

Are You a Guru?

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Question: Are you a guru?

Answer: No, I am not a guru. In order to clarify what I mean, let me first quote from my essay "[Self-Responsibility, Self-Integrity, and the Freedom of the Guru](#)" (2001):

The word *guru* is both an adjective and a noun. As an adjective, it has the following meanings:

1) heavy, weighty (also figuratively), 2) great, large, long, extended, 3) important, momentous, great, 4) arduous, difficult (to bear), 5) excessive, violent, intense, 6) venerable, respectable, 7) heavy, hard (of digestion), 8) best, excellent, 9) dear, beloved, 10) haughty, proud (as a speech), 11) (in prosody) long as a syllable, either in itself (*a*), or being short, followed by a conjunct consonant (*a-ksara*), 12) valuable, highly prized, 13) grievous.

As a noun it means:

1) a father, 2) forefather, ancestor, 3) any venerable or respectable person; an elderly person or relative, 4) a teacher, preceptor, 5) a lord, superintendent, ruler, 6) The Supreme Spirit.

Language is dynamically fluid, and meanings of words arise only within particular contexts. Therefore, what the term *guru* may mean depends solely on the context in which it appears. The term *guru* used in the context of spiritual discipline as the embodiment of the universal awareness or the cosmic consciousness of Being-that-is-Light (the Supreme Spirit) is not and does not need to be in human form. In fact, the Sanskrit term *guru*, like its Tibetan Buddhist equivalent *bla-ma* (*lama*), does not denote a concrete human being but refers to the person's inner awareness of the forces of intelligence working inside himself and the universe as a syntropic (anti-entropic), order-creating, meaning-bestowing, evolutionary principle. Spiritual discipline is a process of creating an increasingly higher order within and without. To be a disciple means that one is able to recognize and cultivate the forces of intelligence, this syntropic, order-creating, meaning-bestowing, evolutionary principle, within himself and the universe. . . .

The term "guru" used in today's Western spiritual context carries with it a connotation and implication of "external authority." I say I am not a guru because my work is dedicated to humanity transcending the mentality and psychology associated with external authority and therefore because guruship is the very antithesis of the principle for which I stand.

Guruship in the sense of external authority is a vestige of the premodern hierarchical psychical and psychological structure in which people would externally project authority onto some "God" or human authority figures. But we now live in the 21st century and in the dawn of the Aquarian Age. Through my work I intend to serve human progress toward the development of the independent awakened mind, not human regress toward the atavism of the dependent premodern mind.

However, I do not deny that being a spiritual teacher is one of my functions in life. In the Mahayana Buddhist literature, the final future Buddha to come is named *Maitreya*, which etymologically means "friend." There is a profound wisdom contained in this designation. The future Buddha is to be your

friend. Moreover, there should not be only one but many *Maitreyas* because spiritual enlightenment is everyone's birthright, albeit very few seem to claim it.

This is also what is meant by the Second Coming of the Christ in the West. The Second Coming will take place in every human being who awakens to Christ Consciousness or (in the Buddhist lexicon) *Mahaparinirvanic* Awareness. Therefore, do not wait for another Christ figure to come back to the Earth so that you can worship him or crucify him again. For, it is your sole responsibility to attain Christhood or Buddhahood for yourself.

Therefore, I am one of many *Maitreyas*, friends-*qua*-teachers, of humanity in whom the Second Coming has taken place and who hence know the ways to spiritual enlightenment, transformation, and evolution. I speak, write, and teach from my own internal authority but categorically refuse to be anyone's external authority. The gurus who serve as external authorities, who let others externally project authority onto them, impede the very evolution of human consciousness they profess to espouse. They are yesterday's problem, not tomorrow's solution.

Today humanity faces a unique evolutionary opportunity and thus challenge to which guruship as such is an impediment. Guruship with its external-authority mindset, psychological makeup, and community structure is fundamentally impedimental or even detrimental to the new dawn of human consciousness and the possibility of new social order.

The evolution of consciousness involves a balanced and harmonious development of intellect, emotion, will, and knowledge. There are four integral aspects to the unique vector observable in the evolutionary frontier of human consciousness today: (1) Increasing intellectual sovereignty; (2) Increasing emotional inclusivity; (3) Increasing willpower and conational consistency; and (4) Increasing spiritualization or holisticalization of human knowledge.

1. Increasing intellectual sovereignty:

The evolution of the intellect involves the self-generative development of utter intellectual sovereignty in the matter of thinking, knowing, and acting. This implies total cognitive and psychological independence from all forms of external authority and complete inner freedom from all kinds of guru figures in the matter of thinking, knowing, and acting. This implies that you become totally self-sufficient in your cognitive competency.

This does not mean that you will not listen to and learn from other people. On the contrary, your ability to listen to and learn from other people will increase directly proportional to your intellectual evolution. Intellectually sovereign individuals know what they know and what they do not know and thereby they become free of intellectual arrogance and hubris from which the intellectually lesser evolved individuals sometimes suffer.

