
THE QUALITY OF WORSHIP

...Himalayas with Swami Pavitrnanaji, I've always been having the vision of Jesus of Nazareth. Been trying for many many years to get my vision done in painting form, but it took the right people to get together at the right time to have it done. So what happened was this, that I was introduced to a Captain [Niles?] who was not only a captain of police but also a lecturer in identikit. So I spent about three or four hours with him. You know, they have these slides where they have about 100 kinds of eyebrows, noses, cheeks and all that, so the system they use is they just flash it in front of you and you get to identify all that right or wrong. So it took us about four hours to get that.

After that we got hold of an artist to do it up because an identikit is something different from art work. So we managed to get hold of someone his name is George a very dear friend and meditator too, and I spent quite a few hours together with him getting the picture together of what Jesus really looked like.

All the pictures you have seen so far has been just representational, an artist's impression, you might call it. But here is exactly what Jesus looked like and I should know because I can transport myself to the time when he lived or Krishna lived or Buddha lived as well so here is what Jesus really looked like.

Pass it around, try and not touch the picture because it will leave marks. Then we'll put it up here on the table and you can have a longer look at it.

The artists and neither the identikit man was told who it is. They asked me, "Who do you want?" I say, "Oh, just a old friend, you know." [Voice: inaudible] Because of the times, at that time beards were popular so every artist gets the idea he had a beard. He never had a beard.

Voice: You were able to see this now because you were able to go back to the time....

GR: Plus, plus, plus.

Voice: ... shroud.

GR: That shroud is not the genuine article. Right. And they're just minting a fortune because of some man's idea. That shroud definitely belonged to a man that was crucified practically at the same time, but that was not Jesus. It was someone else that was crucified at that time.

Voice: They talk about radiance through the shroud, though. Is that sham? They did carbon....

GR: That's very easy. For example, if you people write to Ted Partridge... one night I was sitting down giving a talk and I left the chair as I usually do, and he had his video equipment there as Baldev has, and they saw a total image, an imprint on the back of the chair. So it's nothing wonderful. Playthings.

Voice: His face seems to be a marvelous blend of....

GR: Yes.

Voice: It reminds me of the drawings I've seen of [Babaji?]

GR: And those drawings of [Babaji?] are not real, by the way. I've met him on several occasions so I should know [Babaji?] very well. There's not a single guru worth his salt or not that I've not been in touch with or in contact with. In '74, for example, Maharishi invited me to Spain wanting me to take over the TM movement because he's getting old. But I refused it because I did not like his principles. Mind you, I would not mind the millions of bucks that are in the bank [laughter]. So I know Muktananda and Maharishi, Satchitananda, and each and every one. Normally the conversation always starts with me giving them a bit of hell. And afterwards I soften down and show them a lot of love. What's the sense of Muktananda, who died last year, preaching Twelfth Century Hinduism? In America. That's nonsense. I've got teachings that are universal and applicable to every religion, every theology.

For example, if a Buddhist should be sitting here watching me speak he would think "Ah, he's talking about Buddhism." If a Christian is listening to me he'll think I am talking of Christianity. If a Hindu sits and listens to me he'll think I'm speaking of Hinduism. Like that. So if you can approach the basic truths that underlies all these theologies, then religion or theology could become universal. Because there is no differentiation, in other words, it's so simple. What you do is get rid of the trappings and the trimmings and come down to the basis of things. And the basis of things is but one. See.

Voice: Are you acquainted with Sri Sri Ananda Murti?

GR: Ananda Murti? I've heard of him, but not really acquainted with him. And I don't know about the sri sri sri business.

Voice: P.R. [Sarka?] is his name.

GR: Yes, I've heard of that, and I believe in Australia as a demonstration or whatever it was people even set themselves alight. There were accusations against him on murder charges and things like that. Now, I don't know how true they are because I did not bother to go into meditation on these things. But everyone for his own way, everyone for his own path, hm?

If you are in grade one, you need a grade one teacher. If you are in grade six you need a grade six teacher. If you are an M.A. you need an M.A. teacher, hm? So, everyone to his own path and anyone doing good, or some form of good, even if it is just slightly representational, I encourage it. Because my basic principle is this, if you are a Christian become a better Christian. If you are a Hindu become a better Hindu, or a Moslem, become a better Moslem. If you're an [???] become a better [????]. But never forget this, that the basic factor that underlies you is joy, joy, joy. Enjoy the joy. I'd like to tell a very dear friend of mine here in the audience this morning I love him very, very much, that don't live in the past and do not project it into the future. Live for the moment. The past is gone, hm? You see me with you today. Ten minutes later I might just flop down with a heart attack. Hm? You would feel a bit of grief, you would feel a bit of pain, which is, I mean, quite human and quite natural. But, if you carry on with that grief and the feelings of that pain, you are going to become more and more fragmented. What you need is integration. For example, if my wife dies tomorrow, I am not going to grieve over it. I says, "Good." She had to go, so she went. Bye bye. Hm? Not because I've no feeling I've the deepest feeling and love and respect for her. But, I'm not going to allow that to befuddle my mind in such a way that I would become a wreck and a ruin. Do you see.

