

Gururaj. Good. What shall we talk about today? Let me hear some of your deep philosophical questions? There is one - yes.

Voice. How is that?

Gururaj. That's alright. Yeah.

Questioner.(Inaudible)

Gururaj. Good. Anyone else. I could tackle half a dozen questions at the same time.

Questioner. Sometime I would like you to speak about Karma whether it's individual or collective. Whether you always carry back with you from personal Karma or whether you sit in the pool of karma, it's that long with you (Laughter).

Gururaj. Anyone else?

Questioner. I would like you to talk about first of all (Inaudible)

Gururaj. I had a long chat with Krishnamurti about that. Good.

Questioner. The second bit is this, what is the relationship between the Chela and the Guru?

Gururaj. I have made quite a number of tapes on that I am sure Chetanji would have them. In Santa Barbara I did a few tapes on the very same subject. You must try and lend them, borrow them rather from him.

Now the words 'Be yourself'. Now I have this many times over and over again that teachers advise you be like Christ or Krishna or Buddha or whatever, but no one says 'Be yourself'. Now if you want to start, if you want to reach Vancouver where do you reach Vancouver from. You start from here. So on the spiritual path, you start from where you are. And by starting from where you are, you would be honest to yourself. You'd be sincere to yourself. In other words, trying to start from elsewhere, would only be a projection of your imagination. And that could be very illusory. So, the first thing Meditation and Spiritual Practices help you to do is to face yourself squarely in the mirror. How many people really look at themselves in the mirror? They might look in the mirror to powder their faces and put on their lipstick or

whatever. But how many really do look into their eyes, their own eyes and say – who am I? And when that question is answered, 'Who am I' and no one can answer it for you. Teachers could teach you and lead you, Gurus could lead you to the path, on the path where you yourself, it makes you answer the question by you for yourself and you ask 'Who am I?' and you find the answer.

So being yourself, if go into the depths of it then you are being. You are the ultimate of all existence, being. You can call it by many names – God – infinite energy. Some call it 'being'. So when a person is really being oneself, he is then very close to your source; you become centered within yourself and when you are centered within yourself, you shed off all the karma that is binding you. In other words, you are led from bondage to freedom and is that not what everybody wants in life. A person wants to be free, does not want to be caged. And the greatest freedom one could find is the freedom of the heart, where the heart explodes in joy and that very joy is freedom – you have broken your shackles. A seed, before it could flourish into a tree, would explode in the ground. It becomes nothing, exploded, lost, but the energy in the seed flourishes and goes on to grow a big tree, strong tree. So by being yourself on the one level, the relative level, you recognize yourself for what you are. From there, you start working. You analyze yourself through Jnana Yoga, the yoga of knowledge; you analyze yourself and whatever discrepancies you find in yourself, you tackle them. But first you accept those discrepancies and say to yourself that yes I'm a compulsive liar or I am this or I am that or whatever and then you work on that by yourself to improve yourself. And after some time of Meditation and Spiritual Practices when you ask yourself that question, when you think of that question again 'Be yourself', you'd find that you are a different 'Be yourself', a different being, so now you have progressed.

So it is a process until the ultimate is reached. And of course in the process, you have been born into this world with as burden and the Scriptures say that. And what is that burden? The burden is all the experiences, the samskaras or impressions that have been embedded in your mind, in the subconscious mind, and that makes you perform, that filtrates through the conscious mind and through the conscious mind in daily actions. So, by Meditation and Spiritual Practices, you re-modify your subconscious mind. Because the subconscious mind is the repository, the memory box of all your doings and that is Karma. So Karma is for the individual, it is totally on the individual basis, so everyone has his own patterning. And so therefore, everyone has his own karma. Now if it is good karma, the result or the effect of the cause – cause and effect is another way of talking about karma - so if the cause is good the effects would be good and if the cause is not good then the effects won't be so good either. It works on the same principle, it is the one law that governs these things. Now Gurus are there to teach you and point out to you what your defects are. I know Krishnamurti, before my chats with him and I told him that, if a child goes to school, he needs a teacher - and Larry you are a teacher you should know – he needs a teacher to show the child all the various laws of grammar, the A.B.C. D, the formation of words and when the child can read, learns to read then only can he read by himself. But in the beginning as in everything

else, you need the teacher to teach you. If you go to a painting school they teach you painting or to a school of sculpture, you still need a guide.

