

PERFECTION

This is a satsang with Gururaj Ananda Yogi, USA 1981, Number 31, recorded at Techny Towers in Illinois.

GURURAJ:... perfect as theology said it is. For if all creation is regarded to be perfection, then where do we find imperfections around us. And if there are imperfections where do these imperfections come from, and who are the perceivers of imperfections? Man perceives imperfections, miseries and sufferings around him. But is this perception true, or is this perception false? Through what instrumentation does he perceive these things? Is he at a state of that godliness where he could really perceive Divinity as is? Or is he standing on the street trying to look up on the roof of a 20 story building?

So naturally with the limited mind he could only see limitedly. With the finite mind he cannot see and neither perceive and neither conceive of the idea of perfection. Now how can we see perfection in anything? Perfection can only be seen to be perfect if the seer is perfect. But to see what do we use? Our little ego self that is so confused with various impressions and experiences that one might have gone through lifetimes. [Glitch sound clears up]... various kinds of experiences perhaps conducive to oneself and perhaps non conducive. So our vision is colored. Our vision is totally colored by our own minds and after all what is the mind? The mind is your ego self. Now if things come from perfection where does the imperfection come from? Good. The imperfection that is seen around us is but just a conception of your own mind. But now if mind is also a manifestation of Divinity, then why should the mind be imperfect? Why should there be so many imperfections in the mind which would unable it to see perfection around?

So on this path to Divinity, as one progresses into that range of the Divine, one sees nothing else but perfection. There are no untruths in this world. Everything is truth and truth is God. But there are degrees of truth, so the path to Divinity is the path of progressing from a lower truth on towards the higher truth. So therefore if Divinity is omnipresent, if He is present everywhere and regarded to be perfect, why do we conceive of anything as imperfection. And the very moment we have the idea of imperfection within us, the very moment that idea strikes our limited consciousness, our vision becomes blurred, for there is nothing imperfect in this world. There is no imperfection whatsoever.

Now if you can really realize this truth that everything is perfect, everything is within the plan of Divinity, and within this process of evolution, this process that makes this universe exist, and when we realize that all that which exists is perfect, then only will we be able to realize the injunctions of theology that would say, "Love thy neighbor as thyself."

Now if you keep on seeing imperfections, how can you love thy neighbor as thyself. So certain theological beliefs are these, that be kind to the neighbor. But who is being kind? Isn't that kindness or compassion that is being expressed ego made? Is it perhaps to inflate your own personal ego to say to yourself, "I am so kind, I am so compassionate." As soon as you use the word "I" then your ego self is set into motion.

So perfection can only be perceived by perfection. And that perfection is reached through meditation and various forms of spiritual practices whereby the ego self is cleansed. The ego can never be annihilated, for whichever is manifested from the Manifestor too has to be eternal. For once manifestation disappears, the Manifestor also vanishes. God exists because you exist, and you exist because God exists. You are an integral part of each other, and all problems that exist in this world are because we feel so separate from Divinity. We do not realize the truth which Jesus spoke, that "I and my Father are one." It was not the man that was speaking; it was the Christ that was speaking and that Christ is the universal consciousness that has the cognition of perfection.

Now reaching this universal consciousness is not the totality of things. Theologies might have perceptions of a grand old man with long beard setting on a throne and looking around at all his children. And these injunctions are necessary too. It serves a certain purpose, and the purpose it serves is for you to develop devotion. For you can only be devoted to an object. An object that is somewhat concrete in your mind, or a symbol which could be concretized in your mind. And that becomes the object of love and devotion, so that too is a path to reach the superconscious area of your own mind. But as soon as you give Divinity any attributes you put limitations on Him. As soon as you call Divinity kind you put limits on Him. As soon as you call Him compassionate you limit Him, because every quality must have its opposite. That is an eternal law; the law of polarity will always exist. With kindness there will be unkindness, with compassion there will be that which is opposite of compassion.

So how do we get out of this dilemma? That is the question. How do we get out of this dilemma that we are so involved in? Now the totality of consciousness, which is none else but the vibratory emanations of this universe, form the personal God. And most theologies teach of the personal God that has attributes. But then beyond that stage that real God is the impersonal one, that impersonal energy that has no discrimination and neither distinction, that does not interfere at all in your life, only energizes your life and gives your life, gives you that breath. That is the impersonal energy which energizes the personal god, which in turn is the God which people of theology worship. So the impersonal god manifests itself; the Unmanifest becomes manifested in the personal conception of God.

