
JUDGING OTHERS

GURURAJ: You know, this afternoon, Dale Walker comes up to me and he tells me that "You are the coach of our teachers' team." And to prove it: [putting on hat, perhaps?] [laughter]... Well, I think we can put Dale on first base, Harold Mueller on second base, Bill Wygant on third base, and of course, Bill Aycock as a short stop. Well, the pitchers and the catchers we'll decide later after I learn the game. Ah, such fun. Good. Shall we start with questions? Oh, you want a photograph? Yeah. Good. Shorten it to two sentences.

GITA: Okay. Beloved Guruji: You spoke this morning on how judgment is a barrier to true friendship. We've been looking at judgment in the teacher training course, and we had some various things as a basis for discussion. Shortening it to two sentences, it would be: Guruji, what do we do to relinquish judgment and self as a necessary condition of unfoldment and realization?

GURURAJ: Judgment and...?

GITA: Self. Small self.

GURURAJ: Self. Ah ha. Good, fine.

Now, why do people judge? That is the crux of the matter. Why should people judge another? Why should they judge anything whatsoever? Does that give them a mental satisfaction or does that give them a kind of ego boosting by which they feel that they are better than another? Because in most judgments, one always judges one not to be as good as themselves. To judge another is also a form of escape from one's own discrepancies and one's own problems, and that is why we project our personal weaknesses and discrepancies upon others. And yet those judgments could be totally ill founded. The person might not have the faults that you are trying to judge. The faults are your own. And that is why we repeat over and over again the scriptural injunction of "Judge not that ye be judged." For who judges you? You judge yourself. There's no man sitting on a big throne with long, grey hair judging you. That is a neutral force, a neutral energy that activates everything in existence, but the real judge of man is man, himself.

Now, when he can't cope with the conflicts in his mind, then he has to find a release. Now these conflicts are created because there are certain patternings in the mind, and in action we find that these patternings of the mind that leads us into certain thoughts and actions are not conducive to our personal welfare and happiness. So there are forces at play

within our own minds to do this or to do that, and this pulling in opposite directions causes a conflict in the mind. Now, if these conflicts are kept there in the mind all the time without resolving them through spiritual practices, then man would have the tendency to inflict his personal state of mind upon others, and that is why he judges others. Do you see the mechanics of how this works, why man judges another?

So, to repeat again, it is a projection of a subconscious or a conscious conflict within man's own mind that makes him judge another; and, by doing this, man bluffs himself into thinking that he is releasing those conflicts, he is throwing them out, by imposing the very essence of those conflicts upon another. But the laws of nature and of karma does not work that way. It is like the ball thrown against the wall which inevitably bounces back towards you. So instead of resolving the conflict, you are increasing it tenfold. By doing something good, you get the return tenfold. By inflicting something on another on another person or on anything, for that matter you also get it back tenfold. So here the conflict is increasing within yourself. Now, in theological terms, we call it the fight between good and evil or God and Satan. And they're both there in our own minds. Satan is nothing else but the conflict.

So to get rid of this, we use spiritual practices which expedites the resolution of the conflict, and the conflict is mainly based upon our own experiences which are in the mind in the form of impressions. So one kind of impression is conflicting with another kind of impression, and that causes the combustion and all combustions are explosive. Now, when man judges another, he gets it back tenfold, as I've said. So, to repeat again over and over again, that it is through meditation and spiritual practices where these conflicts are resolved and sent back, as I said in one of the talks here, to where they belong. For they can never be dissolved or they can never be destroyed, but they can be sent away. So man does not realize consciously that these conflicts could be pushed away from himself, so his little, stupid, analytical mind tells him to shift it over onto others. And the same thing with blame. We always blame everything else except ourselves. Right.

Now, the human mechanism is so beautifully constructed that there are so many ways of releasing ourselves from these conflicts, and one of the ways is through dreams. People talk to me about dreams. They are so important for your mental sanity, for all that happens in a dream, if they had to happen in your physical existence or the waking state of life, you could never be able to live. So a lot of the conflicts are thrown off through dreams, which is an easy way. Many times people tell me of terrible nightmares, and I tell them, "Have more. Have more nightmares." It's a release valve. Experiments have been made in labs and hospitals where the dream state is examined, the REM rapid eye movement et cetera, is examined, and at that time they are disturbed from it. And if this goes on over a period of time ten days, a few weeks, sometimes even less the man can be driven crackers. Nuts. Yeah. So that is one of the releases in resolving these conflicts. Fine. And of course, the best way is the way that we teach and follow.

