

HELPING THE MENTALLY HANDICAPPED

VOICE: I work with the mentally handicapped, and I've often encountered individuals who seem to be very spiritually advanced. Do you believe that a person's intellectual functioning has a lot to do with one's potential to achieve their true state of being?

GURURAJ: Beautiful. Could I ask you what criteria you use in knowing that the person is spiritually advanced?

VOICE: Well, just by being around them, they seem to be very happy and very at peace with themselves.

GURURAJ: And you get a feeling within yourself that here is... Good. The highly spiritually advanced person could never be recognized by the mind. Any amount of rationality could never tell you if this person is highly advanced or not. For that one needs an inner sight, where just the very presence of the person would convey to you his state of evolution. Now, in order to be the recipient of this, one has to be quite evolved oneself. As I always say, you can only see on top of a ten story building if you stand on another ten story building. Then you would get the view of what is on top. But if you are standing at the bottom, your view would be distorted. Nevertheless, one has to reach that particular stage where you can really look.

People don't really look. What is meant by seeing or looking at any object or person, for that matter? We are looking at things with a colored mind, with our own prejudices, biases, our own conditionings. So whatever we observe is not a true observation, because two people or five people might look at a certain object, and yet all five of them will have a different interpretation of the object. So you are looking through the filters of your own mind, and that is why you don't see. What you are seeing is your mind. So what you are seeing is your projection, the projection of your mind. Now, how could one really see, how could one really look? And that can only be done if you are in a state of "no mind." Now, "state of no mind" means that you have put the mind aside and just looking without trying to see. And when you look without trying to see, then you will really see, because the prejudices and conditionings of the mind are pushed aside. So what looks is that pure innocence, the pure abiding spirit is looking through the mind, because the mind is a vehicle, an instrument. But you'd be seeing the real thing and not what your mind projects. That is the art of looking. And when we achieve this art of really seeing, then be sure to know that you are at a very high stage of evolution.

The same thing applies to hearing. The same thing applies to all the senses. Have you ever tried to hear without concentrating? You will learn more by that, for you allow the very sound of the speaker's words to enter through your

mind to your heart. So without concentration, proper looking, seeing is achieved. Without concentration, proper hearing is achieved. Nowadays, scientists have found that while you are studying a book, have some music on, [????] and you will grasp more by doing that. So here you are actually concentrating all the powers of the mind without concentrating. So concentration, the proper focusing, is a happening and not a projection or a conditioning.

Try it sometimes. Lie on the grass on a lovely hot evening and look up at the sky. Just look. Don't focus your attention on the clouds, because then you will see clouds; but just an innocent looking, staring into space. Staring, and then you will faintly notice clouds going by. But they will not assume any importance. And then later on as you keep on looking, those very clouds become transparent to you, and you see nothing but the sky. So when you look or see or observe in this manner, you allow the clouds to pass by in this space of your mind. Your mind becomes the sky. Then you achieve proper looking.

Now, when you observe anything or focus your attention towards anything, as I said, the mind interprets by its own conditioning. This flower might seem very yellow to a person, but to another person with not good eyesight, will not see the yellowness that is there in the flower. Likewise, the physical organ is just an example, likewise the mind operates. So the whole idea, when we say no mind, is that to know that the mind is only a space, and every observation has to be interpreted by thought. As soon as you see an object, you say you think that this is a tape recorder, you think that this a flower. Now, when you don't think that this is a flower and you have an innocent look, a blank look, call it a blank look, seeing without trying to see, then you really see not only the real flower but the essence of the flower. The flower is enhanced in greater beauty. For what is the flower after all? It is nothing but invisible sap that has taken different colors and forms in petals and leaves. So the idea is to see the flower and yet to see beyond the flower. It is to see the essence, the invisible sap, and that can be comprehended by the openness that you have created in the mind. And when the mind just becomes a space, the heart starts seeing and feeling the very pulsating sap in this flower, the life force which constitutes the entire universe. And when you do that, you have reached a high stage of evolution.

Now when we observe the child that is mentally retarded, what are we looking at first? We are looking at the retardation of the child. When we look at the murderer, what do we see first? Because of the attention, because of the interpretation, because of our conditioning, we see the murderer or the thief or the rapist. That is what we see because of the conditioning of the mind. But when we can really see, when we can really see, we don't see the outward trappings or form, we don't see beauty, we don't see ugliness. No. We see the essence of the murderer, we see the essence of the rapist, we see God, the Divinity that resides in everyone. We don't see saint, neither sinner, for what are these, after all? They are conditionings of our minds. And who are we to judge how important those very actions of that person is to himself for his evolution. Who are we to judge? "Judge not that ye be judged," the scriptures say over and over again.

