

Gururaj. And I think out of all these trips of mine to England, this is the first time I'm speaking in Birmingham. Good. What shall we speak about tonight?

Questioner. Gururaj, It has been nagging at me ever since last week, the Bible says "Happy the pure in heart they shall see God". What is purity? What has it to do with morality? Does it have anything to do with the fruits of the spirit as listed by St. Paul, that is love, joy, peace, patience, kindness, goodness, trustfulness, gentleness and self control?

Gururaj. And humility.

Questioner. He doesn't have that one in.

Gururaj. Beautiful, beautiful. Basically the essence of the question is this, what is the difference between morality and purity? Good. Now it is not very moral for me to be late here this evening because punctuality is a virtue. But the circumstances were such that although having a racing driver driving me there was such a downpour of rain that he had to slow down. And in your second biggest city of England, it was quite a job finding this hall. So, we were late. Now to be late is wrong. Punctuality is a virtue. Punctuality is a moral virtue and yet if the intention was good behind the act, are you getting a little hum? Now the intention was good that come what may rain or storm or hail we have to be in Birmingham. That is innocence and purposefulness. Now in this purposefulness and intention, good intention one comes to the area of pure innocence and that is purity. So here I have not been punctual, which is not virtuous. It is not moral. Yet the purity was there of wanting to be here.

Now morality can be viewed from so many different angles. An artist painted a wonderful picture, and this artist a very well known one felt that this was his masterpiece so he invited a friend of his who was a doctor to come and have a look at it because he was going to enter it in some competition or exhibition and he thought let my friend the doctor have a look at it first. So the doctor comes along. He looks at the painting from this angle from that angle and every angle he could and so the artist was getting impatient he says now doctor what do you think my friend about this painting. So the doctor says, "To me it looks like double pneumonia." (Gururaj laughs) So morality is totally dependent on your own mind. There are general moral laws which we are enjoined to follow for one purpose and that purpose is to bring about a stability, a harmony in the society we live. For if certain laws were not there, there would be total chaos. So morality acts as the stick governing our actions. You will find that if there is a traffic cop, a traffic policeman behind you, you are the best driver in the world, you don't break any laws because the traffic policeman is behind you. If he wasn't behind you,

you would miss a robot, traffic lights is that what you call it, and you might even not really stop at a stop street. But because of the policeman being there behind you, you are going to obey all the laws. And the same thing applies to moral laws.

Now as I said moral laws were created to bring about and to upkeep a certain harmony in society otherwise there will be chaos. But then again cultures and societies differ, cultures and societies differ. Where something which is totally immoral in one culture or society might not be so in another culture. In certain parts of Tibet for example there's no such thing as marriage. There is a thing of procreating and where the state is responsible for the children. But yet there's no formal marriage in certain sects of this particular society. In the West of course that would be totally immoral. Though perhaps here as everywhere else it might be done more. And yet today's society becoming more and more permissive is doing nothing about stopping these things.

So these moral laws although they are there have their various forms of interpretations and people use them in their lives for certain justifications or for whatever purpose. If we that are Christians and live in Christian countries, we would find in the Ten Commandments 'Thou Shalt not Kill', and yet who are creating these wars. If we go into history you know these are moral injunctions. If we go into history, the greatest amount of bloodshed was through religion. Take the example of the Crusades. Take the example of the rise of the Islamic Empire by the sword and yet the Bible tells us those that conquer by the sword shall perish by the sword. Now these are moral injunctions which people have not really upheld. But if they do try to a certain extent they will find that society could become more stable. Now, for whom are these laws? These laws are for the ordinary man who is on the path of evolution, that is pushed along the path and these moral laws and injunctions are guidelines. But a Saint that has gone through the path already and that has reached the goal of the oneness with the entire universe, with the oneness with Divinity to him these laws do not apply. But those are very few. In this present time in this world there might be a handful of such people. Because that person that saint if we wish to call such a person by that name has transcended all these moral injunctions. Because in moral injunctions you will always have the opposite. Moral injunction is love we will always have the opposite hate. Whatever moral injunction there is there will always be the opposite. So, for example the greater the pleasure you feel, remember you have become sensitive enough to feel greater pain. Because it is a question of the sensitivity that is developed in you. Extreme heat will bring extreme cold. Sun will bring rain, just as night will follow day.

