

AMRIT: This is a good question because it's one that extends to a whole general field of knowledge.

NIRMALA: Can you tell us about the value of having a photograph of one's guru? Is there any real value in the vibrations given by the photograph, or is it purely a subjective projection of value? I have been wondering about the worth of wearing a mala.

AMRIT: The reason I mention this as an area of general knowledge is because people have things such as amulets and icons and so forth that are used in religions that people focus their attention on, and often people wonder whether there are [obvious advantages?] [Garbled]

GURURAJ: When we talk of values, everything can be valueless and everything can be invaluable. Now there's a great difference between the two words. Something can be invaluable, priceless, something on which a value cannot be put. While another thing could be valueless, of no use whatsoever. Now, how does one determine the invaluableity of any object or the valuelessness of any object? That is definitely a subjective matter. So if it is a subjective matter, then the value of a thing is naturally an individual thing. You have a photograph of your wife or husband or father or mother in your home. Good. That serves to remind you, without sentiment attached, that serves to remind you how your mother and father brought you up. It produces within you a feeling, a feeling of gratitude that it is good to be alive today, and if it was not for them I would not be alive. Good. You go to Hindu temple and there you would find a statue of Krishna or Rama, whichever Gods they would believe in. The idea there is not idolatry, as it has been misinterpreted today, the idea there is that through the teachings of that teacher, I can achieve a certain goal in life, or I am on the path of achieving that goal. So, through the concrete form one reaches the abstract.

Now, the abstract is inconceivable to the human mind. The human conscious mind can only think in words and symbols, as we said last night. And its conceptions and perceptions are therefore limited. So, the mind can only conceive or perceive things in a concrete form. So to reach the Absolute or the abstract, one uses the medium of the concrete. Now, the concrete might not have any value in itself, but you can subjectively make it totally invaluable as a focal point. Now what happens with human minds, most human minds, 99.9999 add on as many nines as you like is that our minds are fragmented. All energies of the mind is pushing or pulling in various directions, they are not one pointed. So by using an object, one can achieve a one pointedness of mind. In other words, without trying to concentrate, which becomes very difficult, we try and concentrate on something, you defeat the purpose of concentration. Because you become too aware

of concentration itself, and when you become too aware of concentration itself, you're adding another concentration upon the original concentration. And that is where confusion occurs. And that detracts from the power of concentration itself. Now, the proper practice would be gentle awareness to the object, and a gentle awareness of the object directed to the object gathers one's attention to the object, you go through the object. Hmmm? And that is how the abstract is reached through the concrete. Now this could be any object. It could be a piece of stone that you could use as a means of gathering all your mental energies, because it is only by gathering one's mental energies and becoming one pointed that you can reach the pointless. Now understand this very correctly. It is only by gathering one's mental energies into a one pointedness that one can reach that which is pointless. And by "pointless" we mean that which has, which is, an invaluable point. Hm? I'm so much opposed to the sense of the normal way to use the word "pointlessness." That doing such and such thing is pointless or of no value. This has inestimable value, that pointlessness that we reach, or in Buddhistic language the state of no mind that we reach. And that no mind is actually all mind. Hm? So we use an object as a focal point. Now if we follow the teachings of a particular teacher, Christ, Krishna, Buddha, in our movement people use my picture to be able to remember certain teachings that are given to them, certain practices that are given to them. Every time that photo stares at you, hm, every time the photo stares at you, you remind yourself, did I do my meditation this morning? Hm? It serves as a reminder. Good.

Now, there are certain practices in our system which are called gurushakti practices, some of you might know about, and some of you might practice. Now in this gurushakti practice, by using all your energies in a one pointed fashion, you are making a direct link to not the outward personality you see in the picture, that means nothing, the face could be totally blank, but the awareness of the guru should be there. And by creating this link, you are using all your energies which are now gathered through that channel to the universal forces that are everywhere. Here again is the example of reaching the abstract through the concrete.

A real guru will always teach moral principles, ethical principles. He will always give you an understanding of the values of life. Those that are intellectually orientated, he will give you explanations of how things work, for the mind, too, requires satisfaction. It is the nature of the mind to inquire, and because of its nature it requires answers. So the guru gives the answers to the questions that are uppermost in your mind. That picture there reminds you that, I had this problem and this is what the guru told me. Now let me mull over that, not accept it blindly. That would be very wrong, that would be very wrong. That is in a different sphere of faith. We're talking of just bare facts.

