

Gururaj. Just a moment we're turning off the heater. Someone was so kind to give me a gift of those long things they wear in England, thermal underwear (General laughter). It is so warm, so lovely. I don't know why you complain of the cold. There is a request from Capetown. It is this, that whoever has any questions, they could write to Capetown and those people there could sort through the questions and those which they might find important would be presented to me at the regular Satsangs and which would go on tape and those tapes are sent to England. So please do not hesitate to write any questions you have. Because I'm sure people have questions and we could never cover all of them in these few days. So you're most welcome. Fine. We can start.

Questioner. Gururaj, when we come to a Satsang with you, do you think its right for us to remain questioning and perhaps critical of what you say or should we rather accept your teachings uncritically. I think what I'm really asking is, how far its necessary or desirable for a person starting meditation to surrender his responsibility for himself to you and to rely instead on your judgement and wisdom? And I was also asked to read out this question from Savita.

Gururaj. Can we do that after we finish the first one?

Aide. It's closely related.

Gururaj. Oh is it, if it's closely related by all means.

Questioner. What is difference between worship as preached say by Christianity, and devotion?

Gururaj. Good. Now the duty of a teacher is to impart whatever he has and it depends entirely upon the recipient of the wisdom to take whatever he can. That is the answer in a nutshell. These flowers here have such a beautiful fragrance and those who are not suffering with a cold, would get the full impact of the fragrance. But if you have a cold perhaps you might not benefit or appreciate the fragrance. A teacher comes and goes giving his teachings and the more illumined or enlightened the teacher is, the more profound would be the wisdom. The wind blows, there's fresh air, it's up to you to open the windows. I do my duty. And my mission in life is to give off what I have gained. If I have gained joy, I impart that joy. If I have gained wisdom through the power of Divinity, it is my dharma to impart that wisdom. If I am filled with love, it is my duty to give of that love. So life itself, the life of a guru is nothing more than a sharing. And the best way to share whatever is to really know you, be close to you. Therefore I am very different from other gurus that keep themselves apart. I am concerned with every hair on any meditator's head. It is my responsibility to see that they unfold;

they develop and appreciate the joy which is inherently theirs, to appreciate the happiness the Divinity which is within them.

All these talks are aimed at opening up the heart and expanding the mind so that wisdom which is forever eternal could be understood, could be felt and could be lived. That is the mission of a teacher. He teaches because he can't help teaching. The mark of a true poet is that he can't help writing poetry. The mark of a true artist is that he has to express himself and give forth. And the same applies to a musician. The other evening we were listening to some beautiful music, Eric was playing the piano. He was playing Chopin and at the very moment listening to him, I felt here that he had become Chopin. He was not only interpreting Chopin, but he tuned himself into the mind and heart of Chopin. And therefore it was so, so beautiful. That piece he played should really go on an LP record. It was so beautifully done, the fine touch, the fine nuances was really heart stirring.

Now the same applies to a guru. When I speak, and all of you will have experienced this, that I do not only appeal to the mind, because I do not speak from the mind. I speak from the heart, from a deeper level, that my own mind cannot even analyse. And coming from that deep level I'm never aware of the things I say until I listen to the tape. Then I say 'Oh, did I say that or did I say this'. That happens to me. So, because it comes from a far deeper level, it has a direct affect upon your heart, a direct pounding upon the heart and that is why you find an expansion of the heart. That is why when you leave a Course of this nature, you feel uplifted. Now, beautiful thoughts in the mind can also be uplifting, but the uplifting is very limited. But if the heart is stirred and the blood is quickened, how much more exhilarated don't we feel. All these Courses that I've held in many countries throughout the world has produced the same effect, and therefore they say that the presence of the guru is so important. Because he not only brings wisdom with him, but he also brings with him a force in a very tangible form that helps us along the path to greater and greater joy.

So that is the purpose, that is the purpose in me travelling thousands of miles from a very hot climate into a cold climate. That is the purpose where I would forego the usual comforts I'm used to and live out of a suitcase. Why do I do it? I can't help helping. I can't stop the love that wells up so much. That is the purpose and that is the purpose of my life. Life is never purposeless and any person that stifles his purpose of life or denies that there is any purpose to life, will only flounder and flounder and flounder like a rudderless boat. In many of the reports I read in the review forms, I see how beautifully people have progressed. Many understandings have dawned upon them. Many realisations have dawned upon them. And Gita was mentioning to me the other day that it would be nice to publish a little book of people's experiences so that it could be an encouragement to others, which would serve a good purpose. Perhaps Gita will start

on it soon, as soon as she finds more time. Good. And it would be helpful not to established meditators but new meditators.