The most important task of the Guru is this, that he does not shine the light upon you as I say, he shines the light upon the path, so that you don't stumble and fall. He is a guide there to help you. Or in other words if you want to reach the sea and you have taken the wrong direction to the mountains, you stop and you ask someone which road should I take to reach the sea and the fellow would tell you which road to take and you eventually reach the sea. So he at that moment, for that particular moment is your Guru. Everything is a guru to you; you can learn a lot of things from the littlest things. If the sun can light up the entire earth, a small lamp, at least, can give light to a little room. So everything teaches you. Even the ants crawling would teach you how systematically they proceed in line without bumping into each other and knocking their heads off. So the Guru is necessary.

Now Krishnamurti speaks from his personal standpoint and he had gurus and gurus and gurus. Yes. What about Leadbeater? What about Annie Besant that picked him up when he was still a young lad and tried to make him or picture him - it was big business - picture him as the new Messiah. Were they not his Gurus? So in the end when he got tired of it after twenty nine years, he made a public statement, they created an organization called the Star of India and then in a public meeting I think it was in Holland, where he just renounced everything, he says, I do not, I am not a Messiah and I do not want to be the head of this organization. But in the twenty-nine years, Annie Besant and Leadbeater did very well for themselves. And that is why he started hating Gurus, because they took advantage. Do you see the psychological background to that? Now a really enlightened man would be beyond all that. There's evolution and evolution to find total enlightenment, it's a different thing altogether. You might have a great intellectual and Krishnamurti is one, great intellectual, fine, and that does not make him a self realized man. So when he says - there's another way to understand this, we got to look at it from all angles. So when he says a guru could become an impediment, what is really meant by that? Because you find very few universal gurus as we have in our organization that tells you if you're a Christian become a better Christian, if you're a Hindu, a better Hindu, a Buddhist, a better Buddhist. Follow any path that suits you.

While Gurus, most gurus don't do that and we have the examples here in Canada, and America and elsewhere. Like some organization would want their followers to shave off their heads, hair rather, (laughter) I was right the first time, I said it purposely - shave off their hair and live in groups and what have you, and they will take the statue of Krishna for example and parade the streets with it and go round in the streets like half crazed madmen, beating drums and dancing and singing, you're not yourself then, you're not yourself, you're putting on an act because Pupupananda said this is what

you must do. I am talking about the Hare Krishna movement as you know. Right. And then we have that great man, Reverend Moon (Gururaj laughs) yes, indoctrination, brain washing. I know an MP from South Africa, a, Mr. Wiley. His son came over to study here in America and he got caught up in this Moony business and Mr. Wiley had to fly over and had a lot of trouble getting his son back home, and some other person started deprogramming thing here to unbrainwash the brainwashed. Right. Then you have people like Maharishi and all of these people, except Reverend Moon, Krishnamurti, Maharishi, Rajneesh; Satchitananda, I know them all very well and normally when I speak to them, they have little qualms, 'Oh, Gururaj is coming', because when I go I don't pull punches. Then you have people like Muktananda that when you visit him you have to prostrate yourself at his feet and he bops you on the head with a bunch of feathers, meanwhile he's busy talking to someone else and you prostrate and then there is this bang. I'm surprised he doesn't use a five pound hammer, then you'll see lights and all. I just touch a person and the person goes through wonderful experiences of seeing in the deep recesses of the mind, like many of the healings I've done here. Some of you have seen that whom I have put through some healing processes. Why the prostration, why the worship? To a guru, the relationship is one of love and devotion, as you would love a friend and be devoted to a friend. And if some people are worshipful inclined, let them, be yourself, let them do that. Nothing wrong. Do you see? So for these various reasons, like Rajneesh, another fellow, where you've got to don ochre robes, yellow robes or wear clothes that are yellow and you wear those big beads with his picture dangling at the bottom there and you are kept dangling on the path to spirituality. Do you see?