In Sanskrit there are three words, very beautiful words: [shuvin] which means to hear, [munin], which means to mull over, to think over, and [adidiassin], to put into practice. So, the picture there serves one in this purpose to have heard, to have thought about, and now to put it into practice. It is not the theory, like in some communist country, the Big Brother's

watching you. No, this big brother does not watch you, he protects you. Good. And how is this protection achieved? It is by channeling yourself through a concrete object to all the universal forces that are there, and they are there at your command just for the asking. Fresh air is outside, but oh, shucks, open the window. [Laughter] That's Americanism, isn't it? Shucks. [Laughter] I'm learning. So, fresh air is always there.

Now, if you do not open the window, how is fresh air going to enter this room? Now, you'd think that the divine forces, universal forces, are so vast that how can you as a little human being contain it all. You do contain it all. You have the entirety of Divinity within you, and that same Divinity is everywhere and in each and every one in its entirety. Now, if you open the window a wee bit (that's an English word), you cannot say I just got a little fresh air, you got the completeness of fresh air. So in this room by opening the window you are getting fresh air in its totality, with all the ingredients that constitutes fresh air. And yet the same fresh air is here and in India and in South Africa and in England, everywhere the same. So here as an individual you can enjoy the totality of the fresh air, and yet at the same time, the same fresh air is everywhere.

So that is why we say Divinity is smaller than the smallest and larger than the largest. These old sayings have such deep meanings which we fail to analyze, and that is what the guru tries to do for you in his talks, by analyzing these scriptural passages, perhaps, or the knowledge which he's received through direct perception on the intuitional level we spoke about yesterday, in the sense of knowingness that without reading the book he knows the book. This is very easy, you can do it in a couple of days time. [Laughter] Good. Fine.

Now, when this link is created between the object, which you do not worship.... There's only one thing that has to be worshiped, that is Divinity itself. Good. Now, a realized man is or can be called the truest representative of Divinity on Earth because he is self realized. He is in constant communication with Divinity. He and Divinity have found no separateness, they are at one ment with each other. And that is what self integration, self realization, God realization is all about. It all means the same thing, where man and God are not apart. As Christ has said, "I and my Father are one." Now, you do find some such men on this planet, Earth. He might pass you on the road; he might be sitting right next to you; he might be sitting right in front of you. It depends upon your perception, if you can see that embodiment of all Divinity that is existent or not, depends entirely upon you. To see it or not depends upon your perception. But one thing is true, that all the great masters, Buddha, Christ, Krishna, all of them had become one with that divine force.

So through the channel that's created to the object, not of worship, but an object of devotion... Now, devotion is a word to be well understood. Devotion involves love. Without love there could be no devotion. And without that devotion there could be no real guru chela relationship. There has to be that communication. Many people have a very erroneous

impression that oh I choose my guru. That's what you think. Really the guru chooses you. Always. Always. He shall not plant seeds on barren ground, for it would be worthless. But what he would try to do is to make the barren ground fertile which is the longer process. But that is what is done. So as another scriptural passage would say, that the sower keeps on sowing the seeds, and some fall on fertile ground and some on rocks... I don't know the passage really, but this is the gist of it.

So the real teacher goes on sowing, and if there is good ground it will grow and blossom, for the joy of the gardener is the glory of the flower that blossoms to its utmost beauty. And everyone is that blossom, everyone is that flower, perhaps some in bud form, perhaps some in seed form, but all the potentiality is there for each and everyone to awake in you, for each and every one to awaken within himself. Therefore, I always say that the job of the external guru is to awaken the internal guru that is within you already. Now, if there is a big boulder in your path and you haven't got the strength to push it away, so you use the law of leverage, a long pole, and very easily you can shift that boulder away. The guru is that pole. Yes. The guru is the pole. The guru is there to be used, not abused. Fine.

So the guru is nothing but that pole to be used as leverage to clear your path, to take all the impediments and problems away so that your progress towards home could be smooth. Sometimes the night is dark and you are stumbling around, and if the channel that you have formed with love to the guru is really sincere and pure, he appears there with a lantern all the time. And in your view that are really into mediation some pretend they meditate, I know about that also yes, some of you that are really into meditation have felt this. That a problem crops up and just somehow or the other solutions come, the problem is solved. Yes, it is solved.