So what was the second part of your question, Gita?

GITA: What do we do to relinquish judgment and self as a necessary condition of unfoldment and realization?

GURURAJ: Good.

So, as a person becomes more and more integrated within himself, he will be ridding himself of the conflicts that goes on within himself. Then there would be no necessity of throwing off those conflicts onto others; and, when that necessity ceases, then you would not judge another.

Now when conflicts cease, it has to be replaced with something else, for the mind could never remain a vacuum. It has to be replaced with something else. And when you remove the negativity of conflict, then you replace it with the positivity of integration, which means harmony non conflicting. As we progress in this harmony within ourselves, then all the necessary virtues are automatically added onto us. They just come to us. We do not then need to create certain qualities within us. The space is there all the time for the positive qualities to be there, for they are there, but just overshadowed by the conflicts we have created ourselves. And those conflicts is also a creation of a certain kind of negative space. Yes.

You see this burden we carry with us? This burden of conflicts. There was a man a bit taller than Bill Aycock. He must have been about 6 foot 6, 6 foot 7, but he had a girlfriend who was about 4 foot 6, 4 foot 7, hm?

GITA: You've got it wrong way around.

GURURAJ: Have I? They're trying to tell my story for me! So there was this tall man who had a girlfriend that was about a foot shorter than him. Why can't I put a twist in the story? Nevertheless, we'll tell it your way.

Yes, so this girl was tall. Are you happy now? Good. So this was a tall girl and her boyfriend was short, about a foot shorter. They were very much in love with each other. And in those times, you know, when we had these horse rides and things, there were no motor cars and what have you, so when they dated each other and went out, they had to walk. And they used to walk for a mile to two, whatever, and then walk back home, because he had to see her home to the door. So on the way, as they were passing a blacksmith's shop, he asked her, "May I kiss you?" as if that is something to be asked for! Those were those Victorian romances. Yeah. Everything is formal, you know. Even kissing is formal. I don't know what they did when they got married. They must have arranged things in the morning already. Formal! Perhaps they had special printed cards. "Tonight, my darling, at 9 o'clock, we go to bed." Nevertheless, as the story goes, so he asked her, "May I kiss you?" So she says yes. Now, being a shorty, and passing this blacksmith's shop, he took the anvil and stood

on the anvil and kissed her. Fine. So they walked on further until they reached the door of the young lady, and he asks her again, "May I kiss you?" So she says, "No, you kissed me once tonight and that was enough." Then he says, "Oh, dear me! Why the hell am I carrying this anvil around with me?"

So we are carrying this load, this anvil of conflicts, around with us all the time which is totally unnecessary, and this anvil of conflicts is that which produces the negativity in us to try and pass judgments upon other people which is totally wrong. For, who can really pass a judgment? How are you sure that the street sweeper is not far more evolved than the physician? He might be far more evolved and, not only that, he might be performing a greater service. The street sweeper prevents the spread of disease, while the physician is only trying to cure the disease. Isn't prevention better than cure? Do you see? You see. So who are we to judge and say, "Oh, he's just a street sweeper!" But when the physician walks in, he says, "Ah, come in, sir!" See. So therefore, all scriptures teach: see everyone with an equal eye. This comes from one of the Hindu scriptures, one of the Upanishads. See each and every one with an equal eye. That means do not judge, because everyone is seen with an equal eye.

Now this morning when we talked about friendship, we mentioned how this can come about through our spiritual practices, where we see Divinity in all, and then the equal eye is there all the time. So even in the dualities of life where there are so many diversities, even a person possessing two eyes sees the object as one until he had, of course, a few shots too many.

