate between beauty and God, and how can you draw a line between God and truth? Hm? So I am that beauty. And if I am that beauty, I am that God. And if I am the God, I am that truth. That is the totality of self realization. You, as you are sitting here, are already self realized. You are perfect beings. You are total perfection, but the veils you have drawn across your eyes does not allow you to see how perfect you are. And because you cannot see the perfection within yourselves, everything else you view outside you will seem imperfect too. So by our spiritual practices we find ourselves first. Man know thyself. And when you know yourself you will also know at the same time that you are perfect. For nothing in creation could be imperfect. Otherwise it would not be creation or manifestation if there was a single iota of imperfection there. So do not lose heart, my beloveds. But know, and know this hopefully well, that you and the Father are one. There is no contradiction. The contradiction was only created by man's mind. Man's mind, meaning the interpreters of what truth really is. Because their minds are imperfect, they interpreted truth imperfectly. And they try their best, so much, so hard they try, don't they. All theologies try very hard to make you feel that you are imperfect so they could have a grip on you. But know this well, that you are perfect. You do not need any theology. You do not need any belief system. You do not need any dogmas. You do not need any creeds when you can say to yourself honestly that I and He are one. Brahmasmi. I am Brahma. Tat twam asi. Thou art That, as well as I.

And when these distinctions cease, you will live on this earth but in a different dimension. You will live in the dimension that I live in. For I have gone beyond all discrimination, there is nothing ugly at all. Everything is just beauty, beauty, beauty. You slap my face now and my immediate reaction would be, "Ah, how beautiful that you have touched me." Now why slap my cheek only? Slap my heart as well. And by you slapping my heart remember I will impart those feelings of my heart to thee.

And what would the normal reaction be of the unevolved mind? Oh, that bloody "B" slapped me. And you get filled with anger. And when you are filled with anger, you are losing the joy which is inherent in thee. Hm? And where does that anger come from? Is it not only your personal creation? Isn't it the patterning of your mind that creates anger? Or hatred or lust or greed or whatever? Isn't it just those patternings?

So what we try to do, and must do, is to unpattern the patternings until the slate of life is clean. All those squiggles are gone. And in that slate that is totally clean, or the mirror that is not dirty, we can truly see ourselves.

How many times do you look in the mirror and really see yourself? You don't. You see your face, yes, and then you use all that lipstick. Oh by the way, the main ingredient of lipstick is rat's tails, remember that. And then you pull your eyes and put some goo over there, and then you take false hair, and you know where that false hair comes from? [laughter] And you glue it onto your eyes to make your eyelashes longer. Look at my eyelashes, totally natural, normal, and long. When I tell you people "open your eyes slowly," I can't do it because my eyelashes are too long. [Laughter] I've got to

give it a bit of a jerk, there now I've opened them. [Laughter] You see, life is nothing else but a joke. [Laughter] So then you put on this rouge, and then my beloved puts on her lipstick and then I can't kiss her. Because then she'll have to do it all over again. Life is a joke. Treat life as a joke, for it is the divine play. So regard it to be a play, don't take life so seriously for God's sake. In any case you can't get out of life alive [laughter].

So joy, enjoy the joy which life really is, and this is the knowledge I impart to you. That there will be ups and downs, so what. What does it matter. Let me enjoy the downs just as much as I enjoy the ups. Because you've got to go down to go up, and it happens in every situation even in love making. [laughter] Do you see.

I'm trying to point out the frivolity, the stupidity, as well, of not seeing life in its true perspective. No one needs to be unhappy. Because your true nature is total bliss and not misery. And know for now for sure, that the misery you feel now and then is superimposed upon the bliss that you really are. Take away the misery, and if you can't take the misery away entirely, at least start off by trying to take the m away. Is ery, hm? Isness. I'm gonna write my own dictionary one day [laughs]. Start off taking that m away. Throw it to the winds, give it back to McDonald's [laughter] and live in that isness, that isery which is devoid of misery. Yes.

That's it, smile. Right. You've got it. You've got it, baby. As I said a moment ago, life is nothing else but a joke. But even jokes have to be understood, because you could never laugh if you can't understand the joke. Now is that not deep truth or deep wisdom [laughs]? Yes, yes.

So develop this understanding. And therefore I travel round the world giving these courses so that people could understand and look at life in a different perspective, to rid themselves of the misery and their suffering. And then I give the tools that you can work with, your spiritual practices that will help you gain greater understanding of yourself. But of course you need regularity and that's no joke. You need regularity in your spiritual practices, because that makes you draw from deep within you that energy that is so powerful, so forceful that will lessen the burdens of your life. And at the same time you get the understanding of life from me through our talks and lectures. That's what we need.