Live for the present. This world is large, four thousand million people. I'm sure that out of four thousand million people my friend can find a companion, hm? True, we are not getting younger by the day. I am, of course. We're not getting younger by the day, we are progressing in age, and, as we progress in age, we need a certain companionship. There is a difference between loneliness and aloneness. Aloneness is enjoyable. Like myself, I could go into days and days in total solitude, hm? But that's not being lonely. And if you are feeling lonely, don't remain lonely. Do something about it. And, out of this four thousand million people in the world, I'm sure there must be someone that could provide you a bit of companionship.

So, once you get your mind away from the grief that you're feeling and the grief is only because of your attachment to something or somebody to whom you have no right to be attached. You're only attached because you feel you possess that person or that thing or that object. You don't. You possess nothing. You don't even possess yourself. You think this body's yours? It's not. You can't even possess your own body. You can't even possess your own mind. You can't even control your appetite. You can't even control going to the bathroom. Because you'll only go when you have to go. So,

how much control is there over yourself? None. So with these thoughts in mind, as you remove yourself from grief, you'd find you'd be attracting very spontaneously and automatically something that will fulfill the need that you have in you. Because everything in life is compensated for. There's always a compensation in every situation. You do a business deal tomorrow, for example, and lose ten thousand bucks. Hm? And, do you know, you'll get that ten thousand bucks if it was honestly lost and not in a gamble you'll get it all back, in some form or the other. Perhaps not in money form, but in some form. There's always the law of compensation operating all the time. But if we close our eyes and ears to the compensatory value that life has to offer, then you're doing yourself and the law of compensation a great disservice. So, as I said just now, if my wife should die tomorrow, I love her very much, okay, fine, I'll compensate it. And I'll find a means of compensation, hm, and perhaps I live a totally different kind of life because I love my solitude. I can dive within myself and be away all the time within myself. But for the ordinary man, what should he do? What does he do? What requires doing is a substitution. And that's important. Substitution or replacement of a certain ideal with a similar ideal, that's important, hm? And then you'll find slowly that grief, that sorrow, will vanish. It has to. Hm?

Have any of you ever had the experience of having had a boyfriend or a girlfriend that you loved very much and the relationship broke up? [laughter] Right, so, what did you do? Hm? You formed another relationship. You cried a bit. Yes, cried a bit and you poured some tears, which is a good eye wash. Because this whole business was an eye wash from the word go. So you found another friend, and with this friend you found some joy, some happiness, you shared certain interests together, hm? Because you know when a person reaches a certain age it is not the sexual side that one looks at so much, hm? It's more the companionship side one looks at. Someone to care for and someone to be cared by, hm? For example, if I have a boil on my bum, I can't ask my sister to lance it, can I? It would be so indecent, really. I won't be able to do it. But, I can ask a girlfriend to do it for me. You getting the sense of what I am trying to say? Now shall we start with questions? Oh, dear me, look at it! Twenty to twelve and we've got to leave and I've got a radio show this afternoon, I believe, which I could do. Good. We'll grab a...

Q: Do you want to mediate briefly? We haven't done....

GR: Oh, yes, thank you for reminding me. Look, there's one thing let me tell you about meditation, it is this, that when I ask you guys to open your eyes slowly, you know, you jerk them open. No. Once you go into that few moments of mediation you open your eyes slowly. So I think what we will do this morning is I'll count to say three, and then you start opening your eyes, hm? Because, what's the sense of going there and... no. We don't do such things. Shall we meditate for a few moments? [tape turns off and when it comes on people are laughing].

Baldev: Guru Gaucho.

GR: I'm always good for a laugh, you know, that's the message. Life. Laugh life away. Don't grieve it away, laugh it away, for therein lies the joy. He that could truly laugh will have some idea of his inner self. For the inner self is composed of laughter, a bubbling over joy, incomparable, so beautiful, hm? Firstly, it exercises your entire pulmonary system, hm? Good. It has a good effect upon your digestive system. It regenerates your psychological make up by being able to laugh, hm? And it's also quite stimulatory in other organic aspects. What shall we talk about this morning?

