

MELDING CHRISTIANITY WITH MEDITATION

GURURAJ: Let's discuss something, ah, general philosophy, practical philosophy, where some knowledge is gained.

NIRMALA: I wonder if you'd speak, Guruji, about how what you teach fits in with a Christian founded life and what people mostly in this culture have grown up with and how the two can meld together, and how what you're teaching isn't alien to that, but also includes it.

GURURAJ: All right. Beautiful.

Now firstly, true teachings have never been alienated from each other. There has never been any separation as far as truth is concerned, but separations have occurred by man's mind. It is a simple question of felling the tree. One wants to use an axe, while the other one wants to use a saw. But the end and aim of all the religions of the world is but one: to find the basis on which man's life exists.

Now what is the basis on which man's life exists? And, if life does exist, as everyone would say yes, then what is life itself? So if we can find the answers to what life is and what the basis of the force that gives one the life force to live, what that is, then we would know what underlies all religions and all theologies.

Now normally if you ask a theologian what is the basis of this all, they would say "God." Fine. If you ask a philosopher what is the basis of this all, he would say "truth." If you ask a metaphysician, he would say something so far beyond that we might neither call God nor truth. There is no name for it, but it is something beyond all of physical matter which the five senses of man can know about, which the five senses of man can perceive by seeing, touching, tasting, smelling, hearing. Now the basis of life, be it described as God or truth or a divine energy which is inexplicable, would only be called labels of that which really is.

Now, it is very good of religions to say as all religions do and especially the Christian faith which is based upon love and devotion they would say: believe. But it was good in the times 2,000 years ago when man's mind was not as sophisticated as it is today. Today man does not want to believe. In other words, man, with his technological progress and intellectual development, has also at the same time created in himself a mistrust, so therefore he can't believe. If I tell you the flower is red, you will not believe it. You want to see the redness yourself and then you will say, "Yes, I agree, the flower's red." If I say the wall is white, you will not believe it. And if I tell you that this wall is blue, red, green, and all the other colors of the spectrum, will you really be able to understand that? Because behind all these various colors that the senses perceive there is only one color: light is only white. But going through the prism of the manifested

universe, the one white light appears as different lights, different hues, different colors. So what has happened is that one religion has latched onto the blue color, one to the green color, one to the red color, one to the yellow color. So all the religions in its practice, are and have been responsible for showing man part truth; and yet each and every one of them are right. But, only knowing truth partially, all these clashes occur.

If you take Hinduism, you'd find so many sects in it. You have the Vayshnavites and the Shaivites and hundreds of different cults. If you take Christianity, you'd find the same. You'll have the Catholics and the Protestants and the you name it. You know it. If you take Islam, you find the same. You have the Shiites and the Sunis and all that. So that is how all the various religions and so called cults of the world have latched onto partial truth, and it is because of latching onto partial truths that all these clashes have occurred.

There is always one thing that has dominated the propagation of partial truth, and that is a form of organization, organization. So, when an organization is formed, it has to put forth certain principles and stick to it very rigidly so that it could preserve the organization, and, in the process of preserving the organization and this applies to all religions, including Christianity it becomes very dogmatic. It becomes dogmatic in the sense that it is only through this one particular path that you would find salvation. And the Hindu or the Buddhist or the Moslem will say the same: it's only through my path that you will be saved, or else you are in for eternal damnation. In the beginning, religions had a lot of truth to it, but later the truth got watered down. I'll tell you a little story which I heard the other day.

Nasrudin had a knock on his door and someone came along and presented him with a duck. So Nasrudin made a nice big pot of soup with this duck. He had a goodly portion of it. Later on, there's another knock on the door, and he opened the door and he asked, "What do you want?" He says, "I am the friend of the person that gave you the duck." So he gave this person a little of the soup. Later on, another knock came on the door, and this person said, "I am the friend of the friend of the friend who gave you the duck." So like this, about four, five, six people came to knock on the door with the same story: "I am the friend of the friend of the friend of the friend who gave you the duck." So when the last person came, there was no soup left. Just the pot was yeah. So Nasrudin, being a kind man, put in a lot of water and he served this to this man. So this man says that, "Look, this is not soup. This is water!" So Nasrudin told him that, "Seeing that you are the friend of the friend of the friend of the friend of the friend of the friend who gave me the duck, this is the soup of the soup of the soup of the soup...." Huh? You see.