So, within the framework of morals or the laws of morality there will always be these opposites. And what makes a person really moral? What makes a person really good? Evil. There was a man lying along side the road, he was badly

hurt. So a priest passes there and he saw this man lying in the gutter. But now it was time for him to be at church to deliver his sermon and do the rest. He ran on and he said they are fifty people waiting for me and I can't waste my time here with this person. I have to run to the church. But then while running the sick man shouted, it is because of me that you preach. It is because of me that you teach of goodness. So that intrigued the priest and he turned back to see this person and the priest's impression was he had seen some picture or some painting of the devil this is allegorical story and he recognised the same face in this man. And this man told him, that it is because of me that you find goodness. If there was no evil in this world then there would be no necessity to worship God. If there was no suffering and misery in this world there would never be the search for happiness and tranquillity. So that shows that this entire universe is governed by the law of opposites. There is expansion and contraction going on all the time. And of course good and bad are labels that man puts on to things. These labels have not been put on to things by Divinity. Man made laws to preserve man made society. As I said in one country something could be totally immoral, while in another country or another culture or another time it assumes the opposite value.

But now, how does it apply to us, that is the question. As long as man is embodied he can never be perfectly moral according to the world's standards. As long as he has a body that means, that body cannot exist without any form of ego. Because the very consciousness that he is an embodied being is proof enough that he has an ego. Now the highly evolved man will have the ego to preserve the individuality, but that ego would be very refined. Totally refined, so that as I've said many times and you must have heard it on many tapes that I've made that the ego becomes so transparent that the light within, the Divinity within could shine through in its full glory, yet the pane of glass, the refined ego still remains. For if the ego was not there in the embodied state of man then he would know of no thirst of no hunger or any of the other biological functions that are necessary. He would lose total awareness of himself, as a personage, as an individual and he would be in a state of unconsciousness. What we aim for is to discover the glory of Divinity and yet remain conscious. And the great enemy which is the ego which says me and mine, I, I, I, the little 'i' always rears its head like a snake. Always in the path. Always obscuring all that which is pure, not necessarily moral but pure. Forever obscuring.

So the spiritual path is one to cleanse the ego self and the ego self is not cleansed by your laws of morality of any culture. Being man-made and a product of the mind it is still dwelling on the plane and in the sphere of the mind. For that very ego self starts discriminating, he's a good person, that one is a bad person. This is sour, that is sweet. This is pungent, that is bland. So that discrimination is required. That analysis is required as far as morality is concerned. But all analyses are only of mind value and the mind is totally transitory. The mind has no permanent value. For as the body is discarded through the process of evolution, the mind or the ego self will also have to be discarded really to be in the

presence of Divinity. The mind thinks that I know and yet it knows nothing. It knows not of reality. The mind can only know of unreality. What do we mean by unreality? What do we mean by unreality? Unreality is that which is relatively real but so transitory and forever changing in its relativity. That although it has its own form of reality the very constituents of that reality is fragmented and in its fragmentation it creates bondage between one form of reality with the other form of relative reality. I hope I'm not getting too complicated now. Fine.

So, relativity, the word itself means you have to relate it to something. In other words you have to compare. How do you know it's a cold day today? Because you have experienced a warm day. How do you know this wall is white, because you have seen black? So, all forms and all laws of morality are nothing else but comparisons. The very moment you think that I shall not steal, it's a good injunction, very good but what has inspired that injunction, the thought of stealing. If you had no thought of the value or whatever or misvalue or misplaced value of stealing you would not need to have to repeat to yourself, I shall not steal. So, there starts the conflict within the mind where subconsciously the thought of theft is there and consciously you are repeating I shall not steal. For to repeat again the very thought that I shall not steal is born from the thought of theft. That is what morality is based upon.