Roopa: Guruji, if I regard my ideal of worship to be my God, what are the ways and means that I could experience Him as my God? If I tell my beloved I love him, what qualities are there I should possess to sincerely say I love him?

Guru: Hm. You've answered yourself. Sincerity, which leads to worship. Because in relationships between two people, in the relationship if there is no sincerity and honesty, then worship becomes a warship. And who wants to batter around with warships when worship is so beautiful, hm? You love someone so deeply that you feel sometimes within yourself, "I wish I could eat her up!" Now, that's not a destructive thought, it's a thought that you love her, you worship her so much that you wish she was not apart from you, not separate from you, but right within you. You'd even tell her, "Ooh, my love, I love you so much I could kiss your ass ahss ass sorry. I must learn American ese and Pekinese. Yes. What are the qualities necessary? There are no qualities necessary at all. Because, the very idea of qualities would require the formation of a quality, and anything that is formed would be contrived, and anything that is contrived would be false. If you say that I must become more loving, then you'd be false to yourself. Because in the very act or practice that you are doing to become loving, you are becoming false at the same time because you are contriving love. [tape glitch]

...the conditions within yourself that will make you spontaneously loving, hm? I remember I met a girl once, and I kissed her on the lips. This girl did not understand what that old chap, the guru, was doing, hm. I never did tell her, either. But she was developing something within her throat which I detected, hm? A growth was taking place in her throat which could have been very dangerous or very fatal for her. And through the grace of that guy up there I was able to remove it. And this girl felt that I was making a pass at her. Now, if I had to explain her what was happening in her throat and what she was up against, I would have made matters worse, because her whole mind would have been centered on it and she would become more psychologically affected by it. Hm? So, rather, I took the blame, the blame of her thinking I

made a pass at her. So who cares? I don't care a damn. As long as I've done some good. That's the purpose of my life, isn't it? Isn't that the mission that I was born for is to do good? I don't even need to be understood as long as I can do my dharma of doing good. Hm?

So, what are the necessary qualities of worshiping someone? You can't qualify it or quantify it. You have to get rid of all qualities in order to really worship someone. Worship necessarily involves devotion and love and compassion, kindness, and all those various other things associated with it, hm? They come automatically, spontaneously. But, as soon as you start thinking of qualities, that what qualities must I develop, that means that you are making an effort to do things that should be totally effortless. It's like going to the church or the temple, and making that effort of climbing up those steps to bow down in front of Mother Mary or Jesus or Krishna or Rama, hm? It's an effort. When you lose total awareness of climbing up the stairs, steps, and most temples, in India for example they're normally built on a bit of a hill and you've got to climb up. Now, if you're totally unaware of climbing up those hundreds of steps, then you do not go to Krishna, Krishna comes to you. It's a loss of awareness in total awareness. A loss of awareness of the circumstances that surround you, but totally aware of the object of your devotion. And when you become totally aware of the object of your devotion, you do not need to go to the object, the object comes to you. And how does he come to you? Hm? He's already there. (Why are you crying, my love?)

The object is there, and when the object and the subject merge, what is left? Nothing is left. The duality is gone. Worship becomes unnecessary. Devotion becomes unnecessary. Love becomes unnecessary. The projected side of love, the projected side of devotion, the projected side of worship becomes unnecessary, because it is already there. Do you see. So, we worship certain ideals, say some deity or some god. What we are doing is using a very common psychological ruse to escape from ourselves. That's what we are doing. A Krishna or Jesus or blah blah or Buddha will take care of all my problems. So I escape my problems, or I try to, at least. Escape from my problems instead of facing my problems. So I bow down and I worship, you know, oh, everyone. Take my problems away. Who the hell are you to ask Him to take your problems away? And why should He? What have you done for Him? You can only do things for yourself, and no one else can do anything for you, including this guy sitting here. He can only guide you. Yes, and I've said this a million times, that I shine the light on the path, but you've got to walk the path with your own two feet. And the reason why I shine the light on the path is so that you might not stumble and fall in the darkness. That's all that's done. Who tells you that Buddha was a great man? Or Christ was a great man or a God or Krishna was a god or a Rama or Mahavir or Zoroaster or whoever? Who tells you that? Have you met him? Have you seen him? Have you conversed with him? Have you? No, you haven't. You haven't the foggiest idea and even historically you could prove that Rama never existed

and Krishna never existed and Christ was just a conjured up figure by organized religion that made religion into a business. Have you experienced him? No. And yet, you say he was there and you worship him. Hm?

