

## TURN THE OTHER CHEEK

GURURAJ: What shall we talk about this morning?

DOUG: We have a barrister here this morning who would like to ask a question.

GURURAJ: Aha!

BALDEV: Beloved Guruji, a beatitude from the scriptures says, "Blessed are the peacemakers for they shall be called the children of God." Other scriptural precepts say we should turn the other cheek, do good to those that hate us, and love and pray for our enemies. Over the past two years of doing spiritual practices, I've become more and more of a pacifist. I'm told by others that pacifism is folly in the realities of this "REAL" in quote world, that you cannot take the utopian principles of the scriptures and really live them. You have said that there will never be a collective, total peace on the earth. My question is: are we not to exemplify these principles of peace to the world on a more collective scale as Christ exemplified them for us in his life and in his willingness to die without raising a sword in his defense? How do we bring these principles into reality in our lives, as participating, voting citizens of a nation, when we are constantly asked to approve more armaments for our nation and to arm the whole world?

GURURAJ: Um hm, yes. If you are slapped on one cheek, turn the other one. Very good. But there's nowhere in the scriptures where it says do not defend yourself. Hm? So in practical reality, certain measures are to be taken. But not to the extent where it is eye for an eye or tooth for a tooth. Not to that extent, because that becomes revengeful, hm? And it will assume all the negative qualities that are there within man. But instead of taking the eye for an eye, one could stand up and with a feeling of total love and forgiveness, one could put the other person right.

Now, the life of Christ was totally extraordinary. He gave an example of a very extreme nature; and when an example of an extreme nature is given, then only could it stick in people's minds. For that extremism at that time was totally necessary. What do we do in the present times? Hm? Should we become unloving? Should we become vengeful? Should we be filled with hatred? It will only harm ourselves and instead of bringing some bit of equilibrium in this world, we will disrupt the various forces by creating greater and greater tamas.

So, in the spiritual field of life, one does practice these virtues of kindness and compassion. And our spiritual practices are designed so that kindness and compassion is a spontaneous outcome it is not something which is forced, because

forcing sympathy, forcing kindness, is nothing but hypocrisy. Because you are not true to yourself. You are not being yourself.

So, how does one vent these feelings that rise up in the face of the oppositions we meet in daily life? It does not mean sit back and do nothing about it. There's certain injunctions which you cannot follow to the letter of the law as it is written down.

There was a little forest station in India railway station on the border of a forest. Fine. So here one tiger comes on to the station and attacks a man. So, now the rules are these, that the station master cannot use the rifle unless he gets permission from head office. So here he was battling on the telephone to get through to the head office to get permission. By the time he got through, the tiger had killed three people. So he was following the letter of law. It is stated he cannot use the rifle until permission is granted from head office. So therefore, all laws have to be flexible. If we had to ignore the sign on the wall, he could have saved the lives of two people that died unnecessarily. He could have used his rifle. So all these laws have to be flexible, but in that very flexibility one should always remember that it does cause no harm to others. That is the most important thing to remember.

You're home with your wife and your children, and say ruffians attack your home. You are not going to allow them to hurt your wife and children, perhaps even fatally. You are going to defend them. Now, that does not constitute violence. It is a defense for a righteous cause. Because as a husband it is your duty to protect your wife and children. So there, no karma is involved. As a matter of fact, if you are good enough, you could teach those ruffians a very good lesson. So this is allowed, this is allowed.

Spiritual injunctions are always aimed at the highest ideal possible. But as the world stands today, they cannot be practiced to its fullest value. Because the environment is such that it pushes us on. Now, if you were secluded from this world, then perhaps you could do that, but that would be a form of cowardice where you are running away, as we have always said, from responsibilities. So everything that happens in this world is to be taken on its own merit.