Now, if man is not careful about morality he can bluff himself. Bluff himself in the sense that he is not being what he really is. And he is suppressing latent inborn samskaras, that's a Sanskrit word for impressions of his past experiences. Now this does not mean that if a man has the impressions and the tendencies to kill he must kill. No. No. That is not right. That is not right. You just can't go on expressing everything that is churning in the dirt of the subconscious mind but you don't repress it. You sublimate it by meditation and spiritual practices, where those same energies, the energies between good and bad is the same. There is no difference. It just depends how it is directed. Direction and proper direction becomes non-binding to you.

I remember one man coming to my office. He had spent seven years in jail. He was charged with manslaughter and he spent seven years in jail. He went from place to place answering every possible ad in the newspaper for a job and he just could not find a job. Because he just told them the truth that I had been a convict a jail bird and as soon as any boss heard that the job was refused to him. He came to see me. He said "Guruji, what shall I do"? He had left behind him a wife and three children. They were very small and now they were of age whereas you would know, as children grow older expenses also go up. And the wife could not provide for all of them. Very good woman, very loving woman, and very patiently she waited for him to come out of jail. "Guruji, what must I do?" So I told him 'Avoid telling the truth'. He got shocked. He says "Guruji, this coming from your lips, avoid telling the truth". I said now let us weigh this problem.

On the one hand you have a wife and children that are going hungry, rents to pay, lights to pay, a million things, children get sick, and doctors and medicines. You got to provide for them, is that true? He says it is true. Right. You do not need to tell the person you apply to for a job that you have been in jail. Work hard, work sincerely, work honestly, work in the favour of your boss. Work so that your boss's business could come up. And then let him judge you. And if it should come about where you will have to tell him, 'Sir, I spent seven years in jail', the boss will say 'So what, forget it. You're a good man I have'. And yet this man spending seven years in jail became such a wonderful man. The time he spent there was in meditation and prayer. He had his own form of prayers and meditation. I instructed him to his needs afterwards.

So do you see how far morality can go? It says 'Thou shalt not lie'. I told him, do not lie. But you do not need to tell the truth either. The circumstance does not warrant it. And it did happen that way where some months later he was promoted to a higher position in the business of his boss. The boss loved him, liked him because he was a man creating within himself in those seven long years a true spiritual quality where he unhesitatingly would go the extra mile. If he was called up by his boss middle of the night he was there. He'd throw on his gown, off he would go to see what was to be done. What a good man. What a good man. And then so the time came as I told him you can tell your boss afterwards. Meanwhile, your wife and children are provided for. A responsibility is being created now in you when you did not find a job you were worrying. Because you know that you have your responsibility. But that time you were worrying about the responsibility, now you are living your responsibility. There lies the difference.

Now let us go to the saint. He has travelled the path. He has seen the laws of opposites and through millions of lifetimes perhaps he has experienced it all for him to reach where he has reached. And having risen above the law of opposites he is the master of nature and the laws of nature are relative laws. They are all of relativity and not of the absolute, because the absolute is a neutral force, is a neutral force. If we study history and the lives of great personages that we worship today, they were not all very moral men, but they were pure men. Ah we'll get into that in a moment. Fine.

So, there was this saintly person in this village. Good. Now in the same village there was a young girl who because of the love affair with a young man she became pregnant. She loved this young man very much but in those times in the backwoods of India where the caste system, one caste can't marry the other caste and she also wanted to protect her lover. So when the parents found out she was pregnant they pressed her to tell them who the father is. Good. She knew, this girl knew that if I tell my parents who the father is of this child surely great harm will be done to the man I love. So, what she did was this she said the monk staying at the bottom end of the village in the field he is the father of

