

LEADING THE CHELA THROUGH THE MAZE OF DOUBT

GURURAJ: ...fragrance of your spirit. And is it not beautiful to know the fragrance of people that are close to your family? And that is the....shut up!... and that is the greatest mistake we make in our lives; not to appreciate the fragrance of our husbands or wives or our children. Take, for example, this beautiful flower and smelling it. Look at its lovely fragrance, look at its beauty, that hue, the coloring. I must do some paintings for all of you guys when we have a little time more. So experience the fragrance of the beauty of life. Start off with those that are close to you, like your wife, your husband, your children, grandchildren, whatever. Start off from there, and experience the joy of experiencing the beauty of this flower. Because they are all flowers, you know. Everyone is a beautiful flower. But the mistake we make is we neglect the beauty of the flower. You might have so many lovely flowers growing in your garden, but how many times do you notice the beauty? You'll pass by in your driveway or the sidewalk or whatever, and say, "My, nice flowers." But to experience the beauty of the flower is to become the flower. There lies the secret of life. When you merge into beauty, and I'll tell you what happens then, by merging into beauty you beautify yourself. For becoming one with beauty, you cannot help, it happens automatically, that you come beautified. And that is what all the scriptures say, to become beautified.

So at first you would find it externally, in this lovely flower, and then you merge into the beauty of the flower and become that flower. So, what is the next stage? You are flowering in your own personal evolution to find the beautitude of the Lord Himself. And then you could truly say, as I would say, that my Father and I are one. For my Father is none else but total beauty, and I merge myself into His beauty. And what is the result I get from it? That I become blissful and joyful all the time being with my Father, being one with Him, merging into Him. So therefore, truly, a man of God could say, "I and my Father are one." I am not born of Him because He's incapable, He hasn't got a penis. But I am one with Him in spirit.

Did I tell you the phone number of Adam and Eve? [laughter] Did I? Right. I don't know I must have spoken it somewhere around the world. If you want to phone Adam and Eve, the number is 2 8 1. The two ate one apple. Must I explain my jokes? Damn it! What the hell is wrong with you guys?! Did I tell you the Pope's phone number? [laughter] Did I? I can't remember. The pope's number (don't you touch my woman) the pope's phone number is vat 69. Did you guys get that?

[facetious remarks]

GURURAJ: Vatican 69. Vat 69. So get pissed with a Scotch and you'll reach there.

Life is such fun. [laughter] And I always try to create amidst the wisdom some joy, some laughter, to make you happy and not to make you being bored with deep philosophical discussions. Because I know exactly how your mind works. The mind can only last with a thought for eight seconds. To sustain a thought, and I have done many researches at many universities on this. So you give a deep thought for eight seconds, and then you give the relief with a joke or something like that, a quip, whatever, to relax the mind, and then we start up again. Learn this. Many of you here are teachers. Learn that and your message will push through. Did you make a poo? [laughter] I'm joking of course. Right. What shall we talk about today? Question. Are you alright?

VOICE: Yeh.

GURURAJ: Sure? Don't you want a pillow? Take mine. Are you alright? Good, good, good. I care for everyone, you know me. Always doing that because I notice everyone. And you. Don't cross your legs. Stretch them. That's it. Where is Sujay?

VOICES: Right here. Back here. Back row.

GURURAJ: Oh is he, oh is he back there, I couldn't see him. Aha. [inaudible comments] Stretch them out! Do that. There are reasons for that and they are very simple, before the question comes up. When you cross your legs you are pressing one nerve against the other, which could cause a stricture to blood flow. But if you have them open then there is no stricture. How would you like to make love to a woman who crosses her legs? Just tell me. She must open. Which is symbolic of opening her heart to you. Stop interfering with my woman! You're not supposed to speak to her. Do you see? How can you make love to a woman when her bloomin legs are crossed? [inaudible comments and laughter] No, no rather halfway. Like that. It is symbolic. I tell you the true meaning of it. I might express it crudely...

VOICES: Oh, nooooo.... [Laughter]

GURURAJ: ...the whole lot of you are crude. And if I should speak about it subtly you will not understand me. [Laughter] So crudity goes with crudity. Do you see? Strike the hammer on the metal where it should be struck. Do you see? These are very simple psychological methods of dealing with people. Nothing difficult. Nothing difficult. Are you comfortable? Don't you want this pillow...okay...I could lay down with you there and yet, and yet continue with the satsang.