Now that has happened in all religions. I do not want to isolate Christianity only, because the same thing has happened everywhere where, for the purposes of organization, and through the centuries, the power of a Buddha or the power of a Krishna or a Christ has dwindled down. It has eroded. It has been watered down. So the teachings that we are taught in our temples, in our mosque, and in our churches are watered down teachings.

Now it is because of this that so many misunderstandings have occurred that this foundation has been started to regenerate these ancient teaching of the masters of love and kindness and compassion, of finding that oneness with all that is Divine. And all that is Divine includes us all. If God is omnipresent, then he is present in every single atom, and we are nothing but a composition of atoms. There is no difference between me and this table next to me. We have the same structure, the same atomic structure working in a different formation. But the essence is still that primal atom.

So, since time began, everything started off in this oneness, in this unified state, which later, through various forces of nature that intermingled and that were interconnected with each other, produced a different state. And so, so many different states computed themselves to produce more states which differed from each other. So what we are trying to do is that what has occurred outside has also occurred within us, where the differentiations and the diversities we find external to ourselves have also been internal. That means that man is living today a fragmented life. The three main aspects of man is body, mind and spirit, and all ills in life, all problems in life, come about because these three aspects do not function in harmony. So through meditation and spiritual practices, we become more and more and more integrated. So when we become more and more integrated, we become whole; we become healed.

Humans today are sick; 99.99999 percent of people are going through a state of imbalance because of this fragmentation. The mind pulls in one direction, the body pulls in another direction, and the spirit just remains forever still, untouched. Because man's mind is so muddled, all the physical illnesses you find today are nothing more but originated from the mind. They are origins of the mind which translates itself in its physiological and biological aspects.

So the greatest stumbling block is the mind. I always call it a "cunning animal." And yet the mind is the greatest instrument to lead man to the Kingdom of Heaven within. Now that is the core of our teachings: that how can we reach the Kingdom of Heaven that is within? The Bible makes it very clear: "Seek ye first the Kingdom of Heaven within, and all else shall be added onto thee." The Bible says this. The Hindu religion, in the Gita, says the same thing: "Be established in self, and then act." And so does Buddhism talk of being away from prakriti and finding the purusha. It all means the same.

So what we are doing in our movement I don't like the word "movement," I don't like the word "organization," but in order to have a system, and because of lack of language, we have to use some word. So we call it "foundation." The International Foundation for Spiritual Unfoldment. So what we are trying to do is there is no such thing as spiritual development because the spirit is forever pure. That flame within burns brightly all the time. That Kingdom of Heaven within is filled with all the treasures of the universe, and it is there just for the asking, just for the seeking, just for the knocking, and the door is opened.

So therefore we call ourself "Foundation." Actually, we know that the spirit does not require development, but it requires unfolding, and unfolding means removing the various misconceptions of the mind which form veils, removing the impressions that has been created over many, many lifetimes perhaps, that have become veils. Removing all these veils so that the light within shines forth in its fullest glory.

Now people say that Divinity, or God, is intangible. This is not true. God is as tangible as you are sitting there. Each and every one of you are living gods. But, not allowing, through meditation, or not doing meditations and spiritual practices, we are not allowing that light to shine through, and therefore we alienate ourselves from our real self. And that is called ego. So all these impressions that we have gained, all these expressions that has left all these samskaras within us are the veils, and the sum totality of all these impressions, all these experiences, form the veils that hide that light that is within. So, through systematic meditation, what happens is this: that we go through the conscious level of the mind and the various stratas of the subconscious mind, then from there further on to the superconscious mind, the pure reflector of the light, and then, beyond that, too, we go into that land, the promised land. We go into that land where all this just becomes a play and everything that exists is but divine.

We see non Divinity because we have not experienced Divinity. Once we experience that which is within you can only call it "IT" or "THAT" all capital letters once we experience that, then we would experience it in others, as well. So that is why we say "Man, know thyself." That is what the scriptures say. And how do you know yourself? You cannot know yourself by your mind. You can think and think and think, and you will not know yourself because what instrument are you using? You're using one section of the mind to discover what is in the other section of the mind; and then, when you have discovered that, then the other section of the mind will want to discover what section of the mind in the first place has discovered me. You see. So you are in a vicious circle, a vicious circle that goes on and on and on, like being caught in a whirlpool, the whirlpool of the mind. There's only one way out, and it is to go beyond the mind to the area of the heart.

