

Gururaj. Look at my lovely blanket, lovely, specially hand knitted by Elsa from Denmark. It's so beautiful. Good. Questions?

Questioner. Guruji, you do so much for us, what can we do for you?

Gururaj. I do so much for you? I do nothing. I just am and in that 'amness', whatever happens just happens and whatever happens, depends so much upon your own personal acceptability. I do nothing at all. I am perhaps born to emanate some spiritual force, I'm not even sure of that, that touches the hearts and minds of men so that their lives could be better lives. And by their lives being better lives, they could improve the environment around them and make others lives better and spread the joy, spread that love to all around, to humanity. So small now and truth always triumphs, it always widens in ever widening circles so that one day perhaps, perhaps not in this generation but in generations to come, it will grow in ever widening circles so that man's heart could open and express the Divinity that is already there, the living presence. So what I do, I do nothing. I might just be a focal point perhaps, that also I don't know. I'm very ordinary human being like each and everyone of us here. Nothing special. Nothing special. The only thing that is special is that Divinity that is forever flowing. Perhaps a little generator that could extract the hydro power from the waters of the river and channel it and then who channels it, not I. I channel nothing but it is perhaps - that also I don't know - it is perhaps channelled through me. What do I know? I would regard myself as the most ignorant person on earth, ignorant in many ways, in the worldly ways of life. Perhaps having experienced the oneness with God, I might have some little knowledge or wisdom of that which is, that 'Isness' flows. So what do I do, sit here on this beautiful chair made by Keith. What do I do? Nothing.

So you say I do so much for you. I do nothing. God, Divinity does everything. Who are we to do something? For as soon as I mention the word 'I', it will immediately cause a blockage of that Divine force that is there. Many times people in their sense or perhaps ignorance tell me, he says, "You have heart troubles, you had an open heart operation. You get colds when you come to a cold country from a hot country and why can't you do anything about it?" So then the only answer I could give them is this, that as soon as I start thinking of myself, that Divine flow will stop, because it is ridding the ego sense, the small 'i-ness' that would allow the Big 'I' to flow. So what have I really done is destroyed or shifted away from myself that little ego sense that makes me think that I am Gururaj, I am this, I am that.

So when I annihilate these feelings of the 'I-ness' then only could God flow through the channels that he has chosen. So what do I do? Nothing. He is the doer and He has varied instruments of making this world function. He has

his varied instruments to bring joy into the lives of people. And he has his instruments how to help people get rid of their miseries. So what do I do? Does the pen really write or does the writer write? So when man annihilates - that's not the word here but for this context we'll use that word - so when man annihilates his own importance and his ego sense that 'I am so and so I am Professor this, I've got three Ph.D's behind my name, I've got so much wealth' or any of these things, and when man forgets that in a total surrender to that Divine force, then that force flows. It is inevitable. The waters in the river flow. It has its own force but we with our minds, our ego sense, build these walls and block off the flow that is forever there. So again I ask you, what do I do, nothing, nothing at all. I am just being what I am. It's a very personal question. Naughty girl. Yes. So I am just what I am. I am fulfilling the mission. I am doing my dharma without any expectation whatsoever. Whatever the Lord wants to do through me, I will do. If he wants me to go planting seeds, I will plant them and some of them as the Scriptures say, will fall on fertile ground where they will grow, some of them will fall on barren ground and some of them will fall on the rocks where the birds will feed themselves on it. Yet the purpose is served, for who knows that the barren ground will not become fertile. There has been many barren grounds. There has been people that were seemingly heartless but now so full of heart. Why? Why? Because the essential Divinity is in them and what the teacher does is to awaken, is to awaken the Divinity that is latent in man. And why? For harmony, for happiness, to become one with the Godhead, to become one with one's real self.

So, if the teacher does not set that example, he cannot expect his pupils to be that. So the teacher's greatest duty is to live that kind of life which is totally unselfish, which is totally selfless, so that his very presence, not even his words but his very presence inspires that selfless-ness in the hearts and minds of man. I teach of no religion. You can only find Divinity when you transcend or go beyond all the displays of religion, all the dogmatic creeds that puts you into a rut. Man really becomes religious when he goes beyond religion or being in religion and yet not of a formulated formula, a formulated formula which is constructed by man's mind for organisational or a purpose of self aggrandisement that 'My church is bigger than your church. That I have so many followers, so many more than what you have.' What I teach is human-ness, how to become a human being and when I say human being, you and all of us are required to go beyond all those samskaras, all that animal-ness in us. We have to go beyond the lower instinctual self to reach the higher self of a human.

