

Questioner. ... for themselves especially when a guru or spiritual leader is concerned. In some cases this can lead to dependency or even a kind of worship. It happened to Jesus although the Gospels tell us that he did not seek it. In our devotion to you, as a teacher, mightn't there be a danger that, for example, your photograph which we use to help receive your shakti, could become an icon?

Gururaj. What does that mean?

Questioner. (Cont'd). An idol, a symbol of worship. Can you help us understand how to see you as you really are, both those of us who resent the devotional trappings of your presence among us and those of us whose love for you and what you represent might be misguided into worship?

Gururaj. Is that enough? Oh, I thought you were going on and on. A very loaded question isn't it?

Gururaj. When Buddha taught his teachings, he made it very, very clear that I am teaching truths and you do not make a religion of this. But it is the minds of men and many men are mice, that created Buddhism. Buddha never created Buddhism. Christ never created Christianity. Like that, you would find Krishna never created Hinduism and neither did Rama create the Vedic religion or whatever you wish to call it. This has not ever been done by the great teachers of the world. This has been done by so called teachers, that Confucius became Confucianism because of confusion. (Gururaj laughs) I am not to judge the feelings of any person whatsoever. You have your mental limitations and you have your mental aspirations. As far as I'm concerned, I am just me, 'Me'. Good. Now if you write down the word 'Me' and have it reflected in water, that 'Me' would be reflected as 'We'. Try it out. You get the picture. 'Me' reflected, held under at the bottom, it seems 'We'. And that is what I teach, 'We', 'Oneness', 'Usness' and not that far away ideal or idiot, both start with an I, called Gururaj.

I regard myself as a very, very ordinary man and nothing more, none better than you and none worse than you. Perhaps, I have travelled further than what you have and that I did. I was in the same stage where you were, with your doubts and your idiosyncrasies and your disbeliefs and your little peccadilloes. I have travelled that path too, to have completed the path and to have reached the goal that I wanted to reach. And in trying to reach the goal, I had the sense of the 'I' that I want to reach the goal. But after having reached the goal, the 'I' disappeared. Therefore I say, I am nothing. And yet even in the word nothing, there is a thing and that thing is for you to realise and not for me to tell you. A terrible question! Right. Now, whatever you wish to realise in your heart, realise it. There are certain techniques which

are needed for man's mind, a fragmented mind that cannot channel itself, by itself, for itself. So, many minds require a kind of channelling. What would be the best object to channel or gather together one's mental energies? What would be the best object? A speaker of lies, a blasphemer or a speaker of truth. What would be the best channel? That you decide for yourself according to your understanding.

So the emphasis is not on me but on you. Realise that and then you will come to a realisation of what I represent and how you should apply that representation in your personal life. To me there is one thing only, the proof of the pudding lies in the eating. And however the cook has prepared the meal, if the meal turns out delicious, that is what we want. She might not have had a grater to grate the carrots, so she used a little penknife to create the same results. She might not have had a liquidiser to liquidise a liquidised soup, so she used a ladle and beat the thing and churned, - I don't know how it's done, - I'm just trying to give an example. That is not the question. What is achieved is the question. And if the teachings I teach, at least when I say I, please not this body, I'm referring to the other 'I' that is within me and within each and every one. Perhaps it has found greater expression through this body than another body.

So, as Ramakrishna would say that all religions and all beliefs are like rivers coming from different directions which ultimately become one in the same ocean. So if the philosophies that we teach here or the techniques that are given here, if they are no good for you, leave them alone and find another teacher. You have that freedom. And I have the freedom of choosing you to be a chela. And if you are not worthy enough, I also have the freedom to sack you. But the love and the compassion wells up so much that 'Ah, this errant son of mine, let him stumble around a bit, let him knock his head a bit, that's alright, it doesn't matter. I know how to soothe. I know how to heal the sore. I know which balm to apply when and where and the sore can be anywhere on the head or on the backside.'

So we have our prerogatives and it is not only the guru that is so important. The seed is just as important as the ground in which it is planted. If you keep your ground untilled and not productive, the finest seed would be useless. The ground is barren so the teacher seeks the ground, seeks the chela where his joy, - people call it effort, I call it joy, people call it work I call it play, different terminology perhaps, - where my joy and play could flower. And that very flowering is joy in itself. So, I too have travelled the path. I have said many times to you that there is no saint that has had not a past and no sinner that has no future. It is there for everyone. Everyone is led to the realisation of himself, of what he really is, where he reaches the area of that 'Isness'.

