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## PERMANENCY IN IMPERMANENCY

GURURAJ: [sings Sanskrit prayer] You'll have to help me with this, darling. My arm's lame. Hello, Mataji. Come close to my heart, my mother.

TAMAJI: Beloved Guruji, great teacher, Buddha taught us that in this world nothing is permanent and yet we have to get truth in that impermanence. Would you discuss this?

GURURAJ: Beautiful. Beautiful question. Beautiful. Nothing in this world is permanent. Everything is transient. It's here today and gone tomorrow, as I've said before, perhaps, I do not know where. But the question that revolves from my mother is this, how can we find permanency in impermanency?  
Now, let us first try to understand the meaning of that which is impermanent. What do we understand by that which is impermanent? For in our mind's eye or in our thoughts everything seems to be permanent, and yet there is a little niggling in the mind that tells us that there is no permanency at all in our life and living.  
But we've got to find permanency in the impermanency of life. Now, how do we do that? Remember one thing for sure, that even in impermanency there resides permanency. For the "im" is just a negation of permanency. So, let the mind go deeper within yourselves and say that everything existing is permanency and not impermanency. (It's a new thought I'm giving you guys. OK.) And when you realize that your very existence is permanent, you will avoid all the pitfalls of life that makes you feel that everything is impermanent. But say to yourself I am permanent, for nothing else can exist without me, nothing can exist without thee. And the very meaning of existence is permanency. You see how simple? So to find beauty in life is to start recognizing, cognizing, realizing the value of your permanency of life, which is existence itself. Existence will forever be permanent because it was not born, it was beginless, and it will remain endless. So if anything is beginless and endless, then where is the impermanency? It is permanent all the time. And the idea of impermanency only occurs in your mind. That's what it is. What a fiction of imagination! And imagination leads you on and on and on to create more and more fictions and frictions at the same time.

So say to yourself, affirm to yourself, pray to yourself, meditate, contemplate that I, John, Jack, Jill, Joan, whoever, I am forever permanent for the true essence within me is never destructible. And because the true essence within ourselves is never destructible, then of course it has to be permanent. You see?  
You know, one great problem you guys have is this: you regard things to be impermanent. And do you know why? Do you know why? Because your thought forces, imaginations are running wild. Now, if thought forces can be controlled,

then you hold the reins of those wild horses. And when you can hold the reins of the wild horses of your mind, then imagination cannot run away. The problem lies in that most people in this world, 99.999999999... percent, exist in their imagination all the time. So you imagine you are going to have a beautiful dinner tonight, OK. The dinner is still coming. Fine, at 6 or 7 or 8 o'clock, whatever time. But your imagination is already running to the dinner, which might not even be existent. The restaurant might close up. You see.

Imaginations, projections of the mind that take you not forward but so far back behind. To proceed forward is to see truth. But to regress backward you will only see your behind. But the behind also has its value, of course, admittedly so. But think of this now, that even in the behind, use your mind. By using your mind in your behind you would be adding greater value to your behind. Simple, huh? So what this means is this, that every part of your being serves a certain purpose. It serves a certain purpose to make you realize that you are composed of this body which is to be used usefully and well. Oh, God, what can I tell you? You sit on the toilet seat using your behind, all right? OK. Understood. It's necessary to evacuate. OK, fine. No objection to that. Then what you do is this. You take five tissues of the toilet roll and wipe. OK. Fine. And then you take another five tissues perhaps and wipe again. But how about also, after wiping twice with five pieces of toilet paper, use a wet rag and clean it better. And by doing that you will not stink. That's true. What a shittified subject. Why not? Why not? Huh?

Now the point of this story is this: cleanse yourself, and I'm not only referring to your backside. I'm referring to your heart. The purity that has to be brought about within thee, my beloveds, the purity of divine love and loving and caring and sharing, ensuring that you and I, you and I, you and I could never, ever be apart. There lies the secret of the purity of the heart. It's not difficult. So simple. I do it twenty four hours of the damn day. All the time. It's part of my nature. You could call it the second nature. But in order to develop that second nature requires some little practice in the beginning, until it becomes yourself, your second nature.

So what you do is this: you take the first nature of yourself, analyze it through the jnana which I'm giving you. Analyze that, the first part of your nature, and after deep analysis of the first part of your nature you make it so natural so that it becomes your second nature. And the second nature, as you would all know, becomes part and parcel of your life. Is that not so? And you just live it naturally without any effort at all. So, your first nature will tell you of efforts that are involved, but you have to go beyond those efforts into effortlessness until it becomes your second nature which requires no effort at all. And that is natural living. That's the meaning of existence. That's the meaning of joy.

There are so many things people do throughout the day, whatever, and we are not even conscious of the things that we are doing. Why? Why? Because if you have applied consciousness to everything that you are doing you would become unnatural, because the mind is so much involved. But spontaneously in the morning when I wake up with my wife, huh,

just spontaneous hugging, no effort, just the mutuality, the togetherness, and I would kiss her lips and she will kiss mine, and we just melt away, and perhaps, if we are in the mood, we might go back to bed again. Spontaneity of life that requires no effort but just a natural flow. And where are you flowing to, really? You are flowing to your beloved. You are flowing into your beloved, and when you can really flow into your beloved you are flowing into Divinity. That is the beauty of life.