Now, if you get slapped on one cheek, offer the other is not to be taken literally. It is not to be taken literally. There's a story that goes that this one good man who followed the teachings as it was given, he got slapped on one cheek and then he offered the other cheek. So that is where it stops. So this fellow thought, "Well, I've done what religion has told me, but it says nothing further." So, he picked up the man and threw him over the bridge. [Laughter]

I have done my religion. Slap me on one cheek, I gave the other cheek. Fine. Full stop. Now, I have to decide what to do. So he picked up this man and threw him over. Do you see.

So there are many things in scriptures that are not to be taken literally. There are figurative meanings to it. Love thine enemies. Very, very beautiful. Now, it is only when a person can reach a stage of spiritual development that you can

really love your enemy. For if the realization has come about within you that all is within you there is no separation then the whole concept of enemy does not exist and there is no enemy. Who do you regard as an enemy? Someone that does harm to you is regarded in this mundane world to be your enemy. Fine. But if through spiritual practices one has reached a stage where you find no separation at all in this entire world or universe, then who can be your enemy? And if you have the thoughts of an enemy against you, then you are your own enemy, because that person is at one with you. He might not understand the spiritual laws as you understand them.

In my personal life in those business days and the days of the spiritual work, a lot of people have done things which I normally would, if I was not a guru, regard them as enemies, for they have caused so much harm. But I don't. I seem to love them more. They have brought out a greater sense of forgiveness in me. "Forgive them, they know not what they do."

Now, this comes with spiritual development. Meanwhile, everyone is just battling along. Now, I would never say follow these injunctions to its ultimate limit: love your enemy, never mind what happens. I would never say that to a person. But, I would say try, try, try and understand. Try and understand the other man's mind, how is it functioning. Try and understand his illness, his sickness, for most kinds of actions that are against the laws of nature or most kinds of actions that harm people, come from an imbalanced mind, a sick mind. And that sickness might not be so apparent, but when a person has greed or lust for power, that is in itself an illness. Do you see.

So what do I do in this case? I would love: send healing energies so that today, tomorrow, one day, their hearts would be changed, some transformation might occur in them. That try to harm. And this was the same attitude that Jesus had that he willingly went on to the cross not saying a word. Not saying a word. He could have saved himself from crucifixion had he answered the questions asked of him by Pilate, but he would not. He would not. He just kept quiet. You carry on according to your understanding, and I shall carry on according to my understanding. For my understanding is vaster than yours and therefore I have love for you in my heart while you might have hatred. So in this world that will never ever become a utopia, in this world that will never find total peace it is an impossibility these things will keep on and carry on. What is the solution for the man in the street when he is confronted with all these happenings? He can only become an observer, and that is why we do these practices of chanting and tratak and chakra swirling and things. It is to set our real selves apart from the small "I" the small functioning self. Because it is the small functioning self that observes all the adversities and not the real self. So, through spiritual practices, when we become established in the real self, then all these things don't disturb us. There are no enemies. There's no one to slap your cheek. It might be done physically, but your real you could understand, could see, could observe, this play going on around you. And you are involved in it. You

are there. You're right in the midst of it and yet not. So when a person develops this attitude, when he assimilates this principle, then his own life becomes joyous unto himself.

So we start off with developing or unfolding that joy, that spiritual joy within us. And then whatever happens, it is the workings of the laws of nature. For the more you resist it, the greater will it come upon you. And that is what Jesus meant resist not evil. You stand apart and you allow it to happen. For what is the worst that could happen? Why measure the eternity of things in these few years of life? Is it so important? Do you want to live this life every moment joyously with the small "I," the ego self? It is impossible. With every high, there's a low, with sun there has to be rain, when the wave rises, there has to be a trough. And this is how nature works all the time, and this is what keeps the whole universe moving. This is existence for the relative self of man. This is existence, and you do not need to escape from it. But you can infuse in it that higher force that is inherent within you. So, the seeker of happiness.... Forgive thine enemies, love thine enemies, and all these great injunctions can easily be practiced in daily life. As the Gita says, "Be established in Self and then act." And all those actions will assume a different form. Everything happening around us will have a different meaning. And even the worst act in the world, if viewed from the spiritual viewpoint, does not become so bad at all. As I said one day this week, that the thing which a person suffers most from is guilt. And guilt brings fear; fear of things that have not happened and regrets over things of the past. And the mind is so involved in that turmoil that it misses the point, the point of the present. So let things happen. If an earthquake has to come, let it come. If the Empire State Building has to fall down, let it fall down. So what? In any case, what is permanent about it? There is no permanency in all the mundane things of life. Haven't I seen enough in this world, where a happy so called "happy" rich man, wealthy man, millionaire crashes down the very next week and becomes a pauper. One little mistake on Wall street and he is gone, and then you have a pauper. Just through a few good things good planning with the mind, with the support of spiritual forces, perhaps becomes a millionaire.

