
[Tape is very low levels and questions are not audible].
[Lengthy but largely inaudible question by Amrit.]

GURURAJ: Why has the world been allowed to get into this degenerate state? Hm? In other words, what the question means is this, that if Divinity is good or pure, why has the world become not good and impure? That's what the question means.

Now, that has been an eternal question forever puzzling all philosophers throughout the ages. Good. Now, we have to define what goodness is and what evil is. Good. And we also have to see from which angle we look at an object, good or bad.

Give me that baby here on my lap. He might keep quiet here, hm? He might cry.

VOICE: [Inaudible]

GURURAJ: Hello. You tell them why the world is so bad [laughter]. Play with these beads. Yeah. Good. What we have to define is what is good and what is evil. Now, a certain thing might be good in certain circumstances, and it might be regarded to be bad in other circumstances. For example, polygamy. It is not good in the Western world, while polygamy is an accepted fact, for example, in Tibet. So there it is regarded to be good, while here it is regarded to be not good. So what is good and bad depends upon circumstances, depends upon environment, and it also depends upon the attitude you have to it. Hm?

Now, if Divinity is all good and that too is the assumption coming forth from man's mind. But man's mind is always looking upward and when he looks upward ... [to baby] Can I have the other one? [laughter] Good. When man's mind looks upward, he always looks upward to the good.

Now, from the absolute point of view there is nothing bad and there is no sin. I will go into details about this because when I say there is no sin it could be a very shocking statement. Good.

Now, we can use the analogy of the sun shining and it is the heat of the sun that evaporates the water, draws it up to the sky. And the same vapor that is drawn up gets formed into a cloud. And it is the very cloud caused by the heat of the sun that obscures the sun. Hm? And we find darkness down here. And we say it is dark. Yet forever the sun is shining and the sun has been the cause of the darkness that we perceive.

Now who perceives the darkness? The sun does not perceive the darkness. It is forever effulgent. It is we down here that perceive the darkness. And when the cloud disperses, the darkness is gone. Good. So now, that very darkness that is perceived by us is regarded to be evil. Hm?

Now, evil from that angle has no reality because the sun is eternal and the cloud is not. The value of the cloud is in dispersing itself. It lasts a little period of time and then it disperses itself. Fine. Good. So from the absolute angle, there is no sin. And sin or bad or degeneracy is entirely conditioned by man's mind. It is man's mind that sees all the degeneracy that we find in the world today. But in the eyes of God there is no degeneracy, for He loves all equally. Hm? The saint or the sinner. Good.

Now, when we are placed in circumstances that are adverse to us, we call it not good. Hm? And when we are placed in circumstances that are conducive to us we call it good. Now, it is not the object that is at fault, but the subject is at fault. Now, if the subject has sufficient purity within himself, then everything he perceives would be good. Hm? Then he would see goodness even in the worst thief, even in the murderer. Hm? And therefore the Bible says, "Judge ye not that ye be judged."

So who are we to judge what is good and what is bad? Who are we to judge what is degenerate? To our mind's eye the perception could be degenerate because we are degenerate. The vilest creature on earth is also a creature of God, and the day when I can see Divinity in the vilest creature, his vileness disappears for me. Good.

Now, in the composition of nature, there are three elements at work which we call in Sanskrit the three gunas. I think I alluded to it in a previous talk. Good. We can go into deeper detail of it today. The three gunas, sattva, rajas, and tamas. "Sattva" means light, "tamas" means darkness, and "rajas" is the quality which is the activating force between light and darkness. So these three qualities are forever existent in nature as we perceive it, and nature is relative. Good.

Now, when there is an over abundance of the light quality of sattva, then that we regard, in the relative sense, to be good. And when we see a predominance of the darkness tamas, then we regard it to be bad. It is inertia.

