

## PASSION AND COMPASSION

PRIYA: Beloved Gururaj, would you talk about passion and compassion?

GURURAJ: Um huh. Good. What is basically passion, and what constitutes passion? There could be so many different kinds of passions. Certain kinds of passions are totally physical. Yet there is a divine passion which is totally spiritual, and in that spirituality of spiritual passion, there develops within you an intense longing for that divinity that we all aspire for. That is true passion. Not the physical part of it. Though the physical part of passion should not be discounted, it would serve its purpose, for procreation, perhaps, to keep the present species alive.

But that is not the purpose of it all. The purpose is to find that divine passion within us through which we would find that inner peace which leads us to compassion. For it is only through inner peace that you would feel compassionate, otherwise, it is make believe. In compassion there is a deep welling up within oneself; a welling up that goes beyond all logic, that goes beyond the mind, and you feel that wonderful compassion of not only your personal well being, but you produce that well being within the object of your compassion. You make that person feel totally comfortable; because every one in life requires some form of support, and compassion is always very supportive. If a person feels insecure and finds a friend who is compassionate, that person will find greater security in realizing that I am not standing alone, there is someone that is sharing my insecurity with me, and that could only be achieved through the love that you make the person feel.

So within compassion lies the deep love you have for a person. It has kindness where you are offering yourself, the entirety of yourself, within the confines of your feelings, to that person that requires your aid. In other words, you become a helping hand, and therefore Buddha, for example, was always regarded to be the compassionate one. And when we develop this compassion within us it would have far reaching effects. It will not only aid to your own personal evolution, but you will also aid to the evolution of the object to which you feel compassionate. So, in compassion we find the comfort that is so much needed by everyone. Is there any person alive, with the exception of very, very, few, that does not require comfort, that does not require solace? Everyone requires that. So solace is a part of compassion.

So Buddha, the compassionate one, did nothing else but he just poured his heart out to all those that were around him; and they felt that deep love in the form of compassion. So, to develop that you say, " Go away passion and come passion."

Do you see the difference there, where you are chasing away your baser instincts and drawing to yourself true passion and you say, " Come passion be with me so I could share that with all those that are around me." It has very far reaching

effects, because it includes within itself, as I said before, love, kindness, sympathy, empathy, a feeling for another another one that is suffering, perhaps. So your compassion for the person alleviates that person's suffering. Because people regard love to be something intangible. To me it is totally tangible, because I am aware of the feelings within me, and I am aware of what I'm made of. So therefore compassion does not become an idle thought.

You see someone feeling hurt, or someone walking down the road and slipping on a banana peel, so what do you do? You start laughing. That's what most people do. Yes. You're laughing at someone's hurt. I would do something different. I would go to that person and help him get up. You see? That is how Charlie Chaplin succeeded in his movies, in slipping on a banana peel and pie throwing and all that stuff. So what Charlie Chaplin traded on was the inherent weakness in man. But we have to rise above it. For someone else's hurt must become your hurt; and that is the basis of compassion.

Most people feel comfortable in seeing someone else hurt, and many go out of their way to hurt someone instead of having a kind word which could be of such great solace to the person that is hurt. You'd say, "Beloved, your hurt is my hurt." And just by saying that you'd take a lot of the hurt away from that person. That is compassion. Do you see? And compassion is always divine passion and not a physical passion, because in physical passion you develop a need within yourself to satisfy yourself in some way. You find some kind of release there. So you're needing, you're taking; but in compassion you're giving. There lies the difference. When you give, give, and give of yourself all the time, disregarding your personal self, for I do not belong to myself, I belong to those that are around me. And this idea can only be developed if you have compassion. You're giving yourself all the time, giving yourself away, with the idea that I am not me if you were not there. It is only because you are there that I am here.

Do you see the deep implications of being compassionate? And if we could extend that thought to everything and everyone around us, then even an inanimate thing becomes animate, becomes alive to you. And you become with the life, of the life that exists objectively or as an object. And, as we have said many times before, real life can only be lived when the object and the subject becomes one.