A human being is a very, very precious thing on this earth. He is very precious. His whole construction is made of all the elements possible in this universe and our teachings are based on unveiling or unfolding the humanity that is within him. This we do through spiritual practices. So as these veils lift off slowly but surely through spiritual practices, we come to realise the value of what we are, firstly human and then a human God, for all are Gods on earth. This is a plane of

existence. This is a plane of transition where you are on the borderline between human-ness and God-ness, for everyone has the purpose of human-ness within him and everyone has the latent God within him. And all our miseries are centred in the fact that we move away from humanity and from Godliness to animal-ness and yet if a human being can live truly as an animal, he would be better off. But here a whole mixture takes place because his analytical thinking mind comes in the way. An animal a dog or a cat lives or a horse lives within the confines and the flow of nature. What do we do? Do we live within the flow of nature? We allow the animal to shine through and mix with the human analytical ability - we are a mixture - bring about upon ourselves all the complexities where in reality the path is simplicity. And therefore to repeat again the old adage that 'Be innocent as a child.' Like for example, Elsa gave me this - where is she by the way - oh there she is - gave me this blanket, I was so excited like a little child you know, so excited, oh, so lovely, enthused, so lovely, so lovely. I enjoyed, I enjoyed the moment, I enjoyed it so much. It will forever be a joy.

That is the stage man has to reach, that simple joyousness that can only come about by reaching that innocence. That can only come about from moving away from the complexities and coming back to the simplicity. There's a very favourite saying of mine which I have repeated many times that 'It is' - what is it, so simple, yeah - 'It is so simple, it is so simple to be happy, but so difficult to be simple.' So simple to be happy but so difficult to be simple. You see why I need a Secretary. Now that comes about from living from moment to moment where you have lived this moment and you have said this and said that and next moment you don't know what you've said. That is simplicity. So we live a compounded life mixed with all these elements of animalism and humanism and Godliness. We have all that within us. Now animalism requires an expression of one's instincts, one's instinctual values. Humanism requires a rationalisation, a discrimination between what is good and what is bad for us in achieving the simplicity. And Godliness is simplicity itself. So here between these three factors man is forever floundering. The floundering of man, the miseries of man is because he has mixed up these three factors, the instinctual self, the rational self and the intuitive self which we could call Godliness.

So now as a human being having the discriminative ability, we also have the power to be able to move away from the instinctual animal self to our discriminative self and from the discriminative self to the Godly self. So here lies the problem. The problem lies in the centre of what we regard to be being human. But we are not human. We are a mixture and what we have to do is get away from this mixture, get away from this mixture of animal, man and God and proceed through the human values we have and human abilities we have, to reach that state of God-man where everything is so simple. One day when one of you - bless you - one day when one of you write a biography of me, just call it by the title 'So Simple'. It would be a nice title. Because that's what we want, simplicity in life, total simplicity.

So what do I give you, I don't give you anything, I take away from you. I take away from you complexities and bring you to simplicities. So why do you say, you give us so much? Think about that one. Yes. So it is the taking from my point of view which is the real giving. It is the taking away from you which is the real giving, taking away from you the complexities and giving you simplicity in return. What a bargain. Right. Now this must have its practical value because I don't believe in any kind of philosophy that does not have its practical value. We can be so simple in everything we do. That does not mean becoming a simpleton. That's something different. But so simple, simple in our actions, simple in our reactions to situations and when we are that simple, when we develop that simplicity which includes love and humility and kindness and compassion, these are the products of simplicity, then everything around us is but a rose garden. Everything is beautiful because we can view everything at its simplest value. Now viewing everything at its simplest value means to view everything at its basic value. That's what simpleness means, to be able to view everything at its basic value.

Like we spoke the other day that a person might have committed a vile deed, but if we look at the vile deed - I had a terrible letter this morning and a form a person who is in jail and mentally deranged and he went to buy - its a sordid story - he went to buy a knife to kill his mother and father. And so he before reaching home, he got on to a truck and slashed off the canvas of the truck and the truck driver chased him. And then he got away and knocked someone off the bicycle and stabbed this little boy twenty times with his knife and he died - I got this letter this morning, it was very disturbing and very - now what has caused this disturbance in this person? What has caused this disturbance in this person to commit such a vile act? Is that disturbance not in us also? How many vile acts don't we commit throughout the day that might not have the ramifications of such brutality, but in our own way because of the complexities involved, how vile are we? How many unkind words do we speak throughout the day? And that single unkind word is even worse than a stab wound, the physical body is stabbed. Fine. But when the mental body is stabbed by a vile act, it has a far greater lasting effect. You see?