2. Increasing emotional inclusivity:

Emotional development involves the expansion and deepening of feeling and emoting. This means that the range of your feeling expands to eventually include all of humanity, sentient beings, and existence as such. This also means that your emoting ceases to be a reaction to the external event but becomes self-generative and self-causative because nothing is felt to be external to you. Thus, in the dimensions of emotion and feeling, you will be authentically compassionate and tenderhearted. You

will start to feel the joy and the pain of all humanity beyond the people in your physical and psychical vicinity.

3. Increasing willpower and conational consistency:

As you thus evolve intellectually and emotionally, you will concomitantly develop an inner locus of self-generativity, which becomes the center of the permanent self-will that perseveres throughout all the vicissitudes of life conditions and circumstances.

Being intellectually sovereign and emotionally inclusive, first you will freely and self-generatively ideate, create, and envisage a future with your authentic thinking and in response to the entire field of feeling that contains the whole of humanity. You will then have a single persevering will for the actualization of that future which you envisage, while your action will remain consistent with your will and intention. Your thought, your feeling and emotion, and your action will be consistent, and you are conationally in integrity. Then, that which you intend will happen.

4. Increasing spiritualization or holisticalization of human knowledge:

As you thus evolve intellectually, emotionally, and conationally, your consciousness will expand to include more and more of the totality of your experience which includes not only the objective field of experience or the universe but also the awareness of the subject that experiences and is conscious of the universe. The knowledge of the universe and the knowledge of the subject will harmoniously and integrally blend to form a unified knowledge of the whole subject-object continuum. Physical science and physical science will meet and become one holistic and integral science. Thus, human knowledge will become increasingly integral, holistic, and spiritual.

Thus, the whole trend of human evolution is in the direction of self-generativity. Therefore, the spiritual path (*dharma*) that I uphold (*dharma*) and teach (*dharma*) is the self-generative path of spiritual awakening and creative holistic evolution. God is the cosmic self-generativity itself. Hence, the more self-generative you become, the more God-like you become.

The soul-essence evolves only self-generatively from within, while the peripheral personalities grow only reactively—only *in reaction to* the ever-changing and yet habitually patterned external life conditions. The self-generative spiritual path assumes the presence of the *autopoietic* (self-generative) self or the authentic self, which is usually functionally absent in the consciousness of the majority of humankind that operates mechanically, automatically, and reactively.

The reason that I emphasize and commence my tutorial (*dharma*) with the soul's passions and longings is that your deepest passion or longing is the inner pathway to the realm of your consciousness wherein the *autopoietic*, self-generative, authentic self resides. Your soul's passion or longing is the *evolutionary thrust for optimization* that is resident in your soul as its life force. This life force of the soul can only be activated from within, and therefore it is you alone who can activate it for your self-evolutionary process. Through this self-activation your soul consciously and creatively evolves and realizes its evolutionary destiny.

That your soul-essence evolves only self-generatively means that nothing external can cause its evolution. That is, your soul's evolution is self-causative and self-creative. You are one hundred percent responsible and you must do all the work necessary for self-evolution. Therefore, you must always self-remember to self-generatively do the work of self-awakening and self-evolution.

Self-generativity can only be learned, increased, and mastered by self-generating self-generativity. This process cannot become or be reduced to a habitual pattern, for the conscious act of self-generation does not take place in the dimension of becoming, of motion and time, but in the dimension of Being, in the Eternal Moment of Now. There is no such phenomenon as "habituated self-generativity," which is an oxymoron.

As a spiritual teacher, I create a transformation learning space for others to self-generatively evolve and awaken. I address all four aspects of the evolutionary vector briefly described above. I do not teach any single model to everyone who comes to me but use many different models relative to each student's level and uniqueness so as to create the most powerful evolutionary space possible.

If you become my student by taking one of my courses, you will experience me as your loyal friend who is committed to supporting and assisting your spiritual awakening and evolution and also as your way shower who teaches by way of provoking your self-generativity and inner authenticity, authorship, and authority.

No, I am not your guru. First and foremost, I am your fellow traveler in the eternal journey of evolution. And by vocation and avocation I am your friend-*qua*-teacher and transformational space creator, besides being an integral transhumanist philosopher, Buddhist priest-scholar, and philosopher of science.

Let me close this brief exposition by quoting my mentor, Herbert Guenther, from his *From Reductionism to Creativity* on model building. Today many spiritual teachers and students are stuck with their cherished models including the guru-disciple model. My approach is free from all models, and yet I freely use and build models for the purpose of your and our spiritual evolution.

Model building is a continuously ongoing process. It becomes a dangerous trap if we take the stilts it offers to be reality itself and allow ourselves to be caught in the inevitably static mode, which turns in no time into a stronghold of resistance against change. We need models for an orientation that ultimately coincides with evolution, but any model that blocks life's flow acts as a pollutant. In other words, we need a vision through which we can reach beyond our own limitations as individuals, not pseudo-visions, which because of their autistic nature are merely variations of a single *idée fixe*.