So that is why, those are the reasons because true guruship has been so, done so wrongly and therefore sometimes I do not blame Krishnamurti for condemning these gurus because like the Rama Krishna movement or the Muktananda movement or some other movements. So there is another movement in America, I don't know if you have heard of it some man started a movement and it's called the 'Hookers for Christ'. Can you imagine hookers, yah? Do you see? In the name of God, in the name of divinity, all these things are being perpetrated upon people. And what amazes me is that highly intellectual, highly intelligent, thinking people would be so gullible. There's one difference with our movement - I've never said to anyone - do this or don't do this or don't do this. Never. I have never said to anyone don't smoke or don't have a nightcap, or don't put on jeans. I only rebuked one girl once only. It was at a Satsang and there was a very large crowd and this girl sat right in front of me in the shortest pair of shorts that you could ever imagine and then start pulling her legs up on to the chair. So I said would you mind sitting at the back and next time you attend a Satsang please see that you are properly attired not that I mind, it doesn't distract me I am beyond all these things, but there is a common sense of decency. You don't sit in front of your Guru with your pubic hair showing, do you? You see? That was a disciplinary action but I would never tell anyone don't do this or don't do that. I say 'Be yourself' and I would explain to

you, that if you do things which are harmful to you and to others, you would accumulate karma for which you will have to pay, you have to pay. The same law as whatever you sow, you will reap. But then we have a way out and I've spoken about this before. You have a way out. The analogy I use that if you kill ten people, it does not mean that you'll be killed ten times. Save the lives of eleven people and have one in the credit balance. Do you see? And the second way is this; that from the conscious level of the mind through which the law of karma works, there is a direct line to the superconscious level, a hotline that pierces through the subconscious layers of the human mind, subconscious layers of the human mind which could be pierced through and drawing light from the superconscious level, you banish the darkness of the subconscious. And that glorious, powerful light of divinity shines through in your conscious mind and through your conscious mind you very spontaneously act correctly, and in the right way. Do you see? So whatever you sow you shall reap, applies to people who just don't care a dam about how they live.

But when people start meditating and doing Spiritual Practices, their lives become smoother. They alter the course like a river flowing in a certain direction, you can build banks and make it flow in a different direction, because we all come with karma into this world and those karmas, latent karmas or impressions that we have are but tendencies that are in man and those tendencies can be averted. So there is no reason for anyone, the most vilest of man that cannot find happiness in life, that can not find joy, everyone can. It's just to walk in the proper direction, that is all. And to walk into the proper direction you need the guide, the guru who shows you the path. He even gives you a lantern and he says well, this man is on the path and he is on the right road but he's got twenty miles to walk, twenty miles to walk in the dark. The night is dark, there's no moon, there's no stars and there are no street lamps, so the guru gives him a small lantern and he says 'Take this lantern, it will only shine ten feet ahead of you, not twenty miles, ten feet but as you walk your path will always have light'. So you see how the ten feet of light can reach the twenty miles of the road. It's always there. That is the light. That's the light of gurushakti.

And more importantly, what Krishnamurti cannot understand is this, that when a true Spiritual Master puts his Chelas, students on the Spiritual Practices, he imparts to them a spiritual force, because he has an abundance of it, an infinite storage house because he is totally at one with God. And any man who has not reached that oneness with Divinity, who has not developed the unity consciousness, has no right at all to teach about Divinity. First experience it, then teach it; not book knowledge like ordinary teachers. For example they might not have experienced things but they have studied and get things from their syllabus, they'll teach history, the time of George Washington or Abraham Lincoln, whatever and they teach over what they have read. They were not there at the time when Abraham Lincoln was alive or George Washington was alive had no personal experience with George Washington or Abraham Lincoln. So the ordinary