my child. Now these people could do nothing against the monk. The monk was a holy man. He lost his reputation and everything when the story went around. Good stories don't go around quickly, bad one's do. Fine. So, they went to him after the baby was born and they said this is your baby, the monk knew nothing about it. They said this is your baby. So the monk replied, "So if it pleases you". They left the baby with the monk. The monk brought up the baby. The baby grew up a year old, two years old, three years old and it used to run around, walk around a little toddler, cute. When he was accused of being immoral, he said as you please. And when they took the child away he said, as you please. So such men are never affected by so called acquisitions based on man-made laws of morality because they have transcended it all. They live in a different dimension. People always, remember this, people always admire a man with an extraordinary intellect or brain, but very few people can admire a man in a different state of being, for the man in a different state of being lives in a different dimension and not the dimension that we all know of. He has transcended the dimension. He is in the world and yet not of the world. So such a man cannot be judged.

Therefore, when it comes to morality, although we have all our Commandments, Jesus said "Judge Ye not that ye be judged". Who are you judging? If man in his present state of evolution cannot judge himself how is he going to judge someone else be it saint or sinner. So with every action that might seem moral or immoral to us, the most important thing is motivation. What is it motivated by? Most of you know the Zen story where the Zen master was sitting round a fire with some of his chelas, disciples around him and all of a sudden the Master took a burning stick from the fire and jabbed it into the arm of one of the chelas. So everyone was aghast. Master what have you done, burning your beloved chela and they persisted in wanting an answer. So at last the Master said, "What I have done now is just burnt his arm but I've prevented him from being burnt to death in a fire for that was his destiny, that was his tendency". You see. So to be able to judge the actions of true Masters is not for us. We don't judge. For every action of a true master is a flow, a spontaneous flow. He just is. He reacts to situations and circumstances in that flow of Divinity always. There's no premeditation, no planning, no scheming. He just is.

You know this other Zen story where the chela asked his Master, 'Before you became enlightened what did you do?' So he said 'I drew water, I chopped wood, I ate, I slept'. 'And after you became enlightened what did you do?' 'I drew water, I chopped wood, I ate and I slept'. Ah but the quality, the difference in quality two different ends of the pole Arctic and Antarctic. Same action, same action. A Master makes love to a woman for example, immoral, they're not supposed to, they're not human but there's a difference and the difference is this that the ordinary man's action would be motivated by lust while the action of the true master would be an expression of love wanting a togetherness where two souls could meet in a oneness which is a Divine experience. For there comes the realisation that the spirit within you is

the same spirit within me. And that feeling of that oneness is a discovery of what is already there. Do you see the difference? The act is the same. The bypasser would see the same thing, but it assumes a different meaning altogether. One is mundane, secular, lustful; the other is finding that unity in diversity where two become one. Unity in diversity. You see.

Now, I would never advocate that ignore all the morals I would never say that. I was telling a little story the other day at one of the Satsangs. A priest went to the post office and he wanted to send a Bible to a friend of his. So he wrapped it very beautifully and he took it to the postal clerk at the post office and the clerk asked him, which they normally do ask. "Is there anything breakable in here Sir?" So the priest said there's nothing breakable at all except the Ten Commandments. We don't go out breaking the Commandments. At today's level of human evolution these guidelines of all the Scriptures in the world are necessary. And they are a few in this world that are in this world for a purpose where nothing, nothing, nothing affects them or applies to them. They are beyond all laws. They are a law unto themselves. Why?

We come to the second part of the question. Why? Because they are pure. They are pure. Purity is a quality of total innocence. To act in life to behave in whatever way being bound in the confines of a little finite mind and body through which that Divinity could be expressed, yet the expression is so powerful that every act performed by the pure person is so innocent. For that pure person has no lust in him. He has no greed in him, seemingly to our limited vision it might seem so but are we innocent enough to judge the others innocence. A pure person is not childish, he still has all his wits about him and if he sees his son doing something wrong he'll slap his backside. Yes. That's the duty of the father. But even that slapping there is an innocence and love in it. So he's not childish. He can be very shrewd and wilely. Wilely in the sense of having things put in a system. For example if you do your jigsaw puzzle you just can't throw the pieces together. You got to think and put them all in the right place so that the picture comes out as it should come out. That's not wilelyness. Although many words we use wrongly, language is so, so limited. Good. But he's not childish but very childlike.