At first you would find that people that have just started meditating like one person I met, he started meditating ten days ago and his mind is filled with doubts. Give it a chance. There would be ups and downs in life. There would be problems but how we accept the problems, how we deal with the problems and how we view the problems that is important. Sometimes you will find, as I said the other day that the cross, that the cross is heavy to bear, but carry it with love, it has its own rewards. I'd like to repeat this. Sometimes the cross is heavy to bear, but carry it with love, it has its own rewards. And when the rewards come, you will feel, you will say 'Ah, this has been so worthwhile, why was I not told of it before?'

And you will find that a true spiritual teacher, his teachings would always be universal. Any principle set forth could be verified by each and every religion. Because we do not study dogmatic religion or narrow philosophy of one particular person. But in all our talks, in all our teachings we take the essence of truth, which is contained in every religion and in every teaching. If a person that is sitting here, if he's a Buddhist, he would very easily see how same our teachings are with his Buddhism. If a person is a Christian, he would see immediately how very same it is with Christianity. And this would apply to a Taoist, to a Hindu, to everyone and that is why we have our Emblem, which shows this. Our purpose is to find the essence of truth and how to apply that truth into daily living so that our lives become smoother and more joyful. Now a joyful life does not mean a problem-free life. As we said the other day that we are involved in the three Gunas that govern nature and we are part of that nature and we cannot escape in the present stage all the doings, all the ramifications, all the meanderings of nature. We are involved in it. So when we talk of joy, it means what understanding we have developed to tackle any problem that confronts us.

Now to come back to the question, every word that I would say to you, I would add on, that do not accept what is not conducive to you. Accept that which is conducive to you now at this moment and perhaps later - we only accept things according to our understanding - right, perhaps later, perhaps later when you listen to the same tape again a few years from now you'd find different meanings in it. And this happens. For example when I was twenty years old and read the Gita, I understood so much. When I was twenty-five and read the Gita again, I found a deeper meaning in those same very words. When I was thirty, there was still far greater meaning. Yet the book has not changed, same words. But what has happened, I have changed. My understanding has widened. And therefore my appreciation of the Scriptures and this includes the Bible and the Gita etc. etc. My understanding has expanded and therefore I could appreciate more. Good.

Now it is not necessary to take everything I say uncritically. Be critical. Be critical. By all means be critical but be critical with an open mind. There is the difference. You can be critical with a narrow mind, a conditioned mind. You have been brought up in a certain way of life and some teachings might sound foreign. So if it sounds foreign then we become critical about it, but all criticism must never be destructive or deriding. It must be accepted with an open mind, evaluated with constructive criticism as it applies to our individual selves. That is the idea. And this does not apply to the talks I give to you but this applies to all the books you read. Right. You might not necessarily want to agree with the author. Many books I read for example and as I read the passages, I say to myself, this is not just it, or this is not so, but I do respect the understanding that has been gained by the author. Because the author will always find someone who will agree with his thoughts. And that is why Christ so beautifully said that 'There are so many sheep but they are not all of my flock'.

So you just do not accept. Now the person most qualified to accept what a teacher says is the one who has devotion in his heart. When that devotion is there, then there is acceptance. If one is lacking in the devotion then the evaluation would not come from the heart, it will come from the mind. But there is no hope lost. Because with the expansion and our practices are designed to that effect, with the appreciation and expansion of the mind, an expansion of the heart must naturally occur. And then, and then we develop the qualities of acceptance, of belief, of faith. Now we do not say have blind faith. That is what some religions teach, blind faith.

Now in our system, we are seekers of truth, seekers of the essence of truth. So we do use some of our faculties, our intellectual faculties. We try and evaluate the value of the truth as much as we can understand it. If one proposition is set forth, there would be many minds that would not understand the proposition because they might have not reached the stage to understand it. Nothing wrong with that. Nothing wrong with that. But I have a habit of trying to bring down the highest philosophical truths into its most simplest form. I don't know how far I succeed in that but I try to do that. And the best way, the qualification needed to bring down the highest philosophical truths into its simplest form, is when the teacher knows what he's talking about. Because all these things that we have spoken about in this past week, since Friday, that I've spoken about, I could put it to you very, very technically. But I know we are not Philosophy Professors all sitting here. And it is easy if you know your subject, if you know what you are talking about. And not only know with the mind what you are talking about, but every word I speak to you comes from deep experience. I will not speak about anything that I have not experienced myself. If I should speak of anything that I have not experienced myself then that would defeat the purpose of putting forth the essence of truth.