Good. Now. What shall we talk about now after all this joking? Huh?

ROOPA: We have two related questions.

GURURAJ: Why must they be related and not correlated?

ROOPA: Maybe you could answer that for me too.

GURURAJ: Okay.

ROOPA: The first one is this, would you discuss the role of trust in human development? The second is, why does a chela continue to spiral through the throes of doubt again and again.

GURURAJ: Hm. Leave this with me so it could remind me.

ROOPA: Always prepared.

GURURAJ: Very good. The greatest chela in the world must not be a trusting chela. He must be a doubtful chela. For trust implies just in a belief system that this is the master, this is Buddha, this is Christ, this is Gururaj, or whatever shit. A true chela must start with doubt. And because of the doubt that is created in the mind of the chela would make the chela inquire more. And by his own inquiry he will achieve more. I don't want believers. I want doubters. And the greatest saint, if you read the scriptures, was the doubting Thomas. And he achieved more in his spiritual realization than the others that just followed Jesus around.

So doubt. Doubting means questioning. So question more and more and more from your guru or from yourself.

Question so that you could find analysis of the processes of your mind, and that is the path to jnana yoga. Through analysis. I would never ask any one of the hundreds of thousands of my followers to believe in me. That is rubbish. I would rather say, "Analyze me." And by analyzing me as a focal point through your gurushakti, you will

start analyzing yourself, and by analyzing yourself you will help yourself to understand yourself.

And is that not what you want? You see all these bloomin' religions around the world have been bullshitting millions of people because they are a business organization. That's all. I'm not in business. Hm? I give of my love and peace to all those that are around me. Hm?

So, start with doubting. You can say, firstly, Gururaj talks shit. And, step number two, analyze the shit. Step number three, does it smell foul or does his shit smell like the fragrance of this beautiful flower? Depends upon you. If you have a thimble and go to the river, you will only get a thimble full of water. But if you have a large bucket and go to the river you will have a bucket full of water depending entirely upon your understanding of what life is all about. And your life is not dependent upon your guru. Your life is dependent upon yourself.

The guru, the true master rather, is just but a guide to show you the path. Like Roopa guiding me through all these long passageways to my room. She's my guru. Leading me to my room to rest a bit. So she is my guide. She is my guru. This is talking of very mundane normal things. I could ask any one of you to guide me to my room through these long passageways and corridors. I can ask anyone of you to do it. But the true guru takes you through the corridors and passageways of the true life that exists within you.

And so what do people do? They flounder in a maze. Not finding the way out. So the job of the true guru is to lead you out of the maze and take you home where you belong. In divinity. And that's the only difference. Nothing more. That's my job. I'm very fortunate in having such a family like all of you together with me. That is what we do.

Now to find your way out of the maze which you have created yourselves. The maze was never there, but you planted it all and created the maze for yourself. So what must I do? Huh? It's a beautiful maze with wonderful experiences that you have gone through. Good experiences, bad experiences, but it is all wonderful for one's evolution.

So I have to lead you out of the maze where you cannot find your way out. But I've got a wonderful plan. And it is very simple. I ride in my helicopter and watch you struggling on. I wish I had a helicopter. I'm talking of the spiritual helicopter. And watch you going through this maze and not find your way out. Then I send the radar signals to you... come, come, come, this way, this way, this way, turn that way, that way, that way, that way now. Okay, you stop there and go forward that way to get you out of the maze that you are involved in.

What this analogy means is this, that I want to get you out of the web of the samskaras, or the web that you have created within yourself. So this spider becomes the Pied Piper. And blowing his flute he takes them on to the endless shore where Divinity resides. So sometimes I think, "Who am I, Pied Piper or the guru divine?" I don't know.

So the whole idea rests upon one principle. You have created a web, and devouring the miseries of the flies that descend upon it. So let us destroy the web that we have weaved and return back to our pristine purity which was not woven by our little minds, but woven by the master weaver, for he knew how to put all the threads together. Hm? Do you understand

me? And the beauty is this, that you are not distant away from the master weaver. You are a product of his weaving. So all his energy is involved in the cloth of your life that he has weaved.