Now, these are mundane examples because we are speaking of mundane things. So these changes take place. Nothing is permanent. And the greatest problem in the expansion of the ego is that the ego bluffs itself into thinking that all this is permanent. It is not. Once it loses the idea of permanency of all that is around it and the impermanency of itself, then all problems are gone. The problems would remain on surface levels, but it would have no effect upon you whatsoever. So the Republicans lose and the Democrats win or the other way around, so what? So what? How is it going to affect you? How is it going to affect you? It's not going to change your lifestyle. It is not going to change your lifestyle at all, even if they force you to do certain things. Good. That is surface. But your real inner Self is not going to be changed. That you have to transform by yourself. And there's no government in this world, for example, that is a good government. There never will be and there never has been. Be good for some, but for the majority, no. And yet it is the majority that puts

them into power. Traitors, all the governments of the world. Blasphemers, traitors, rotters that's what they are. And this is everywhere, everywhere. If they don't get you one way they get you in another way. Do you see. So we are in the midst of this turbulence, and the greatest gift man has, that although you are in the midst of this turbulence, you can still become the observer of this turbulence and really stand still within you where nothing can touch you. Where nothing can really have a detrimental effect upon you because you have developed that inner force which nothing can ever touch. So that is the only way out.

You look at your churches of today. There's more and greater hypocrisy in a church than outside a church. And we know that. We know that a facade is put on. A show, a drama is enacted. That's all. Look at the falsity of it in the name of God. Look at the falsity.

So, therefore I always say, "Be yourself." That's all. Be yourself. Seek balance within yourself and all this doesn't matter. It has carried on for ages and ages and ages and it will still carry on for ages and ages and ages until this little planet Earth will burn itself up. That's in another two or three hundred million years time. So what are you worried about? [laughter] Yes.

The trouble with man is imagination and exaggeration. That is the trouble with man. All the ills people suffer, most of them, really, is imaginary. It is imaginary. There is no real foundation to it and with the imagination and thought power we create them and bring on a kind of surface reality to it. All illnesses stem from that from the mind. And then we start exaggerating. You have a little headache and you keep on to yourself "Oh, I've got a headache, headache, headache." You are exaggerating that headache. You're not helping it. Occupy yourself in something worthwhile and that headache is forgotten. It goes away by itself.

So, those are the other factors. Get away from imagination and especially from negative imagination. Imagination plays its part in creativity, but also plays a greater part with a greater majority of people in producing negativity. So these are the things that one has to watch out for. Love thine enemy that is a gross exaggeration. For who is your enemy? We think he is our enemy, but if you look deeper, perhaps, in the very so called wrong acts of that person, how much can you not learn? And from anyone that you can learn something, he's a friend. Do you see.

How you look at things, that is important. And always to be alert. Alert, aware of all the happenings around you, and to interpret those happenings in a good, godly manner. Good, godly manner. For you can view everything in the context of scriptures. You can. If the attitude is right, if the attitude is right.