So life, although it requires some effort, you've got to go to the office, you've got to go to the factory, you've got to go to bla bla bla.... Whatever you are doing, these things are necessary, they require some little effort. But even in that effort of sitting at your desk as a stenographer (is that what you called it? Typist, stenographer?) you can flow into the typewriter. And make that typewriter one with yourself. And then the effort of this typing disappears. It becomes effortless. So struggling on and on, people do not seem to realize the life is not made for effort. Initially, perhaps, OK. I admit that. But as you flow on and on and on, the effort becomes effortless. I, for example, I'm sitting here seem to be so relaxed. OK. Fine. Now if I have to stand up here now and give you an intellectual lecture on any subject you might want to name, I would be using effort. I could talk to you on metaphysics and physics and philosophies and all the philosophers that existed around in this world up to now, including our Lord Jesus and Buddha, Krishna, Rama, Ramu here too. I could make a dramatic speech now! Do you want to know of science? Do you want to know of physics? You want to know metaphysics? You want to know philosophies? Any philosopher, ask me and I will give a dramatic lecture standing behind the what do you call that podium.

But that's not me. I'd rather sit and relax and let my heart flow to thee, all of thee. For there is the spontaneity of true wisdom. Knowledge can be created by book learning, huh? And studying this, that, or whatever. But wisdom comes from deep within oneself, from one's spiritual self. That I enjoy.

Am I stretching your brains too much? Hopefully not. Good. Give me a cigarette. Light up, relax. Light up and become enlightened. Another quote for you. Thank you, beloved. Thank you. Come on, light up and relax for a couple of moments. That's it. Lovely, that's good. Come light up, relax. You're with your father. Where are you going to find a bastard guru like me?

VOICE: That's a question for a satsang.

VOICE: It should draw out a lot of wisdom.

GURURAJ: You see the whole idea is to be totally natural. I know. So many of you smoke, I know, I know that. I can see it on your faces. [laughter] But why do it behind my back? Do it with me and let me share with you, too. That's naturalness. That's honesty. That's sincerity. And truthfulness at the same time, too. Just relax. Copy me, if you like. [laughter and comments. Gururaj sits quietly] What time do you guys need to reach the dining hall?

VOICE: 12:00.

GURURAJ: We still got a bit of time. OK, we can carry on. If you can ask that question, I know what it is.

ROOPA: Merrill and Tamaji have another question. Mataji, why don't you come up and ask yours. And Baldev, maybe you could ask yours first.

BALDEV: Beloved one. Carl Jung spoke of the shadow side of our mind. I've had two powerful shadow symbol dreams recently. In one of them, when I think of the very scar shadow figure in one of the dreams, I feel an incredible excitement and elation, a great peace and stillness in myself. Would you speak about the shadow self and how we can embrace and love that part of ourselves.

GURURAJ: Very good. Very good. The experience was this, it was the reflection of the light into shadow, or the shadow reflected into light. You light a little lamp here. OK. A little ghee lamp, whatever you want to call it. And under that you will find the shadow. Under that candle light, lamp, whatever. You find that shadow. So, light and shadow will forever exist together in this relative world. I might've said this in some lecture somewhere, I don't know, if you walk towards the sun the shadow will follow you. It's a must. And if you walk away from the sun, the shadow will still be following you. So life is a combination of light and shade. For without shade light will have no existence at all, and without the shadow that the light produces the light will not exist either at all. So these are the two things that one has to combine in life. Ah, but here is the rub. Discriminate. Discriminate between the light and the shadow. And when you can truly discriminate the light from the shadow, you will go beyond discrimination, and you will realize within yourself that both must exist together. For light must produce shadow, and shadow, of course, is the product of light. So they exist together, and there lies the powers of discrimination until you reach beyond discrimination and realize to yourself it is but one, the light because one is the creator of the other and the other is the creator of the other.

So, therefore, what I'm telling you is this: Vivekananda. "Viveka" means discrimination. I taught that at the beginning of the century in Vivekananda's body. But now I go a bit farther to tell you that you have to even go beyond discrimination. To discriminate is to incriminate yourself in the thought forces of your mind. When you can go beyond all that, no discrimination is left. Only realization is left, and that realization will bring you so much bliss and joy and ecstasy. For discrimination would always be dividing things up from this that, that, that, huh? Right. That's blue and green and that's white and this... whatever. You're discriminating the colors of this lovely carpet. I think it's lovely, I don't know. [laughter]

So the higher goal of life is even to transcend discrimination. For to repeat again to you to drive the point home, discrimination can only bring about incrimination which upsets your mind more and more and more. But the higher state is this, that you go beyond discrimination and live in the land of self realization. Where nothing becomes different to you, everything becomes beautiful. There's not ugliness around you because you have become beautiful. And that is why you do not see any ugliness at all. And when you do not see any ugliness around you, that would be a stepping stone for you to find yourself to be beautiful within you. For if you are beautiful within you, then there's no ugliness anywhere to be found. And this leads you to the greatest virtues of life, kindness, compassion, plus, plus, plus. And that is the surest way of finding yourself. And when you find yourself, remember this for sure, that you will find that divinity which people call God, or whatever. These are labels. That you will find within you. I think that's about time, ok. Good.

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