So, it does not matter if a person is critical of what the teacher says. It does not matter at all. Everyone to his own level of understanding. But one thing is sure that once we have embarked in the search for truth, that search will never end once you have started on the spiritual path. You have started, that is important. My job in this lifetime is to turn people's attention to something higher than one's self or the conception of oneself. That is all. Just show the road. If a person is stumbling further up this way in that direction, north direction to find London and I say 'This is not the way this will take you to Scotland, turn around, London is down South'. That's all, which I'm doing. Nothing more and nothing less. And by actively helping with some little wisdom which I might possess, actively helping with the various spiritual practices which has been of invaluable assistance to people, which I see from the letters and the reports I get. So I am doing my best. Perhaps not my very best. In time to come I might still be able to do better. So don't hesitate to be uncritical - don't hesitate to be uncritical and critical. (Gururaj laughs)

Now there is one thing, there is one thing, there is one thing that must always be remembered and this has been my principle all along, I never shatter anyone's faith. If you have faith in a certain ideal and your faith is sincere, I would encourage you in this faith. If you believe in our Lord Jesus, I would not tell you that is wrong, you must believe in Krishna. That is a terrible crime perpetrated against humanity. Never shatter anyone's faith whatever you do. Whatever you do, never shatter faith. If a person has a particular belief, remember that belief has come about because he is capable only of that belief at the moment. Encourage the belief and not shatter the belief. Because what we are doing when we shatter someone's faith and belief it is this, that we are superimposing our personal little beliefs upon that person. You are, by shattering the person's belief, you are putting that person's mind in a particular mould and that mould is your mould according to your mind and not the Divine mould. Now this applies to a person's understandings.

Now there are certain laws of morality and ethics, which are general laws those we can put forth as injunctions and tell people yes, the Commandments say 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal'. Fine. These are moral precepts, ethical precepts which are necessary as guidelines so that we could avoid the pitfalls of life. All these Commandments that are given in every Scriptures, they are the same, perhaps spoken in different ways and in different words, but they all mean the same in its essence. Now when these guidelines are followed, it is happiness producing. That is practical philosophy. Let us take one for example, 'Thou shalt not commit adultery'. Right. Could you ever imagine the ramifications of that one Commandment? Could you see how much harm it can do to yourself and to those around you? Firstly, you are hurting your wife to whom you have made a promise when you married her, right, of that oneness with her. You are upsetting her mind in such a way, you're upsetting her emotionally which will in turn reflect upon the children. The whole house will assume such a tension that it becomes heavy even to the friends that come and

visit you. So it reflects upon your friends. When the woman is unhappy, she naturally would reflect it upon her parents. So the parents become unhappy. Look at the great harm its doing. Look at the wide circle of people that your very act is affecting. And like that, the circle widens and widens and widens. But the greater harm is done unto yourself by yourself. The harm that is done is this, that instead of loving, you are now lusting. The purpose of life or the attainment of any higher value in life is attained only by onepointedness, onepointedness in your work be you a carpenter, or a bricklayer or a professor or a computer analyst or whatever, onepointedness. Onepointedness in your family life. Onepointedness in your love for your wife.

Now you have destroyed your inherent ability of onepointedness, and by destroying onepointedness you become more and more fragmented. Now as you go on in this misadventure, as you go on in trying to pursue happiness which is nothing but deluded happiness, you feel the effects rebounding upon yourself. You feel the effects, where the whole house, your whole structure of life becomes disturbed. When you home life is disturbed, your work life is disturbed. Your boss would not get the efficiency he expects from you. And then so many kinds of guilts come into you. You feel guilty 'I have not been good to my wife'. Right. And because I have not been good to my wife my children too are suffering. Guilt number two. Because of my mental state now, my work is suffering and I'm not earning my salary as I should earn it. I'm stealing from my boss for not being able to give my best. Right. And when your mind is in such a turmoil at work, your co-workers also feel the effect of it.

So, like that in one little act, in one little act there's a wide circle of people and circumstances that suffer. And all this rebounds back upon you. So, these moral precepts are things that can be pointed out. The Scriptures found a very good way of doing it. They very firmly said 'Thou shalt not' and that is to be accepted. When it comes, that's morality in ethics. When it comes to abstract philosophy, then you can accept or reject. But then why waste time on abstract philosophy? Why waste time on the precepts of after I've opened up all my chakras, then what? Open them up first and we cross the bridges when we come to them. What is the purpose of all this creation - we come from black hole and re-enter the black hole. Let's wait until we re-enter the black hole. It might not be black anymore by the time we get there. What we are interested in is now, not what has happened millions of years ago at the primal explosion and what is going to happen at the dissolution of the entire universe which might still take billions and billions of years. We are interested in now, today, the present and what we could do in the present to make our own lives happy and make all those around us happy. That should be the central teaching and is the central teaching of BMS and in short, we call it self-help. In short, we call it self-help. What are we going to do to help ourself. Self-awareness. Yes. Yes.

