

## THE INNER OUTER GURU

GURURAJ: What shall we talk about tonight? Before we start this evening's satsang, I have a very very special announcement to make. Someone that you know very well, Hugh Webb, has been appointed as a full counselor. Hugh Webb [Applause]. Good. And not only that, he is also going to lead the British Meditation Society. [Applause] And I am very sure as we all know Hugh that he'll achieve wonderful results. All his actions, there will not be with any form of motivation or ego boosting. And I've had experiences of these things in the past. So as we know Hugh Webb, we know that his will be a selfless service for the benefit of humanity. That's what we want. And a national leader is always appointed as a personal representative of mine. And as that, he will act for the welfare of all. Best of luck to you, Hugh. God Bless. He's leaving on the first week of May.

VOICE: Friday. [Laughter]

GURURAJ: Oh... Good. Fine. Questions.

ROOPA: There is a question concerning the nature of the relationship between the inner and the outer guru. And it's one which I've had which Gauri has also had so we got together to do it. The first three quotes that are famous on the subject....

GURURAJ: Didn't we speak about that yesterday when Nirmala asked the question the man, the guru, and the Christ? It's a similar thing. Nevertheless, we'll weave that in also.

QUESTION: Three quotes... One is, "When the chela is ready the guru appears." The other is, "The purpose of the outer guru is to awaken the inner guru." The third quote is, "Supreme Spirit, lead us from untruth to truth, from darkness to light, and from death to immortality." About these quotes, as we approach this merging of the inner and outer guru, how can we distinguish which voice to follow primarily, listening inwards to develop a stronger inward sensitivity or continuing to be guided primarily by an outer source? Is not the ability to hear an outer guru dependent upon the already developed strength of the inner guru? On the spirals from darkness to light, with both inner and outer inspiration alive, who is leading and who is being led, and who is left at the path's end? What does it mean to find your inner guru?

GURURAJ: Is that all? [Laughter.] Yes. One must always listen to the inner guru, but how many has found the inner guru? The inner guru can only be found if that total stillness is found within through meditation and spiritual practices. Then only can that voice of silence be heard. Otherwise it could be your imagination running amuck. It could be thought processes coming through your mind which have been previously conditioned, and this is the surest way of being deluded and being involved in illusions. So until the inner guru is found, perhaps by not even total integration, then only have we the right to say that I listen to the inner guru.

Now that ability to listen to the inner guru, to the spirit within yourself, is ability given to very few people. It is something that has to be strived for. It is something by which the patterned mind, that sends forth thoughts through the conscious mind, is listened to. If anyone here can tell me that every decision they have made has always been a right decision, a goodly decision, a godly decision, in any matter whatsoever, then he might have had quote "some glimpse" of the inner guru. But that is not the case.

Many times people speak of the voice of conscience. What conscience? What do we know about conscience? We only know of the experiences that are stored in our memory box, opposite experiences, and from that, through an analytical process, we come to the conclusion that my conscience tells me this. So that is the product of your own personal mental experience. Now this is not totally wrong because you might have had a good experience at some time or the other and a bad experience, the opposite in the world of polarities, so therefore your mind is conditioned, or led to the thoughts of the good experience, and your conscience will do right. Your conscience will dictate to you what is right and what is wrong based upon the experiences that you have had. Fine. How many people have that discriminating ability? How many people can say that my good deeds, over these thousands of lifetimes, have been mostly good deeds, and bad deeds were very few, so therefore I am equipped to decide or answer or solve the problem that is at hand?

So, when the inner guru is awakened, you do not need the outer guru. It is because we need the outer guru that we get assembled here, for example. We need to be told, we need to be taught, and we need to be guided, and the guidance we take or the teachings we take are also dependent upon the awareness we have developed. For in the full realization of the inner guru, you have that awareness where you don't only see as far as the wall, but you can also see behind the wall. And this does not come from an analytical process, but this comes from an intuitive level, a level even beyond intuition from the realm of the spirit, which is the inner guru. And in that awareness, you'll have no more questions, for all is realized, and questions cease. The very act of a question is the act of search, and when you have found, you do not need to seek anymore.