school teacher must and should teach history in that way. But when it comes to the spiritual path then only the man that has travelled the path and has reached the goal and comes back to teach those aspirants who also want to reach the goal. The ultimate goal of human life. The total justification of human birth or otherwise how do you justify this great gift of life that you have. You are doing injustice to life if you are miserable and unhappy for life is forever bubbling, bubbling over all the time. It is celebrating. Everything around you is celebrating. This bulb is celebrating the light it gives off. The flowers are celebrating in the fragrance it gives and the beauty it gives. And I love the grass, watching grass as they sway in to and fro in this eternal dance of their lives. The wind whistles and plays its Divine symphony so the leaves of the trees and leave too dance and dance and dance. Enjoy. So that's our true nature. That is the true nature of man. The inner nature of man is joy and happiness and not the uglinesses of life. For as the saying goes 'does beauty not lie in the eyes of the beholder'. So, once you have that integration where mind, body and spirit can function in totality, then your entire perspective, your view of things change and there's no ugliness to be seen. Everything is beautiful. Like our friend Jean yesterday he wrote down for me in a play of words. He said Guruji, I am fond of using the word beautiful so he wrote down 'beauty til full'. Ah. Become full beauty. Become full. You are full as you are but you don't know it. And that knowing does not only come from the left hemisphere of the brain, the thinking brain, the rationalistic brain. That is what I was telling a young man last night when I was chatting to him - a brainy boy up there, nowhere else. I started talking to him about this. He said that I want proof of Divinity. I want proof with my five senses that I can touch, see, smell, taste. I said yes of course you can have that proof with your five senses. Touch this table, can you feel it? He said yes I feel the table and what is that table? Is that table just a piece of wood? Have you got the eyes to see deeper into that piece of wood where millions and millions of molecules are swirling around as the whole universe is swirling around. What gives it the energy? For those molecules to swirl around with such entire precision that keeps every grain of this table together. What is that super glue?

So, even with your senses seeing, hearing, tasting, touching, smelling you can see Divinity. You can touch Divinity, you can smell Divinity, you can see Divinity. But what do you look at? Being fragmented we only look at the surface. We only say ah that's a chair. Ah but what's inside the chair. We only say this is a flower. But what makes the flower. Have we developed the ability to see the sap, the invisible sap to the ordinary eyes is invisible yet composes and makes this flower? Do you see? I told him look around you the plant is growing. The plant can die, but nature or Divinity provides the right amount of heat, right amount of air, right amount of light and what force is there that brings to it the natural vitamins, vitamins that are in the earth. Just the right amount to make it grow. Too much of it would kill the plant. Too much rain might kill the plant and too much sun might kill the plant and deprivations there would kill it too. But all these things come together to make the plant thrive. What is it that makes this plant thrive? Can you explain that? So, logic can only reach

to a certain extent and then the heart or the core of one's personality has to take over where you feel, know, taste, smell, hear Divinity experientially, so the senses can be taken to a very high level in its experiential value. So, it depends upon the clarity of the mind – how many karmas are still there. Now the most important thing is individual karma. But you also have collective karma which you do not draw from.

Collective karma means one thing, just as a room emanates or sends off certain vibration into the atmosphere, so there would be an emanation of a town, of a city of a country and of the whole universe, there is an emanation of the universe which formulates that which we know as the Personal God. So, the other way round, the Personal God never created the world but the world created the Personal God. Because the world just is. Be yourself. The world just is. Do you see? So the emanations of this world or of the city you live in has its collective karma because all the emanations of the individual karmas join together to create the karma of that city or that country. You find more troubles in one country and you'd find less troubles in another country. And that is because of collective karma. You find floods and famines and hunger and poverty in countries like India for example which is one of the most unspiritual countries today. Therefore, these things come about. Yes, India had great sages but that was in the past and the teachings still endure but how many of them know those teachings and how many out of those that know really practice. So I get asked this question many times that all Sages and Masters of wisdom come from the East. How come the East has a monopoly? I say East has no monopoly at all. For in the first place I do not believe in East and West and North and South. It is but one world. So, whatever a country goes through it is because of collective karma. So, if we improve ourselves, we will also improve ourselves and lessen our karma, then you would be improving the collective karma. For example, emanations as I said, if you are in the company of a holy man, the holy man is forever radiating something a spiritual force and you feel calm, you feel better after being near him, with him in his company for a few days, because you are absorbing the spirituality that's forever flowing out of him. You see?

So that is another way how our karmic debts can be washed away. It goes out with the wash as the saying goes. The whole process is a cleansing process of the dirt that has been accumulated over the ages. So that is another point where Krishnamurti slips up that a true Spiritual Master not only shows you the way, but imparts to you a spiritual force and gives you the strength to follow the path. And in Sanskrit that is called Darshan, to be in the presence of and absorb not only the wisdom that's given but also the spiritual force that is emitted by a true Spiritual Master. That's why you'd find thousands of people going on pilgrimages more so in the East to visit holy places, holy men, and they do benefit. Today a lot of things have become rackets of course like I hear that in the north of India there's a Mosque belonging to the Muslims and you know, in a glass case which is well guarded, they have one hair of the prophet Mohammed. Now if it's his hair or

not, we don't know, but hundreds of thousands go there to that Mosque to go and see the hair of Prophet Mohammed. And of course you just can't there empty handed, there's a fee, what a business. I say, instead of going to see the hair of Prophet Mohammed, why don't you stay at home and practise his teachings in your daily life? You do not need to go to any holy place. You do not need to go to Benares, or Jerusalem or Bethlehem or Mecca or anywhere. All the holy places are here, go there inside yourself, there lies all the holiness. You don't need to go anywhere at all outside yourself.

