

SATSANG by GURURAJ ANANDA YOGI

THE INNER and OUTER GURU; the MARK of the TRUE TEACHER

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Jeffrey Carr; Editor

GURURAJ ANANDA YOGI:

One must always listen to the inner guru. But how many have found this 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 might just be your imagination running amuck. It could be thought processes that are coming through your mind, which have been previously conditioned. This is the surest way of being deluded and of being involved in illusions. So, only when we have found the inner guru, perhaps not even through total integration, do we have the right to say that we listen to the inner guru.

The 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 some glimpse of the inner guru. But that is not (usually) the case.

Many times, people speak about the voice of conscience. What (is) conscience? What do we know about conscience? We only (have knowledge) of the experiences that are stored in our memory box, opposing experiences, and from that, through an analytical process, we come to the conclusion that my conscience tells me this (or that). So, (conscience) 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 and a bad experience (another time), (which are) the opposites in the world of polarities. Therefore, your mind is conditioned by the thoughts of the good experience, and so 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. This is fine, but how many people have that discriminating ability? How many people can say that their good deeds, (committed) over these thousands of lifetimes, have been mostly good deeds, and (that their) bad deeds were very few, so that they therefore are equipped to decide, answer and 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 or the teachings we take are dependent upon the awareness we have developed. In the full realization of the inner guru, you have the awareness to be able to see not only as far as the wall, but behind the wall as well. This (awareness) does not come from an analytical process, but it comes from an intuitive level, (and from) a level that is even beyond intuition; (it comes) 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.

We seek because we are not functioning in totality. We seek because we (do not have) the total awareness. We first seek and inquire to gain mental knowledge, and we then use that to dive deep within ourselves. The seed has been planted, and then we go beyond the analytical aspect of ourselves to reach that area, that dimension, where our own awareness gives us all the answers. That is the surface value of awareness. In the deeper level of awareness, there are no questions and no answers. You just know.

(In this process), what part does the external guru play? He is primarily 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 are going around the city, the guide points out all the various highlights of the city. He will tell you of this museum and that monument, and this and 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 that is not the only qualification, because the people who reside in the city might also know the city very well, but they cannot be guides, because a guide also needs an ability to be able to express the knowledge which he possesses.

The ability to express his knowledge is what makes him a teacher. He teaches you, he shows you around, and the information he can give you about a particular monument is the teaching he gives to you. You are

learning about the monument. This example is from a mundane sphere of life, but the spiritual guide operates on a different level, the spiritual level. Everyone needs a guide to be shown around the 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 is put together to bring it into meaning. They may be old words, but they are put together in such a way that they assume a total new meaning, as a poet would do. He'll use old well-known words, but in the 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. In just this way, there are gurus and gurus and gurus. Unfortunately, there are more bogus gurus in this world than true gurus. It is a misfortune. For persons who are unemployed, there are two professions they can choose: they can become a politician or become a guru!

When you meet a true guru, a lot depends upon your perception. I will bet you my bottom dollar, as your American expression goes, that if Christ in his tattered clothes should walk down the road, he would be arrested for vagrancy. So, the (re)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 words in the scriptures (the parable of the sower); *"the planter goes on planting; 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. Your understanding is not dependent upon the words of the guru; your understanding is dependent upon yourself, what awareness you have.

This was told to me personally: *"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."* The words have 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 the stage of that yearning within you for the Truth, then the master definitely appears. Now there are categories, (just as there is) the primary school teacher, the high school teacher, and the university professor. Your yearning and your seeking is dependent upon your understanding. 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 in order that it is to be appreciated, understood, and realized by the chela.

Gurus (who are) real gurus have to be everything. They have to be psychologists, psychiatrists, organizers, teachers, spiritual consolers; they have to be everything. And they can be everything because their awareness is such that their comprehension of a situation is never on surface level only, but (it goes) much deeper. Therefore. I tell people that there is no need to write 12-page letters, I don't need to know all the details. Just put the facts on one page and I will know the details. Why have my time wasted and strain my eyes? If a letter comes to me I am under the obligation to read each and every word, and to read not only the words but the meaning between the lines. That is my dharma. I cannot shirk my dharma. If I shirk my dharma, then whatever power Divinity has given me, and that acts through me, will be blocked, and I will be able to do nothing. I will not be able to benefit anyone at all.

If the chela is not totally ready, he must -- through self-help -- become ready. (It may take time), just as it may take a long time to prepare a meal, as any cook could tell you. The cook might be at the stove three, four, or five hours, but it takes only ten minutes to gobble it up. It takes time 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 must prepare the candle and prepare the matches, and the guru will light the candle for you. But don't let your matches be wet or they won't light! You must see your responsibility, as I see my responsibility. There might be some fool, who question why the candle has not been lit. But examine yourself. Are the matches wet? Is there a wick in the candle? In other words, are you prepared? Are you ready? Or are you still striving to be ready? That is what it is all about. Your meditations and spiritual practices are nothing else but a preparation for the flame to be lit; a preparation for illumination.

As one goes on with one's practices, a greater and greater integration comes about. This integration comes about by washing away all the dirt. Because of sincerity and earnestness of purpose, and through the grace of God and of gurushakti, the dirt gets dissolved. Gurushakti is 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. It is that spiritual force (that is) the same force that flows through the true guru.

The mark of a true teacher is to build your faith so that your faith can work for you. 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. If I came to you and asked you, "*Oh, why believe in the flower?*" and then told you to believe in some abstract quantity, some abstract X, and to believe in that, then I would be committing some heinous crime by destroying your faith. A real teacher is one who would build 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 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. And the mark of the true teacher is judged by the fruit he produces. 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 guru that might be emptying out people's pockets and having accounts in Switzerland and everywhere. They are businessmen, that's all that 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.