So these are the principles. So, do not be concerned if you feel critical about teachings. You do not need to accept. But one thing I can assure you, listen to the same talk again some years hence perhaps you will find a different, a different beauty of it. When I read Shakespeare when I was ten years old, I did not understand or appreciate it so much. But now when I read Shakespeare, when I read the lines "Shall I compare Thee to a Summer's Morn". How beautiful. I could eat it up, you and the Summer's Morn and the sun and the lot (Gururaj laughs) because now it strikes me inside. I live with it, I become it. That is it.

So to be uncritical does not or critical does not involve any worship whatsoever. You don't need to worship gurus. No, it is wrong. Why should you worship gurus? But you can be devoted to a guru if you wish to, and that devotion we experience everyday. It's a very natural thing. You are devoted to your children, you're devoted to your mother, you're devoted to your wife, you're devoted to your father. And you can be devoted to a friend. For after all who is guru? He's but a friend who says 'Look, I've been on this path. Do you want to travel this path? Come take my hand, I will show you. I know the pitfalls because I've been across this road'. That is all. It's so simple. And when there is that little bit of devotion in taking the hand, the trust increases. Faith increases. I've told you of a little analogy last time when I was here of the difference between belief, faith and knowingness.

Some of you could be new on this Course, it's worth repeating. If you sit in an air-conditioned room, you believe that the next room is warm, there's a fire burning. You believe that. But as you approach the next room and you feel the heat coming, you start having faith. That fire is warm. And when you get into the fire and really experience the fire, then you know what fire is. So it all starts with belief. Belief leads to faith and faith leads to knowingness. Now there is a pre-runner to this and that is called scepticism. And I have found in practical experience that those that are most sceptical become the most ardent followers, followers, not of me I don't want followers, but the followers of truth, the followers of truth. This little body matters nothing. Its here today and its not going to be around too long either. You can be rest assured. But the truth that is spoken, the essence that is studied, that will forever remain for generations to come. That is the whole principle. No worship, no. No worship, but friendship. You see. There are 'ships' in both. Sometimes worship can lead to a warship. No warships, no wars, but love and love is devotion. That's how it works. That friendship, that closeness where heart meets heart. Where hand holds hand. If you go mountaineering and the experienced mountaineer goes ahead of you, yes, and when you come to a place that is difficult, he extends his hand and pulls you up. Now you're not worshipping the professional mountaineer, but you have some trust that 'Oh, this precipice, he's holding my hand and pulling me up and he's not going to let my hand go to fall in the precipice'. So that little trust is needed until

that trust is properly confirmed in your heart and mind, then scepticism vanishes like the darkness would vanish when the lights are switched on. Good.

Even if a person starts with doubt, even if a person starts with doubt, it is good I say, at least a start is made. That's important. A person might come from some school where he has been drilled through over sixty lectures. There are other organisations where you get drilled over a period of sixty weeks, sixty lectures and your mind is formulated in a certain fashion. Now, it would be difficult for that person to accept some new idea. It would be difficult for that person to accept the idea but it has nothing to do with the invalidity or the validity of the idea until it is experienced. So to be critical is good. To be doubtful is good. To be sceptical is good. And never worship. Worship the higher being within yourself. And worshipping that higher being within yourself, means you are affirming that there is greater, there is something greater within yourself than just what your five outward senses can know about. That is true worship of really accepting the fact that there is a higher being. Good. Lovely. Let's have the next.

Aide. Gururaj, about six years ago you wrote three lines of a poem on friendship and it's so beautiful, it could just add something to what you've just said.

Gururaj. Read it to us.

Aide. He had gone to tea with some meditators and he had such a lovely time that as he was leaving he said 'I must do something for these people'. And just got a scrap of paper and wrote this down and he called it 'Friendship'.

'When friends and ships their sails unfold in winds of love,
swifter the path and safer the journey,
for journey's end is where it all began".

Gururaj. Did I write that? (General laughter and applause) Very nice. Oh well I've spoken about an hour on this. Is it nearly lunchtime? Five to one. Good. Now, what must I do now? So beautiful, so beautiful to be around.

END