So that is how we start in loving everything, everything, the saint or the sinner, the murderer, the rapist, the philanthropist. We don't see the outward trappings, we see the inner core. And this can be achieved if we develop that ability within ourselves, through meditation and spiritual practices, when you know yourself. Man know thyself. When you know yourself, you know the Divinity that underlies everything in life. To me the worm crawling on the floor is just as important as the greatest sage that might exist in the world. There is no difference. Each one has its place. Each one does the thing he does because he is a conditioned being. And each one consciously or unconsciously is striving toward that goal to find the oneness with Divinity. Out of all this diversity, out of all the duality, he is trying to find unity. Everyone is trying to do that, consciously or unconsciously.

So, everyone is on the path. Who is to blame? Who is a saint? Who is a sinner? Who is the good worker? The great social worker, the do gooder? He might be worse off than the person, as far as evolution is concerned, than another one who just does not care. Because that person, the do gooder, might be doing it to inflate his own ego or to divert certain kinds of energies. They are also needed. Everything is needed in this world and this universe. Nothing is an accident. There are no accidents. If a person murders, it's no accident, he needs it. If a person is mad, there is no accident. For the difference between madness, an imbalanced mind, and the saint is very little. The saint is mad and the insane is mad, they are all mad. The difference is this, the one is a divine madness. He sees everything dancing around him, joy, joy, joy. He is so immersed in that joy that he too dances. The madman dances unconsciously; the saint dances in full consciousness.

Now, you observe the retarded child. What a beautiful creature! Do you think all these geniuses are not mad? The retarded child is better off. And once you realize that truly within yourself that the retarded child is so important, and his mind has nothing to do with his spirit. I said last night that the mind is non-existent, it is a process, and it's this process that gives it some kind of apparent existence. So the retarded child could be very highly evolved. And it is this very experience the child needs. It is not an accident. He is functioning within the laws of nature whereby this retardedness is necessary for that child to give that child's brain or mind a rest. We all need a rest, we all need a rest. How retarded are you when you are fast asleep? Tell me. Totally retarded. Is your mind working? Are the thought processes working? No, they're not. For those hours that you are sleeping, you are retarded. But you need that rest. You need that rest. So it is rather the karma of the child to be retarded. Various experiences through various lifetimes has brought about this condition where the child is born with what commonly could be termed a deficiency. There are no deficiencies in this world. Everything is efficiency, not deficiency. So that child can really only be understood if you can dive deep into the child, into the karmic values that brought about this circumstance.

Hundreds of people come to me with various kinds of diseases physical, mental and otherwise and I speak to them. We go deep into the karmic values of this present life, and through the grace of God we can also go back still deeper, farther back, because most of the problems of this world are not only of this life. That is why the psychologist and the psychiatrists cannot go to the core of the problem. For the problem is not only of this life. They go back to hereditary factors and childhood upbringing, and things like that. Surface values. They are successful if the problem stems only from there, but they are unsuccessful if the problem stems further back through all the accumulated experiences and impressions samskaras, as they say in Sanskrit samskaras, created through these thought processes that went on through so many many lifetimes. The child might be retarded, and that very retardation might be due to happenings in previous lifetimes. So by understanding this, a greater love grows in us, a greater compassion grows in us for the child.

Now, love and compassion are not qualities of the mind. They defy all analysis. Love man loves a woman. And if the woman should ask, "Why do you love me?" And if the man replies, "Oh, you have a cute nose, or a lovely... um." And if he defines that, it is not love. It is the projection, the ideal in the man's mind, the ideal he had which he projects onto the other person. And that is why so many marriages fail. Because you have not married a woman, and neither the woman has married the man. You have married your own conception, your own ideal of what the woman should be. And in those honeymoon days, the infatuation, you're projecting onto the woman your own particular conception and ideal. And as time passes and it wears off a bit, and then you start seeing the man or woman as she or he really is, and you say, "I did not marry this man or this woman." And the marriage breaks up. So you have not been really seeing the man or the woman. You have been seeing your own projection. Perhaps there is something in the man or woman that has triggered it off. But ninety nine percent is your own perception, or else troubles don't begin. So, when analysis begins, that oh, I love this woman or this man because she is this, that, or the other, it is not love. The mind can never analyze love. It is an experience, it is a happening, it is a flowering. Why does it flower? Because life itself is a celebration. Everything... look around you, look at nature around you, everything is celebrating all the time. The flowers growing, the grass swaying in the breeze, the music in the trees, the gurgling, bubbling brook, celebration, celebration, celebrating the glory of Divinity all the time. For Divinity in itself is a celebration. That retarded child is also celebrating. That retarded child has greater innocence than a child with a normal mind. Understand this, and by understanding this, you will be helping yourself more than you are helping the child.