And that is the oneness we desire. So why try and become one with God? That will come on its own. Become one with your fellow being, in love and loving. For becoming one with your fellow being and becoming one with that person, you're becoming one with the divinity that is within the person, and that is how the Lord is to be found. Do you see?

You have these hymns that say, practically, "Oh, children come unto me." Who is me that you have to come unto? Who is that me? But I can see you, you are the real me that I have to come to with my love and the feeling I have for you, which is compassion itself. Do you see?

So, love with its varied facets constitute the beauty of life. If you take a diamond and you polish only one facet of the diamond, the diamond is not going to sparkle until you polish all the facets of that diamond, and then you would find it sparkling and glowing. So, love, kindness, sympathy, empathy, compassion are the various facets of the diamond that are you and that you could see within the object of seeing. Otherwise we only dwell in blindness, we only dwell in hatred, which is the negative side of us.

We have not been born to hate at all. Hate is something that we have created within ourself because we dislike something or somebody. So it is a creation of our own mind. But deeper down there is always that love that is always there. Just to reach a bit deeper, then all these things come unto thee: compassion, and love, and sympathy, they all come automatically. If you are in a hotel room you don't need to go down to the hotel's kitchen to make yourself a cup of tea. You press a button in your room, and the tea comes to you. So everything comes to you. Only you got to know the button that has to be pressed. That's all. And that's all that's required of you. Nothing more. Nothing less. That's all. But people have a habit of pressing the wrong buttons within all that surrounds them. Do you see? And then what follows in its wake is hatred and anger and animosity and ill feelings. If you have any ill feeling within you, remember one thing, you are ill, not the other person. Do you see?

So, if you dwell all the time in ill feeling, how can you develop that compassion or the love? If you would just analyze yourself throughout the day, what percentage of love have you found in your heart, and what percentage of hatred have you found there? You start hating yourself, and then you start hating someone else. That is not life, and that is not what life is all about.

So, dear Buddha has taught us the lesson of compassion and so has all the great masters of the world. Even Jesus has said, "If someone slaps you on one cheek offer the other." That is feeling for another, that is forgiveness that tells you you've only slapped me because you are angry with me. Slap me once more again to get rid of your anger. For in the second slap the power of the anger is gone. Do you see? Simple truths, but so deep in its own meaning.

Yes, that is compassion. Where you feel for another so, so deeply until it hurts you. That why must my brother or sister have any kind of suffering? Can I but do anything in my love to take away the sting of the suffering? And that in itself becomes life's offering. It becomes a giving. And you're giving nothing to anyone. You're giving it all to the Lord. And you say, "Let all my feelings within me be an offering to thee."

You put flowers, beautiful flowers, at the altar of the one you worship. I don't do that. No. Why take a flower away from its original self in the ground there? That's where it belongs. So, the flower that I offer is the flower of my heart. That I offer to thee, my Lord. That is true offering. True offering does not come about in uprooting a flower from where it

belongs. It does not come from there. It is just idle ritualism. They would be necessary, perhaps, to develop greater bhakti in you, to develop devotion in you. But you can still be totally devoted by offering your heart and not the flower. Then the flower becomes an outward show, and not your real self. For what flower is there that could bloom better than your own heart, filled with love, devotion, and compassion? And that is why, when we look at a picture of Jesus, we find the bleeding heart. For His love bleeds for you. That is His offering to mankind his very blood. But in spite of all those teachings, people just become blood thirsty, instead of giving of their blood in true compassion. There lies the difference. Now we have, Roopaji, to hand out these objects. Would you read the names so we could...

VOICE: We now have Lalaji.

GURURAJ: Uhuh. Beloved Lalaji. God bless you. Been so nice being with you.

VOICE: And Baldev.

GURURAJ: [Jiya dev, jiya dev, jiya bala dev]? Be sweet, as you always are.

VOICE: This says the "Oooo" family.

GURURAJ: Aha, Oooo family. May you always be giving in the moo. You know what that means? Become a cow and feed the world with your sweet milk of love.

