

Gururaj: -- of devotion. How can we overcome our fear of devotion? Firstly if there is fear, there is no devotion and if there is devotion there is no fear. So fear and devotion could be a contradiction of terms. Now let us analyse this a little bit for if you have fear you are afraid to let go. For in devotion there is an element of surrendering one's self. In devotion there is an element of faith and trust but the human ego is so composed because of its past experiences that it does not want to let go and not being able to let go, you can't have trust and faith. That is why when people worship the great masters, it is not all that could worship with a devotion, for devotion is a quality of the heart but the ego that's in the mind interferes with the heart, so the heart wants to pour forth but the mind holds back. Now a married person says that, "I love my husband or wife," now if you really love your husband or your wife you will be devoted to the husband or wife because love and devotion are like blood brothers, one cannot exist without the other. So if love cannot exist without devotion and devotion without love, then there has to be faith and trust. Now this could be genuine or it could be imaginary.

Many men that loves -- love their wives or many wives that love their husbands do not really love in the truest sense of the word and if love is not there in the truest sense of the word, then it is a business. Good. The business is this that the husband provides, he is the protector, he is the strength in the house, even if he wears long hair (laughs) he is the strength in the house. That is his part of the business. So if that is his part of the business, then what does the wife become? A servant, she washes the clothes, she irons the clothes, she does all the cooking and someday if it's a bit salty the husband starts shouting. Yes, she looks after the house and for that she demands the protection and provision of the husband. So it is business, each one playing his part. Now this happens in the majority of cases and because of this business in house holding, so much trust and faith is missing. So much faith and trust is not there and we have said a moment ago that faith and trust are the real essence of love. The husband and wife can have some quarrels and squabbles, that is nothing, that makes life exciting. (Laughs) but when it comes to real love, then the business side disappears although there is a division of duty, but all the work that the husband would do or the wife would do would be a dedication. Even while the woman is cooking, if her thought are centred on her husband that I will do my best in my cooking to please him, you can use the same ingredients, but that food will be so much nicer, but if you do it as just a job, that oh he's coming home just now hungry as a wolf so let me rush and put these together and throw that in and that in and that in to have the food ready, then it is not a duty of love, but just a duty as a job.

Take me, for example, I eat a very few places, I get so many invitations but I just don't eat everywhere. There are few people's homes that I would eat at because being very sensitive people's vibrations has an effect on me. Now if a person cooks a meal for me as a job, "Oh guruji is coming, I must cook something." It can be the nicest food, but it gives me winds, but an ordinary piece of bread with butter, dry piece of bread with butter and perhaps a cup of tea given with love gives me the utmost satisfaction, no winds. (Laughs) So now that is household relationships where if these qualities are missing, such as trust and faith – trust and faith which constitutes love which in turn makes a person dedicated to the other person and all these mixed together forms devotion and

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funny enough, all the problems in people's lives are there because of lack of trust and faith. Having studied human psychology to quite a deep degree, and also having the intuitive ability to see through things, I have found that the greatest cause of problems in any home is lack of trust and faith, and yet take for example, the man or the woman, everything that is done in life is done in trust and faith. Right, the biggest business deals and I have been in big business before I took on this life as a spiritual teacher, the biggest business deals are done at the luncheon table with a shake of hand, then only afterwards the typist would type the contracts and you might sign the contracts one week, two weeks later.

You go and eat at a restaurant and it is because of your faith and trust that you feel that this food is good and won't make me sick, trust and faith you have in ordinary little cooks and waiters. You drive in your car with trust and faith, who knows that within five minutes you're not going to have an accident but you have trust and faith that my car is gonna take me from <0:13:53.3> you see, everything is done in trust and faith, but in close relationships that is missing and this can be between father and son, mother and daughter, chela and guru. So the greatest lesson to be learnt in life is to have that trust and faith and the tragedy is this that even if the husband or wife has benefitted or the chela has benefitted, yet his trust and faith is not there. Now whose lack is that? It is not the lack of the object of trust and faith, but the lack or the fault of the subject, for after all on the spiritual path, specially, what gets you anywhere is your own trust and faith. Therefore Jesus said over and over again, "Be of good faith." Even when he healed the people that were sick, he said. "Thy faith has healed thee." You see the great importance of faith? Because as the other saying goes, "Faith can move mountains." But then we start questioning ourselves how much faith have I got? Now the human system cannot remain vacant, empty, so when trust, its other name is faith, when trust is not there, it is filled with fear and that fear is created not by the object but by yourself within yourself and the main cause is this that you don't trust yourself, how can you trust others? So man's first duty is to learn to trust himself and this comes naturally as we go on with our spiritual practices. You understand that? (Laughs) yes.