So what you are doing is by your own self you are invoking a great universal force through the medium of a channel. There's so much water in the reservoir, but that water has to reach your kitchen tap. Now how is it to reach your kitchen tap. So from the big reservoir you have a big pipe, and from the big pipe other smaller pipes, and smaller pipes until you have the same water in your kitchen from the reservoir which could be fifty miles away. So these intermediary things are needed, the pipes are needed to bring the water from the reservoir to the tap in your kitchen. And that is why Jesus said it so beautifully, that "No one reaches the Father but through me." It is very very true if it is properly understood. What Christ was saying really was this, that a person has to reach that level of Christ consciousness to reach the Father, to reach all that there is. And the job of the guru, having traveled the path, can be the guide, can show you the route how to reach that consciousness. That's all the guru does. Nothing else. He is more ordinary than ordinary. Now I have a very favorite joke, that to become more ordinary than ordinary you have to become extraordinary. Hm? Yes.

So ordinary man, a Guru is of flesh and blood. He's like a father, he pats you on the back and sometimes if he can't get things through the top, he uses the belt from the bottom. Yes. It's all part of the game, part of life. There is the father. The

guru is the friend to whom you confide, you open up your heart and say this is what troubles me. And I know, and I know this so well with thousands of mediators throughout the world, my mail is about 2000 letters a month, where things which a wife cannot tell her husband or the husband cannot tell the wife, that can be told to a guru. Because he, although he is so much in love with you, he can still be that friend to be objective about your problem. He can be objective about your problem. And the true guru I'm talking if true gurus because there are a lot of bogus gurus around the true guru can be objective about the problem, and because of his deep love that he has, he just can't help helping. And whenever a letter comes, immediately the problem is seen and the solution is seen at the same time because there is no problem without a solution inherent in it, the solution is always in the problem. In other words, it is all the solutions put together mixed up which causes the problem, really. Think about that one. Hm? Good.

So at that moment, seeing the problem as a friend, as a father, as a friend, a prayer wells up within his heart because he has reached the goal, he is in communion with all the forces there are in the universe. He is one with the Father, and because of that, just a single thought, a single prayer directed to the person solves the problem for the person. Now that doesn't mean that "Dear Gururaj, I need one million pounds in 24 hours. Send it to me." And that would be unreasonable, of course. "I'm in love with Queen Elizabeth. Do something so I can marry her." That's unreasonable. But something within reason. Something within reason and that is required.

Now, gurus are funny people, they're funny [laughter]. And the way they work it's a mystery that they themselves can't understand. They can be so hard and firm and put their foot down, and the next morning they'll write a little note saying, "My beloved so and so, I love you." Yes. The whole idea is this, which ever way... For example, if you have a bottle with a small narrow neck and you have some salts or whatever in there, now you can't get the spoon in the right way, then why not turn the spoon around and put it the upside down way, to loosen the stuff in the bottle. [Eva?] will tell you. She's a cook. You see. So that's what the guru does. Whichever way possible, he wants to see the chela progress on the path of evolution and see the chela become happier day by day. Good. Now, happiness is not something achieved by waving a wand. If any guru comes to you and tells you that in ten minutes time, or half an hour's time I'll wave my wand and all your samskaras are gone, your whole slate is clean and rubbed off and you're in nirvana or self realization, please stay far away from such people. Do me that favor. OK. But the true guru will tell you how to rub off that slate. He will show you. Now in rubbing off all the markings on that blackboard, all the mistakes you've made, he'll show you how to rub it off. Now, many times in rubbing off with a duster (school teacher, she was)...

AMRIT: Eraser. We call it an eraser.

GURURAJ: Eraser. Good. Rubbing it off there is some friction involved, but that friction is necessary. So don't think the path to self realization is all roses. Some thorns also, yes, and if there were no thorns there would not be roses, remember. You show me a thornless rose. You can't.

For some people the path is so so much easier and for some it is more difficult. But as you proceed on the path, the burden becomes lighter and lighter. So therefore I say the path to joyousness is joyful too. You start off carrying a bundle of a hundred pounds, and as you walk along carrying that bundle and the guru is at your side, he breaks that bundle and a bit of the things start falling slowly and it becomes lighter and lighter and lighter. You see how it works.

So to attain total integration of mind, body, and spirit, no one can do it for you, you have to do it yourself. Don't let anyone tell you otherwise. No man can take your sins away from you. It is also said in many scriptures of the world that sins are taken away from you, but it has been so misunderstood. It has been taken very literally instead of the real essence of it. The real essence is this, that follow these teachings and your sins are taken away. It is not something that is removed from you as if by a magic wand. I wish I could do that really, as if all your burdens were like a big boulder on your chest and I could just come along and lift it off, and all problems are gone. I wish I could do that. But it is impossible, it is against all laws of nature. It is against divine will. It is against Divinity itself, because man is responsible for his actions. Whatever you sow, you will reap. Then if a person says, "I died for your sins," look at the contradiction. When on the other hand it is also said, "you reap what you sow." But now these things must not be taken literally. There is a deep, beautiful figurative meaning, and therefore it is said that, "this is the life, this is the way," and buddy that's the truth [Laughter]. You see. Philosophy is not something dry as dust. You can have a lot of fun with it.