Say my wife leaves me. Now, it will hurt for a day or two. It might hurt a bit longer. But am I going to wallow in that hurt, or am I going to see the opportunity in the adversity? It might be good if she is gone away for a little while so I could sit

down and be in solitude and think. Think of the rights and wrongs, sit down with a piece of pen and a paper... piece of paper and a pen... you can use a piece of pen, also... and you write down the debit side and the credit side and you'd be surprised how wrong you have been. We are always blaming others, never ourselves. But in that solitude, while she is away from you, you can sit down and think objectively. We always blame others for many reasons: because we live a false life. We are not ourselves. We live a life of what we assume us to be, and not really being what we really are. So, the mind is used as an instrument, not as an obstacle. It is used in the right way in proper analysis. And these analyses are necessary, and if you can't do it yourself, you go to a qualified psychologist, perhaps. They also serve the purpose because they are not involved in your emotions. They can look at you objectively and help you along. So self analysis, self effort, spiritual practices, and then that draws gurushakti, or the power of grace, and the world is okay. There's nothing wrong with it. There's nothing wrong with the world, only something's wrong with people. Do you see. That's all. But, speaking from a individual standpoint, you can't change this world collectively. There have been many reformers that came on earth that tried to reform the world collectively. But it is impossible. Some transformation can take place on an individual basis, for it is the units that compose the whole and not the whole composing the units. Therefore, if each and every person follow these very simple principles: seek balance; be yourself. Yes, take things for what they are and you develop acceptance. These are the things that bring you the joy, for joy, too is a process, and if we have the idea that we can change the world or ourselves overnight like some people promise, some teachers promise that is total lie. It is a fallacy. It is a gradual recognition of our real selves. All the veils have to be removed one by one. Sometimes you get fed up as you remove the onion skins. The vapor gets your eyes. You say, "Oh, why must I have these onions?" Do you see. And that is how, if a person lives his life, then everything is alright with me, Jack. Hm? You're okay. I'm okay. Everything 's okay. Now, these attitudes have to be developed not for the sake of benefitting the world leave that to the teachers, they'll do as much as much as they can but talking on a totally individual basis, for yourself only. How can I become more and more happier? How can I become more and more harmonious to myself? How can I become more and more integrated within myself? That is what we need.

This is such an affluent country, and yet you have a few million unemployed people. Why? It does not make any logic, it's bad management, bad government where jobs and things are not created, where the human potential is not really drawn out. And like this, it's not only here, it is everywhere. And yet, people here in America itself and such an affluent country live under the bread line. They do. And, do you know, so much food is wasted here that it could feed another small country every day of the year? So much is wasted. Look at the imbalance. So affluence can bring imbalance. Poverty can bring imbalance. These forces are always there. They will always be there, and we can do nothing about it.

You change governments. Today you have this one, tomorrow you have that one. But basically nothing is going to change. You get tax relief. So you save two hundred dollars for the year, or five hundred dollars according to your income. You save that. But you are not going to save it, that I promise you. Hm? You'll say, "Ah! Five hundred dollars less to pay, so let's go out and have a party!" Yes, yes, let's go have a party. Oh, normally you are used to wearing a twenty dollar dress. So, ah, you are going to save this year, so you go out and by a fifty dollar dress. And meanwhile all your life you've been used to wearing a twenty dollar dress. I don't know the prices here, I'm just using figures. Hm? So, what are you really saving? Nothing at all. Nothing at all. But with that saving the relief received from the government if it can be used usefully. Look, I'm saving five hundred dollars in taxes, so let me take a hundred of it and let me give it to some institution that really needs it, that has been crippled but wants to keep on going because something good is being achieved. Something good is being done. Then you would be saving for yourself. Then your store becomes filled. Yes, then you are laying treasure for a higher dimension of life. That you're saving; not by having a party.