Now how many has really seen God? How many have heard Him? How many have tasted Him? Are your senses required to have that perception? No, they are not required because they are limited and incapable of even perceiving

that personal god sitting on some throne, perhaps. So how far would the impersonal God not be from you? So to have the idea of the personal god serves its purposes in taking you on the path of devotion. But now who created that God? Did God create man or did man create God? Is it just a conception of yours, and where does that conception come from but from your limited ego? So that is why in different theologies there are different conceptions of God. The Hindus, for example, would believe that God has four hands, four arms. It is very symbolic, and there are great amounts of truth in symbolism, too. But it has to be interpreted in its true value and not to be taken literally. Like that, other religions have other conceptions. But the real God is beyond all conception, all perception. The real God is only experiential. You can experience that Divine energy flow within you. And through meditation and spiritual practices you can draw upon that Kingdom of Heaven within, draw from that storehouse of energy and allow it to permeate every cell of your body. Every thought in your mind can be permeated by that energy, and then when you act in life, any action you perform in your waking state or sleep state or dream state would be in accordance with Divine will. Not your so called free will which is none other than your ego will.

So having this conception of this personalized god also has this other benefit of devotion, and when true devotion is there, you surrender. But I do believe that surrender is the culmination and not the beginning. If you surrender to any form of Divinity that you conceive of would be a thought process; while true surrender is a spontaneous happening, it is a happening. And this can be brought about by spiritual practices. This can be brought about by drawing from that infinite source of Divinity within you. And when that is drawn out and these energies permeate your every action, then you do not want to know about God with the mind, but you live God in God, with God, and as God.

So there comes total purity of action. There comes that total spontaneity that whatever you do is right. For right and wrong, good and bad are but man made laws, man made laws to suit the time or the climate or the age. Certain things as we know are totally moral in some countries and cultures while immoral in our culture. So they are man made, but that which is eternal is not moral and neither immoral, but it is pure. And purity has nothing to do with man made laws. Man made laws are necessary to guide humanity to bring about a certain form of stability in the world. And we know through all these efforts of thousands and thousands of years of recorded history we can ask how stable is this world.

So what purpose has it served? What purpose has it served? "Thou shalt" and "thou shalt not" have caused more harm than good. It has caused more psychological problems because of repressions and inhibitions. So through meditation and spiritual practices we reach the purity. And that purity is that innocence which is beyond the conscious level of the analytical mind. It is beyond that level, for the analytical mind, the conscious mind, will always find opposites, will always find the polarities to everything existent.

So we have to reach the source. And theology, I have nothing against it. I'm here. My message is to fill the churches and not to empty them. And the reason why churches are becoming empty is because they tell you believe, believe, believe. And in this age people just don't believe. They don't believe because someone else has said it. If I tell you sugar is sweet you will not believe it until you taste it that it is sweet. You tell the child don't touch the stove. He doesn't believe you. He goes and experiments and touches the stove and burns himself. What we need today, what theology should give, what the churches should give and teach is to experience that divine force. Then the churches will be filled. Not just by belief, but by experience. And meditation and spiritual practices give you that experience. Gives you that Divine experience where you can never be apart from it, you are a part of it. And that is what is needed so much in this age, is to be able to experience the force, the power of Divinity.

Now we were talking of imperfections. If the mind or the ego self or the subtle body these are different labels for the same thing if it can be lead to the area of fineness, from the grosser level of the mind to the subtler level of the mind, from the gross conscious mind through the subtler subconscious mind, and then to the superconscious layer, which is unaffected by all your memories and experiences and patternings of the subconscious mind. And it is the subconscious mind that motivates and puts into action the conscious level of the mind. And that makes you do the things you do. But now if there is a way through which you can, by using the conscious mind as an instrument, go beyond itself by itself through the various layers of the ego self, the subconscious mind, and to that area which is closest to Divinity, the superconscious level of the mind, then you can allow that divine light, the force of the impersonal energy, to shine full through these various layers, through the various layers of the subconscious, through the various layers of the conscious mind, which in turn is translated and interpreted in daily living.

So we do not want a god of conception that is conceived by your mind. We do not want a god which is an interpretation, conditioned by your mind, but we want that Divinity, unconditioned. In other words, we want that unconditioned Divinity in practical living. We want the living God and not the imaginary God. And that is why I asked did God create man or did man create God. And the answer to both is yes. Yes, depending what angle or from what level you can view it.