So our practices are designed to open up that heart, and, as that heart opens, new understandings are gained, the awareness becomes widened, veils are dissolved. And then one morning you will wake up and find yourself at one ment with the entire existence. For, if you cease to exist, then the entire universe will collapse. Do you see how important you are? If one atom is destroyed, the entire universe will be destroyed.

Now people say how can this be true? You know, I will die tomorrow or five years time, ten years time, 20 years time. Who says you are going to die? There is no death. Divinity is life itself and it is omnipresent. Where is death? It is just but a transformation. I take off this white shirt and I put on a blue shirt. I leave this room and enter the other room. That's

all that happens. So there is no death. Nothing in this universe is destructible. What we normally... did you press the recording button?

VOICE: Yes, I did.

GURURAJ: Good. Thank you very much. Because I normally forget to do that, and then when I play that back, I say "What happened? Was I really speaking?"

Now what we know as death, fine, the subtle body of man leaves the body, and then you become just matter. That matter is indestructible, for that of which you are really composed goes back into its original elements. The five elements that composes the human body is earth, air, fire, water, and ether. And they all, be it through burial or be it through cremation, go back into its original essence. So even that giving up of the body is benefiting something. Could make beautiful fertilizer, too. Yes. So there is no death. Life is eternal.

Now, by probing deep within ourselves, not with the mind although mental analysis is necessary. The mind, too, has to be appeased. It has to find some satisfaction. But you will always find that with every question you ask there is an answer, and every answer will bring forth half a dozen questions. And when you answer those half a dozen questions, it will bring forth a dozen questions. And so it goes, on and on and on, ad infinitum. So what is the answer? The answer is to go beyond the mind. Did your mind tell you I wanted water?

VOICE: It just appeared on the table.

GURURAJ: Ah, the water in Litchfield is nice.

So what we do through our meditational practices, we go deep to our source. We go to the Kingdom of Heaven that is within; and, when we gain the experience there is no overnight, instant coffee, instant pudding type of thing here. It is a gradual process. We have gone through so many, many lifetimes from the Big Bang, hm? These atoms shot forth and are going through an evolutionary process over millions and millions and millions of years. Why do you ask now for instant realization? Impossible. Although, the possibility is this, that realization comes instantly, but you cannot have instant realization. There is a difference, a subtle difference. The one, instant realization, is what you are asking for and demanding, while to have realization instantly is that which is given to you by a force that is higher than you. And this force, it exists externally as well as internally.

So we search. The easiest way is to go internally, because externally you will be so confused. There are so many things about that are you going to discover the force in the flower, or in the tree, or in the mud, or in the road, or in the brick, or the wood? You'll just be searching, searching. The easiest way is to dive in and to find that force within.

So as we do our meditations and spiritual practices which are in conformity with all the religions of the world. Most of you have practices involving a mantra. Some, of course, not. Some have different practices. Now, using the sound as a vehicle, a sound which is based upon your own personal vibration, you dive deep within yourself and you find, as you practice more and more, gradually you will find that peace which passeth all understanding. Now who understands? What understands? The mind understands. So you have to go beyond understanding to find peace. That means you have to go beyond the mind. So now as we carry on with our practices, we find an integration taking place within us, where the mind, body and spirit starts functioning harmoniously, functioning in harmony. And when we function in harmony within ourselves, then the heart opens up in love.

Now the best way for people to love you, the best way to become lovable, is to love first. Be loving automatically you become lovable. And love is the greatest expression of that Divine force. I don't mean love in the ordinary sense. People don't know how to love. People don't even know how to make love, apart from knowing how to love. So, when we draw from the storehouse of energy for love, too, is a very subtle energy, and the integrated person emanates from himself of course, the occultists would call it an aura we emanate from ourselves a certain force where automatically people get drawn to you and you get drawn to people. And this I've said many times, that you might walk into some house and you find it just gloomy and you wish you hadn't come or you try to get away as soon as possible. Then sometimes you're sitting in a gloomy company, just one person walks in, he doesn't even say a word, and the whole atmosphere changes. You see.

So everyone is emanating a certain force all the time. Now, the person that is very fragmented will be emanating a negative force, a force that repels. And the more the person is integrated, he would be emanating a force that attracts. That's the difference. So this is also how the reverse functions. Attraction and repulsion all the time, all the time. The entire universe is in flux, is in flux, and the Sanskritists call it the three gunas, which is a different subject altogether. A very subtle energy that functions on three different levels. You have tamas, which is inertia; then you have sattva, which is light; and rajas, which is the activating factor which is the instrument for the interchange of darkness and light. It's the activating force. This force is also working in our systems. It is also working in our systems.