So, now in the human mind, which is also matter, as we discussed the other day, these three qualities do exist. [baby fussing, people laughing]. (There's one person I could never compete with is a baby [laughter]). Now, these three qualities also exist in the mind. Now the nearest to the spiritual self of man is the finer quality, the subtler quality which is sattva. And the furthest away from the spirit which is more grosser is tamas. Fine. So, through meditation and spiritual practices, when we dive to the deepest, finest levels of our mind we reach the finest relative which is sattva. And reaching sattva, we get a more truer reflection of the spiritual self which is within us. And that reflection shines forth and overcomes the darkness. It does not annihilate the darkness. Darkness is forever there. When we switch on the light it does not mean we have got rid of darkness, because as soon as we switch the light off again, darkness is there.

So these three gunas are forever there. Good. But through meditation and spiritual practices we can reach the stage where the spiritual light in man can shine through the clean mirror or clean glass of the sattvic quality which is within us. So in that way the spiritual self of man or the absolute self (are you getting tired, love?).... Good.

Now, when we reach the finer level of our mind and allow the spiritual quality to shine through, then that, in turn, reflects through the other layers activated by the rajistic force into the tamasic self of man, and the tamasic self is subdued. So in nature these three qualities are forever existent.

It is because of our ignorance, and ignorance is darkness, that we allow this very darkness to engulf us. And engulfing us, we term it to be degenerate. It is this very ignorance that engulfs us and this very ignorance is termed in worldly terms as degenerate. Yet, all the doings of nature never effect the spiritual self of man.

If you read the Gita, it will say that the Atman, or the spiritual self, is never slain, it is never destroyed, it could never be burnt by fire or be wetted by water. It is that eternal quality. Now, when we see degeneracy in the world, we are looking at one aspect only; the aspect of tamas, or darkness. And being involved in that darkness, we forget that within ourselves there exists that light. But if we are in the light we shall never think of the darkness. So the conclusion could be this, that the darkness and the light both are simultaneously existent. And if both are simultaneously existent, then could we say that God contains purity and impurity?

Now from the relative level, seeing this manifestation, that could be true. But then, that is a very limited view. Now, if God is regarded to be omnipresent, then He must be present in the degeneracy as well. But who defines degeneracy? Man's mind. It is only the degenerate mind that can see degeneracy. And that is why we could never really follow the Biblical injunction, "Love thy neighbor as thyself." I am not concerned what my neighbor is. He can be a thief, a murderer, a scoundrel. I am concerned with myself how much I can love my neighbor. And when I can truly love my neighbor I do not see his degeneracy. Hm? Then I can say that I might condemn the act, but I do not condemn the man. Hm? That is the way, that is the way.

So light and darkness will forever be there, forever be there. As in the analogy we used that it is the very sun of [light?] [life?] that creates these clouds that makes the earth down here seem dark and gloomy. Yet, when we transcend and go above the clouds, when we fly in an airplane, we don't see the darkness because the clouds are below us. And when the clouds are below us it means we have risen above the clouds. As if we are traveling in the airplane.

So these forces will forever exist. And these forces has forever been defined in various theologies. For example, the conception of Satan, hm? And we have this in Christianity and Hinduism and Islam and in Buddhism. We have this. So this is a factor that has to be accepted. Good. It has to be accepted on the mind level, on the small ego level. But when

we transcend this ego, when we transcend this mind, we will find that the entire creation is totally sinless. In that sphere there is no sin.

Then we will see that the action of every person is a lesson to him. It is a lesson that he has to go through. Even if a thief steals, perhaps it is what he needs to learn. Many a great saint was made in jail. Hm. Many a great work of literature was composed in jail. And that is what he needed. He needed that peace. Or he needed that seclusion which he could not bring upon himself, and circumstances were put in his path, temptations were put in his path whereby he was forced into that seclusion. And in that seclusion he could reflect, he could contemplate, and so great masterpieces of literature were born.

Now, if we look at things in that light, then we accept the sinner. We accept him as our brother. And the qualification we need to accept the sinner as our brother is love and compassion. Love and compassion. How much have we not learned from wrong doers? Do we even think about that? We have learned so much. The greatest lessons in life have we learned from people that have done wrong. And even those wrong doers can be regarded as our guru, for they taught us the error of their ways and we have learned not to commit the same mistakes.

