

The perfect teachers of mankind are the transcendental adepts. They appear in various times and places to "awaken" all individual beings to the "*living divine*" and to create a renewal of truly human and spiritual culture.

They unanimously declare and confess that only the "*Living God*," "*The eternally radiant divine being*" in whom all beings and things arise and adhere, is the "*truth*" and ever present savior of man. The adepts come and go. They "*serve*" and incarnate the "*one*" who is always already here (i.e., God).

-Franklin Jones

Invariable rules may not be formulated about God-illuminated saints: some perform miracles, others do not: some are inactive, while others (like King Janaka of ancient India and St. Teresa of Avila) are concerned with large affairs; some teach, travel, and accept disciples, while others pass their lives as silently and unobtrusively as a shadow. No worldly critic can read the secret scroll of karma (past actions) that unrolls for each Saint or teacher a different "script."

-Yogananda

Were man never vouchsafed a glimpse of "divinity" in the flesh, he would remain oppressed by the heavy "Mayic" delusion that he cannot transcend his mortality.

-Yogananda

When a spiritual teacher, master or guru says, love "*Me*," follow "*Me*," adore "*Me*," the teacher is not referring to his/her "egoic self" which has long been dissolved. The "*Me*" the teacher is speaking of is the "*Me*" that *is* God. (The inner *spiritual* me).

When a student or devotee has NOT learned how to meditate and connect with his/her inner Self, the next best thing is to be with a true spiritual teacher.

Being in the presence of a true being, Saint, master or guru is the same as being in deep meditation and one with yourself as God because, the teacher is that same inner God-self as the students.

Therefore, the teacher is the mediation process for the student. This is a blessing. This is grace. This is the "*silent teaching*" where the student, without any struggle is drawn into the same spiritual condition and attainment as the teacher.

The words and rituals are only secondary. This *is* the "silent teaching." It is the same or similar to Bhakti- Yoga, which means *devotion* to the teacher.

All teachers declare that they are not stating any new doctrines but are only restoring the old tradition, the eternal verity, handed down from master to pupil.

The teaching is a renewal, a rediscovery, a restoration of knowledge long forgotten. All great teachers like Gautama the Buddha, Jesus, Lao Tzu Mohammed and others are content to affirm that they're only restating the teaching of past teachers.

It is the ancient way that had been lost that the teacher opens up again.

The great teachers do not lay claim to originality, but affirm that they are expounding the ancient truth which is the final norm by which all teachings are judged, the eternal source of all religions and philosophies.

-Yogananda

"Wisdom that was not made; but is at this present, as it hath ever been and so shall ever be."

-St. Augustine

Bhakti is derived from the root, Bhaj, to serve, and means service of the Lord. It is loving attention to God. It is intense love for God. It is surrender in trusting appropriation of the grace of the lord.

It is a profound experience which negates all desire and fills the heart with love for God. Advocates of the way of devotion are not interested so much in supramundane redemption as in absolute subjection to the abiding will of God. The human soul draws near to the divine by contemplation of God's power, wisdom and goodness, by constant remembrance of "him" with a devout heart, by conversing about "His" qualities with others, by singing "His" praises with fellow men and woman and by doing all acts as "His" service. The devotee directs his whole being to God. Adoration is the essence of religion.

The divine spiritual teacher is not different (in consciousness) from the student.

"Out of discussion we call to vision, to those desiring to see we point the path, our teaching is a guiding in the "way." The seeing must be the very act of him who has made the choices."

-Pontius

No true spiritual teacher ever wanted to start a religion. Their only desire was to teach others how to attain what they themselves had achieved.

A true teacher never teaches. He/she only shares their spiritual knowledge. The true teacher is in the heart (consciousness) of the student or "listener."

It is the nature of the genuine "God Realized" teacher, master, guru, saint, etc. to be eternally present in the form of God for the sake of the disciple. This ego-less natural presence (as God) draws the disciple or devotee into the same spiritual condition as the teacher, which is, spiritual-self-realization and to know one's self as eternal spirit.

A true teacher is an *example* of what a human being can attain (actually return to).