So we seek because we are not functioning in totality. We seek because we have not the total awareness. And we seek and we inquire to gain firstly mental knowledge, and then we allow that to dive deep within ourselves. The seed is

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planted, and when we go beyond the analytical aspect of ourselves, we reach that area, that dimension, where your own awareness gives you all the answers. And that is only on the surface value of awareness. But in the deeper level of awareness, there are no questions and no answers. You just know.

Now what part does the external guru play? He is primarily a guide, a guide because he has trodden the path and he knows the path. If you go to a strange city and you take a bus tour, you have a guide on the bus and as you're going 'round the city, the guide points out to you all the various highlights of the city. He will tell you of this museum and that monument, and this, that. He'll take you around because the guide is familiar with the city. He knows all the highlights and the tourist spots and things worth seeing, for he has been there. He knows the city like the palm of his hand, and therefore he is qualified to be a guide. And not only that... that's not the only qualification, because people residing in that city, perhaps most of them, know the city very well, but they still cannot be guides, for the guide also needs the ability to express that knowledge that he knows. And, to be able to express the knowledge that he knows makes him a teacher. He teaches you, he shows you around, and the information he gives you about a particular monument is a teaching to you. You're learning about the monument. Now, this is in the mundane sphere of life. But then, the spiritual guide operates on a different level; he operates on the spiritual level. So everyone needs a guide to be shown around to places he is unfamiliar with.

We send the child to school and the child needs a teacher to teach him the ABC's of reading, and once all that is established within the child, then the child can go on reading on his own. And after the child starts reading, he still needs more knowledge of how the sentences are constructed, how the combination of words are put together to bring it into meaning, old words, but put together in such a way that they assume a total new meaning, as a poet would do. He'll take old well known words but in the very

combination of those words, he'll paint such a beautiful picture in words. So when the child passes the primary stage, he needs to go to the higher stage where he has a teacher that knows of the higher stages. And when he passes high school, he needs those professors that know about the field he has chosen when he goes to university. Like that, there are gurus and gurus and gurus. Unfortunately, there are more bogus gurus in this world than true gurus. It is a misfortune. There are two people, at least there are persons that are unemployed there are two professions they can choose: become a politician or become a guru. [Laughter.]

When you meet a true guru, a lot depends upon your perception, and I will bet you my bottom dollar, as your American expression goes, that if Christ should walk down the road, he'll be arrested for vagrancy in his tattered clothes. So, the cognition of the true guru lies within you. The ground has to be prepared; the ground has to be fertile for the seed to grow, for the most powerful seed will not grow on barren land. Therefore, you have these quotes in the scriptures, "The

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planter goes planting on; some seeds fall on fertile land, some on barren land, and some on rocks to be eaten by the birds of the air." This is what the scriptures tell us. But the planter, the true guru, will keep on planting. That is his dharma, that is his duty, and then it is left for the person to understand what the guru has said, because your understanding is not dependent upon the words of the guru, but your understanding is dependent upon yourself, what awareness you have. Now this is my personal experience and we've got hundreds of letters, and this was told to me personally that "Guruji, when we listened to one of your tapes three years ago we understood this, that and the other, and now after a few years we listened to the same tape, but we find a different meaning in it, a deeper meaning in it." The words have not changed, the tape has not changed, but your understanding has unfolded. You have changed.

So, when they say "when the chela is ready, the master appears," that is very true. It is the law of attraction, for when you reach that yearning, that stage of that yearning within you for the Truth, then the master definitely appears. Now, here too, there are categories, the primary school teacher, the high school teacher, and the university professor. So it is dependent upon your yearning, upon your seeking, according to your understanding. For if your yearning and seeking and understanding is at a certain level, then you will go to a guru that will be of that level, so that communication can be established. If your yearning and seeking is of very high level, then you will find that kind of guru. So, here is a two way communication. The chela has to be ready and the master must have the wisdom so that it could be appreciated, understood, and realized by the chela.