And that is how love would grow. That is how we could go beyond the seemingly degenerate, sinful world and live in such a way that you are in the world and yet not of the world. Then nothing effects, then nothing effects. Then all this degeneracy can be around us. We can be surrounded by it and we remain undisturbed like the beautiful pure lotus flower growing in the dirtiest mud and yet remains pure and unstained. That is the purpose, that is the purpose. Let us not see degeneracy, let us not see it. If our angle of vision changes, we can see beyond the clouds. And to see beyond the clouds, we rise above the clouds.

So these factors will forever be there. Because we are mixed up in this vast continuum of the present cycle of existence. And as I said the other day, our angle, our vision, is very limited to a very small fraction of this immense continuum. So what is happening today is a necessity. It is collectively a necessity for evolutionary progress.

Now, why do we want to do spiritual practices is this, that we do not want to be tied up with the bondage of this necessity. We can go on as we are going on, but to reach that peace that passeth all understanding will require a good few million years. And if man is prepared to wait for that peace and that happiness for a few million years, then just act according to your instinct. Or just go where your mind tells you. But we do not want to wait those millions of years, we want to find happiness and supreme peace here and now and in this lifetime. And man has the necessary tools. Man has the ability to achieve that goal. And that is why all of us are gathered here to be on the spiritual path to expedite our progress so that we could find that peace. And when that peace is found, nothing is degenerate, everything is regenerate. And the

whole world is beautiful, beautiful, beautiful. Then our eyes become incapable of seeing evil, as we would term it. For within the evil the element of good is there. And our attention is directed to the good only. That's how it works. So light and shade, sun and rain, heat and cold will always be there, because nature is composed of those qualities. Now, Divinity being good or being the law governs all this, governs every movement, even as I said, the lifting of the hand is governed by this supreme energy. It permeates everything. It emanates. And yet, it is beyond it all. And to find that supreme bliss and supreme peace we have to go beyond it all, too. We have to go beyond it all, too. If you want to see the top of a ten story building, you have to stand on another building which is also ten stories high. Because from down here you could never see the top of the building. Therefore we find we have to climb, we have to progress, we have to evolve, we have to change our attitudes toward what is degenerate and what is regenerate. Hm? We have to see good in all the evil. We have to see the glory and not the gloom. And that is how we climb, with the help of the staircase of spiritual practices.

And as we climb higher and higher, our vision expands. From down here the view is small. And as we climb higher, the view becomes wider and wider. And we perceive. And then you can say, "Ah, all this is mine with whatever my eyes can survey." That is how it works. OK? Good.

VOICE: We have one more question that [inaudible]. Does karma, the law of action and reaction, take care of the individual purifications automatically without pruning by the guru?

GURURAJ: I forgot the pruning shears [laughter]. Yes. The law of karma is such that it forever propels one forward. Fine. Now, the law of karma means "cause and effect." Right. The law of karma also means "the law of retribution." Hm? And it is when we are suffering under the law of retribution that the guru is required. Hm? He's required.

Now if we have done good karma, then the results of good karma will be good. Will be pleasant. Then we don't need guru or God. We forget them all. It's only when times of trouble are there that we think of God. Hm? Yea. So with the law of karma, and incorporated in the law of karma is the law of retribution, and that means that the effect that we are suffering from now has been caused by a course that was not conducive or in tune with nature.

Now, because we are laboring now (as the result) with retributions, we have to find a way out. Now, there is no way of escaping. You can escape from the world; you can escape from this country to another country; but you cannot escape from yourself. I was treating some alcoholics some while ago, and this one particular person thought that if he should make a geographical change it would help him. So, he lived in South Africa, and then he went to live in England, but he

could not give up his drinking habit. He thought, "Let me go to Switzerland, perhaps that will help." But still his habit was with him where he was.

So this means that man cannot escape from himself. Good. So, in this law of retribution, when sufferings come upon us when the mind is in turmoil and the heart feels turbulent, we try and find a way. And what way is there to find? We try doctors, psychologists, psychiatrists, to bring about a balance. They do their work, within certain limits. They work on mind level only. But that is not enough. The problems might have been created from a far deeper level of the spirit. And that is where the guru or the spiritual teacher or the church minister, for example, is required. Hm? Where he can bring forth an understanding that you are in the circumstances that you are in because of the things you have done. What you have sown so shall you reap. Hm?