(Jesus was a true guru). Jesus, as a man, was the most despised person on earth. The Jews, the Sadducees, the Pharisees and the whole lot of them all despised him. But there were only a few who really loved him. Those few were not much among his known chelas or disciples. When he had his problems, one betrayed him, one denied him and the other ten ran away. Do you know who was Jesus' greatest chela? It was

someone who has been much 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. Jesus's truest disciple was Mary Magdalene. After He went into this coma on the cross and was buried in the tomb, He arose. But 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 so. When he was resurrected, as we would call it, or when he left the tomb, the first person he went to see was Mary, (who was) his closest disciple. And she took him to the other disciples that were in hiding.

Do you know the meaning of what Jesus said from the cross, when he said, "*Son, meet thy mother...? Mother, meet thy son*"? Who was he talking about? Didn't his own mother Mary know her son? Didn't his mother Mary see her son grow up? Why then was this said? Who was he referring to? Think. He was referring to the son of Mary Magdalene, of his own flesh and blood (from whom he had been) separated because of the circumstances that were involved at that time. First, (He was) termed as a political rebel and everyone was after his blood, and at the same time, (He was) a spiritual teacher, the son of God, an avatara, a manifestation of the Manifestor at its highest value that man is capable of. 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. But he was more perfect than all the people around him. While living as an ordinary human being, he had the grasp of pure consciousness. But He functioned as an ordinary man: going to the innkeeper's and dining with the moneylenders, and all that. He behaved like an ordinary man. 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 to see... see... see. Hear! Pure consciousness. See that! I am only a product of that pure consciousness. And I have reached that stage whereby leaving this body, I can merge into the Divine. I and my Father are one.

Throughout the ages, in the times of Buddha, Krishna, Mahavir and Christ, this Divine energy, this consciousness, comes and raises its head. But it cannot raise its head in totality because of the limitation of the body that is placed upon that consciousness. But if that limitation were not placed upon the

consciousness, then 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. 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, so that He can 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, (you go) 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.

And yet it sometimes happens that a spark is ignited at the very moment of meeting. That is 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 Vivekananda and (I've read that) Vivekananda was sitting at the feet of Ramakrishna, and that Ramakrishna put his foot on Vivekananda's chest and (then) Vivekananda was gone into the realm of Nirvankalpa 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 Nirvankalpa samadhi?*" What could I tell him? Are you ready for that? Vivekananda was ready, and at the right time, the right moment, Ramakrishna lit the light. So, therefore the preparation is so very important, for every experience, everything we go through, is only preparation. And then another fellow writes to me from England, and he says, "*Beloved Guruji, please send to me immediately the experience of Nirvankalpa samadhi.*" Pronto. Express mail." And someone else writes to me, "*Beloved Guruji. I'm working*" -- it seems he was doing the job of a carpenter or some other kind of job -- "*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.*"

And like that, life goes on. How can I respond? Only by (giving) 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 that 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 they are against the laws of nature, and even God Himself who 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 that makes the steel, if it had consciousness and if it knew that "*this fire is making me stronger*," then its perspective of life would change, and it would welcome the fire.

The challenge that we have in living is our 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 ask yourself 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. It is 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.

It is a two-step action. First, we accept the idea that I am in this particular circumstance because it is of my own creation. Once that is accepted, half your problems are gone. And, of course, (when) backed up with meditation and spiritual practices, it eases the problem. It eases the problem and makes the problem pass away smoothly. Then, as that is being done, you are the planter of the good seeds, so that you will reap a good harvest of future karma. That's how life works. Many people expect miracles. But are you deserving of those miracles? Are you deserving? No one can take your karma away; no one can. In some extreme circumstances, I have acted (for the benefit of a person), where a person is really and totally sincere. Because of my love and compassion, I have helped that person get out of the situation. But remember this, 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.

Jesus died for our sins. It's a true statement, but it is so misunderstood. Because it is misunderstood, we might say to ourselves, "*Oh well, all our karma washed away.*" No, that's not what it means. It means this: that Jesus fought, suffered, cried, (in order) to show us the way through which we could get rid of our



negativities or sins, as we might call them. That is the meaning of it. He, and gurus like him, 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 that life can be uplifted. The lotus grows in the dirtiest, blackest mud. And yet the lotus is unstained. (It is) so beautiful, and yet its roots are in that mud. Why? Because it has arisen from the mud. That stem or stalk has brought it up, uplifted (the lotus). 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. (As the prayer goes,) *asatoma sadgamaya...* "*Lead me from darkness to light.*" The darkness is inside us, the darkness is in here, not there, the light is there. So, we 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.

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. What is the sense of a light burning if it just burns for itself? Or if it doesn't lighten the path? It's a spontaneous action, a spontaneous sharing of the experiences the guru has undergone through, through many, many lifetimes. For everyone is the sum totality of all his existences. That love which he has attained, which he has reached, is so great that he sees no wrong in anyone. From the murderer or rapist to the so-called saint, he does not see any wrong in anyone. For he knows that these experiences are necessary for that person. That's why he loves all, because of the Divinity that he is in contact with, being established in the real "I," while 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 know the old saying that there is no saint who never had a past and no sinner who does not have a future.

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. That is the willingness of the chela. 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. 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, how this piece of water was here just now and now it is over there, or that this other piece of water is now coming here. 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 water, 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.