A person, any person, is a universe unto himself. Billions and billions and billions of cells are operating in this little body, and operating according to a precise system. But what happens is this, that through wrong action and wrong thinking, we create an imbalance in the workings of our system. So meditation brings about gradually the balance in our systems, this

harmony in our systems. And when we become harmonious within ourselves, then we become harmonious to the environment. I always say that it is the nature of the flower to be beautiful, but that is not all that it does. It also enhances the beauty of the garden.

So the best way to improve society is to improve man individually. Many reformers have come and gone that tried to improve society, but the mistake they made was to improve society collectively. No. That is wrong. You improve society by improving the individual, for it is the units that make the whole. And that is how we can have a better society. Good.

Now, all this is in conformity with Christianity, with Hinduism, with Buddhism and all the other religions which are portrayed on our emblem. So what we are doing is discovering, not only in theory but in practice, the basis upon which life is built, and the basis upon which life is built is that which we call Divine, for want of a better word for there is no word that could describe that force. There is no word that could describe this force totally, but this force can be experienced. This force cannot be analyzed, for analysis, rationalization, can only take you to a certain extent and not the full way. The full way is found when we take the leap from the mind to the heart, and that is where we experience the fullness and the glory of God.

Now that is the end and aim of our system, which agrees for example, mantra. It's in the Bible where it is said first was the word, and the word was with God and the word is God. What is meant by that? That vibration. For everything in this universe is nothing else but vibration, and that which we can perceive this table has the same vibrations that are in me. The reason why you can perceive this table is that the subtle vibrations have become congealed, compacted. In other words, the subtle vibrations have been brought to a grosser level. It's like water vapor which is very subtle. It can be made into water which is grosser still, and it could be frozen into a solid block of ice, which is still more grosser. But the underlying principle, H₂O, remains the same. And when we find the underlying principle that is within us, that divine principle, then we will find the divine principle in others. We say it's so common, it's quoted a million times every day by people and (pardon) in all churches "Love thy neighbor as thyself." But if you don't know yourself, if you don't love yourself, how are you going to love your neighbor? So this is the watering down. This is where lovely duck soup becomes just plain water.

So all these injunctions contain the greatest truth, beautiful, profound truth. And that is why it is also said, "Know thyself." The Upanishads ask the question: "What is there that could be known and, by knowing which, all else is known?" It refers to that Divinity which resides within. For if I find that Divinity within myself, I could very easily see the Divinity in you which I do see. The exterior rough surface means nothing. The mind, with all its emotional problems and all its turbulence, the ripples on the surface of the ocean, means nothing. I see the depth. I see the quietude at the bottom of the ocean. And that you have. You are that and just creating a storm in a teacup. Yes.

Now this cannot be stopped. As long as you have the mind, the mind will start its own functioning. Today your mind will feel at rest a bit because something nice has happened, and you feel a bit elated. But remember that with every elation there is a deflation. With every high you experience, be sure to know that tomorrow or the day after or next week you are going to feel a low, for that is the function of the mind. The mind is a seesaw; the mind is a pendulum. From one end to the other end it swings, and when it stops swinging, then the mind will stop.

So what do we have to do? Let the mind swing, let the pendulum swing, let the waves on the surface tumble and rush and chase each other as they want to. But we that meditate know the value we come to the realization that by diving deep within ourselves and being established in our own depths, all that happens does not affect us. We objectify it. We understand it, and we allow it to play. Then we sit on the bench in a children's park. Have you ever done that? It is so beautiful. Whenever I have some little time to spare, I go to the children's park. Perhaps you go to the Bistro, cinema, movies. I go to the children's park. Yeah. And then I sit and I watch the children play. Sometimes a child falls from a swing and cries a bit, bruises its knee, and then it gets up and cries a few tears. And you look around five minutes later, he's on a bigger swing or on some one of those other devices. I don't know the names of these things the seesaw and all that. Like that, like that, the mind is forever playing. The trouble is we take the mind too seriously. And who takes the mind seriously? The mind, itself. Yeah. You see. You see. Actually we are foolish people. Yes. It is the mind.

