
COMPASSION

Q: ...and its role in creation.

GR: Good. Very good. What is the nature of compassion? Compassion has no nature because compassion exists within itself. For if you try to define compassion, then your mind will be involved in defining compassion. And once the mind is involved in defining compassion, how could there be compassion because compassion comes from the heart. So compassion knows no analysis and it is a natural heart phenomenon. So when compassionate feelings rise within you your mind will not analyze it. If I love you and in that love the compassion is brought into being, can I ever define that love which is the blood brother of compassion?

So, once you start analyzing compassion, you become compassion less. Compassion is a welling up of the heart where you just know the depths, and knowing the depth within you you experience the depth. So if I would say I'm compassionate to you it could be a great lie. No, I am compassionate within myself. Ah! Because when you analyze you say "come, passion." And when you ask passion to come, it is always self motivated because compassion does not come. And because it does not come, a great purity lies within you. So to find the purity of compassion, you don't ask for it to come, but you prepare yourself, and then it just dawns upon you. The preparation lies in your spiritual practices where you become all love, all kindness and all compassionate.

Buddha was described as the compassionate one, but he never tried to be compassionate. It becomes your natural self. It becomes your nature to be that. If I try and love you I am sure to fail because trying does not come from the heart. Trying comes from the mind, and I weigh the pros and cons of what the mind is dictating to me. And if I follow the dictation of the mind then how can I love you? Because the mind will always find so many faults. The mind in one moment will say one thing, "Ah, she is pretty. She has a lovely blue dress on." Hm? The mind will say, "Look at that lovely mauve or lilac dress she has on, lovely green, or that checkered shirt of my beloved son Baldev," huh? And tomorrow I look at the same again and I say, "Doesn't suit you! Put on another dress or a coat or a jacket and drink diet Coke." You see?

That is how the mind works. That is how the mind manipulates yourself so you are not in control of the mind, but the mind is controlling you because of past impressions, samskaras and all that goes with it. So, you are ruled by the impressions already created in your mind, if not in this lifetime perhaps through various lifetimes, and they are ruling you. And when the impressions rule you, how can you have compassion or love or the kindness?

So what is the solution, then? What has a person to do? You have come with a burden a load of all these impressions and samskaras, have you not? If you did not have any burdens left then you would not be born. Only the avatara can be born without any burdens. So you come with a burden of impressions, and to repeat again, it is these impressions this burden, this load that you're carrying which rules your life. So are you really living? Or are you just existing because of past impressions created in the mind? And that mind, the cunning animal that it is, can lead you astray. And when it leads you astray, where is the compassion then? Where is the compassion then?

So, to go back. The mind is weighing pros and cons all the time. What I say to you is this: lose the mind and enter the area of no mind; and yet having no mind, be mindful to observe yourself. And when you can observe the mechanism of the mind, you can stand apart from the mind and watch it and watch how it works. For you now have become the observer of the workings of the mind and all its pros and cons. For the mind can never exist without pros and cons because the mind is forever in conflict because the various impressions implanted there in the mind are forever clashing with each other, and that very clash is the conflicts in your mind and those very conflicts in your mind makes you suffer. And when you go through these conflicts and find these sufferings you become miserable; and if you are miserable, how can you be compassionate?

People act in kindness. They act as if they love you. They are sympathetic with all your problems. But remember, it is an act that you are enacting through life's various vicissitudes. Stop being the actor or the actress. Be yourself. And by being yourself you'll find the depth of yourself and the depth of yourself is compassion itself. For every person is born with that depth. Every person is born with that unique spirit within them. You might call it God, you might call it energy, you might call it anything you like, but you are it! You are divine. And why should you lose that Divinity that is within you already?

So, from compassion you reach the level of misconception. And where did you miss in your conception? You have missed because you have not recognized yourself. And this is what I teach around the world to thousands and thousands of people. Why have you missed the true aim? The true glory? The true path? And you are the path you are the beginning and you are the end. You've come from nowhere and you are going nowhere. There is only one place to go is within yourself and yourself is what you are.

Now, when you miss the conception of what you are, you feel lost. And when you feel lost you get involved in the miseries of life when life itself is bubbling, bubbling, bubbling in total joyousness. But you're missing it. And when you miss the target of yourself and the arrow goes astray, then what is the arrow worth? And what is the target worth? Nothing. Because you have missed.

People know very little about compassion. If you have a kindly feeling towards someone, okay, that's a start. We shall not deny that. But examine very closely the kindly feeling you have within yourself: is it motivated, or unmotivated? Is it welling up from within, or is it manufactured by your mind? Examine that! Analyze that! And in that analysis you will find so many motivations. I am kind to my son. Why am I kind to my son? Ask that question. If I am kind to my brother, my sister, my mother, my father, my son or my daughter, what makes me kind? Is not just my own selfishness to make me feel the kindness? My son does not require that kindness. But I give the kindness to my son because of my own selfish motivation calling my son, "my son," that "my" comes in: me, my, mine. That is selfish kindness. Do you see? It is the little self of you playing around and toying around with yourself, your little self the small I playing games with itself and conveying nothing at all. So then I love myself. And I say I love my son, my daughter, my mother, my father. But who am I really loving? I am loving that little ego self which I am. That's what I'm doing. I am not giving love to my daughter, but I am taking love from her.