So in most cases people that say. "I have faith and I have trust" are only acting. So when you start acting, then you are putting on a façade, a show, but that is not your real self and yet all the scriptures say, "Man know thyself." So we have to stop acting and look at ourselves in the mirror, face ourselves squarely and face our faults and do something to alleviate the faults, get rid of the faults and that is how you get rid of fear. Is to stop putting on an act. A lion and a rabbit went to a restaurant, so –excuse me – so this lion and the rabbit went to a restaurant and the waiter came along. So the waiter asks, "Your order sir." So the rabbit says, "Bring me a lettuce," and then the waiter waited a moment and he asked, "What for this gentleman?" the lion, so the rabbit replies, "Nothing at all." The waiter was surprised, so the waiter, the – the rabbit says that "If he was a real lion, I wouldn't be here." So it was a person in lion's clothing, he was acting as a lion. So that is what most people in the world do, they do not live themselves, -- you're tired my love. Yes, with her legs dangling down. -- Good, okay.

So most of us are putting on an act, why? Because we fear what others are going to say and that is the motivation of all the acts that we perform in life. Show me a man who is totally true to himself and I will show you god. You see, how deep this goes and all these adds up to loss of fear and devotion. All teachers and many scriptures tell you, be like Buddha, be like Krishna, be like Christ, but no one tells you, "Be yourself." Because it is only by being yourself that you start knowing yourself, when you start knowing yourself you start knowing others. When you start knowing yourself, you start trusting yourself and all the mental imbalance disappear on their own. The only thing, I feel sorry for the psychiatrists, they won't make a living. (Laughs) Yes, so when you start trusting yourself, then fear goes away and you start trusting others and when you can really trust and have faith in your beloved in whichever form, then devotion is automatically there. There has to be no fear necessary then.

Naseruddin was with a group of his friends and it was nearing 12:00 o'clock and he wanted to go home. So all his men friends started teasing him, they say what do you want to go home we're having such a nice time, what are you a man or a mouse? So he says, "I'm definitely a man." They say, "If you are a man, then why do you want to run away?" Sill he persisted that I'm definitely a man and then he explained that, "My wife is afraid of mice, but she's not afraid of me. (Laughs) So I must be a man." Yes, so (laughs) so devotion is a quality that cannot be created because then you will only be acting, devotion is something that grows within one's self naturally and spontaneously and fear is never compatible with devotion. How can you be devoted to anyone if you fear that one? So therefore, in the first place I said, fear and devotion are a contradiction of terms, you either have the one or the other. good. Now I've also explained to you in a little measure how to lose the fear. The first attitude man should have is to let go. Fear is caused by your own personal inadequacies and insecurity. If you fear Mr X, then really speaking, you are not fearing Mr X, but you're fearing yourself and Mr X is becoming an excuse for your fear. So the human mind finds all kinds of excuses which is expressed in fear because of his feelings of insecurity.

Now when you climb up the stairs to go upstairs in a building, you have the railing that you hold onto, now you do not need to hold onto the railing, you're fearing that you will fall and yet many strong young men are doing that. They're holding the railing because they're insecure. When really speaking they can run up the steps, but they need something to hang onto, in case they fall. So this is because of fear that they have. The railing should be there not on the staircase but in the mind and that railing in the mind forms a sense of confidence that I am confident that I will climb the stairs without holding on, I'm not speaking of old people that has to trudge up the stairs, that is because of physical disability, but we are talking about mental disability and fear – and fear is the condition of the mind. People fear to give themselves in devotion because devotion to them is an unknown quantity, they feel too secure in what they know, therefore insecure in what they don't know and the divine is an unknown quantity. So those on the spiritual path have to leap from the known to the unknown. Then – then life becomes an adventure, it becomes joyful, exciting, thrilling, otherwise it is not life, it is just existence, passing the time unnecessarily without achieving anything. And this we are doing in daily life in smaller ways.

