
DOES GOD PROTECT US?

GURURAJ: What shall we talk about tonight? Robin?

CHELA: Namasté, Guruji. I sort of have two questions here that I've put into one.

GURURAJ: Good.

CHELA: What is divine protection? How does God protect a person? Who does He protect? Can a person offer himself to God to be used as His instrument, or is it God who chooses the person?

GURURAJ: Very nice. Does God protect people? Can we ask the question why He should protect people? What justification have you given Divinity to protect you? What must He protect you from? Are you really in any danger, or is the so called danger just an interpretation of your mind?

Now if protection is necessary, then it would show a weakness not only of man but of God. For He that would protect would have knowledge of your danger, and having knowledge of your danger, He would be subjected to danger too. So without having foreknowledge of danger, no one can recognize danger. A child goes to the stove and very innocently touches the stove. The child does not know that the stove will burn him. Why? Because of its innocence, because of its purity.

Now the God that I speak of is but a divine force, a neutral energy, that neither protects, neither forgives, neither punishes and neither rewards. That is the Divinity, the neutral force, that I speak about.

Yet there is such a thing as protection. Now what protects you? That is the question. Many times you'd find an instance where you are on the verge of an accident, and somehow or the other you just turn and take another road and avoid the accident. Who has done that? You yourself. Your higher self. That self that is within you which is beyond the conscious, analytical mind the mind that weighs pros and cons beyond that mind at a subtler level of the mind, the higher mind. That gives you the protection or the intuitive ability to steer away from danger. So although this is mixed with that energy called God because that energy is everywhere, as we have said over and over again it is your higher self that protects you. So if man wants to be protected all the time from mishaps, it is within his hands if he can tap the finer and subtler levels of his mind. So the finer and subtler level of the mind, being of such a pure nature, that by tapping it its energies flow. In other words, you are activating the right hemisphere of the brain and allowing the energies of the right

hemisphere of the brain to influence the analytical, thinking, left hemisphere of the brain. So by drawing on this force which is everywhere, you are automatically being protected.

Now the spiritual path is made of this. We do not deserve protection. We cannot demand protection rather; that's a better word. We cannot demand protection. But if we have tapped the source of the subtle mind, then protection is automatically there. Man would act in such a spontaneous manner that he would be protected without even being conscious of the protection. For if he has taken the proper turning in the road, right hand turning, he does not come across the accident. If he had to take the left hand turning, he would have met up with the accident. But in the right hand turning, he is not aware what would have happened on the left hand turning. Now this goes to show and this proves that the conscious mind, the analytical mind, cannot protect you. It will weigh pros and cons. Perhaps the benefit by thinking properly could be temporary, but it does not have long range benefits. Long range benefits are gained from the higher level of the mind, from the subtler level of the mind. So through spiritual practices, we automatically tap this higher force, and that constitutes what we know as protection.

Now let us look at it from a different angle. Why do we want protection, and why should we be protected? And from what should we be protected? Something happens in our lives. How can you evaluate with your own little conscious mind that that happening is not just what should happen? It could be an awakening. It could take us into deeper thought, better thought, or thought filled with that divine energy. So therefore, I have said this many, many times, that in every adversity there is an opportunity. So why seek for protection? Let things happen. You are not going to choose to walk right into a wall or drive into the electric pole. You are not going to do that. But if something should happen, the attitude should be one of acceptance and not blaming someone to say, "Oh, you have not protected me." For it is in this very acceptance of what has happened lies the lesson for our own advancement, the lesson to take us to greater and greater peace within ourselves.

I was very ill when I had a heart operation. I was lying in hospital for over a month. And it made me think. I had wasted so many years in business. It was good; nothing wrong with it; good business. But now, should I be doing this all my life? Should I not rather be doing what has been willed for me to do according willed by my own personal nature to teach? Why should I ignore the natural ability and gift that is within me to keep on carrying on business? What is it going to do? Right. So that illness, the heart operation, was something that awakened me to this thought. Sometimes when people are ill, I say good. Rest in bed. Think. And your thoughts will be more sober in your illness than when you are so busy running around here and there doing mundane matters. So there and then I decided that I shall retire from business and do the work which I wanted to do since I was a little boy. Look at the great advantage. So should I have been protected from a heart attack? I would have lost so much. You see.

So the question of protection should never arise. The protection from an outside source, rather, should never arise in the mind of man. Man must always think that if any kind of protection is required, then the law of karma will still have its sway and its way in some other way. I am at this moment protected from some mishap. Fine. Those energies released by my karma has turned me in a different direction. But I'm still going to pay for my karma in some way, in some form or the other.