Talking of that, a chap goes into a bar. So he orders a half a liter of scotch. He drinks the half a liter of scotch. Then, after that, he orders two doubles of scotch and he drinks that. Thereafter, he orders one double, and that he consumes as well. And after that, he orders a single scotch, and he consumes that. Then he calls the barman over to him. He says, "This is really funny. The less I drink, the drunker I get."

We are the same. That's the point. We think, by judging others we intoxicate ourselves to a state where we think that we are not really judging, then we use another word. Oh, we are only "assessing" which is the same thing. As you drink less and get more drunker, then you stop judging. You start assessing, which is none else but the same. So we don't assess people, we don't judge people, for each person is unique and on his own particular path of evolution, and we respect that. For everyone, consciously or unconsciously, is being drawn to Divinity. One might be a bit far away and one might be closer to Divinity.

One thing I have found and this is my experience that people in our organization in all the countries where we are operating, I have found them to be in a state of evolution which is a much higher state than most. Sometimes you find people with certain temperaments and certain states of mind where the mind is so closed, so dogmatic, running in

grooves all the time. For really to become a religious person is to go beyond religion. Then you become religious. In other words, it means that you go beyond the narrow grooves of dogmatism and have an open mind. Then you become religious. And people that are attracted to our movement are normally those, mostly those, that have an open mind, and that openness of mind is a sure sign of a certain state of evolution. And I'm so happy for that. That's a great joy. You see? Because it is by having the open mind that we develop that patience, we develop that tolerance which is so important. And having developed patience and tolerance, kindness and compassion comes automatically, which all merge into that which is called love. And here, amongst this August assembly, there's so much love radiating. If you could only sit where I'm sitting and see through my eyes. Ah, what a beautiful sight it is! All just blobs of light, light, light, light. Some dimmer, some brighter, but within the same mold. It's very beautiful. And that is why teachers are enjoined: teach, teach, teach, and if your light is bright, it will become brighter by teaching. If the light is dim, it will not become dimmer, but more brighter. Because you're imparting. What are you imparting by teaching? You're imparting the essence of yourself, and by imparting the essence of yourself, you become selfless. And by becoming selfless, you reach the stage of selflessness. You see how beautiful it works? And then we do not judge.

A person comes to you to learn. You never judge the person. You never judge the person, whoever it is. I have a habit of not even asking what kind of work you do, or that, because it's in the form, so it comes to my notice. We don't judge. We cannot judge, for when we start judging the person, then the teaching loses a lot of its power. When anyone comes to us to learn, we treat the person as a human being who is starting on the spiritual path, whoever he might be, and we look at everyone with an equal eye, be he a pauper of the street or a multi billionaire. That means nothing. In the eyes of the Lord, all are the same. When it rains, it does not rain only for this one or that one. It rains for all. When the sun shines, the sun shines for all, and the glory of Divinity is there for all. You see. So this is what we teach. And we show them very systematically how to get in touch with their deeper selves, with their inner selves, with the source within themselves. So, if we have this attitude in our teaching, then we would not judge, for it would be wrong to judge.

When I personally teach people, and after I have taught the person, one of the ladies or the young men that helps at the center someone might just mention, "Oh, did you notice that lovely suite that man had on?" or the lovely dress that the lady had on. They say this, and I say, "Really? I didn't even see." Because you don't see those things anymore. You don't see the outward form of the person anymore. You see the inner form. So when you stop seeing the outward form, the physical form, when you stop seeing the mental form, then you see the true light and everything else matters not. It does not matter at all. So when it doesn't matter, what is there to judge? Because when we reach the core of the human personality which is Divine, who is it, what is your mind or who is your mind to judge Divinity? Isn't it just blasphemy in the truest sense of the word? For judging someone is blasphemy against God. Because here, as soon as we judge, we are

not acknowledging the divinity in the person. That is why every time we meet, I salute the divinity in you. Namaste. And we're reminded of this all the time, all the time. That's the greatest affirmation you can ever find in the world, that I see the divinity within thee. Yes. Good.
Can I have another question?

QUESTION: [Inaudible.]