VOICE: We have another family. The Carr family.

GURURAJ: May you always have the best wishes, in driving your car.

VOICE: And a smaller family, Terry and Margarete. There's more stuff, and they drive their car a long way to come.

GURURAJ: Um huh, I know. Took them so long. Terry, God bless you. Margarete, God bless you.

VOICE: And this is Saskia and Shamiya.....

GURURAJ: Saskia. No, you've got Sutriya, there, dear. Yeh. Shamia must be just somewhere around.

VOICE: I didn't have anything...but next time...

GURURAJ: Okay, good. Please kiss Saskia for me, and tell her I love her so much, and encourage her to develop her talent of poetry.

VOICES: REMARKS. [COULD NOT BE UNDERSTOOD]

GURURAJ: Is it Snotty, or is it Snooty? What's it not?

VOICE: Snoddy.

GURURAJ: Snoddy and Vicki, that's yours. God bless you, my beloveds.

VOICE: Andrea.

GURURAJ: Seeing that you have been the first time on the course, I hand these keys to you to open your heart even more and more.

VOICE: Chetan.

GURURAJ: How many times have I not blessed this blessed watch?

CHETAN: Timeless times.

GURURAJ: So, in your timelessness, also look after the time that carries us along.

VOICE: And Merrill.

GURURAJ: Um huh. Oh, belovedji, what can I say? I love you.

VOICE: And Nirmala.

GURURAJ: Mmm, ah, mother dear, you are mother of the world.

NIRMALA: Thank you, Guruji.

GURURAJ: I cannot bless you. I need your blessings.

NIRMALA: You have that, [you know]? .

VOICE: Jagriti

GURURAJ: Jagriti, the awakened one. May you forever be awake, even in your sleep.

VOICE: Priya.

GURURAJ: Ah, Priya, the beloved. Like your shirt. As a matter of fact, I was going to borrow it from you today, to put it on.

PRIYA: Ah, we'll try next time.

GURURAJ: Pull it off.

VOICE: Sutriya.

ROOPA: Here, I'll give you this and you give it back, alright? I'm offering my heart to you.

GURURAJ: [LAUGHS AND KISSES] There, there is this ring there with no name on it.

VOICE: This is to go to the mandala of [????????????????]

GURURAJ: Aha, right.

So, my beloved friends, my diabetes is playing havoc with me this morning. I'm feeling a bit weak. Well, what can I say? I can never say good bye. I could only say, God be with you. And it's been such a pleasure being with you. For, remember, the p stands for plus in your leisure. P leisure, in finding divinity. And perhaps, in our talks, and in the love that we have for each other, if you just have a little glimmer of that light, then I would feel successful unto myself. That a little light is lit within your hearts. That's what we need, always and forever. So keep the light shining bright and do not just wait for Christmas. Christmas is every day. Every day.

So have the candle lit in your hearts all the time. Soon as you wake up, feel the light of divinity; and before you close your eyes feel the same light forever with you, existing within, for in essence, you are none else but light. There is no darkness, there is no darkness, at all. For if you can look through darkness you will notice light. Try that sometime. Go into a dark room, try it, and you will find, in that pitch black darkness, you will find a glimmer of light. Then you will know that you are extending the light into darkness.

So, lead thou me on into that light. [SPEAKS IN SANSKRIT] Lead me from untruth to truth. Lead me from darkness to light. Lead me from mortality to immortality. For you're all children of immortality. It is only this little mind that tells you you're mortal. There's no such thing. You'll forever remain mortal because your essence is of immortality. Your essence is of that divinity, so how could you ever be mortal? It's a misconception. Next time I'll speak about that. That, how misconception has started within you, and where it will take you. And the reality of misconception has to be conceived. For is life not conceiving, all the time? Ask any woman, she'll tell you. Namaste, my beloved. I know some of you are coming to the other courses before... Please accept my humble love.

[COULD NOT PICK UP REST. GURURAJ MOVED AWAY FROM MICROPHONE.]

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