The true teaching of any genuine teacher is: "Come follow me; I am the possibility of all mankind."

A true teacher is a loving reminder (or thorn) to his/her listeners of what they themselves can attain by "returning" to their true inner SELF-NATURE.

It is not the fault of Jesus that his followers did not understand him.

It is not the fault of Lao Tzu that his followers did not understand him.

It is not the fault of Mohammed that his followers did not understand him.

It is not the fault of the Buddha that his followers did not understand him.

It is not the fault of any "*true*" teacher that their followers do not understand them.

Facts of religious experience are found in different parts of the world and different periods of its history, attesting to the persistent unity and aspiration of the human spirit. The illuminations of the Hindu and the Buddhist seers, of Socrates and Plato, of Philo and Plotinus, of Christian and Muslim mystics, belong to the same family, through the theological attempts to account for them reflect the temperments of the race and the epoch.

-S. Radhakrishnan

Ram Dass States:

Ultimately each person finds his or her lineage or route through. And when you reach the stage of asking, "God, know me," or "let me be enlightened," or "I want Nirvana," or however you've said it, at that moment you call forth your spiritual guide or Guru, whom you may not know and may never know until the moment of your enlightenment, That being may be Christ, it may be any one of a number of beings, and is not necessarily on the physical plane. In fact, for most of us, our real Guru, our Sat Guru, is not on the physical plane. Our Guru will guide us, to the extent that we are asking purely, through one teaching after another. Some of them will be in the form of teachers or situations or experiences. And when we trust that we are in relationship to our Guru, we will constantly learn how to ask our Guru inside, and listen, and tune to the awareness of the presence of our guide, and allow our Guru to guide us, and we will begin to see how each situation is being presented by our Guru to bring us home.

Our Guru or guide represents a unique and specific lineage. CHRIST REPRESENTS A LINEAGE. PADMA SAMBHAVA REPRESENTS A LINEAGE. MOHAMMED REPRESENTS A LINEAGE. ABRAHAM REPRESENTS A LINEAGE. MAHARA-JI REPRESENTS A LINEAGE. Not all lineages are necessarily identified with any specific religion. Many of the highest beings have incarnated across time and across religions. And the same lineages have come down so that a being could represent a lineage which has manifested within Tibetan Buddhism, within Hinduism, within Judaism, within Christianity. Just as Luke is different from John, is different from Paul, is different from Peter, so Milarepa is different from Tilopa. Yellow Cloud is different from Cochise in the American Indian holy man tradition. The different Tzaddiks in the mystic tradition of Judaism represent different lineages. In the Talmud, the different rabbis represent the different lineages. We are ultimately going to make it through on a specific lineage. We may not have a guide in form, we might be advait, meaning non-dualistic, the formless, which would attract us ultimately, we start to fall into a lineage, not because it's the hip thing to do, not because our intellect tells us how it's interesting, not because it's a nice community and we like the way they dress, but because that way pulled us. It's our way through.

And as we tune to that lineage, our perception shifts, and we begin to notice changes in figure and ground in relationship. We notice teachers we never noticed before; we notice people to be with we never noticed before. The whole process starts to narrow in perceptually, and we start to go directly on what the Theosophists call a "ray" coming from God. Even working devotionally with the concept of God is a ray, for merging into God is merging into where the concept of God is not, because it's beyond the concept of God. Where God is not is exactly what the state of nirvana is. But to know that all ways lead to the end does not nullify the requirement that, sooner or later, we will have to make some sort of commitment or other. A process of surrender is required.