And then gurus, real gurus, have to be everything. They have to be psychologists, psychiatrists, organizers, teachers, spiritual consolers; they have to be everything. And they could be everything because their awareness is such that their comprehension of a situation is never on surface level only, but so much deeper. Therefore I tell many people, "No need to write 12 page letters I don't need to know all the details. Put the facts on one page and I will know the details." Why have my time wasted and my eyes strained when I could use it usefully for other purposes? Because if a letter comes to me I am under the obligation to read each and every word and not only the words, but also between the lines. That is my dharma. I cannot fail; I cannot shirk my dharma, for if I do shirk my dharma, whatever power Divinity has given me, or the power that acts through me, rather, will be blocked, and I will be able to do nothing. I will not be able to benefit anyone at all. Right.

So we go back... that if the chela is not totally ready, he must through self help become ready. He must. It takes so long, as any housewife would tell you, to prepare a meal. She'll be at the stove three, four, five hours, but it takes ten minutes to gobble it up. It takes so long to prepare the candle and the matches, but just a second to light the flame, and that flame can be lit in a second. You prepare the candle; you prepare the matches; and the guru will light the candle for you. But don't let your matches be wet or it won't light. So you see your responsibility, as I see my responsibility.

And then you'd find some fools, perhaps, in their own right, who would say, "Oh, the candle has not been lit." But examine yourself. Are the matches wet? Or is there a wick in the candle? Are you prepared? Are you ready? Or are you striving to become ready? And that is what it is all about. All this is nothing else — your meditations and spiritual practices are nothing else — but a preparation for the flame to be lit, a preparation for illumination.

But as one goes on with one's practices, greater and greater integration comes about. Greater and greater integration comes about. And as the integration comes about, washing away all the dirt, the dirt because of sincerity, earnestness of purpose, and through the grace of God and gurushakti the dirt gets dissolved. It gets dissolved. And that very gurushakti is but a product of the grace of God. You cannot blow a whistle if it's stuffed up and dirty with dirt. The whistle has to be cleaned. That soul, or the spirit within the guru, has to have the mergence with Divinity, and that spiritual force is the cleanser of the dirt. And it is that very spiritual force, the same force that also flows through the true guru.

We discussed Jesus yesterday as the man, and I'm sure you know he was the most despised man on Earth. The Jews, the Sadducees, the Pharisees, the whole bang lot despised him. But here were a few who really loved him. And there were those few, and not those so much among his chelas or the known chelas, the known disciples, for when he had problems — now I might have said this before — one betrayed him, one denied him, and ten ran away. Do you know who was Jesus' greatest chela? Do you know? Someone that has been so maligned, the prostitute called Mary Magdalene. She was his true disciple.

There are other things that are not known about Jesus, and in my meditation I've recognized his entire life from moment to moment. The time is not right for me now to write a book on Jesus. I do not want to destroy the church. I want to build it. And anyone that acts to break another's faith is committing the greatest sin, if we want to use that word sin. If you have faith in this flower, and you love and are devoted to the flower, I shall never come along and say you are wrong. I will encourage you to have more faith because it is your faith that counts, not the flower. I could come to you and say, "Oh, why believe in the flower," you know, "believe in some abstract quantity, abstract X, believe in that." And then what would I be doing is committing some heinous crime by destroying your faith, while a real teacher is one that builds your faith in the object you have faith in. That is the mark of a true teacher.