GITA: I just wanted to pick up [inaudible].

GURURAJ: Coming to that. So the reason I would start with a point and then go around the point and bring in extra points, like an artist paints a picture. He has the outline of a beautiful portrait. But he paints here, he dabs there, he dabs there, and then the final touch. OK. [To chela] you must become a guru. Right. Good. So now, therefore, we have been born in this world with a load, a burden. If there was no burden of past samskaras or past karma, then it would not have been necessary to take birth. The reason why we take birth is to unload the load that we created ourselves. Fine. Now the true guru shows the path, how one's burdens can become less and less and less. Firstly, there are certain techniques involved, mental techniques, whereby the mind could be brought to a certain level, where the mind, by bringing the mind to that level, it could cooperate with the heart. So here mental awareness expands, awareness expands, the mind

expands, and at the same time, the heart expands. Now when these two things happen.... Now there are other system and other movements in the world that concentrate mostly on mind expansion, because Western people are very much more perhaps orientated towards mental awareness. Now that is very good. Nothing wrong with that. If the Western mind was not orientated toward greater mental awareness, then they would have not progressed so much technologically. All the finest and greatest inventions that are helpful or perhaps constructive or destructive to the world is because of this high intellectual, mental development and the ability to channel those energies in a creative form. But now here a greater danger could exist because having this ability, it can be misused for destructive purposes as we have seen what has been done with the atom bomb. Good.

In our system what happens is this, that a simultaneous development takes place where the heart opens up and the mind is extended to its fullest awareness. Now when we say heart, we don't mean this little organ, we mean the core of the human personality, and at the core of the human personality resides that which we call Divine. So here we do not say spiritual development, the spirit does not require developing, it is fully developed, it requires unfolding. So our practices are so designed that the mind achieves great awareness and the heart unfolds, one unfolds spiritually. Now the complication of mental awareness and the opening of the heart creates that channel whereby all the energies of the entire universe is drawn to us. Now we use a photograph (or any symbol) as you would use a cross or as the Jewish use the two inverted triangles. These are nothing but symbols. Photographs are symbols. They are reminders. But the most important thing is the opening up of the heart. And when the heart opens up in love and devotion, you, without effort and without trying, draw those forces of Divine energy towards yourself, to yourself, for your own upliftment. There's plenty of electricity in the river that flows nearby, but you need the generator to harness the power of the electricity so that we could have light in the room. What the guru does there is he acts as the generator. He is not the power, he is just the machinery, the machine. The power is there in the water, that eternally flowing river that has water here, there and everywhere. [Inaudible] He is like the material that acts as a conductor. [Inaudible] generator that you can harness or get the electricity from the water. And that is what we do when closeness develops between guru and chela. And then later on the development becomes so great that no differences exist, no separation exists. The guru and the chela become one. When the lover, love, and the beloved become one. This is the purpose of life: to find that unification. All problems in this world is because of a sense of duality. When there are two there is friction. But where there is one with what could it have friction? That is the purpose of life, to find that consciousness where everything is just one. And that is called unity consciousness. Now, there is a process how one reaches this unity consciousness, and even guru and God and chela and everything around us is just but one. And that oneness is not of yesterday or of tomorrow, but now. Here, now.

So, by opening of the heart in that love and devotion, you are drawing a force to yourself to strengthen yourself. And by strengthening yourself the problem becomes no problem. That's how it works. It's so simple, really. It's so simple. And it's always best to use an object as the channel, the object that is self realized. Now, this, too, can be achieved through one's husband or wife. If you can love your husband or wife deeply enough and objectively enough, then you can see Divinity in your husband or your wife. But people fail to see that because there is an emotional entanglement. While here between guru and chela there is a deep sincere link and love and yet no emotional entanglement. You see the difference, you see why the teacher is required. [END SIDE ONE] You can ask any schoolteacher that she can't teach her own children. She always has to send her children to another school so that another teacher can teach her children. She can't teach her own children because of the emotional entanglement.

So that is why this very ancient tradition of guru and chela has existed for thousands and thousands of years, and not only in the Eastern culture but in all the other cultures of the world. The whole idea is to form that rapport between guru and chela. If you go to a psychologist or psychiatrist that is exactly what happens. You pour out your problems to the psychologist and he tries to analyze it with his mind, and you form a rapport with him. And I believe I was told that the greatest difficulty that the psychiatrist has is to wean off the patient when he's finished with the patient. There too this entanglement. Now the guru differs from the psychiatrist in many ways. The guru has a deep insight into the mind of man and precisely what constitutes the mind of the person and of the entire personality, and the very essence of the person. But he also has the ability not to impart only the mental understanding but also the spiritual force to help, which the psychiatrist hasn't got. There is the difference.