And we go through the lineage. A lineage which is pure is one that catapults us ultimately out the other end; it isn't designed to make us followers of the lineage. It is designed to take us through itself and free us at the other end. A less pure teaching of a lineage traps us in the lineage, makes us a Buddhist or a Christian or a Hindu, not a free being, because when the people that lead do not have the full connection, they cling to the vehicle rather than the truth towards which the vehicle is directed, and vehicles (institutions) corrode unless they are constantly fed by the living spirit. And the living spirit comes only through beings who are it. We can become organizational groupies as part of our path, but if we know it's not enough, we must have the honesty to let it go. Ultimately we will come out of a lineage at the other end and acknowledge that through the Sufi, through the Hebrew, through the Christian, through the Buddhist, through the Hindu, through the Zoroastrian, through lineage after lineage, have come beings who are the living spirit. Then, like Ramakrishna, we will put on each of the hats, not out of need, but out of acknowledgment, to appreciate the universality of ways. A true master, in the perfection of all ways, even through the form in which he or she manifest may be a vehicle for the transmission of a certain lineage. Ramakrishna followed the path of devotion to the Mother. But when he completed his work, through he remained in the path of devotion to the mother, he was totally in the Advait, non-dual state, way beyond the mother. So at the beginning is eclecticism, at the end is universality, and in the middle is the lineage.

In ancient texts lineage was referred to as the family of or, the house of, example, the house of Abraham. The family or house of David, spiritual lineage is different than biological lineage or family lineage.*

Sometimes one's true brother or true sister is born into a different biological family, sometimes they meet, sometimes they don't.

Since the ancient days it has been said that if God-Realization, Liberation, or Enlightenment is the purpose of your life, the best thing you can do is spend your time in the Company of a Realizer. It is by sympathetic association with the Realizer, Communion with the Realizer, that Realization is accomplished, and not by self-effort.

What Are True and False Religion, Spirituality and Meditation?

What is popularized, hyped, and commonly believed to be religion, spirituality, or meditation is invariably a form of self-meditation, self-glorification, and self-survival. Such subhuman games are sold to masses of people via an appeal to naive and neurotic needs for certainty, hope, fascination, superiority, a positive self-image, and egoic immunity from fear and death. Thus, religion, spirituality and meditation become diluted, reduced to the worldly or self-preserving levels of less than human interest. The typical follower is childish, ultimately irresponsible, self-involved, amoral, experientially undeveloped, weak and out of balance in the dimensions of action, feeling, and thought, and irrationally attached to the enclosures of cult and belief.

Just so, in the popular view, religion, spirituality, and meditation are considered to be inherently different or separable things. Thus, meditation tends to be embraced as a merely psychological or physiological technique, even "scientifically" respectable, without religious significance, and often without spiritual content. Religion is commonly embraced without esoteric spiritual understanding or the higher responsibility of meditation. And spiritual or esoteric notions are popularly accepted in a vacuum, as an alternative to true religious and moral responsibilities, and with a simplistic view of meditation that is really a commitment to subjective illusions, self-glorification, and self-survival rather than to sacrifice of self in the Divine in every area of experience.

The popular promotability of religious, spiritual, and meditational ideas, cults, personalities, and practices depends on the subhuman and childish state of the general population. The responsive audience of such propaganda is the same subhuman mass of "consumers" that is the target of TV and the common media all over the world, and little more is required of anyone than to dutifully purchase the "product." To actually use the "product" is not demanded in any profound sense. Just buy it, praise it, own it, believe it, and glamorize yourself by association with it.

The whole matter of the popular communication and acceptance of religion, spirituality, and meditation is as obnoxious and absurd as any area of vulgarity in the world. It is all an appeal to the sense of self-divided fear and the general absence of intelligence that keeps people irresponsible and dependent, locked into problems, forever searching for solutions without becoming responsible for the problem and the need itself.

Truly, neither religion, nor spirituality, nor meditation expresses the human relationship to Truth unless each is directly and rightly integrated with the others. Religion, which is founded on personal and moral self-sacrifice, or truly human ecstasy, must maintain direct and conscious association with higher esoteric processes, the secrets of the spiritual adaptation of Man. And the religio-spiritual understanding of human sacrifice in the ultimate Reality must be associated with practical disciplines and transcendental means of higher or more perfect human adaptation through the full technical range of meditative and self-sacrificial processes. And all of this must be integrated with a right understanding and valuation of the Spiritual Master and the radical or perfect Destiny of devotees, or true practitioners.

*An individual who is said to be a "son" of someone or from the "family" of someone does not necessarily mean a physical lineage, but can be referring to the equality of spiritual-self-realization of the other individual. To be from the same "house" or "family," is referring to the sameness of spiritual development, the spiritual house, or the spiritual family of all those who have attained GOD-SELF-REALIZATION (At-one-ment). Example: To be from the house of David does not mean to be a biological descendent, but means to be equal to, and in the same spiritual state of GOD-SELF-REALIZATION.