Are they very strict here on lunch time hours or can we go on? It's five past twelve. Right. You know, this fellow went to a moneylender and says please lend me five dollars. Of course the moneylender said, "Look you've got to leave security." So he says, "Look, there's my Rolls Royce outside, park it in your garage and here are the keys." So he did that and he got his five bucks. Two weeks later he comes back after his holiday in Hawaii, nicely tanned up and canned up, and he paid the moneylender the five dollars. Now this moneylender was curious and he said, "Sir, please excuse me for asking, but you drive such a beautiful Rolls Royce and you are so well dressed and you smell of wealth and yet you come to me to borrow five dollars." So this chap replies, "Where can I get two weeks parking for five dollars in Philadelphia?" [laughs]

Let's see if I've got anything else here. You know, Grandfather Fly was taking grandson fly for a walk on a baldie, a man who was bald. He says to the grandson, "You know, there were days where I saw that there was just a footpath."

You know, our dear Jesus was born in a barn amongst the animals there, a poor Jew, but yet they spent millions to get Rembrandt to paint him. This is a tragedy. One of the greatest men that lived was born so poor, yet people could spend millions

[END SIDE ONE]

getting Rembrandt to do his picture. Something to think about. And you'll think about it when your guru leaves his body. Izzy Goldberg was another Jew. And when his will was read, he said, "In sound and sober mind I spent every penny that I had." [laughter]

Now Tom was an inveterate gambler. He used to gamble every week, races and cards and things like that. So he joined an organization called Gamblers Anonymous. You know you have all these various organizations, Alcoholic Anonymous and Automobile Anonymous [laughter]. No, no that's something else. So he joined this Gambler's Anonymous and about three months went by and then he went up to the leader of the course and said, "Thank you very much, sir. You have helped me so much but I bet you ten dollars that I won't gamble again. [laughs]

Oh, here's another one. So this other fellow goes to a bookmaker that takes on bets. So he goes in and the bookmaker says, "Hello, Tim. Look I'm very busy now, I haven't got time. I've got to get my books up to date, unscramble the scrambling. That's what they do. But here's ten bucks for you." So he came outside, Tim did, and meets his friends and said, "That bookmaker is so generous. I went in there trying to tell him that I reversed my truck into his car and he gave me ten bucks." [G.R. laughs]

Oh, I wonder if I told you this one, this is one of my favorites. You are familiar with Rudyard Kipling I'm sure. You must have read some of his poems. Good. I don't know if I told you this little story. So this old lion and a lion would have his mane you know, or else he would not be a lion. But what happened was, he was getting old and the birds made a nest in the mane. And here the poor old lion couldn't sleep at night because the birds were just twittering away. So he goes to a doctor and says, "Doctor what shall I do, I can't sleep?" The birds twitter, twitter, twitter, all night through and I'm losing my health. And I am old." He's a bit younger than me though. So he went to this psychologist, the psychologist advised him and it didn't help. Then he went to the doctor and the doctor said, "You know people believe in alternate medicines. The best thing you can do is shave off your mane so the birds can't build a nest." Right so this did help him a bit, but a

little while later the hair grew again. And the birds came back again, building the nest there and twittering away. So then he decided, "Look I've tried a psychiatrist, I've tried a psychologist, I've tried a physician and nothing helps. Let me go to a witch doctor." Now which doctor he went to I don't know [laughter]. So the witch doctor says, "Look, it's so simple. You go to the grocer and buy some brewer's yeast." You know yeast which you put in dough to make the bread rise. So he bought the yeast and the witch doctor told him, "Look rub it on your vest." So this is what the old lion did, rubbed the yeast on his vest and in a few days all the birds were gone and he started sleeping so well again. So another week goes by and the remedy was very successful and the lion was very happy so he goes to the witch doctor and says, "Sir, how much do I owe you?" So the witch doctor says, "No, it's on the house you owe me nothing." Lion says, "But your vast knowledge that you have. No one could help me. The psychiatrists, the psychologists, the physicians couldn't help me. And you have helped me. You have such vast knowledge, how much must I pay you." He says, "Sorry it is on the house. Right. But remember one thing yeast is yeast and vest is vest and never the mane shall tweet." [laughs] Of course it's a parody on Rudyard Kiplings, "East is East, and West is West, and never the twain shall meet." I have made it meet. And I do not spell it m e a t. M double e t. Is that not sweet? Good. Enjoy your lunch.

Vidya: Could you say something about the water colors>

GR: Oh, yes, I forgot. What we did on the last course is have everyone spend an afternoon, a few hours doing a watercolor painting. Right. I hope you have brought water colors. You've got art paper that you can give out. Now, there are only two ways that the mind could explain itself. It's either verbally or through symbols, forms, shapes, and colors. So I don't want you to be great artists. I know she's one, Lorieta. I don't want you to be artists. I just want you to paint anything you like. So that I could do an in depth analysis of your mind through your water color paintings. Right. And, of course, what we did on the last course was I had Vidya and Roopa there sitting and typing out as I was dictating the condition of people's minds, and hundred out of hundred percent they said it was totally totally accurate. So if you want something to do for this afternoon, do that so it'll give me some time to go through them. Because I've got to do intense concentration on it and not concentration of the mind only, but also that intuitiveness that wells up through the mind as well.

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