And if the person, the chela, is receptive enough, the force is automatically there. [???] The well is full of water. It is for you to throw in the bucket. The smaller the bucket the smaller the bit of water. Big bucket, lot of water. And a person can only draw according to his strength. And that is how progress begins. Today you draw a little amount of water. Tomorrow you'll be able to draw more and more water. And through meditation, as the wheel gets more and more oiled, you can draw up more and more water from that infinite well. See [inaudible]. So the final requirement between the guru and chela relationship is the openness of mind and the receptivity of heart for that love is totally non attached. And whenever there is unmotivated, non attached love it is pure love. And it is only pure love that could be a conveyor of the Divine energy. For is it not said, "God is love, and love is God." It is only [garbled] by forming all the attachments around love and then we call it love. It is not love. But [where?] it is totally unmitigated [garbled] reward.

What can a chela reward a guru with, what? Perhaps provide him a meal ticket. What else? But the chela has so much to gain. The whole process that might have taken him millions of years, through so many lifetimes. And then in some lifetime he might just be ready and as it is said, "when the chela is ready, the master appears." And he appears in so many different forms. And if you look at it carefully, everything in life is a guru. Look at the ants. Look at the beautiful systematic way they build their colony. Aren't they our gurus? Why can't we make our lives so systematic? Look at the birds and the bees how much they teach us, and we try to teach it to our children. Everything in life is something that can be learned from. If the sun can give light to an entire world, a small lamp can give light to at least a little room. So from everything in life we learn, learn, learn. No one can teach you. The teacher cannot teach, but a teacher helps you to learn. This is something to be remembered, always. So the more open the channel, like your motorcar, the carburetor, if it is clean the petrol flows through smoothly and your car runs smoothly. If your carburetor is dirty the petrol doesn't go through, the car doesn't run well, and it is totally blocked and you are at a standstill. And then you might find a man coming along. He stops his car and he knows something about the carburetors. And he helps you opening up the choke so that you can be on your way again. That also a guru does.

So all the things a poor old man has to do. He has to be a psychologist, he has to be a psychiatrist, he has to be a father, he has to be a mother. Yes, if your nappy is wet I'll change it for you. Yes, a friend, brother, a lover of life, lover of the universe. For the real guru does not love, he is love. Think about that. OK. Next question.

VOICE: We've only got five minutes.

GURURAJ: Another one.

VOICE: Here's a perfect one for five minutes.

GURURAJ: A pretty one?

VOICE: A perfect one.

GURURAJ: Perfect, ok.

VOICE: No, it's not really, it'll take about an hour.

GURURAJ: Nevertheless, let's do this, then. Any questions on the things I've said? Is there anything that I've told you which is not clear?

QUESTION: How do you know whether you have a link with someone or not?

GURURAJ: Are we talking in the context of guru and chela here? Good. You don't know if you have a link. The knowingness part within yourself overtakes you. Because when you said now, "How do you know," you are using the faculty called the mind. You are analyzing. How do I know? What are the mechanics? What is the mental chemistry that makes me know that I have a link? Well, this link is something which is beyond all mental chemistry, beyond all kinds of analysis. It is just something that wells up within you. And it is so fast, so quick, within a second, you just know that I've found my chela, and the chela feels I've found my old man. These things happen.

GITA: And that was very apparent on the day when I first decided to show Amrit Guruji's photograph for the very first time. And at that time he was teaching meditation for another organization and I hadn't [???]. And I just had the feeling I should show Gururaj's photo to Amrit, and I did. And Amrit took one look at it and he said, "This is the man I've been called to serve." Just like that. Just like that. Absolutely.

GURURAJ: These things happen.

QUESTION: Are you aware of these links? Do you feel the same thing [???]

GURURAJ: I'm aware of the entire universe, my love. Don't you know that? Let me take you around and show you the universe. I'll hold your hand. Hm. When the path is dark, don't worry, you won't stumble and neither fall. For to unfathom the unfathomable, that is the adventure of life. That is the beauty of life. That is what keeps life going. That is what gives life its momentum. And that is what makes the world go 'round. And then once you have done it all, you sit back and say, "What a lovely dream it was." That's a different subject. It's the subject of Maya. Illusion. Your five minutes are up.

*** END ***