So when we pray for protection to anyone for anything, it stems more from wishful thinking. It stems more from fear. You only desire protection if you have fear. I was very young at a time when I had to walk through a dark street. And there were a few hoodlums on the corner of the road. Walking that way I knew if I should turn off there they were watching me they would run after me. So I walked straight past them totally fearlessly. What could happen to me? What is the worst? They could beat me up. Pinch the few pennies or cents I might have in my pocket. So what? Perhaps they needed it more than I do, and I perhaps I need that beating. I walked straight past. And that very fearlessness that is within you emanates from you a certain force where the attackers would not attack you. So the basis of any desire for protection is none else than fear. Good. And is fear not the greatest obstacle in man's happiness? Fear causes all the miseries that man brings upon himself through that fear. Fear is the blood brother of insecurity.

And why should man feel insecure? You are not alone. That divine force is with you. So why feel insecure? And who feels insecure really? It is our little petty self, little, petty, greedy, grasping self. That causes all insecurity. Insecurities in love. Insecurities in money. Those are the two major insecurities man has. Fine. Why does a person feels insecure in love between the relationship of girl and boy, lovers, or husband and wife? Feels insecure because he feels inadequate. Or she feels inadequate. And that is not loving someone. That is a dependency. You are dependent upon the person, and if that person leaves you, you fear that you will not be able to survive. You fear that you will not be able to survive, and that is insecurity.

But if you can love freely, to love for the sake of loving without any dependency, where love remains on its own, an independent happening where you don't matter and the beloved does not matter, only love matters. And you are so merged away in that love, and you just flow in that love. You just be. And you become love. That too is a process, but a process with a stable foundation which is unshakeable in its stability.

So, John is going to leave Jean. So what? Was the relationship first founded on love, or was it founded on need, dependencies upon each other? That was not love. That was not love in the first place. It was some kind of attraction. Could be animal attraction, physical attraction, mental attraction. And as man's awareness grows, that attraction might cease. That attraction something that seemed so attractive to you today tomorrow you just would not care for it at all.

It becomes unnecessary to you. Today you might have an attraction to live in a mansion, and as you evolve, you say, "What is the difference?" You want wealth. You have that attraction for great wealth, and then as you evolve, you say, "What is that wealth really worth? I can only drive one car at a time. I can only eat one meal at a time, sleep in one bed at a time." So the attraction ceases, and you don't care if I have it or not. And you know so well the story in the Bible of the birds of the air toil not and the lilies of the field. And neither all the wealth of Solomon could ever produce a lily as beautiful as that, could it? So where is the question of protection? Who protects the birds, and who protects the bees? Who protects the trees? Who must protect you and from what? It would be a backward step in one's evolution if one is seeking to be protected all the time, for the very idea of wanting to be protected is none other than a reflection of your own weakness. I told this story of an experience I had in India while traveling through the forests and jungles, searching, searching for the God that I had to find. You might have heard that tape. I might repeat it to you again. I was confronted by a fierce tiger that was coming towards me. At first I had a fright, and when I had the fright, I saw it rushing to me. And then I just sat down, and I said to myself or to the tiger rather, I said, "What is the difference between you and me? None. Because the very spirit that resides within you resides within me. It is one. So who is going to kill who? And if your body needs these flesh and bones to sustain you, have it." Those were the thoughts that went through my mind. They must have been powerful, I'm sure, because the tiger felt it. Came straight to me as far as this carpet here. Looked, I looked into his eyes turned around and slunk away. Do you see? If I had sought protection there Oh, Lord, oh, Lord, oh, Lord, protect me here I would exhibit fear in my mind for seeking that protection. And that very fear would activate because thought is a great force that very fear would activate the killing instincts in that tiger.

So you see, what do you want protection from? From poverty, from illness, from not finding love? You don't need to be protected. We have no reason to demand that. If we deserve that, automatically it comes there, for the peace and the mercy of Divinity is always there, forever existing. If there are many potholes on the road and the rains come, all the holes will be filled with the water. A small hole with little water, a bigger hole with more water. The rains are there, and it will fulfill the needs of what is required.

Talking of peace and mercy, I'm reminded of a story of Nasrudin. Nasrudin attended a church sermon, and this pastor... pastor? Pastor [British pronunciation] Pastor [American pronunciation]

CHELA: In England they say pastor.

GURURAJ: Pastor. Past or. [Laughter.] Good.