From the very beginning of the start of the International Foundation for Spiritual Unfoldment - the title is damn long - it has always been our principle that you do not need to worship. There is no worship involved. Worship the Divinity that lies within all. When we greet each other with our hands folded, this has been said to you over and over again, that I salute the Divinity which is within you and not the figure and shape of a man or a woman that I am saluting. And yet that too could reach a stage, a finer stage, when people will realise that even that very body, that very living body, that very thing that carries this life force, is also Divine. Man will reach the stage when he will realise that the absolute and the relative are not separate. They are an integral part of each other. And when that realisation dawns, then the Sanskrit prayer will really be understood 'Guru Brahma, Guru Vishnu', guru something else I don't know. I teach TM people what TM should be all about.

So it is your conception, your perception. My duty is to see that you conceive the right things wherever possible. It is my duty that you perceive truth and after the conception and the perception, that you assimilate what you have perceived, so that what you have assimilated becomes part and parcel of your very being. So that, those teachers, those Buddhas and those Christs and those Krishnas, that are regarded to be Divine and you realise that Divinity. And the only time when you can realise that Divinity is when you reach Divinity yourself and you merge into that Christ and that Krishna and become one with them, one with the entity. And then you will know if Christ or Buddha was Divine or not. Then you will know. Until then we are all blindfolded. And the idea is this, that the teacher will not remove your blindfold. He will not. He will give you the ways and the means and the understanding how to untie the knot but you must, have to, will have to, see with your own eyes. Is it not said in the Bible 'Judge the tree by its fruits'? On the farm that I lived and practically grew up and stayed many years, we had a mango tree in the back garden. In America they call it the yard, backyard. This mango tree had a very awful shape, so gnarled, it never had a nice shape but the mangoes that came from that tree, I have never tasted a more sweeter, finer mango. I am not going to look at the tree anymore which I stopped looking at it but I look forward to the season when the mangoes come and I enjoy the mangoes. And that is what the Bible means. Judge the tree by its fruit.

The same principle we can apply in our movement. Judge the validity of the movement or the leader of the movement or the founder of the movement by the results that are produced. And if any person is blind enough or deaf enough, that cannot see or hear, or mentally something that cannot understand, by all means, we have the hope that the time will come when the eyes will be opened, the wax will be out of the ears and understanding will dawn. But there was a time in the life of Buddha or Christ, who lived very ordinarily, I keep on saying this all the time that the true teacher must become more ordinary than ordinary. Oh yes. He is a servant, nothing else. If you are ill, I will come and nurse you and

look after your potty. Yes. Oh, yes, yes. I am a servant of humanity to bring forth to those that are attracted to our movement, the knowledge, the wisdom I have gained travelling a long, long path. And after having travelled the long, long path, I would come again and again and again to talk of the same things over and over and over again, because they are important. And as ages change, as times change, eternal truths will never change. Times will change, people will change, eternal truth never changes. But what could be required, would be that the same truths would be given in a different manner, so that the people of a certain time and age, could understand, where it could become more appealing to them, where it will make them realise the meaning of the eternal truths.

The time will come on this planet earth, when all this talking won't even be necessary. There'd be a man sitting here on a chair and you there and we will just keep on looking at each other. And you will just understand, even hearing a word, for the words that you will hear, will be the words of your own heart. For the heart of the chela and the heart of the teacher are not apart. It is one heart that beats in a continual rhythm and the rhythm is forever and eternally the same. So whatever conceptions you have, whatever perceptions you have, you are entitled to them. You are entitled to them. May they become more refined, that's all we can pray. And you have the force and the power and the shakti to refine them, if you do your practices.

The doctor prescribes you some medicine and if the medicine bottle stands on the shelf, it is not going to help you. If he says three teaspoonfuls a day, fine, do it or else how is the doctor going to help you. So a guru is sometimes a doctor. But there comes a time and to use a story from Ramakrishna, you might have heard the story, I might have told it before but it's worth telling again. A Spiritual Teacher is like a Physician. The low grade Physician, Doctor, will prescribe a medicine to you and tell you three times a day, one teaspoon, mixed with a little water. Fine. Okay, that's that. If you take it or not, that's your business. The second type of Teacher or Physician will convince you that you must take this medicine. This is what it will do for you. This is how it will bring about the balance which is necessary in your body and which will make you feel better. That is the mediocre Physician. Then you get the best kind of Physician, he will throw you down on the floor, put his knee on your chest and pour the medicine down your throat, like it or not. Because he knows what's good for you. That's the best kind of Physician. But today, the best kind of Physicians are not needed. Who appreciates them? How many appreciate them? They go to the mediocre, the sweet talkers, the glib, promising you all kinds of things.