You do not drive your car with the fear that I'm going to have a puncture, I'm going to have a puncture, I'm going to have a puncture. Yeah, so if you can do this in small little thing, then you have the capacity to do these things on the spiritual scale, and if not on the spiritual scale, then at least on the mental scale. So therefore all scriptures tell you, "Be fearless." For what is the worst that could happen to you? We can only die and we know there's no death, yeah you might be born into a better body and better circumstances. You see, what is there to fear? You only fearing of losing your ego that which you're holding so tight and holding the conditionings of the ego so tight is creating all the miseries because you don't want to let go. If you want to learn to swim, is no sense standing outside the water and getting an instructor to give you all the theory and all the rules, he can tell you all the theories and all the rules, but still you will not learn to swim. A good instructor will not take you to the shallow water where you can stand up, a good instructor who wants to teach you quickly will take you to the deepest end of the pool and – and while talking nicely – nicely he will push you in, for the shallow water is the known, you know that I can stand up and walk out but the deep end is the unknown where you can't stand up and walk out. So what do you do? You battle there and that's how you learn to swim. You see, and that's the time all the instructors – instructor's theoretical advice flashes through the mind. So let go of the ego and jump into those deep spiritual waters and if you have a good guide with you, good instructor, he will never let you drown. Yes, for his grace that he imparts as a channel of god, you will always be protected, but you must also be prepared to let go and knock your hands and legs up and down in the water. Is that right? You can swim?

Translator: Little bit.

Gururaj: Little bit? Good. I can't swim, but don't tell them. You see, so the blockage to proper devotion is to let go, you have nothing to lose, you have nothing to lose, only to gain. For devotion is a quality that comes from inside. If you are devoted to me, I am not the one that will benefit. You yourself will benefit. Same thing applies in household relationships with the family. The more the wife is devoted to the husband, the more the husband will love her and appreciate her and the more the husband is devoted to the wife, the more she will love him and appreciate him. A deeper bond is formed, faith and trust grows more and more and that is also one way to find one's higher self. For in the pure flow of devotion all the dirt of one's mind is washed away. You don't need a washing machine and you don't need a spin dryer. See it works automatically. So if you develop the ability to let go, you're taking a chance, everything you do is a kind of chance. The food you ate in the castle today, how do you know it was not somehow contaminated? You don't prepare it yourself, you took a chance by eating the food that was offered to you. Because you have the faith and trust that those nuns are not gonna poison you. But even without them doing something wilfully, and the food they bought from the supermarkets and the stores might have been food that was off and became poisonous, so you took a chance. So look at how many chances you've taken in eating that food. You took a chance of sitting at a table. You took a chance at eating the cook's cooking. You took the chance of those serving you. You took a chance of the shops that you don't even know about, you took a

chance of the manufacturer that you don't know ever or will never meet. You took a chance on the people that produce the raw produce to send to the manufacturer. And like that on and on and on.

You see, so to get rid of here, take the chance, take the plunge into fearlessness and then love and faith and trust and devotion comes automatically. You, with your mind can never create love and neither can you create faith and trust and devotion. You can never create it, but you can create the conditions that will produce that. You can never make a flower grow but you can create the conditions of good soil, tilling the soil, putting the fertilizer, putting the water. You create the conditions to make the flower grow. So with all these inner qualities or stiff qualities, they come on their own, only thing you have to do is to create the conditions for those qualities to develop. And these qualities do not come from outside, it is in you already. If divinity is in you, then love and trust and faith and devotion is in you already. And by creating the proper conditions through meditation and spiritual practices, through self-help trying consciously to better ourselves, we give expression through that which is within us and the form it takes would be love and love is god, god is love and the attribute of the personified being, embodied being can only be expressed through love. So in reality you are expressing god, and being embodied, it has to be expressed in so many of the virtues known as love, faith, trust, charity, compassion, devotion. Those are the mechanics and please have trust in me that it was spoken for 45 minutes, that's enough for tonight I think, it's been long day. Okay.