So all these things come, all these things come about because of the vileness, the animal-ness that is within us. One expresses it in a manner which is totally unsociable, another expresses the same act in a very disguised form and yet if you look at the essence of it, it is the same. So here lies the beauty of finding the simplicity of life, for in that simplicity these vile acts of ours do not occur. For there is just as much unkindness and violence in a bad word as there is in a physical action which is violent. Do you see? So being sophisticated, being of a more balanced mind than the person we spoke about, we are still expressing that vileness and violence of the person that committed that crime. But we get away with it and the violence is the same in its samskaric and karmic value. If I am unkind to you and hurt you deep

inside, that very impression that will be implanted in my mind, in my sub-conscious self, is none the better than the very deed that was done by this young man that was written to me about this morning.

So there, who can be kind, who can be compassionate, who can be charitable, who can be merciful is the one who reverts back to the child-likeness that is within himself. He is the one that can do that. And our spiritual practices are aimed at that. It is not sitting down for meditation and you know, relaxing the body and dropping the metabolic rate. It has its own value no doubt, no doubt, but we on the spiritual path towards self realisation or perhaps in the beginning self betterment, would find these things of great practical value that will make us realise our human-ness. And from there the next stop, next stage is to make us realise that I'm not only man, but I am a man-God walking this fair ground, this fair mother earth. So, what do you want to do for your guru? What can you do? What can you do for your guru? Nothing.

There's a little story that comes from one of the ancient Scriptures. A learned man was invited to the King's Palace and upon the invitation of the King, this learned man went there. So as he entered the room, he saw the King on his knees begging 'Oh Lord let my boundaries be expanded, let me have greater wealth, let my treasures be more filled'. And when the King came out of his prayers, the learned man walked away. He walked away. So the King ran after him. He was a well known spiritual person. The King walked after him and caught up with him and says "Oh please Sir" - because in the Eastern tradition even a King calls a spiritual person, Sir or my Lord, that is the Eastern tradition - "Why do you walk away from the palace? I've got everything here. Ask me what you want and it shall be given to you. Do you want gold? Do you want diamonds? Do you want, whatever?" So the learned man replied "I'm very sorry your Majesty, I do not beg from beggars". Hah. You see. The King was begging. Why beg from beggars? So that's the whole meaning of life, really, you don't beg from beggars. You don't beg from beggars. But this Priest could have demanded from the King his right, for does the Scriptures not say that 'Even the labourer is entitled to be rewarded for his labour.' Yes. Yes. Yes. But this is simplicity at its very essence.

The real spiritual man might be very poor, he might not even have food, but he shall never ask. He shall never beg or ask. So what do you want to do for your guru that never asks for anything but let your own conscience tell you what you can do for him. If you see he has any needs, then see what you can do about those needs, if you wish to, but the Spiritual Master will never ask. That is the secret of life. For when you become a beggar, you're never the King. You remain the beggar. And once a King, you're always a King. Once a King you're always a King and never ever, a beggar. So what do you want to do for your guru? At least love him if you can or help him in his work or if he is hungry, give him a plate of food. That's all you can do, nothing more. For the role of the Spiritual Teacher is to give and give and give and

he doesn't give of himself. Who is he? The Giver is somewhere else and through him, perhaps things work. So that's how it works. It's not really complicated, it's very simple really. It's very simple. Yeah.

The Spiritual Teacher always believes in one principle that life is made to give and not to take. That's his principle - life is made to give and not to take. But in this modern world I suppose even gurus have to eat. They have to cover themselves with warm blankets perhaps in cold weather. It all means nothing really. For who gives and who takes? Who is the giver and who is the taker in the first place? What have you, what do you possess, that you can give? Is there anything in this world that you possess? Do you really possess anything? Show me one thing? What do you possess that you can give to your guru? Everything you have, mansions and motor cars and what else is there, I don't know about other things, is on loan to you. It's not yours. Nothing is yours. Even the life that you think is yours, is not yours. That life is of Divinity. Your very body is not yours. If it was yours, why would you allow it to perish? Why would you allow it to decay and die? Surely you don't want that. It's not your body. Your mind is not yours and as I said before no material possession you have, is yours. It is on loan to you for using for good purposes. It is to be set always in motion and we have discussed this many times that the universe is composed of motion and likewise possessions should also be in motion all the time. And that is one of the basic laws of economics for those who have studied economics. So we shall accept the fact that nothing is ours. All that we think is ours, is an illusion. Mr X has ten million pounds which he has today and tomorrow he dies of heart failure. I wish he could send that ten million to us to build a couple of Ashrams, we'll give him a cheque to put in his coffin. You see. OK.

So nothing belongs to us. We are insignificant. We are vehicles for the purpose of moving around various energies that we are capable of moving and we use these energies in the way best suited to us and for which we are equipped. So nobody in reality really gives and nobody really takes. That is the answer to your question. What can you do for your guru? Hah, that you should know yourself. Okay.

How do we stand for time? Nine twenty three. You have a meeting tonight, of Mandala initiations. Good. Fine. Are all the people informed?

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