I heard a story someone was telling me the other day that some person here in England, you just go and listen to a lecture for two hours and you come out enlightened. Yeah. Short cut. Instant pudding, instant coffee, instant

enlightenment. Do you see? Yes, yes. And then again, you have other kinds of teachers four thousand dollars cash on the nail, first in advance, no cheques, cash. And then you come to my Course and I will teach you and teach you all kinds of things which are totally necessary to lead you to the realisation of yourself. What they are teaching is how to block you to the realisation of yourself, those kinds of teachers. And they push those teachings in such a masterly way. Ah, top advertising men, top pushers, all the commercial knowledge is pulled together in furthering their own aims and ambitions. With us, that is not so. Whatever I talk about, take it or leave it, it is your prerogative. If one teacher's teaching is no good for you, find another teacher. But remember that you have been given a chance because of the love the particular teacher has for all at large. Take it or leave it. That is the idea. That is the idea.

So what do I think of myself? I am nothing. I am an ordinary human being and I have always been saying that gurus must learn, that to be a real guru, become more ordinary than ordinary. Then you are someone. Develop that humility. If you don't have those qualities within yourself, if you don't have that love, if you don't have the compassion, if you don't have the kindness, if you don't have the humility, how are you going to teach it? You really become nothing but just a Lecturer or a University Professor. And many posts have been offered to me, very lucrative posts in various teaching fields and other fields. Yes. I come to talk of love and make you experience love. So, call me what you want to. That is your conception, your perception. But do know the value of the core of your personality. And the core of your personality, the core of your inner being is none else but love. For God is love and we can experience that love or that God in so many, many different ways, from the grossest to the subtlest. For even a piece of stone can become a God to you, if you realise that that energy that is contained in that piece of stone, is not inanimate. It's an animate energy and that same energy is within you, is within those trees, these clouds, the sky, the entire universe. Same force, same power, same energy. So may the force be with you. And remember we are not alone! (Gururaj laughs)

You see life is such fun really, such fun. Why be so serious about it? All the problems you talk about. All that's real fun. You can stand aside and watch the play and say well, you know 'Let them play. Let them play. It's good. The play is good'. That is also the path, until the realisation dawns that the path and goal is but one. Where have you travelled to, oh traveller? Where is she? You are here and now. This is the path, this is the life. And life is forever flowering in its own glory. For life is Divinity itself. So whatever you want to call Divine or un-Divine is your conception. To me everything is Divine. And I feel that 'at-one-ment' with all Divinity. That's me. Okay. Good. Next.

Questioner. Sorry, but I am also of rather sceptical nature and I

Gururaj. Good. ¬Fine.

Questioner. (Cont'd). And I have a question here. I am not impressed by a number of peoples' attribution of meaning to events. Do you advocate the attitude where every event is specially engineered for our spiritual progress?

Gururaj. No. Next question.

Questioner. (Cont'd). I am glad about that.

Gururaj. I'll go on to that. Another question, I'll weave it in.

Questioner.(Cont'd) Gururaj, some of us has grown up in the faith and the help and guidance from a guardian angel. Will you tell us about your experience in this?

Gururaj. Guardian angels? Are there such things?

Questioner. (Cont'd). I ask you.

Gururaj. Yes, there are guardian angels. Where do they come from? Where do guardian angels come from? Who created guardian angels? Man creates the guardian angel, no one else. Man creates his guardian angel. Now, we have discussed this many times that the range of the human mind is as vast as the universe. Now in that vastness of the universe where else is there place for the guardian angel to stay. So the living abode or the abode of that guardian angel is within the framework of your mind. Now one thing is true that because of all the various experiences that we have gone through, remember they were not all bad experiences, there were good experiences too. There have been lifetimes when you might have done something good, you might have done something bad, you might have served people. There is a finer energy, there is a subtler level within your mind, the Sattvic level of the mind which reflects the spiritual self in its greatest glory. So when the conscious mind is turbulent, when the conscious mind feels turbulent and a person sits down in meditation and becomes calmer and calmer, you'd say a little voice whispers within me. That little voice is not from outside. That little voice is from inside you but at a more subtler, deeper, purer level. And that is your guardian angel. That is your guardian angel, for because of its purity and because of its strength, and everything at a subtle level is far more stronger, it is always there at your beck and call to guard you. And it guards you through the power of

discrimination, where if you are open enough to that force, if you could go beyond, or refine rather, the conscious level of the mind, you draw to it, attract to it, the finer, subtler, more powerful, purer vibrations to the conscious level and you feel guided.