Now this pastor was very well known for his very tedious sermons. He would just go on and on and on, enough to put one to sleep really. So after his sermon and he knew Nasrudin was a very wise man so after his church service, the pastor

approached Nasrudin and asked him, "Did you like my sermon?" So Nasrudin replied, "Yes, it was like the peace and mercy of God." The pastor was flattered. He asks Nasrudin how he could make such a comparison. So Nasrudin replied, "It was like the peace of God beyond all understanding; and it was like the mercy of God, which I thought would never end." [Laughter.]

Did you do that Doug? [Laughter.]

So what protection do we need when all the protection is forever there if only we do our spiritual practices and be conscious of that force surrounding us, in us, outside us, permeating every cell of our bodies, every drop of our blood. And when that consciousness is retained, all protection is automatically there. Something which might seem not too good at the moment might be very good for you in the long range. For all and everything... this universe is like pieces of a jigsaw puzzle. So puzzling. So baffling. But when the pieces fall together, what a beautiful picture it is. Then we go on swearing and cursing, perhaps, when things don't come right. Or we go on praying, and those prayers are more wishful thinking than real prayer. So cursing, swearing, praying.

This reminds me of another church minister. He had to approach Mr. Jones one day, and he tells Mr. Jones, "You know, friend, in every sentence you use, you use an oath. And that is not very nice." So this chap replies to the pastor that, "Pastor, you pray a lot, and I swear a lot. But both of us mean nothing by it." [Laughter.]

What protection do we need? People that sometimes seek a certain kind of protection are so deluded. There were ten farmers going on a journey. And there was a storm, and the lightening was brightening up the sky. Lightening everywhere. They were afraid that the lightening is going to strike them. So they took refuge in an old temple. So one of them suggested that, "Amongst the ten of us, there must be an evil person. Why is this lightening chasing us so much? All the way. There must be an evil person, and this person must be got rid of because, because of that evil person, the lightening is going to strike us and kill us all." So one man amongst them said, "But who are we to see who is evil or who is good? Who are we to judge amongst the ten of us who the evil one is?" So the other nine thought, "Ahh, he is against this idea, so he must be the evil person." So they threw him out. And as that man that was thrown out walked away, a little distance away from this old temple, the lightening struck the temple and killed the nine. Who was evil? The one that was thrown out? Was it not perhaps of this one man's spiritual force that the others were not struck by lightening. Look at the beautiful moral. Who needs protection and how are people protected is beyond our ken, beyond our power. There is only one thing we can do is to tune in, and all the protective forces conducive to our very nature and our personal standing will be there at all times. And it never makes a mistake. It is always there. That is protection. Right.

Another question? What was the second part?

CHELA: Oh, yes. What's the second part is: can a person offer himself to God to be used as His instrument, or is it God that chooses the person?

GURURAJ: Yes. Can man offer himself to be used as an instrument, or does God choose the instrument? Both. It is a choiceless choice. No one chooses. Many people that think and many do that I have a calling to preach the word of the Lord. Many of them are really bluffing themselves. They are under a certain state of self hypnosis that they have been chosen. Many times have I seen on street corners these so called evangelists that are preaching away, and listening to them I felt what do they really know of the truth of Divinity and what calling really is. They pick themselves out from the crowd and say, "I am called." No. Everyone is called. Everyone has the calling to become one with Divinity. That is the real calling. Teachers there must be to remind all, one and all, that you are called. You are called. And in the very call, do your duty to your brother man. Love. Be kind. Be compassionate. Be at one with yourself, and you will be at one with one and all. That is the true calling. So where does the question remain of God choosing you? He chooses no one to a special position. No one is chosen to a special position. No. He has chosen all. And according to your own development, according to your own unfoldment, you have to realize the gifts you have by yourself and express them in the best possible way. If you have the talent to be an architect, be one. To be a medical man, be one. That too is God's calling. If you have the ability to be a good street sweeper, be one. For no work or profession is noble or ignoble. They are all equal. Perhaps the street sweeper does greater service than the doctor. The doctor tries to cure diseases. The street sweeper, because of hygiene, prevents the disease. So who is better, the preventer or the curer? Do you see? So beautiful. So, so beautiful. That is calling. Calling does not mean to stand up and preach the word of the Lord. No. That is not the only meaning. Perhaps that is my calling, and I might be, might have a bit to offer of my own experiences. That's my calling. Your calling is to grow beautiful fruits and vegetables. I'm enjoying them at my dinners by the way. Thank you. That is your calling. I saw that photograph of yours in the newspaper cutting where you were helping this crippled child on a horse. That's a calling. That's great service. A greater service than I could perform. I speak to intelligent men and women and people, and yet here you are helping a crippled child to walk, to ride. Is that not your calling? How beautiful. So appreciate and rejoice in whatever calling there is in your life. That is calling, for God calls all to do their duties according to their ability.