You see how it works? When you water the garden, the water first cleans the hose pipe even before it reaches the flowers. So here you are opening your heart, and that love is flowing through you because you are love, everyone is nothing but the essence of love. Therefore, we say God is love. Only thing, we've put a stopper to it. Just take the cork

off, let it flow. And when that flows, a great cleansing, so to speak, takes place within yourself, so it benefits you by becoming more and more aware. And that very flowing must be felt by the child. So if you cannot help the mind of the retarded child, you can help in this way, the unfolding of his spirit. See how much benefit there is, how much benefit can be given? A person has one leg. You can't stitch on another leg, the leg is gone. But you can give the person an understanding of acceptance of his condition so that he could live his life more joyously. How much benefit you are doing, how much you are gaining. The one leg is just forgotten, so it's gone, it's gone. Nothing we can do about it. But we can do something about your heart where true joy really rises from, so that it could permeate the mind. And when the mind and the heart join hands, you live a life of fullness. Then you know that life is joy, life is love. There is no place for hatred and jealousies and anxieties.

Sometimes I wonder, when I observe, meeting hundreds and hundreds of people, why are people anxious? Why do they have hate? Why do they have jealousies, insecurities, inadequacies? Why, why, why? I can't understand it, it's just impossible! When I see them, living gods walking around on earth. And why this covering, this superimposition, as we said last night, of all these things. A person feels anxious about this, that, or the other, but is there any reality in it? Is he so transient? And then the fears mostly are fears of something in the future that may never happen. And who knows? Why fear. You are fearing the unknown. You see.

So, you go beyond these things through spiritual and meditational practices where you are relieved of anxiety by these understandings. People are always anxious about something. Anxious, anxious, why? A sense of insecurity? Why must people feel insecure? Oh, I'm getting old, and there will be no one to support me, I won't be able to work, I might get sick. Anxious, anxiety, unnecessary, when the laws of nature are so formulated that even before the child is born milk is provided in the mother's breast. Now, it is this very anxiety that stops you from achieving that joy and happiness that is your birthright. You are born as joy, you are born as happiness. But people, not realizing their inner happiness, live in "nappiness." They wear nappies. What do you call it in America? They wear diapers. Take off the diapers, put on pants, grow up! Yes.

And then these various kinds of expectations, where do expectations come from? A man has a million pounds so he expects to have two million, and, then he has two, he will never be satisfied, he wants four, and like that it goes on and on and on, no end. You're making this mind more and more complex, and by making it more and more complex, all its other so called negative blood brothers follow suit, like greed and lust and avarice and covetousness. That complicates life. We got to get down, back to that simplicity of a child. Even a retarded child is more simple and innocent than an ordinary child.

So thinking has nothing to do with a person's evolutionary status. All problems and troubles in this world is because of thinking. Think of something good, and automatically, subconsciously, you are thinking of something bad. You think of celibacy, and co existing with that thought of celibacy, sex is there hidden under it. Because what gives you the impetus to think of celibacy? Sex. That is the root. Likewise in everything, the opposites exist. And that is the product of thought. Today's world is very mind orientated. Very mind orientated. By all means develop the mind. But the mind is forever seeking outwardly. That is why we have an affluent society. What has it done for us, really? What has the affluent society done for us? We used to use a donkey cart. Now we use a Cadillac. We used to live in a little hut, primitive days, now we have mansions. But what has it done for you? Has it make you happier? Has it brought you closer to that Divinity? No, no. There are more problems today, created by the mind, created by those thoughts. We want to create the nuclear bomb to preserve peace. Ha! Ha! [LAUGHTER] No, at the back of the mind is war. Because if the thought of war was not there, you would never think of peace, or the other way around. Outwardly you say, yes, peace. Inwardly you say war.

So that is how in everything the opposites co exist. So today's society is looking outward all the time. But we are fed with that now, or else we would not be here. We have to start looking inward. The mind that was turned outward must now be turned inward and hold hands with the heart. That is the only way, if we want some progress for ourselves and our environment. We should envy your retarded children, for they have none of those thoughts and desires.

Now, mind is necessary, because we live in a conditioned society and we have to comply with that society. Now, we do not deny that if you have a five roomed house you must not have a ten roomed house, or a twenty roomed mansion. We do not deny that. But do not let your life rotate around that and be centered on it. Like an alcoholic, his entire life is centered around the bottle. Because he's got this disease. As soon as he wakes up, the first thought that goes to the mind is "my drink." So his entire daily action is centered around drink. It's an illness, fine, but aren't we all the same? Aren't we all living in this very intoxication of life? We are all drunk. Yes. Because the mind is centered around materiality all the time. Centered around materiality all the time, and that very outward sense of acquisition brings us misery. Now, sense of acquisition is fine, acquire. Ah, but how much are you attached to it? Most people regard it to be the end and aim. No, it's a means. If you have a choice of eating dry bread or a king's feast, why not the king's feast? Enjoy. But if the king's feast was missing, enjoy the dry bread just as much. That means non attachment. You are not attached to it.