So when it comes to decision making or discrimination, you will just spontaneously make the right decision and you will be discriminate in all your action which leads to the good. And that is the guardian angel. That is the guardian angel. The duty of a guardian is to guard, to guard one in the right way. If you have a ward and you are the guardian-parent, it is your duty to guard your ward and guide the ward in a proper way, giving her or him good education, a good environment, making the child grow up in the right proper way, as far as you are capable. That is the guardian angel. Angel is a funny word. Why not call it a guardian 'angle'? Yeah. That is the angle from which things have to be viewed. That is the practical angle. Now there are theories, mythological theories perhaps, where in the world's mythologies there are angels floating around all over the universe. This is true, this is true, because your mind is as vast as the universe and they are floating around in your mind. This is very true and they can be made into a tangible form by your mind and through your mind because it is only one mind, the universal mind and it is we that has individualised it, individuated it. We went into this subject very deeply during these Courses, so I do not need to repeat that all over again.

So the person would say I heard the chorus of a hundred thousand voices. That is true. I have experienced these things myself. I know. But where did it come from? Not outside me. It came from within me, where the mind has been taken to a level to tune itself with the music of the spheres, celestial music, so harmonious, where a hundred thousand voices is but not enough, a million thousand voices or a thousand million voices are there to enjoy. So enjoy this joy. Man is capable of all that. And if you really want to see the angel, you can, you can. You can materialise what you regard to be your guardian angel by yourself, by the power of your mind. And if your mind is in a Vedantic sense an illusory mind, then your guardian angel is also illusory. But within the concept of the illusion, it is reality. It is reality within the framework and the boundaries and the concept, in the concept of Maya. It is real. And everything is real or unreal as you make it. You can look at a teacher or you can look at your beloved and just look at her as someone Divine, goodly, godly. Or else, you can look at the teacher or your beloved, girlfriend or boyfriend, or husband or wife as just another piece of flesh. The conception is yours. So everything exists. Anything which the mind is capable of conceiving, anything the mind is capable of thinking, is existent and created by the mind. The mind creates the existence of its every thought. For nothing comes from nothing. Even that thought has come from somewhere. You have not created your thought. You bluff yourself if you think you have created the thought.

I have given the analogy of a poet. A poet does not create a poem. He could never do it - but he can attune his mind - and neither a painter nor a composer - he can attune his mind, to a certain level, where in the cosmos, all these poems, all these thoughts, all this music, all the concepts and colours in painting are floating around. And if you are properly attuned at the right moment, like your receiving station, your little radio, you gather those thoughts. And gathering those truths in your poems, you portray the truths through the mind. And the purer the thought, the greater the truth that comes through in your poetry is dependent upon how clear and how pure your mind is. So that means your mind acts as a filter. I have always said this, that there is not a single thought that is ever destroyed. It is floating around in the universe all the time. At this very moment, there must be at least a hundred or more radio stations transmitting, transmitting whatever they are transmitting. Here at this very moment Germany is transmitting, Denmark is transmitting, America, England, everywhere. It depends what station we want to tune our radios to pick up that which is being transmitted.

So the guardian angels are there which are created by the mind and by the mind, we can give them a reality by which they can be seen. But remember, the mind is creating that reality. The mind is manifesting it. Good. Theologies talk of various places, somewhere up there, that is populated by angels and other beings. Theologies talk about you having a, or certain philosophers or so called mystics talk about you having an over-self, another counterpart of yourself floating around somewhere, where you are connected to that self. Another counterpart of your body is somewhere else there. Now that is symbolic. For ever the process is this, that your higher nature is trying to overtake the lower nature. It is always trying to force, force, force itself to overtake and smooth over the lower nature of man. That is the process that is going on all the time. But the reason why we do not feel the higher nature is because the grosser nature. We cling to that grosser nature so much, we cling to those perceptions so much, that we do not allow our higher selves to filter through. So that even a man can see a Christ walking down the road and would think 'Ah, there goes another vagrant. He should be arrested. Why he should get dole for nothing?' Yes, yes. It is the lower nature that blocks our higher self from filtering through which affects our perceptions all the time. Okay.