Now I would worship my cat or that goose over there, because that's tangible and real to me now. Not a personality that existed two thousand, three thousand, five thousand years ago. So let my object of worship be someone that is tangible, hm? Because I can speak to something that is tangible and find an answer to my question, hm? Rather than something which is not tangible. Read through any scripture you like, and I'm not against any theology at all, I encourage it for certain people at certain levels. I encourage it. But I still would like to find a book that will answer questions that would arise in my mind, totally bringing me to the proper solution and full realization of the answer to the problem. It cannot exist. Because a man that writes a book writes from his particular viewpoint, and you, being a unique being and no two people are alike, you being a unique being, how can a book answer your question? Hm? It can lead your thought on for you to find your own answer. Yes, there's a possibility of that and the other possibility is that it could confuse you more. Do you see the possibilities, hm?

Therefore, the importance of true living masters, where you can ask him anything and he will go into depth by not only satisfying your mind that questions, but also solacing the heart that is palpitating in turbulence created by the seething, boiling question in the mind. Do you see. What greater object of worship can we find than that? Which requires no qualities, except perhaps some sincerity and honesty within ourselves to find answers that we personally cannot answer, perhaps, and a true guru that's worth his salt, if he can't answer a question, he'll tell you, "Sorry, I don't know, but I can recommend you to someone that knows what to do about it." I'm not a surgeon and you require surgery and I'll recommend you to a good surgeon for your search. The only kind of surgery I know is that which has to do with the heart. That is what I operate on, to open it up to the glory of Divinity. When it comes to cutting off a bunion of your right toe, I wouldn't know how to do it. So I'll send you to a bunion specialist. Hm? Do you see.

So worship must always be a spontaneous process. You do not need to worship. Worship should not become compulsory, because anything which is made compulsory becomes conditional, and anything which is conditional is forever dependent on so many other different factors, like emotional need, physical need, all kinds of needs and wants and what have you. But if the worship for an object arises in your heart in honesty and sincerity and of course, with that devotional aspect, then what do you do? You just let it flow. Nothing wrong with flowing, hm? That is what is actually wrong with people, they don't flow. They block the flow, hm? They curb the beautiful river. It is so beautiful in the start, in the beginning, so beautiful in the middle, and so beautiful in the end forever flowing, flowing, flowing and not even being aware of its own flow, hm? You going to change your tape? Do that. See if I can't find a joke.

This judge always had a difficult time at school, hm? And so one day a lady was caught in a speed zone, she was over speeding and she was hauled up in court for speeding. So she said to the judge, "Sir, Your Worship," you call those guys worship? Are they worthy, your honor, your worship that's what they say in South Africa, by the way, Your Worship so, oh so this woman says, "Please, Sir, Your Worship, can I be finished quickly with my case because I've got a class to look after." So, the judge looks at her and says, "Oh, at last I've got a teacher in my courtroom. I've been looking for one for a long time. You've done so many miles in a speed zone, and you're found guilty. Now, sit down at that desk and write five hundred times, "I shall never overdo the speed...." [END SIDE ONE]

See, this judge was taking one back. Because he had such a hard time in school, he was trying to get one back on the teacher. Now, aren't we all trying to get one back on someone else? Now, if we have a sense of worship within us, we would not want to get one back on anyone. Because the root of worship does not lie in the object. The root of worship lies in us, in the subject. And if it's expressed outwardly, as everything must express itself, then you find an object to which you express it. It could be an emblem. It could be this stone statue. It could be anything, for that matter, which helps you to express yourself in a certain form, or in a certain way. So, if you young girls that are unmarried would meet a boy that would say, "Oh, I worship you, my darling," don't believe him. Don't believe him, and do you know why? He has no right to verbalize a feeling that is spontaneously created in his heart. He must show the worship in action and not in words. Do you see.

So the basis of worship should be in action: how you treat your girlfriend or boyfriend. How much kindness, how much feeling you have there. How much you care. And if she has a headache, you develop a headache in empathy. Do you see. It must be expressed in action and not words, because people can say the most beautiful words and then it's just words, words, words and nothing said. So man, having the power of thought, let those thoughts not have its basis in verbalization but in action. If, for example, Audrey tells me she likes Larry very much they're good friends, okay, fine. I want to see it demonstrated, not to tell me I like Larry very much or the other way around. [Laughter and background noises]

Oh, Beautiful! Lovely! So you see we start off from a very, very deep source, very subtle, subtle of the subtlest source which we call Divinity. That Divinity finds itself by manifesting itself in other words, the manifestor manifests itself in form and which forms the basis of the personal god as opposed to the impersonal god, which is energy. Right. Now, the personal god, in turn, has to find expression because it is personalized and anything personalized is always seeking for expression. Now it expresses itself in the myriad hues we see around us assuming so many names, forms and shapes. Now, this requires causation. Causation is produced by a few factors two factors or a multiple amount of factors coming together and creating a cause. The cause, in turn, has to have an effect. The effect, in turn, creates another

cause and the cause has its effect as well. And the greatest effect in its subtlest form is thought. Thought, as I told you here I don't know where where I know a woman who is struck with polio during her youth and she can't walk. In a wheelchair. But the most happiest person I've ever seen. Where does happiness come from? Thought, hm? From her mind.