So therefore, our process is to dive deep within in a very, I am saying this for some of the new faces I see here today because the others do know about it. So dive within in a very systematic, scientific way which is nothing at all to do with your beliefs or your belief systems. Be what you are. Be yourself and yet apply these scientific methods that are personally prescribed to you for your needs so that you can progress. I would not, like a good school master, would not give a form seven lesson to a child who is in form two, or vice versa, or the other way round. The school Master knows that if a child is in form two he must get the lessons of form two. If a child is in form seven he must get the lessons of form seven. That does not mean he discards the lessons of form one and two because those were your stepping stones. And when you have reached the roof, you can throw the ladder away and then you don't need the Guru, because you have become a guru unto yourself. And I've said this over and over again and it's been published in so many, many newsletters throughout the world where we have our organizations and they quote me saying 'That the job of the external Guru is to awaken the internal Guru within you'. Ah, but something very beautiful happens then and that people don't realize it yet and I won't tell them yet. Ah, I might as well tell you. (Laughter) - we are friends. Good. Once the internal guru is awakened in you, you will find that there is no difference between my internal Guru and the external Guru, for we are both one. Ah, one spirit. And then there's no such thing as discarding or accepting. We are one. You are your self. Do you see?

So, with all these karmic debts we walk around, it's like you going up a steep hill with a bag of sand over your shoulder and you're struggling up and the Guru comes behind you and you might not even be aware of it and he has a large pin ah, and as you walk up the hill with this heavy bag he pricks the bag so that, that sand drips out, drips out, drips out. Karmas are reduced, reduced, reduced and the load becomes less, less, less, less, less. And then when you reach on top of the hill, you'd say, hey I've not been carrying a burden, there's nothing in the sack. And that is why true Gurus are needed. Now you ask, how do you choose a Guru? You do not choose a Guru for the Guru chooses you. Remember that always. You think I have chosen this Guru or that Guru that's what your mind says, mental projection, that little 'I' that little ego 'I' says ah I have chosen a Guru. It doesn't work that way, the Guru chooses you. He chooses you because of his love and because of his compassion and because he sees the Divinity that is within you. And he finds that the Divinity within him is

the same Divinity within you. And he chooses. There were times in ancient India where there were hermitages and like applying for a job, they scrutinize you, they ask you a million questions, they sum you up and this that, and they might refuse you. They say sorry, you won't be suitable. That's what some of them used to do. But the true Masters does not discriminate. Those other guys would feel would this child be capable to learn or not. The true Masters don't do that because they immediately see the Divinity in each and everything. The Guru chooses always. He chooses because he is egoless. While when you choose a Guru, you choose it with your ego. That is the difference. You choose with your mind. The Guru chooses with his heart. Which is more powerful? Simple. Very simple. You know we've got a lot of schoolmasters here, so I've got some jokes on schoolmasters and schoolteachers.

Yes, so this lady she ran through a red light, a red traffic light and of course the patrolman caught her and of course she had to appear in court, appear before a Judge. Now this Judge when he was a young boy, he was a naughty little brat you know and he had quite a hard time in school with his teacher. So this lady says, 'Please your Honor, if you could finish my case quickly so I can get back to my class'. So the Judge says, 'Well, well, well, so you're a school teacher. I've been trying and waiting for many years to get a school teacher in my Court. Now you sit down at that table and write five hundred times I shall not run across a red light ever again'. (Laughter) The Judge got his one back because he used to be kept in to write those lines.

And then this kindergarten teacher in the kindergarten she knew, she knew that the children, the small kids would know about dimes and nickels. How many cents is a dime by the way?

Voice. Ten

Gururaj. And a nickel is?

Voice. Five.