Now, when that understanding is brought about, just not on the verbal level or the mental level, but as a true understanding, that I am suffering today for what I have done. I am paying the price for what I have done. And if that injunction is truly accepted, then the sting of the suffering disappears. Because here is acceptance.

When man realizes that I am responsible for myself and no one else is responsible for me. I cannot shift the blame on another. And that is the greatest realization man should aspire to. That man must admit to himself that, "I am what I am because of what I have been." Now, when he starts on that foundation, the solutions appear. The solutions appear and the payment becomes easy. It becomes easy. You are given a chance to pay off in easy terms. Hm? And not demanded the full amount immediately. No summons.

So the duty of the guru or the spiritual teacher is to bring the chela to the realization of his personal responsibility. There is no miracle. If any person tries to seek a miracle, then he lives in a fool's paradise. Because performing these miracles, taking away a person's karma, would be against all the laws of nature and of God. If you take away the karma of one person, then you are obliged to take away the karma of the entire population of this earth.

But what does the guru or the spiritual teacher do? He shows you the way whereby you will still have to pay off your karma, but you can pay it off easily and smoothly, so that your life is not disrupted and your misery is eliminated to a great extent. That is the purpose of it.

Now, if we rely on the law of retribution only and say that my karma will work itself out, it surely will. But that is painful process. And because it is a painful process that all these religions and philosophies in this world came about and that is what is meant when it is said in the Bible that Christ suffered for us. Hm? That is what is meant. That is why all these theologies came about because of man's sufferings. If he was let loose, if the reins were not held tight in the hands, the horses would run wild. And it is to curb the horses and to lead it on the right road or on the path instead of tumbling over the cliff that religions is a necessity. To hold the reins of man's mind and man's karma.

So when we say that, "Oh, karma will take care of us" and things like that, it will. It surely will. It will. But it is a painful process. Now, when too much pain and too much suffering is on this earth, when a great imbalance is created on this earth by man's karma, a force is attracted to this earth. The very suffering attracts its opposite. Light, darkness; sun, rain. So when a lot of negative karma becomes the atmosphere of this earth, then it attracts as a magnet would attract iron fillings it attracts a positive force. And that positive force comes to earth most times in the form of man. Because who could relate to man better than man? Who could impart the human impulse to man than another man? And that is why we say that Divinity itself comes down to this earth to balance this force. Because everything requires balance. Even in physics you will see that if there was no gravitational balance, all these planets revolving around the sun would lose its precision and run haywire. There would be no coordination. So a balance has to be preserved, and to preserve a balance is also one of the characteristics of nature.

So when negativity increases, a positive force is drawn to this earth, and that positive force works in so many different ways. It works by imparting wisdom. It works by imparting a spiritual force to help mankind. And that does not mean taking away karma. But it means soothing the karma. Man has to pay for his deeds. There is no getting away from it. Now, if we have a sore on our leg we can leave the sore as it is. And the human body is so equipped that the various forces in the body will heal that sore. But it is a painful process. So the positive force that comes works as a balm to rub over the sore so the healing of that sore does not become so painful. So you see the mercy of God, you see the mercy of Divinity, hm? The mercy of Divinity. Here a universal Divine force, a universal healing force, a universal mending force comes down from that immensity into a little frame. Hm? And we know this. We have read about this in the lives of Krishna or Christ or Buddha where the entirety of the whole universe is captured in a small little frame. And through that small little frame so much energy is imparted to humanity at large. Not only in a verbal form, but also in a subtle, intangible, spiritual form. Hm? And through that, man's life can be transformed. And that is what is meant when the scriptures say man can be saved by acceptance, by acceptance of this universal force. And this universal force in human frame can be called by any name you wish. Because what we are interested in is the consciousness, the pure consciousness that has come down. The light shines in this room and we are not interested if it is a bulb or a fluorescent tube, we are interested in the light that takes away the darkness.