So what do we do? We do not need to study the intricacies of the art of weaving. We just need to feel the energy of Him, the great weaver, that went into our cloth of life. Can I make it more simpler, or am I getting a bit too technical? I don't know. You must tell me. Relax guys. Relax your minds. Because I'm still going on til three o'clock this morning talking to you. So if you want a cigarette, here, help yourself. Light up and relax. Just relax. Relaxation means you start with the body... pass me one too, darling, would you? Thank you very much.

ROOPA: I have a hanky here too.

GURURAJ: Yeh, I know, I know, I know, but I need that for my eyes, too. Relaxation means to relax your body. Now most of you have gone through the process of yoga nidra, and I do hope you are practicing it, where the entire body becomes totally relaxed. Watch me. I'll show it to you in half a minute. Now, Doctor Roopa, feel my pulse. I'll time you.

ROOPA: I haven't got it yet. There it is. Okay, I'm feeling it.

GURURAJ: Right. What did you measure?

ROOPA: I had no way to measure time, so I just measured the rhythm. The pulse was lovely. It was relaxed, it was very slow.

GURURAJ: Right. In half a minute I will show you my pulse again. Doctor Roopa, feel my pulse again. It will be half the rate.

ROOPA: Slower.

GURURAJ: It will be fifty percent down. Should be.

ROOPA: Well I can't say exactly because I didn't have the second hand the first time. So we don't have any exact measurements, but it's noticeably slower.

GURURAJ: Uhuh. Pity I haven't got my stethoscope with me.

ROOPA: I think you have.

GURURAJ: This was just a little demonstration in showing that if I could do something you could do it too. A little demonstration in total relaxation. Where in half a minute you could become totally relaxed and remove the stress and strain that you suffer from. It's very easy. Perhaps during this course I'll put you through some of these practices how to do it. Okay. This was just a prelim demonstration. I've got to put my pulse rate up again with a few puffs. As I said before, life is so simple. But we make it so, so, complicated. And the reason is this, that we do not know the secret of simplicity. And not knowing the secret of simplicity, life itself becomes a complexity. Do you see? When I am with you, my family, I do not only give you wisdom and knowledge, or whatever you want to call it. What was that word someone mentioned, shatology?

ROOPA: Scatology.

GURURAJ: Scatology.

ROOPA: Scatologist. A scatologist. He's a scatologist.

GURURAJ: A master of it.

ROOPA: He's a master scatologist.

GURURAJ: Which in simple terms means bullshitting. Come on. Come my love, you were crying.

SUNITA: Oh, yeh.

GURURAJ: You must not.

SUNITA: Oh, it's good for me. I need to shed some of this shit.

GURURAJ: Scatology.

SUNITA: Scatology.

GURURAJ: I love without any reserve. Actually I do not love anyone. I am love, as I've said to you before, perhaps. I do not know. I can't remember. It radiates. While a beautiful young girl like this pours tears from her eyes listening to me, and yesterday, who was it that was crying so much?

ROOPA: Joy.

GURURAJ: Joy. Yeh. That is because of the power of love. I do not only teach in words, but every act, every movement, is a teaching in itself to all given without any reservation. It is there. So, as I said again and to repeat again, bring a thimble and you'll get a thimbleful of water. Bring a bucket, and you'll get a bucketful of water. That depends upon you guys. Many things I would say in a satsang might not be understood immediately. But I've been told by hundreds of thousands of people that they would listen to a talk now and they would listen to the talk three years later on a tape and they would find different meanings. Do you know why? Because they have advanced to understand more. And I'm sure this must be the experience of most of you. Am I right, Gomila? Yeh, yeh, yeh. Joy? All of you. It's just about going to half past twelve, I think. Right. And I suppose you have to....hm?

ROOPA: Lunchtime here is half past twelve.

GURURAJ: Half past twelve. Oh, so, we will end this morning's program and I'll have a bit of a rest and...right... and this evening we will... I didn't get on to your question. Look after it, because I got onto something else. I was just flowing away. A spiritual master is totally unpredictable, and that's what he should be. A true spiritual master must always be unpredictable, because he plans nothing. Planning comes from the mind. But a true spiritual master flows from the heart, and the heart never plans. That's what it is. Right. So you guys have to go for lunch. It's just about half past twelve now, isn't it. Okay then, let's adjourn and see you later. See you later alligator, meditator.

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