So when we reach the deeper layers of the mind which is fine, which is clear, uncluttered by all conditionings and patterings and allow the light to flow through, then we are in the stage of experiencing Divinity. And this is within the range of each and every one. This is within the range. For you are children of God, you are Divinity itself, for Divinity cannot exist apart from you. It cannot. For you are immortal. This body means nothing. And even this body is immortal too. When it is shed it will disintegrate and go back to its original elements.

So everything that is manifested in this universe is immortal. It is eternal. And then the little ego self has a longer life, being subtler. So our job is not so much this body, although the body must be taken care of, but our job in finding that

Divinity is to remove the barrier of the ego. Analysis can lead you to a certain stage. The kind of action we perform in life which is conducive to nature can lead us also to a certain

stage. Spiritual practices leads you also to that stage where spontaneously you become surrendered. There's a spontaneous surrender and not a surrender that is thought out or deliberated upon. And this surrender is what all theologies are based on. So theology has great value. Therefore I said a moment ago that I would like to see churches to be filled and not empty. But let us train our priests or those in charge to make man experience that Divinity that is within him and not just idle words, long sermons which mean nothing. They understand a little about it. And by understanding a little about it how can they explain the fullness of it. And yet every injunction given in any theology has such depth. Has such depth. Although the ways of various theologies and religions might differ, but yet the aim is one. Like the rivers coming from different directions and merging into the same ocean, into the one ocean. So the greatest barrier we find in the world is to clarify this ego self. In the beginning we asked, we said if Divinity is perfection, then how come all this imperfection? There is no imperfection at all. It is our conception of a thing that makes the thing imperfect to ourselves. I might find a crooked tree very very beautiful. I remember having a tree in my garden and it had a very awkward shape. And a very good friend of mine that used to visit me regularly said, "Why don't you have that tree cut down. Look at that shape." I say, "I find it beautiful." He says, "It is ugly." So then I explained to him, "Now have you seen abstract art? Abstract art could be very beautiful. Now look at it from that angle of abstract art and you'll see the beauty in it." So he bought himself a few books on abstract art and when he got into it he found a beautiful symmetry in that which seemed so unsymmetrical to him before. So what was needed there? Understanding. Before he had above standing by forming judgments. And yet the injunction says, "Judge ye not that ye be judged." And even judging human beings could be so wrong, but judging any creature is wrong too. For we do not judge. So look at all the other virtues, if you'd like to use that word, connected to that. As soon as you stop judging you start accepting. And when you start accepting, then everything is beautiful. Everything loses the so called preconceived ugliness of your mind. For whatever you call ugly outside you, whatever you find not Divine outside of you is surely a reflection of the ugliness of your own cluttered mind. Your own cluttered conscious and subconscious mind. So these spiritual practices designed for individual people for no two people are alike, everyone is a unique person. So therefore the practices to be done should be individually prescribed for the need of that person so that he could cross the hurdles, cross the barriers that would lead him into that land which so far remains so remote, so unknown, but so near and so known by each and every one of you. Each and every one of you know God. Each and every one of you experiences God all the time, and yet you say you don't know Him. Every breath you take, every beat of your heart is but

Divine. Every cell in your body that's functioning in such a systematic manner is but the manifestation of the Divine. But to bring that to your

consciousness, that is the work we have to do. That is the path. And there is only one way, for there is only one life. And that is the truth. And that way is to go deeper within yourself to find that kingdom within. And all else shall be added on. All else including understanding and beyond understanding to the peace that passeth all understanding. Reminds me of a little story. This speaker was used to giving long, tedious sermons. And he had a distinguished visitor there. So after the sermon he asked this distinguished visitor, "Did you like my sermon?" So he says, "Yes, it was like the peace and mercy of God. It was like the peace beyond my understanding, and like the mercy of God I thought it would go on forever." [Laughter] Yes.

So the true understanding or true peace cannot be achieved with the mind, but the mind can be used as an instrument. The mind, the force of the mind, can be turned inward through a methodical, systematic way to that area of peace which passeth all understanding. Huh? And drawing from that source at its slightest level of relativity, the personal god, the universal God which is the universal consciousness. And then by drawing from that you enjoy the joy of that peace. You enjoy that joy because it is your very nature to be joyful. As all these great sages say, "Be of good cheer." And why the devil are you in misery? Why? Because of misunderstanding, misinterpretation of theological injunctions that makes you see imperfections.