So to come back to the question, we don't just allow karma to function the way it wants to function. It can, it can if we allow it to. But to save ourselves from untold miseries of many many a lifetime we can find the easy way. We can find the easy way of accepting the power of that force, by accepting the power of that Divinity in whichever form, and that will lighten the path. Why stumble through the dark woods. Why stumble through the dark jungle when there is a lantern that you can use to lighten your path and reach safely home without breaking your neck. [laughs]

[END SIDE ONE. TAPE MUST BE REWOUND TO BEGIN SIDE 2]

VOICE: [Inaudible]

GURURAJ: Good. Beautiful. Right. Now, if we read the

Bible, which I haven't, and you must correct me where I'm wrong, that at that time there must have been about two thousand million people on this planet Earth. And out of that there might have been many many thousands who were blind. Yet he took the blindness away of only about ten people. Or perhaps a few less or few more. Good. Now, was Christ so unfair just to take away the blindness of a few people and not the blindness of the rest of those that were blind in this world. Hm?

Now this can be interpreted in two ways. The one way would be that the person had paid his karmic debt, the boil had come to its fullest development and needed the prick of the pin to let the pus out. So the man was on the verge of absolving his karma, or the law of retribution. And then that man of Nazareth passed by and made him see. Made him see, and because the top had spun off, the momentum was gone and it was ending off. The momentum was ending and here, just at that moment, the man came along to give it a little helping hand. That is one interpretation where grace was involved. Fine.

There is another interpretation. The other interpretation could be that you can take away a headache, and by taking away the headache you cause a toe ache. It could be a temporary relief and one receives temporary relief now, but in a future lifetime one still has that debit balance of karma that one has to pay for. If a crippled man comes to me and I make him walk, I must first be very clear in my mind am I doing this man a favor or a disfavor? He might walk now, but has he paid for his karma? I might make him walk now and he might have to pay double in the next lifetime. The ways of Divinity are mysterious. The ways of Divinity are mysterious. And sometimes to put forth or show the world certain teachings, certain acts have to be performed so that faith and belief can be engendered.

There is also the law of grace. But the law of grace does not take away your karma. The law of grace helps to smooth and make the path easier. Easy terms, as I said. That's the law of grace. Yes. Yes. Right. There is a misconception that we can escape from the debts we have to pay. It is a misconception. Whatever we have sown that shall we reap. It's an infallible law. It's an infallible law. If you plant onions, you will grow onions. If you plant potatoes, you will grow potatoes. Right.

So by doing spiritual practices we are invoking the law of grace. And the law of grace says, "You take one step towards me and I take ten steps toward you." Hm? Yes, you still have to climb the mountain you cannot escape it to reach the other side. But if the guide comes along and helps you, at difficult places he holds your hand and pulls you up, how easier the journey becomes. He knows the way, the easier way across the mountains. You might go stumbling along and be faced with [face?] [faith?] climbing. It could be difficult, but he knows the easier route and helps you along that route. That is the law of grace. To make it easier for you, but you still have to climb the mountains. No escaping. No escaping.

And the misconception, because of the misconception, man tries to escape from himself. And there is no escape, there is no escape. Therefore, by right thinking and by right action, starting from now, this very moment, we can create a balance. There's another thing which the law of karma allows. There is another thing which the law of karma allows. The law of karma is not as simple as it seems. The law of karma is cause and effect; the law of karma is also the law of retribution; and the law of karma is also the law of balance. Now let us talk of the balance side. Good. If we have performed ten evil deeds and then we perform eleven good deeds.... Did we speak on this on this course?

VOICES: Yes.

GURURAJ: So it's just repetition, really, seeing that the karma talk has come about. Then we would have one in the credit balance. Now if we live our life in that way, then we do not escape from the law of karma, but we overcome the negative effects of the law of retribution. And that is the spiritual path.