I heard of a man that won a lottery fifty thousand pounds. So, he gave notice where he worked and now he is without work. Now he is idle. Doing nothing. With no work, so what would he do? Hm? Parties upon parties. So, in the evenings he goes out, has a party plenty of money now, right so, he has a few drinks too much in the morning. Next morning he has a headache. So, he takes a hair of the dog that bit him, hm, and starts like that. Now, that prosperity, has it benefitted him? So, what happened? He is a good meditator today. His life is totally transformed. He blows the fifty thousand pounds in one year and was on the verge of insanity. Do you see. Because he could not digest it. He could not digest that affluence, that prosperity. He was not ready for it. But if he had that inner strength, he could have done something with it. Could have still kept on his job because without work idle hands are the greatest mischief makers, as we know, and done something. So, so, so. In adverse circumstances or good circumstances, if we keep our sanity, then nothing can hurt us. Nothing can hurt us. And, that is the only way that spiritual injunctions can be carried out. And if spiritual injunctions are to be carried out, they must be carried out spontaneously, by drawing from the inner source of power, from the inner source of light. Then only are spiritual injunctions valid. If you force yourself into doing "thou shall not," you're only repressing. You're only repressing certain things that are within you which will sprout up again. But it could be sublimated. It could be converted into energies used in a different field. The same energy used differently which would be positive and helpful to yourself and perhaps to those around you. Hm?

So the idea is to work, work, work. That is the idea. Keep the mind occupied in action and don't let it just smolder away in activity, but in action. Activity is the nature of the mind, for the mind will not stand still as anything else in this world, it will not stand still. It will forever be active. A thought will repeat itself over and over and over again. And then, with that, negative thoughts and things are being bred.

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So, now how to get rid of negative thoughts, to use that as an example. Get into some action [END SIDE ONE] not mental activity but real action. And that will automatically get rid of the negative thoughts in the mind because your mind is occupied in something. If you do not need to earn money there are other actions: take up sculpturing, take up carpentry, take up shoe repairing. Whatever. Action, act, act, act. Hm? And, that is how the mind becomes calmer.

So, how do we make the mind calm? Is by action which might sound diametrically opposite, but that's how it works. So, those that work or don't work or whatever, get involved in some work, whatever it is. It's not important. And you'll find a greater joy, a greater happiness. Then life is useful instead of just drifting through it. We are not drifters. We were born for a purpose. Each and everyone of us. Our work has been allotted to us: to learn, to learn from life, for life is the greatest school. But, if we do nothing about it, we are not going to learn. And if we have the idea of chucking up all our work and responsibilities to better this world, regenerate this world... Thy kingdom come. Fine. It is very good. But "thy kingdom" will never come collectively or as a whole. "Thy kingdom" will come in my heart, that is where that kingdom comes. Do you see. So, to find that peace, that joy within ourselves is what we all want which we are all destined for because it is all there already just the uncovering of it is required. And, by action, looking after our responsibilities, and at the same time some selfless service for others, perhaps, even if it gives you a little mental satisfaction, it is still worth it. It is calming, it takes off the rough edges and makes things smoother. And when you do something good it gives you an uplifting feeling. It does, although it might not last long, but keep on doing it. So, when the uplifting feeling of one act starts diminishing, do another act and feel uplifted again. And when that becomes spontaneous to you, we are always uplifted all the time. These are the little tricks of life. Little tricks that one has to do and perform in action. And life becomes smoother and more joyous.

If I need a job and I sit at home, I can do all my spiritual practices and all meditations from morning 'til night, it is not going to bring me a job. It's not going to fall in my lap. I am going to go out and knock on doors and have interviews. And once you attune your mind to that, you'd find opportunities created. It is your own mind that creates the opportunities. You attract your mind attracts whatever you want.

Anything's done halfheartedly, nothing could happen, that we know. A full heart I need a job I'm going to find one, and who says I cannot find one? Hm? Two hundred and thirty million people in America are working. How could they find jobs and not me? You can. And any person can do that, oh yes. At first a thing might seem to be unsatisfactory, but with the right attitude to it, you will see it become satisfactory. There's always something good in everything. Always something good in everything. So with the right mental attitude, if we lead our minds to the goodness there is in things, you'll find the satisfaction. Good.

Twelve o'clock? Well, its been so nice being all together. Hm? It's been so beautiful meeting old friends again. The last time I was here was in April, I think? Yes. Yes. Well, they are arranging for me to come in July again, so I hope to see you all. And get your friends to come along, too. The more the merrier. That would be nice. So I shall say namaste to you all.

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