The mark of a true teacher is to build your faith so that that faith can work for you. The mark of a true teacher is to give you strength in your legs so that you can walk. The mark of a true teacher is to light the lantern so that you can see the path in the darkness. Yes. And the mark of the true teacher is by the fruit he produces. Last time when I came to America, last year, they asked me to give a talk at Satchitananda Ashram here on the East Coast, [Pomme Fritte?]. So I told them that it was not necessary, although I wanted to meet Satchitananda, it was not necessary for me to meet him,

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but that I want to meet the fruit. I want to see the fruit and not the tree. For if the fruit is beautiful, then the tree has the power and the strength although it may be old and sagging and gnarled it has the spiritual force to produce good fruit. So that is what distinguishes a true teacher from the bogus that is emptying out people's pockets and having accounts in Switzerland and

everywhere. Businessmen that's all what they are. Not that the knowledge of business is not required in running an organization you call it system, which is a better word, because business has wrong connotations which is associated with profits. They have to have that knowledge as well in this time and age.

So going back to Jesus, his truest disciple was Mary Magdalene. After he went into this coma on the cross and was buried in the tomb, he arose. He did not die on the cross. That's what the churches would tell us. But yet, those who believe in that, by all means, do. And when he was resurrected, as we would call it, or when he left the tomb, the first person he went to see was Mary, being his closest disciple. And she took him to the other disciples that were in hiding. You see.

Do you know the meaning, when Jesus was on the cross, and he said, "Son, meet thy mother. Mother, meet thy son." Who was he talking about? Didn't mother Mary know her son? Didn't mother Mary see her son grow up? Why was this said? Who was he referring to? Think. He was referring to the son of Mary Magdalene, of his own flesh and blood and separated because of the circumstance that were involved at that time. First, being termed as a political rebel and everyone was after his blood, and at the same time, a spiritual teacher, son of God, an avatara, a manifestation of the Manifestor to its highest value that man is capable of. For as long I said this this week for as long as man has a body, as long as a man is personified, he cannot be totally perfect. It is impossible. For if he was totally perfect, he would not need to eat, he would not need to sleep, he would not need to go to the toilet. You see. But he was more perfect than all the people around him. He had a grasp while living as an ordinary human being he had the grasp of pure consciousness. So he functioned as an ordinary man: going to the innkeeper's and dining with the moneylenders, and all that. He behaved like an ordinary, ordinary man. And that is why people refused to recognize him and despised him, not knowing of the pure consciousness of the universe that he held in the palm of his hand. That is why it is said "Those that do not want to see, will not see. Those that do not want to hear, cannot hear." Do you see the deep meanings behind these simple injunctions? He meant see, see, see. Hear. Pure consciousness. See that. For I am only a product of that pure consciousness. And I have reached that stage whereby leaving this body, I could merge into the Divine. I and my Father are one. You see.

So throughout the ages in the times of Buddha and Krishna, Mahavir, Christ, this Divine energy, this consciousness comes and raises its head, but it cannot raise its head in totality because the limitation of the body is placed upon that

consciousness. And if that limitation was not placed upon the consciousness, then he will not be able to relate to man. [END SIDE ONE] If that limitation were not placed upon the consciousness, he would not be able to relate to man. And for what did he come? All these great avatars, why do they come? Not to perform miracles in the way you understand miracles. No. There are no miracles, as I said during the week. He comes for man, who is the highest creature on this little planet. He comes for man as a man, as a son of man, you see, so that he could relate. And in that human relationship, he imparts a little at a time of that divine consciousness, that pure consciousness a little at a time. He gives the lessons according to the understanding of the person he's relating to. If a person is in Standard 5, he can't give him the lessons of an M.A. It won't be understood. If a person is only capable of simple arithmetic, you can't give him involved mathematical formulas. So step by step, as that famous hymn goes, "Lead thou me on, one step at a time." And that is a mark of a true teacher. He knows the requirements. He just knows. No mind necessary. No analysis necessary. You see. That is how true teachers function. That is how true teachers function. And yet sometimes it happens that a spark is ignited at the very moment of meeting. That is the meaning of Upanishads, one of the meanings of the Upanishads, "to sit at the feet of, to communicate with the master."