Gururaj. You see I didn't know either. I must go to kindergarten. Fine. So the kindergarten teacher knew that the kids would know about dimes and nickels, but she threw half a dollar on the table and she asks, 'What is it?' And quickly came the reply, 'Tails'. (Laughter).

And this teacher was moralizing there and telling the children that if you do your work well you do not need to do it again. Do your work well and you never would have to do it again. So this one smart boy, Alec was his name, smart Alec (Laughter) gets up and he says 'What about when I mow the lawn?' (Laughter). Yes.

Now this teacher was teaching the children simple subtraction. He says for example 'If your father earns a hundred and eighty dollars a week, good, out of that they take off eight dollars for I don't know what they do in this country, for insurance and they take twenty dollars for social security and then they take another twenty five dollars for taxes and from what he has left over he gives half of it to your mother, what will your mother have?' So the boy replies, 'A heart attack'. (Laughter). See if we can find another one?

So this little boy comes home from school and his mother asks, 'How was it at school today?' So he says, 'Fine. We had a new schoolteacher today and she asked me, - so the mother asks 'What did the new schoolteacher say?' So the boy says she asked me how many brothers and sisters have you got? So the boy replied 'No brothers and sisters, I am the only child'. 'So what did the teacher say?' She said 'Thank goodness'. (Laughter).

The teacher was telling the children about, I am just giving all the teachers today we've got about four or five here I think. The teacher was telling the school children about conscience. He says 'Can you define conscience?' So the one little boy gets up and says, 'Conscience is something when you break something and go and tell your mother about it before you sister does'. (Laughter)

Yes and then this boy was called up to the blackboard and he had to do arithmetic, an arithmetical sum on the board. So he said 'I ain't got no chalk'. So the teacher says 'That is wrong, you don't, that's wrong, what you would say is I don't have any chalk. You don't have any chalk, we don't have any chalk, they don't have any chalk. Do you understand now?' the teacher asks? So the boy says 'No, what happened to all the chalk?' (Laughter).

Well we have done more than an hour. Good. So, be what you are and be honest with yourself. Be sincere. There is no one in this world that is all bad and there is no one in this world that is all good. Even the greatest Saint, Sage, Buddha, Krishna, Christ, they had to have two percent imperfection in them or else they would not be able to carry this body. So no one is perfect. You only reach total perfection when you are ninety eight per cent, you only need to shed your body before you can merge away in the totality of perfection. Do you see? So be who you are and that is where you start. It is like say a gold bracelet or a gold ring. Now the purest gold is twenty four carats, but it is very soft. You can't

make ornaments or jewellery with it, you've got to add on two percent alloy so it becomes hard. You can't be too perfect. And because you are not too perfect or totally perfect, you do not need to feel guilty about it. For guilt is the biggest disease in the world today. What has happened in the past it has happened, it is gone. There is no sense feeling guilty about it. The person will feel guilt more of the past than of the future. You don't need to feel guilty, what's done is done. Right. And as I always say people project the past into the future but never into the here and now. So to be yourself you got to be in the here and now. Be here and enjoy every moment of it. At this very moment are you going through any suffering? No. This very moment is happy. But it's only when the past thoughts enter the mind then you start messing up this moment which is happy. Or when you project the past into the future and think what the future will hold then you make this happy moment a misery. So live from moment to moment here and now be yourself and you will find every moment is filled with joy. Because misery is not what is happening now. Misery is a recollection of the past or a projection into the future. The past is gone, who knows about the future. Do you see? And when one projects oneself into the future, what do you do? You do wishful thinking, mostly. That if I do this way, that way, that, that, that and then I will be getting this, this, this, this. If I put twenty bucks on a horse I would win a thousand dollars. A crude example but that's how people do in everything and they feel bloody miserable, bloody fools. Be bloody full, full, F U L L, not fool. Is my spelling right, teacher?

Voice. One hundred percent.

Gururaj. One hundred percent. Thank you very much. Ten out of ten. Good. Do you see? And by the way bloody is not a bad word, it's not a bad word at all. It comes from by our lady, it comes from you know the Catholic and as time went it became bloody, instead of 'By our Lady'. Like for example goodbye would mean God be with you. That's what goodbye means. Different words lose their real original meaning and become twisted and tortured as the humanity is of today, twisted, mistorted, distorted, contorted. Right. Namaste.

END