There's an analogy which I like to use very often: that it is the sun which makes water evaporate. And that water forms into clouds obscuring the sun. And we find darkness here. So we call this darkness, because of lack of understanding, we call it imperfection. And yet it was the very sun that created the clouds. Do you see the Divine plan there? Instead of jumping to conclusions and judgments. For that cloud is necessary to pour rain so that the flowers and the grass and the food might grow to feed you, to feed the creatures that we are, the creatures of the creator.

And yet we call it imperfect. You see how we lack in understanding. Let man say to himself that I am of the Divine, in the Divine, I am the Divine. For if He is omnipresent you can be nothing else but the Divine. Forget the older concept of saying, "I'm a sinner, I'm a sinner, I'm a sinner." You are not a sinner. You are Divine. You are not a sinner because Divinity is omnipresent. Where is the place for sin? If He covers everything, then what is sin? Sin is when your ego self becomes clouded up and patterned in such a way that you are not flowing with the laws of nature and causing misery unto yourself. That you can perhaps call sin. And in reality there is no sin.

So the concept of sin, as the concept of some kind of God, is fictional, imaginary, created by you. And who are you to create the Creator? Huh? So let go of the mind, let go of the mind. Don't go off your mind, of course. But let go of the

attachment to the judgmental mind. And through spiritual practices you would clarify, cleanse the dirt that is there so that the light which you are can shine in its fullest glory. For what is the expression of Divinity? Everything. And if everything is His expression, it has to be but glorious. Everything is glorious. How you view it, huh? How you view it because you try to stand above circumstances. Stand under it. Then you understand with love and surrender. You see.

So theology is important. It is important, but the proper interpretation has to be given to it. Because theology is so flexible that what stood to be good at a certain time might have to be changed at another time. For as man evolves more in technology perhaps what does he need to develop more with the mind. As the mind develops more he must develop the heart more. Man's misery is only of the mind. And it is spiritual practices that could combine the heart and the mind into a oneness. And when that combination that is so possible and that can be made possible for you through these practices, then what will flow through the mind would be the heart. And what is the heart but love. And what is love but God. Do you see the mechanics? Where the same age old truths has to be taught according to the times, according to the development of man's mind. And when this is done, then your life will find that peace. Your life will find that peace that passeth all understanding. You see. Right.

Now meditators that have been meditating do experience this growth, or rather unfoldment, within himself. And as you unfold, as you unfold the veils of the fictional ego, of that illusion, then only can the true light of Divinity be experienced. And what an experience. What an experience! Indescribable, unspeakable. It lifts you off into another plane of existence, which theology would call heaven. And it is all here and now. That plane of existence is heaven while the plane of existence of your limited ego self can be called hell. These are terminologies. Language could never be adequate to express that which is Divine.

So you see how important it is for a person to redirect his attention. Many teachers from the East come and say to get away from materiality. And the West has become so material, their minds are just on materialism. Become more spiritualized. That too is a fallacy. They're trying to sell a product. What I would say is this, that regard the very same materiality to be spirituality. Regard spirituality to be that eternal energy. And matter or materiality is but the other side of the same coin. For matter can be converted to energy because it is energy. And all energy can be condensed into matter. So there's no difference. It's a difference of emphasis. So that man could regard everything to be Divine. And when one has that realization, then you have really answered the question or the injunction, "man, know thyself." And this does not mean your little bodily self or your little ego self. It matters not. But your real self that is, was, and forever will be eternal, immortal. Yes.

[END SIDE ONE]

There was this one preacher talking about the immortality of the soul. He says these mountains will crumble, these oceans will dry up. But being a very voluble speaker he said, "These oceans might dry up, but not I." [Laughter] I think I've spoken long enough, so I better dry up and merge away again to where I came from. And if I ask myself, "Where do you come from? Where are you? And where are you going to?" And the answer is "nowhere." The answer is nowhere, it is now here. You just shift the "W" and the "no" becomes "now here." Same spelling, same thing, but a different emphasis. And that is what man needs for the salvation that he requires. And the men that showed us the way, Buddha, Krishna, Christ, they are called "saviors" because they show the way to save yourself. For no one can take your karma away from you, but you can be helped and shown how to reduce the impact of the law of retribution. For whatever you sow that must you reap. That law cannot be denied, for it is there, always there. But when saviors and true teachers come, and here's another favorite saying of mine, they teach you how to pay off your debts on the easy payment plan. And not cash on demand. Good. Namaste. All blessings upon you. Fine.

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