One young man comes to me and he says, "I've read the books of Ramakrishna and Vivekenanda and Vivekenanda was sitting at the feet of Ramakrishna and Ramakrishna put his foot on Vivekenanda's chest and Vivekenanda was gone into the realm of nirvikalpa samadhi. He was gone." So this young man asks me, "Why don't you put your foot on my chest or even kick my backside so that I could experience the nirvikalpa samadhi?" What could I tell him, hmmm? Are you ready for that? Vivekenanda was ready, and at the right time, the right moment, Ramakrishna lit the light. So, therefore I said earlier, the preparation is so important, for every experience, everything we go through, is but preparation. And then another fellow writes to me from England, and he says, "Beloved Guruji, please send to me immediately the experience of nirvikalpa samadhi. Pronto. Express mail." He lives in the north of England. You see.

And someone else writes to me, "Beloved Guruji. I'm working" it seems he was a carpenter or some kind of job that he was doing "I want to have a farm and the farm must have three cottages on it. One is not enough. I want to have a farm; it must have three cottages on it and I want two motor cars. Please arrange for me to have it." Very good. Very good. You see how people's minds work. They're all looking for something for nothing. And you won't get it. As I always say, "Nothing for nothing and very little for five cents." Oh, yes. Yes. And like that, life goes on. How can I respond? Only by love and compassion to people who are foolish enough to make such requests. The true job, the real job, of a spiritual teacher is not to find you a job, not to find you big mansions, not to find you whatever your heart desires, or tomorrow you win the lottery and have a million pounds in the bank, that is not the

job of a spiritual teacher. Promises like that are made by bogus gurus, because that is against the laws of nature, and even God himself that created the laws of nature cannot go against them. You get what you deserve, not what you want. These things are hard lessons. These things have to be learned. The finest steel is made in the hottest fire. But that piece of iron put in the steel, if it had consciousness and if it knew that "this fire is making me stronger," then his perspective in life changes, and he welcomes the fire. You see the challenge. The challenge we have in living is our little petty problems, little petty problems that we exaggerate so much.

We make mountains out of molehills because of non acceptance of ourselves and non acceptance of the environment. But know this! Know this: why are you what you are? Why are you placed in the circumstances that you are placed in? That is where your analysis must be directed. And to develop the understanding that I am in a certain position because of my own doing, because of my own making. I have created my environment and no one else had done that. I will reap what I have sown. So, I accept that, and at the same time, I will go on sowing good seeds, not rotten ones. You see the two way action. First we accept the idea that I am in this particular circumstance because it is of my own creation; and once that is accepted, half your problems are gone. And, of course, backed up with meditation and spiritual practices, it eases the problem. It eases the problem, makes the problem pass away smoothly. Then, as that is being done, at the same time, you being the planter of the seeds see that you plant good seeds, so future karma or the future reaping will bring a good harvest. You see? That's how life works.

Many people expect miracles. Are you deserving of those miracles? Are you deserving of it? No one can take your karma away. No one can. There have been extreme circumstances where I have acted where a person is in a certain circumstance and the person is really and totally sincere, and just because of love and compassion, I have helped that person get out of the situation. But remember this, it's a temporary help. It's a temporary help for this lifetime, perhaps. But you've still got to pay your karma which will manifest itself in another lifetime. You've got to pay for what you have done. You've got to pay for what you have done.

Jesus died for our sins. It's a true statement, but so misunderstood; and because it's being misunderstood, we say to ourselves, "Oh well, all our karma washed away." No. No, that's not what it means. It means this, that Jesus fought, suffered, cried, to show us the way whereby we could get rid of our negativities or sins, as we would call them. That is the meaning of it. He's the one, or gurus like him, who give you the knowledge and the understanding to do away with your sins, to do away with all your negativities. And he plants the seed for positivity so life can be uplifted.