And this is one of the fundamentals of the Hindu people. And that is how the caste system in India was devised. Of course, it got misinterpreted, and the whole thing was not, the whole thing today is not what it was. What it actually meant that: do the work according to your temperament. If you have the temperament of a priest, then you are a brahman. If

you have the temperament of ruling the country, you are a kshatriya. Do that. And if it carries on in generations, you inherit a lot from your parents. And your children inherit that so much more from you so that you in your line can become more and more adept, more and more perfect at a particular job. You see? That is calling. So no one in the world is singled out. No one in the world is singled out to go and preach or teach or do anything. It is directed by your past lives. That determines what your present talents are and what you can do. And do it well. So one day when this body has been discarded, your mind will say, "Well lived this life. Well lived." That is the fulfillment of the God granted calling, be it what it may. Be it what it may. That is calling. Another one?

[END SIDE ONE]

CHETAN: Oh, Guruji Beloved,
Express the inexpressible, the glory of here ness,
Now ness ineffable, is ness sublime.
Sing, oh, sing thy song divine.

[Extended period of silence on the tape.]

GURURAJ: Did you write that? Beautiful. Could send one into ecstasy. Such deep meditation. Wise are your words. Wise are your words. An expression of the depth of your soul. Blessed are you in the Lord's wisdom, for shall we not all sing the song of the Divine, a living song, a powerful song, an inexpressible melody whose notes range from finity to infinity. Comprehend them, friend. The vastness of that song divine. What is there but just the song? The player plays. The instrument obeys. And yet who is the player? Who is the instrument? Is my hand but apart from me, or is it a part of me? How do I separate these limbs from my body? How do you separate your flute from your lips or from your self? What a divine song. A celestial song. Singing all the time. Listen, hear, observe. True are those words in the scriptures. Let them hear, those that can hear. The eternal melody flows all the time.

What great ecstasy can be enjoyed? And who would be the enjoyer? Not you. Not me. But joy itself enjoys joy. For then you become this joy. For this little mind, this little body, is of no consequence at all. It's neglect. It is not necessary. It is a vehicle, for the body too is not apart from the spirit within man. But where is the emphasis? Have I a body made of just flesh and bones and blood? Is that all I think of? That which encourages and enrages my senses, five senses? Or is my body something more where Divinity tinges every cell? Where do I put the emphasis? I have a nose to smell, ears to

hear, eyes to see, mouth to taste. I have the five senses. Yes. But what do I see? What do I hear? What do I taste? That is the question every man must ask himself. Do I see Divinity in everything? Do I hear Divinity, the divine song in everything? Do I feel the Divinity in anything, in everything? Even in my beloved, who am I touching first? Am I touching the body of my beloved, or am I touching God first. For in the very touch is God. Who touches whom? Where is the emphasis? Is one body touching another body, or is God just merging within His own manifestation?

Do you see how beautiful this is? Life is such a poem. Life itself is poetry confined in a metrical system and yet so free, totally free in its expression. And such is your poem. Beautiful. Beautiful. Oh, let me go before I go into ecstasy, samadhi. It is lovely.

Yes. You people have different ways of viewing things, and I think the whole theme of this course is attitude and how one alters attitude. The altering of attitude means altering of consciousness. Altering of attitude means developing a greater awareness. That is what attitude is all about. It's not just the surface mental thoughts that takes us to highs and to lows. But when that attitude flows from a greater depth, then stability is found. And everything can go wrong around you, and yet you are so steadfast and you stand still. Like that Rudyard Kipling's poem, "If." Beautiful poem. I'm sure all of you have read it. But read it again and again and again. When the world loses its head, and you keep yours. Something like that. I can't remember the words. It is very beautiful.

Good. So we shall end to night with a little story. This church minister advertised for a man servant in the evening paper. And the next morning a well dressed person knocks at the door. And as soon as he walked in, the church minister started saying, "You have to get up early in the morning. You've got to light the fire. You've got to have breakfast ready at seven o'clock. After that you have to clean the house. You know, get the dishes washed and all the household chores. Polish the furniture, and all that." So this man replies, "I came to talk to you about getting married, but if it involves all this, I've changed my mind." [Laughter.]

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