So here is a combination of childlikeness and yet having his full wits about him. Why? Because in that childlikeness he still has a vast awareness. The highly evolved person, the pure person, the only one that could enter the Kingdom of God. The pure person, his awareness is so vast and not narrowed down. Not compartmentalised but he stands on a high hill and gets the panoramic view of all that there is. Now to enter the Kingdom of God one has to have the awareness. One has to develop to the stage of Christ consciousness or Krishna consciousness, Buddha

consciousness whatever you want to call it, has to reach that stage of pure consciousness so that you could view things not sectionally, but in its totality, in its wholeness. And when you can look at a thing in its wholeness then only can you become one with God, because God is this wholeness. God is this wholeness and that is what God is. Not someone sitting with a stick up there somewhere in the clouds. And with a whole bang lot of clerks with big ledgers, John Smith yes you did this today we'll wait for you, wait 'til you come. That's not how it works.

Divinity is a totality, a wholeness of pure consciousness at its highest level and yet Divinity is also within the law of opposites of morality. Do you see how paradoxical it all is? And to really understand this it's not the work of the mind, it has to be realised inside. And that is why so many injunctions in all the Scriptures, 'Love thine enemy'. It's a contradiction of terms. If he's an enemy, why must I love him? That's the normal reaction isn't it? They say love thine enemy. Why must you love your enemy? Because he's also a part of Divinity. Love the murderer, the rapist, the robber, the whatever, love, love, love. Because what you are doing in loving is, you are not seeing the person as a little entity there. You're not seeing the person as a little entity, but you are expressing yourself. That person has to express himself or herself by himself or herself. You are expressing your self. And when you express yourself in that purity, that innocence then you recognise the Divinity even in the worst of beings in this world. Then you become totally fearless. You become hateless. You don't hate them. Jesus never hated anyone did he and yet everyone was against him. These are examples that we learn from. And even in the end He said "Father forgive them for they know not what they do". Because He loved. And that kind of love is beyond the love that the people of today's world know. They don't love, they bargain. They bargain. I love you and she says I love you, yet subconsciously why do I love you? Yes, you can provide me with a nice living, a nice home, nice car, nice this, nice that. The man in his way, yes, why do I love you? Yes, I have nice children with you, and you look after the home and you do nice cooking. Business, business, business, business. There is, perhaps at the most a very fine mental attraction, a physical attraction first and then a mental attraction and common interests perhaps, two minds more or less in the same mode.

So there's not much of a contradiction between those two minds. And if the one likes vegetable curry, the other one likes vegetable curry also. The one like's tomato soup, the other one, 'Ah, I'll have that too'. There is that oneness. One likes to see a certain kind of play. The other one seems, so what it actually means is this that two minds are of a similar mould and therefore there is agreement. Well that's a very good step to start off with. But, is there mergence between the two minds. Is there mergence between the two bodies, real mergence, not the mergence of lust. Not the physical penetration. No. No. No. That's rubbish. That's not what we are here for. True penetration comes from deep within. From the Kingdom of Heaven within that light that is there ever bright and shining. Oh how can I describe this to you?

Every word I speak to you is everything I have experienced myself. How could I ever put this into words? Then the physical mergence and the mental mergence are but expressions of the real mergence of the spirit where in the beginning you were deluded by thinking you and I but now it is us. Do you see? A true mergence occurs therefore I go on. All over this is my third trip overseas this year and in November I'll be going to the States, merry-go-round, going, going, going. To teach one thing, the meaning of the mergence of the relative with the absolute. Yes.

So the relative is also divine. All your moralities and immoralities they're Divine too. Who are we to judge? What do we know? Laws are made for certain specific purposes.

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