GURURAJ: Why is it that we deny Divinity within ourselves? Now, let us ask another question: Who is it that is denying the Divinity? Ask that question. Who is it that is denying that Divinity? The essence, your true self, is Divine, your true self is Divinity, itself, and Divinity, itself, cannot deny itself; but this little mind which I call the "cunning animal," that is denying Divinity. That is what we have to clear up through spiritual practices. That is the area where we have to infuse with the superconscious sattvic mind so that it recognizes the Divinity, and that is what spiritual practices are all about. If I keep on denying Divinity, then truly I will know that it is just the surface layer of the mind that is denying Divinity, and yet every moment, every second of the day, Divinity is there. That does not require proving, for it is proof itself. Every breath you take, every beat of the heart, is the beat of Divinity. We see it in action every time I lift my hand. What force is there that is lifting this hand? Proof of Divinity.

The analogy I use of the plant. The right amount of sunshine comes, the right amount of water comes to it, the right amount of minerals in the ground gathers to it, and the plant grows. For if there was lack of one or too much of the other, the plant will die. Yet it grows. What is that that brings the right amounts of everything together? How much more proof do we want in life that there is a Divine force, that there is the real self, or call it the higher self, within man? And everyone experiences this, sees this all the time, and yet his little mind wants to deny it.
If you want to deny, deny the mind, not God. That would be a great denial. That would be a true denial, the true denial of the little self. Accepting the little self, but not emphasizing the little self to be all powerful. Because when the little self assumes that great importance, then you deny Divinity. So it is the little self in man that is denying his real self, and that is not the path to become one with the Father. The ego self has to be expanded, refined, through spiritual practices, and, when the ego self experiences the force of the light coming through it, then the question of denial of anything just disappears. So what have we done so far with all our wonderful so called progresses in life? Primitive man never denied anything, really. He even created gods with his mind river gods, rain gods, tree gods. He even created them. And we, the educated, intellectual, sophisticated man? We deny. Is the primitive man then not better? Here we deny, and the other one creates. You see how the mind can function in true faith? Yes.

So, to deny Divinity is a lack of faith. [END SIDE ONE] Lack of faith not in Divinity itself, but the lack of faith in that little ego self. The little ego self is devoid of faith, that faith which could lead to the acceptance of Divinity and not the denial of Divinity. That's how it works.

So all our spiritual practices and meditations are none else than preparations, none else but preparations to enjoy Divinity. The cook spends four hours at the kitchen stove preparing this and that, and Beth has been doing such a wonderful job, and the kitchen staff here of this organization, Casa De Maria. They spend hours and hours at the stove preparing, and we gobble it up in five minutes, ten minutes, fifteen minutes, okay. Do you see? So the beauty of life lies in preparation, for the enjoyment is quick. It just descends; it just comes. Be prepared enough and you have it. You get it. To prepare the candle and the matches takes time, but to light it a split of a second. And that is what illumination is all about.

But now, how to use the power of denial to deny denials. That's a poser. Now denial itself is a form of mental energy. Denial itself is a form of mental energy which is used wrongly. The same energy through spiritual practices takes a 180 degree turn, and when it turns, the denial becomes acceptance. And it becomes acceptance so imperceptibly as the day imperceptibly becomes night or the night so imperceptibly becomes dawn. So from that darkness, we are led to the light. It's a matter of directing one's attention, and that is how we start denying denials. Denials. That is how we start denying it. It is not by pushing away denials, but by replacing denials by putting emphasis in its proper place. And this is the work of teachers: to teach people where to put emphasis. For it requires less energy in acceptance than in denials. Denials create a confusion in the mind, while acceptance creates a fusion, a togetherness. So you are denying that which is and dissipating all the energy that you have within you in denials. Do you see? So, by teaching people to take that 180 degree turn, the very denial becomes acceptance, for gradually, gradually, as the person experiences a greater calmness of mind and body and the inner light shines, starts shining through, then the force of denial diminishes.

Now, what kind of person denies Divinity? What kind of person denies Divinity? The person that is very troubled. He is the one that denies Divinity. The person that is very confused, he is the one that denies Divinity. But the joyous, happy person does not deny Divinity at all, because the joy is so much in him that he is experiencing Divinity. So denial is based upon imbalance. Denial is based upon confusion. Denial is based upon conflict. Denial is based upon weakness. And we, as teachers, we make them stronger so that that denial disappears.