Gururaj. What was yours, sorry? I

Questioner. Well, I am worried about certain instances of attributing meaning to things that happen. Take examples where your child dies and it's very hard to say 'Thank you, I needed that for my development'. It might be better just to say 'That's life' you know. And then there is the opposite pole where a cat walks across the road and you change your day because of this, because it has meaning.



Gururaj. Yeah, there again the same principle applies of your own mind. I used to know a young man but when he used to go out in the morning in his car and if a black cat crosses the path, he will reverse back and take another road because he thinks that the black cat crossing the path is an ill omen and it will spoil his day. And he believed it so strongly that whenever a black cat crossed his path, something happened that day which was not just right. So this is all conditioning of the mind of the beliefs, false or otherwise, that we create in our minds all the time. The child that passes away, it is very well to say 'Look, this had to happen' and so it happened. That is also your mind saying that but what is your heart saying 'I wish my child was not dead'. Now you try to soothe the hurt of the heart by mental analysis and by consoling the heart with the mind and that is impossible. It works only to a certain level but never completely. It is only when you understand the meaning of death, it is only when you understand that there is no death, there is only life. I have talked about this - you have a tape on that, right - that there is only life. Then only will your mind and heart feel that the child is not dead. He has left one room and gone into another room. He has changed one set of clothes and put on another set of clothes. But until man reaches that stage, these pains and hurts are felt. And they are felt not because of the child's death but the hurts and pains are felt because of our own minds, our own attachments.

People think they love their children. Do they really love their children? If they really did love their children, then the separation of the children or anything that might happen to the children would not create any hurt, if they really loved their children. What they love is they love themselves. And it's a motivated love, where the child becomes nothing but an instrument whereby they are trying to fulfil their own personal insecurities. So they do nothing else but reflect their own personalities in the embodiment of a child and not regarding their child to be an entity on its own. That is why the younger generation would rebel and say 'I don't asked to be born'. That too in a sense is wrong because the generation that says that does not understand what they are talking about. It is totally different meaning altogether.

So the hurts we feel are our own hurts. A man's wife passes away or a woman's husband passes away and we see her crying and sobbing. Why is she really crying and sobbing? And ninety nine per cent of the time you will find that she is going through a period of remembrance of all the nice times she had with him or he with her. Now this is gone. All the security he or she felt with each other, that is all gone. All the other things that he or she benefited by, that is gone. That is the real reason for crying. That is a real reason for the lamentation. That is why they lament. Yes. So in other words we are just reflecting ourselves. That is all. And then we think afterwards that 'Oh, he was such a good man. She was such a good woman'. Yes, after he or she is gone. Not while he or she was alive. If we had to think that then, life could have been much better. You see?

So we are crying there because the sense of guilt. We feel guilty. When we say 'Ah, he was such a good man', immediately the underlying thought, even if it's unconscious would be that he was such a good man but I did not play the game. You see. That is why people lament. That is why they cry. And it's only a very fraction of the totality that could be the real reason for the tears. So basically the lamentations or the crying or the sorrow for the child that has passed away is just a reflection of our inner self. Because if there was a real love, not attachment, attached love, selfish love motivated love where a child is used for my own pleasure, not for giving the child pleasure. I pretend to myself yes that I am giving the child so much pleasure but really speaking, I am giving myself pleasure by giving that child a little pleasure. Yes, we know that. We know that. When Daddy brings a toy home for the little boy, the Daddy plays more with those trains than does the child. Because the Daddy too is a boy in himself.

So it is the motivation that counts. And it is the deeper the pain that is felt, the deeper do we know of our imperfections. Love, real love is perfect and recognises no imperfections and then there is no such thing as parting. There is no such thing as meeting. There is no such thing as death, but forever a flowering life, forever flowering and flowering and flowering. So who goes, who comes? One bubble subsides. Where does it go to, in the same water, the same water which created the bubble. Another bubble comes up and it subsides. And like that, this world goes on and on and on. Bubbles come and go and come and go and yet the ocean remains the same. The same ocean. I think we have got one minute before the bell will ring. Nice.

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