So one has to govern the mind, not control the mind, govern the mind to accept what is there, without allowing the mind to influence the actions and thoughts by our very own desires. And that is what it means to be in the world but not of the world. Have everything. The society is geared for that. But how much am I attached to it? That is the secret to

happiness. Now, the retarded child has very few desires. That person, through karmic and environmental circumstances, could have been a very useful person to society. But it is so that he had to be so, not to be blamed. I know some parents with retarded children, and they become very impatient and intolerant. I know one mother was saying, why didn't he die at birth. Why was he kept alive? Cruel, cruel, cruel. They must be loved more, for the mind has nothing to do with the spiritual self of the person. That very child might be more spiritually evolved than the teacher. Now, when I say spiritually evolved, it means more spiritually unfolded.

So you are in a very wonderful occupation, a very wonderful occupation where you do not need to deal with the mind so much, although you try and help it, help the child to adjust himself. But you are in a position to really awaken the innerness of the child. What a great service is provided by doing that.

I was speaking to a jailer one day who is a meditator of ours. I says, "Look at that great job you have on hand." He used to treat his prisoners as animals, and when he started meditating and listening to me on subjects similar to these, he started treating his prisoners with kindness, regarding them as sparks of the same divine being. They might have hurt and it was necessary for them to have, and society sets these norms. For example, in our Western society, a person can go to jail for bigamy. There are certain other societies in this world where bigamy and polygamy is a normal thing, you don't get jailed for it. So many of those people, I explained this jailer, are in jail not because they wanted to be there. So be kind to them, understand them, and you'd be doing a great service. Love them, and by you loving them you will create greater love in them. It's contagious. So by understanding these things, we develop an equal eye of viewing everything and everybody and every circumstance with an equal eye. We do not discriminate, oh he's this and he's that. A beggar can come to your door, or a multimillionaire can come to your door, they are both the same, no difference. But we live in such a false society. A rich person comes, oh, Mr. So and so. Mr. [Sear?] of Sear's Bank, he comes, you take off your hat. What for? That poor beggar may be a far better person than Mr. Sear.

So by understanding these very simple things, we look at everyone with an equal eye. And when we can look at each and everyone with an equal eye, we love each and every one equally: the retarded child, the insane person, are all looked upon equally. And sometimes the insane person has more sense. There are more disturbed people outside than inside an asylum. Yes. This one person who was certified was standing behind the fence of the asylum. So he was watching this one man who had a puncture, and he tried to change his wheel. So normally when you take off the nuts you put them in the hubcap so they don't get lost. So another big car comes swishing by and must have knocked against the hubcap and all the nuts went flying all over the show. Now, this man was sitting in his car and thinking, "How am I going to get away?"

[END SIDE ONE] [REWIND FOR SIDE TWO]

GURURAJ: He was sitting there thinking "How am I going to get my wheel on because I've got no nuts. Now this so called "nut" behind the fence called him over and says, "Now, sir, why don't you take one nut from each of the three wheels and use those three on the fourth wheel? And when you get to the nearest garage, you can buy some more nuts. And you'll be on your way." There are more sensible people inside the asylum than outside. We're all nutty. Yes. Good. Does that answer you to some extent? We still have time for another short question.

[INAUDIBLE TALKING IN BACKGROUND]

GURURAJ: Let me tell you a little story. There is a Japanese master, and this Japanese master was also a very keen gardener. He grew flowers, and he had thousands and thousands of beautiful flowers growing in his fields. So one day this was reported to the king. And the king was also keen on gardening, but this messenger came to the king and said, "Sire, we have this master there, and his flowers are so beautiful, far, far, better than the flowers that we have at the royal palace." So he was told this by quite a few people. So it excited the king's curiosity. "I must go and see this Japanese master, to see his flowers." So he sent a message that tomorrow the king will come and see your flowers. So the next day, the king went to see the flowers, but when he went there, all the flowers had been cut away, and only one flower was left. So the king said, "Why this? I wanted to see all your flowers." So here the Japanese master says, "If I had shown you all the flowers, you would have missed this one and this is the most beautiful one."

This illustrates the one pointedness. Of course, when the mind is fragmented and divided up into so many of those flowers, you'd surely miss the most beautiful one that was there in that huge garden. So likewise, even in helping these retarded children, there has to be that one pointedness of purpose. Not necessarily to help them with their minds, because sometimes damage has been done and this cannot be rectified. It could be helped to adjust themselves somewhat so they could help themselves a bit more. But the one pointedness you would have in serving them and allowing love to pour through to them it requires one pointedness. Now this one pointedness which you would develop will benefit you more. And that is why spiritual practices are so necessary, to create this one pointedness of service! That's done.

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