Something happens something doesn't go right then we deny God. That "if there was a God, then why must this happen to me or that happen to me? Or my wife must burn the toast, huh?" You see. "Why must all these things happen to me, if there was a God, and, you know, the God was a merciful God?" Yeah. That God is everything, and more so as a neutral force. All our problems that stems or that are with us are creations of ourselves. We have created the space in which these problems exist, so in the first place, don't create the space. You see. So we do not create space for denials;

we create the space for Divinity to be in us. He is there, but the acceptance, the recognition, the cognition, the recognition, all the time, forever remembering that there is, that there is that "is ness."

Who says God cannot be proved? Perhaps not in a test tube. Yeah. It cannot. I said the other day I don't know, here or somewhere that the scientists can never prove God, because what they try and capture in the test tube is fine. But they must realize that the test tube, itself, is God, too. You see. And they, themselves, that capture some energy in the test tube is Divine, too. And that which is captured is Divine also. So the holder and the beholder and that which is beheld is all Divine. But yet, like many denials might come and go, we only deny God when something goes wrong. He denies, "Oh, if there was a God, why the devil must this happen to me?" But we don't accept responsibility for our own actions, for our own karmas.

I was speaking to someone during the week, and I said, "Create that emanation around you" for we are always emanating. Create that positive emanation around you, and you will attract whatever you need." You will attract it. There is an attraction. There is a magnetic force by which you will attract that which you really need. Create a negative force, and you will attract negativity, because that is what you need. Like attracts like. Birds of a feather flock together. See. So the mind might want to deny because the mind is deluded into wrong channels of thinking. The mind is deluded, but we can experience daily, every moment of the day, that there is something called Divine, that there is Divinity, and we know that on a experiential level. The mind with its funny tricks even denies your personal experience, even denies you breathing, even denies your sitting here. You see how the mind dreams all the time, forms an illusion of life. But if the right attitude is developed, which our teachers teach, then nothing is denied. Everything is accepted. And that was the basis of this morning's talk, where you accept a friend for what he is. If you can do that, why can't you do it with Divinity? For He is more tangible than anything which you would call tangible. God is more tangible than tangibility, itself. It is not intangible. Me touching you, I'm touching God.

If man loves a woman, what does he really love? He does not love the pretty face. You get tired of pretty faces in two weeks. I get tired of pretty faces in two hours, but pretty souls I never tire of. Fine. Mental qualities you get tired of in six months. So when you really love a woman or a woman loves a man, what is he or she really loving? She is loving God. Before I perceive you, I am perceiving God, because He is the perceiver, He is the perception, and He is the object of perception. It's all one. Where is the denial? Can you deny the perceiver? Can you deny your own eyes that you are seeing? And yet, denials come because people cannot see their own eyes, and then they say, "I haven't got eyes," because they can't see their eyes.

Now this is what happens with the cunning mind denying this and denying that and denying everything. But they do not deny the things that inflate their egos. The real thing that has to be denied is never denied. The faults that we have, we justify them. We don't deny these things. We don't want to accept or deny our weaknesses and do something about them, but that which is true and good and right and beautiful, we deny. Because what we really accept or want to accept or want proof of is that what we call God must come descending down here and with a stick or whatever staff and say, "I am God." You know, this fiery chariot and... I don't know, I don't know, I don't know. No! He is here and now in every form, in every way. He's even in my coach cap. You see. So what can I deny? What can I deny? I can deny nothing, for denial of Divinity is denial of the entire existence of this universe. Deny Divinity? Then first deny yourself. Then start denying Divinity which you can never do. You see. Fine. We're having another program tonight, aren't we? But what is the time there. I can't see. Nine seventeen. Tonight we're going to show some films. Is that arranged? Have you announced it?

AMRIT: Yes, we announced that earlier.

GURURAJ: Good. They're showing some films, the films that were taken in England, and I'm sure you'll enjoy them. Good. So, are we going to have a break, Amrit?

AMRIT: We'll take a break for about five minutes and then we'll start the films.

GURURAJ: Yeah. Take a break for five to ten minutes.

AMRIT: Okay.

GURURAJ: Don't wait on me if I'm a bit late. Doesn't matter.

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