The religious, spiritual, and meditative Way of Truth or Eternal Life is a process of personal, moral, and higher psycho-physical sacrifice. It is not a superficial and private remedial technique, but a form of culture, a profound and total way of life. The leaders of popular cults tell their fanatic followers: "Meditate on yourself, in yourself, for yourself, and by yourself. Come and get it. What you get-and it will be easy-will make you happy, fearless, superior, right, invulnerable, lovable, and immortal." But, truly, what is thus acquired only reinforces the loveless moods of those who are already constantly acquiring and buying for the sake of ultimate results and satisfactions.

The Way of Truth cannot be understood by children or fools. It is of no interest to the vulgar daily personality refined and developed by TV and the mob of peers. It requires the most profound intelligence, commitment, responsibility, and moral force of persistence in practice. It requires the most creative and easeful force of love. It requires great freedom from the destructive force of irrational reactivity, fear, and self-protectiveness.

Therefore, the communication of such a Way truly takes place only in the forums and with the speed of the highest kind of human consideration. To the degree such communication is introduced into the media streams of popular "culture," it must creatively struggle, through constant criticism and depth of information, with the profusion of subhuman propaganda. And the useful or effective communication of the Way of Truth requires a continual mindfulness of the ordinary tendencies, demands, and illusions of the subhuman mood of the usual state of human beings.

-Franklin Jones

Krishnamurti States:

There are so many gurus in the world, the hidden ones and the open ones. Each of them promises that, through conformity to a certain system or method, the mind will arrive at that realization of what truth is; but no system or method - which implies imitation, conformity, following, and thereby fear - has any significance whatever for a mind that is enquiring into this whole question of life, a question which needs such a delicate, highly sensitive intelligent mind.

The guru is supposed to know and you not to know. He is supposed to be far advanced in evolution and has therefore immense knowledge. And you, who are down below, are gradually going to come to that highest form of knowledge. This whole hierarchial system - which exists not only outwardly in society but also inwardly and among the so-called gurus - is obviously, when one is enquiring into what is truth, an illusion.

There is not path to truth. There is not your path or my path. There is no Christian way to it, or Hindu way to it. A 'way' implies a static process to something which is also static. There is a way from here to that next village, the village is firmly there, rooted in the buildings, and there is a road to it. But truth is not like that, it is a living thing, a moving thing and therefore there can be no path to it, neither yours nor mine nor theirs.

To proceed with this problem, to learn, to see, there must be the quietness of a mind that is not broken up, that is not torn apart, that is not tortured. If I wasn't to see something very clearly, the tree, or the cloud, or the face of a person next to me, to see clearly without any distortion, the mind must not be chattering, obviously. The mind must be very quiet to observe, to see. And the very seeing is the doing and the learning.

One has to be alone and quiet, then it is there...the BRAIN must be utterly still, sensitive, to watch, to see...As a stream of water gushes out from the side of a mountain, naturally and under pressure, this cheer (pours) out in great abundance, coming from nowhere and going nowhere, but the heart and mind (is) never the same again.

I maintain that Truth is a pathless land, and you cannot approach it by any path whatsoever, by any religion, by any sect. Truth, being limitless, unconditioned, unapproachable by any path whatsoever, cannot be organized; nor should any organization be formed to lead or to coerce people along any particular path. You must climb towards the Truth. It cannot be 'stepped down' or organized for you.

You cannot discover the path, because there is no path, Truth is a thing that is living, and to a living thing there is no path - it is only to dead things that there can be a path. Truth being pathless, to discover it you must be adventurous, ready for danger; and do you think a guru will help you to be adventurous, to live in danger? To seek a guru obviously indicates that you are not adventurous, that you are merely seeking a path to reality as a means of security.

It has been the misfortune of every teacher that, while he/she speaks from a higher (prior) consciousness, his/her followers can only receive the message on their own level; and the gulf between the true teaching and the limited understanding grows wider with time.