The lotus grows in the dirtiest, blackest mud. And yet the lotus is unstained unstained so beautiful, yet its roots are in that mud. Why? Because it has arisen from the mud. That stem or stalk has brought it up, uplifted. Ah, then when you view the lotus, where does your attention go? Not to the mud but to the beauty of the lotus. And that is what life is all



about. Direct your attention to the beauties of life and you'll become oblivious of the darkness of the mud. "Lead me from darkness to light." That is the light, the light of practical living. [Sanskrit prayer] "Lead me from darkness to light." And the darkness is inside us, the darkness is there, not there, the light is there. So we lift, uplift this light, we bring the light up. Open the mind so that the light could shine in that mind and get rid of the darkness.

So, the guru helps, the true guru helps you to do that by giving you your practices, by giving you an understanding of life, by sharing his love with you all the compassion he has in him for suffering humanity. That's what he does. Just a sharing, but he needs people to share it with. He needs them to share it with. What is the sense of a light burning if it just burns unto itself? Or if it doesn't lighten the path? It's a spontaneous action, it's a spontaneous sharing of the experiences the guru has gone through, through many, many lifetimes. For everyone is the sum totality of all his existences.

So that love is so great which he has attained, which he has reached, that he sees no wrong in anyone. Right from the murderer or rapist to the so called saint, he does not see any wrong in anyone. For he knows that these experiences were necessary for the person. That's why he loves all, because of the Divinity that he is in contact with, being established in the real "I," and allowing the body to function ordinarily. But being established in the real "I," he expresses the "I," the real "I," in the form of love. So he just loves all and everyone, sinner or saint. For you will know the old saying that there is no saint that never had a past and no sinner that does not have a future.

So the true teacher is not the teacher of doom and damnation. He is the teacher that brings the teachings of love and hope and upliftment and enlightenment and joy. He tries to connect you to that joy, for the expression of Divinity can only be love and joy. He connects up the wires. That's all. The wires have been cut by the mind. And he comes with the insulation tape. He joins up the wires and insulates them so that your light can burn. No more darkness. But are you prepared to allow the wires to be joined up? That depends on the chela. That is the preparation of the chela. No, that is the willingness of the chela. So easy. So easy.

There are no difficulties, remember that. These difficulties are mental assumptions, and if there is a seeming problem, know that that problem cannot exist without a solution existing side by side. In the law of opposites, both exist. So, in every adversity there is an opportunity. And realizing that makes you fearless in facing the challenges of life. Seek the opportunities and do not dwell upon the adversities, for all is for the good. It is for your own evolution. Sometimes some people take the high road, and some take the low road. But we're all reaching there to that which is divine. It's a magnetic pull, and the more you resist, the slower your progress. So let life flow like the river. Changes come. It's not the same water at the same place. But the river of life is flowing, and the river of life maintains itself as a river, as a oneness, in spite of different waters flowing by. So you don't stand there on the bank analyzing, ahh, how this piece of

water was here just now and now it is over there. Or this other piece of water is coming here. No. No, you don't do that. You look at the river and watch its flow and listen to its beautiful melody, those gurgling sounds of the brook, and listen still deeper. Listen harder and you'll find God calling. And he's calling through everything. He's calling through the clouds, through the rain, through the sunshine, through the flowers, through the grass, through my words that I speak to you. He's forever calling. Understand this. Yes, understand this and all will be understood. Hm?

That's enough. Doug always complains I speak too long. Doug had a very hard day today [Oooh's from group] [Laughter]...prep initiations and full initiations and the mandala initiations, all the effort in drinking all those cups of coffee [laughter] and having to eat, all the effort there, and of course, you know being with his wife! That's all effort [laughter]. I can tell you one thing, that we are very proud of our president [applause]. Such a sincere man with such a sincere wife is not easy to find. I'm not here every day, but you have a friend, a real friend. Yes. Yes.

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