So there are so many ways we are helped by the merciful Almighty. He sends the guide to show the way over the steep mountains. And while the guide is showing you the way, he also shows you how to take your steps, how to balance yourself, how to test every foothold so that you don't slip back or tumble down. All these factors have to be taken into consideration to make life's journey more smoother and more happier. And that is no impossibility. It is possible here and now. There is hope for the vilest sinner. There is hope. And his life can be transformed in this lifetime. Oh yes, oh yes.

We'll get onto yours now. We are... oh, thank you. About marriage. What did you say? Sorry.

VOICE: In the eyes of the Divine, what constitutes marriage?

GURURAJ: In the eyes of the Divine, what constitutes

marriage? In the eyes of the Divine there is no marriage. In the eyes of the Divine there is no marriage because when we talk of marriage we talk of two people. Hm? We talk of duality. While within Divinity there is only one. Hm? And that one is universal, omnipresent, everywhere. Divinity does not see duality. Divinity sees oneness only. Divinity does not count the leaves on the tree; Divinity sees the tree as a whole. So in the eyes of Divinity there is no marriage. Who are you going to marry if there is only one? Hm? Hm? You need two to do the tango [laughter]. Yea. Good. But in nature when there are many elements involved, and two of the elements in nature are the elements of opposites. Or elements of polarity. Like electricity, you need the positive current and you need the negative current, and the combination of the two forms a circuit whereby the bulb burns. So not in the eyes of Divinity. In the eyes of the Divinity there is no marriage, but in the eyes of nature there is marriage. Because nature is a manifestation of Divinity and not Divinity in its pure form because Divinity, the absolute, is beyond the relative. So we can say that marriage is in relativity. Good. And this marriage is so so necessary so that man can find himself. Man is never complete without a woman, and a woman is never complete without a man. Good.

Now if we study the nature of man and woman we could see so many different qualities. Man has always been the aggressive type, the bread winner, the hunter. The woman has qualities in her which man has not got. The woman has a greater measure of kindness, sympathy, tolerance, patience. And these qualities are built in her because of the reproductive faculty she has. So patience and tolerance, and ask any woman here who has had children how patient and tolerant she had to be to bring up children. We all know that. So man has certain qualities and woman has certain qualities. There is a beautiful Sanskrit word, and that word is [ardongana?] Sanskrit is a very beautiful language. I wish I had studied it. [Laughter] [Ardangana?] [Arda?] means "half," and [angana?] means "self," or "body." So a woman is half of the man.

Now, when we combine the qualities of man and the qualities of woman into a oneness, then a wholeness develops. Man has a lot to learn from a woman. Oh, yes. Man can learn patience, tolerance, subservience, perhaps. And the ability to serve. Man can learn that from woman. And how much can the woman not learn from the man, hm? How much can she not appreciate the qualities of the man where he would be the protector. Where he would protect his wife and his children and his society and try and lead his family into greater joy and happiness.

So the two put together learn from each other to find that wholeness. So marriage is an institution, perhaps created by man for a definite purpose. Now, there's a saying, "Marriages are made in Heaven." What do we mean by that? Now this has nothing to do with Divinity, the absolute power, nothing to do with this. When we say marriages are made in Heaven it means we are talking of true marriages and not marriages of convenience true marriages are made in Heaven, it means that in a previous lifetime, if you do believe in that, there had been a deep bond between two people.

There had been a deep want of togetherness between two people, and the lifetime being so short, that togetherness had not been fulfilled. So they had to take birth to find that fulfillment, and the bondage was so great that whichever corners of the world these two people are, somehow or the other they get together to find that fulfillment. That is real marriage. That is real togetherness. Because the togetherness of man and woman is to find fulfillment. And by fulfillment I do not mean sexual gratification. It is to find that union between soul and soul. For man to realize that she and I are complementary to each other, and not contradictory to each other.

So to the Divine there is no marriage, but to man there is. And when two people are so close together, do know for sure that that closeness that is developed in this lifetime is not necessarily of this lifetime only. It could extend far, far back.

OK.

Nine o'clock.

AMRIT: Everyone should... we're having a coffee break now [???] come back for the meeting on the mandala.

GURURAJ: Yea.

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