So, the taker is always the loser. The giver is always the winner. The taker is always the loser. The giver is always the winner. And what do you give? What can you really give? Ah! Give of your little ego self. Give that away. Give the little ego self away. And that is the true giving which produces compassion within yourself. For you then become devoid of the mental gymnastics that you go through. But when you go beyond the mental gymnastics, then you become a real gymnast and not nasty. Then you start working with the big I within yourself. Your small I is given away and the big I goes into play. And in that play the playfulness of the innocence that is within the big I shows you how to surrender totally not to others but to yourself. And when you surrender totally the small I into the big I which is yourself in reality, then the small I disappears. You have surrendered. And what do you surrender to? To repeat again, you surrender to the big I, meaning that you have surrendered to reality which is your actuality.

Are you, any one of you, really actual? No. You're not. You are like a film on the screen of life. The play goes on and you think it is real on the screen. But go and touch the characters there and you will touch nothing but the screen. So on the screen where there's pictures the boy kisses the girl, and the cowboys like you have in America, they fight with each other, and they do this and they do that. And all your porno stuff here in America. And you imagine you are performing all that porn. But are you really doing it? No. No. No. It creates an impression in your mind. It creates your imagination, and imagination can so easily be stimulated because the mind itself is very flippant, and anyone that is very flippant can very easily be ruled by one's imagination. Flippancy means unsteadiness, and when the mind is not steady, remember this, that the mind is ruling you and you are not ruling the mind.

Day to day, minute to minute, examine yourself. How many pictures do you not create in twenty four hours of the day? You're conjurers conjuring up various pictures on the screen of the mind. And then those pictures reflect themselves in the various actions you perform. No wonder you're so damn miserable. Yes.

So, if you stop conjuring up these pictures, misery would not be there. No vacancy. That would be the board plucked up on the door when you apply for that job of misery. So, become vacant. What do we mean by that? To become vacant is to be able to neutralize oneself, and this can only be done by the glance, by the touch, by the words of the true spiritual master. He only needs to look at you and all those ills are cured if you are receptive enough. Because his eyes are filled with compassion. There is no passion in him, but only compassion. So it requires a fertile ground for the seed to grow. And yet the seed when planted in the ground first has to explode in order for the plant to grow. So the explosion lies there if the ground is fertile because the seed will forever explode to express itself in compassion. For is a seed not compassionate to produce these beautiful flowers or the plants?

Now, revolution starts in that explosiveness. Destroy the little "I" in that vast explosion and allow the plant of life to grow; and not only grow but also to glow. Then you're living life otherwise you're wasting your good time. When I say you're wasting your good time, know one thing for sure, that the outer self thinks of time when you in reality is timeless. And you mature. A little acorn grows into a big oak tree, huh? Turn that oak tree upside down, and then you will have the roots in heaven and the acorns down below. Ah! So simple. I'll take you there whenever you want and turn the whole acorn tree upside down. For your roots are in heaven, the kingdom within. There are the roots and this outer little self is but just a manifestation, empowered, energized by the roots. And those roots go so deep that it captures the entire universe. So, why think only of the acorns and the oak tree? Why not think of the energizing factor that keeps the oak tree alive. For without those roots that oak tree will never come into being. And that is where you have to reach. To reach within oneself through your spiritual practices and through the spiritual force of the true spiritual master that could extend his hand and rid you of all your problems if you are prepared.

So, that is the meaning of compassion. Compassion is a giving, not a taking. You are compassionate by your own natural self very much dependent upon your state of evolution. The more the heart is opened through spiritual practices, the more compassionate would you become. It is not something to try. No. It does not work that way. It is what you are. There lies the secret of being compassionate. Why strive to become compassionate? Try. Remember that word: Why try. You know why you try to become compassionate? Because you feel a total dissatisfaction within yourself, so therefore, to remove the dissatisfaction and misery, you try. Compassionateness needs no trying at all. It must become second nature to yourself. You are compassionate or you are not. Now, when you are not compassionate, remember you have knotted yourself up. Knotted. Knotted up. In other words you're entangled with fears and sorrows and worldly

woes. And then you tell me you're compassionate? That could never be. You start with disentangling yourself and compassion will just dawn. It does not come from trying. It does not come from mental effort, but it is just what you are at that moment. There's no time. There's no space. You cannot measure compassion in time and neither in space.

How can you measure your heart? Is it this little organ sitting around here? No. That's not your heart. It's just the little organ that pumps your blood. But your heart is the core of your personality. The core of your being, and unfortunately it is so veiled over, the clouds those clouds cover the sun and yet the sun is not affected. The sun is not affected. You fly in an airplane and the airplane goes above the clouds and you see the sun clearly. But from down there the sun is cloudy and the sun is obscured. Is it the fault of the sun? Or is it the fault of your mind? For what has created those clouds? You have created the clouds of life that befuddles you so you do not see the sun. And when you do not see the light that is within you all the time, you suffer, you go through miseries. Is it necessary? Ask yourself that tonight. Think it over. Is it necessary for me to be in misery. Mull over that question and the answer you will find can only be one: that it is not necessary for me to be miserable, for I am one, so desirable by the power of Divinity that is within me. Ah! I don't want to stretch your minds too much. That's about an hour, is it? Hold on. Let us... Hey, son, sit by me. Lovely boy. He's going to help me down this thing just now. What a lovely guy he is, huh? Look at his rosy cheeks. We're going to sing a little hymn tonight. The meaning is Rama means Lord. Jai means hail to the Lord. We call Him by so many different names: Ishwara. Allah. Kristos. But he is still the same though we call Him by different names. [to child] Are you going to help me sing? Okay. Bye. You all join in.

[Group sings Jai Ram]

**** END ****