Now, that thought has to find expression to. Everything in this universe is a process. Now, that thought finds its expression in action. So, if the thought is grounded on a solid base, meaning an integrated base instead of a fragmented base, if its grounded through meditation and spiritual practices, if its grounded on a solid, integrated base, then the thought becomes more powerful and more pure in character. And, when the thought is more powerful and more pure in character, then its corresponding effect which is action becomes more powerful and more pure.

So, it is all a process of expression from the subtlest of the subtlest of the subtlest to the grossest of the grossest of the grossest. So, now, when action is performed, you then reach a stage where your action becomes worshipful action. In other words, worship becomes united with dedication. Do you see. And you are not even conscious of worshipping because your life itself has become a dedication. You see how it works? How from the subtlest level which we term to be God, it, through expression upon expression upon expression greater and greater and greater grossnesses, you reach back to the very subtlest point, the subtlest source that you had originally started from. And then, with dedication there is a surrender. My wife surrenders herself to me totally, without reservation. Yes. You have in America Indian reservations [Laughter] So, she surrenders herself to me without any reservation as I surrender myself to her in her American reservation or Japanese reservation or English reservation, whatever. Do you see how all these things are interconnected to each other? Nothing is separable. It's an inter connection where there is no dividing line at all. And when you find no dividing line, then life becomes worshipful, full of worship. So simple. I don't know, you guys should know these things, though I have to remind you of it. Yes.

So what do we do? We do nothing. Nothing. We just be ourselves. Because when man learns to be himself, he becomes honest and sincere. Now, I've said this in other countries or whatever, that they tell you, "Become like Christ. Become like Buddha. Become like Krishna. Become like this." I say forget it all. How can you become someone that you've not met or known? Hm? But you know yourself to a certain extent. Become yourself. Therein you'll find honesty. By becoming yourself, hm? By being sincere to yourself, and then who will you be worshipping? Yourself, firstly, and the worshipping, loving yourself firstly it will automatically extend itself to your entire atmosphere around you. And you'll start worshipping the world and you'll find everything to be divine, hm? Everything is divine. There is no word as non divinity no such thing. Everything is divine, just waiting there on our doorstep to be cognized. So what we are doing in our spiritual practices is preparing our way to receive that ultimate cognition that nothing exists except God. He is the only

existence and I AM HE. Once that cognition dawns on you, then you will find your life will become totally unproblematic. There won't be any problems. Your problems are because of petty attachments of which you have no control, and yet you want to be attached. Get rid of all that junk! Finish is finish. Don't need it. Find present attachments, okay, that's a starting point, at least until you even by pass that, hm?

So in parting, let me say, follow these few principles which I've tried to make. They are very complex, actually, but I've tried to make them very, very simple so it could be felt and understood simultaneously, hm? Because if I should go into heavy metaphysics or the psychology or philosophy of these questions, I could open a whole university on philosophy and just talk on this one subject for a whole year. But that's not necessary, hm. It's easier for me to tell you I love you than to go into the mechanics of love. And that's what they do, they go into the mechanics of love, where there are no mechanics at all. Do you see.

Well, it's been such fun being with you all. It's just a pity that the weekend was short. It's the best we could do this time, but it would be nice to remember for the future, if possible, to have a day or two extra together where you could go deeper into the various other aspects of life, various philosophies, various new ideas that's never been spoken about in this world. And I don't prepare any talks of things, I just flow and where these revolutionary ideas come from, I don't even know. Thank God for that. Because if I knew I would be attaching my mind to it instead of my heart, hm? Good. I would recommend you to listen to some of the talks ah, California and what's the other place? Lake Geneva where I went into great depth with totally, totally new ideas which even Plato and Socrates and Shankaracharya and Vivekananda and all those guys had never put forward or never thought of or whatever the case might be and you'd find it very interesting. You can always borrow it from the lending library or buy it, or I don't know how you people work, hm? Good. Thank you very much for the kindness and the hospitality and all the love you've showered upon me.

**** END ****