Now through meditation, we learn to separate ourselves from the mind. In other words, in philosophical terms, the big "I" develops the ability to observe the small "i." And the small "i" functions, but the big "I" stand still and observes. It becomes a movie. Good. Now, when we are established, or have some glimpse of our inner self, of that Kingdom of Heaven within, then nothing affects us. Auntie Mary comes along and she says a few words not nice words and then we start worrying about it. It affects us. Oh, we can't sleep the night. Oh, Auntie Mary said that. We worry about it for a whole week. But when we're established in the self, we listen to what Auntie Mary says, but we don't allow ourselves to get troubled. In other words, what this really means is this, that the mind is not controlling us, but we are in control of the mind. And the simplest way is that you can't control the mind by the mind. The simplest way is we find that higher force within us which exercises the control over the mind.

Now control over the mind does not mean that you must deprive yourself of the good pleasures you have. I'm not referring to bad pleasures, because there are no bad pleasures means pain. I'm referring to good pleasures. Man is not to deprive himself of that. Live well, sleep well, eat well, drink a lot of water, don't dilute the water too much, in any case.

I was telling over lunch this afternoon that there are four things which certain religions and all religions teach. I know the Sanskrit words for them: dharma; [asta?]; karma, and moksha. Dharma means righteousness, or a way [END SIDE ONE] of life. That comes first. Then you have [arta?], which means you need your necessities like money and things like that. There's nothing wrong in having it. Have more! If you're earning a million a year, I wish you would earn five million. Nothing wrong with it. But you've got to be established in Principle No. 1: righteousness first. Then make the million into five million. Karma means fulfilling one's desires, and desires could be of many sorts marital bliss, or whatever, you name it. Desires. And if these three if the fulfillment of desires, the fulfillment of needs, are based upon righteousness, then you are led to moksha, which is liberation. That is why we want, through meditation and spiritual practices, to find the real "I" within. And then the mind and the body can function. We watch it making all those millions, acquiring whatever it wants to acquire. And we watch it having its little joys, its little pleasures, because we are now established in the big "I" and not established in the ego. The big trouble maker: the ego. And ego is nothing else but the mind, and what is the mind in reality? Just but putting together, bundling up, all those impressions, all those experiences positive, negative, and otherwise. That's all. So we go beyond it. And as we go beyond it and draw from that storehouse, that Kingdom of Heaven within, more and more light shines through.

Now, meditation is not enough. Meditation also requires conscious effort in daily life, and every person in this room has enough common sense although common sense is not so common but, reasonably, we know between right and wrong. We know that. And if we don't know it, we can always look up the Ten Commandments. Yeah, yeah. Or the commandments of the other religions which say the same thing, same thing just in different ways. And we can discriminate. We can discriminate our actions, our thoughts. We won't hate Auntie Mary. We think,

"Look, it's wrong to hate and, look, it is she. Why must I hate her for her actions? She's gonna pay for her own actions in any case." Karma, the law of karma. That's another subject. Good. And the law of karma briefly just means whatever you sow, you reap. That's what it means. Good.

So we don't worry about these things. We don't involve the mind. We just help ourselves, which we call "self help." We know to do a certain thing would be wrong, so we consciously do not do that thing which is wrong. And if we don't have the understanding or the discrimination, then we go to a person who could help us to understand. Therefore we have our full counselors that counsel on this. That "Look, I am on a road and I've come to a fork. Which shall I take? The left or the right?" And, in the beginning, the counselor would assist you not to advise you or tell you what to do, but assist you to think and make your decision. The counselors must remember this. Because you are responsible for your action, and whichever road you take, although you are taking that road with free will, underlying that free will there is a Divine will. And even if the wrong road is taken, it is taken for a purpose: for you to learn something for that is why we are born.

Otherwise, what the devil do we want to waste our time here for on this little speck of dust called the Earth? In this vast universe, this little planet is just a speck of dust. So we learn, learn, learn. We come to the school of life, and we learn. And if we apply our consciousness to it and consciously try and better our lives, and do our meditations regularly, then a third thing happens automatically, and that is: we draw the power of grace unto ourselves.

"What is grace?" you might ask. It is also indefinable, because man's mind is limited. How can the finite mind ever explain that which is infinite? Grace can only be explained by analogy, and my favorite analogy is this: that you plant a seed. When you plant the seed, the right amount of minerals are drawn to the seed, the right amount of moisture, the right amount of sun, the heat, the right amount of water, rain, comes to make a plant thrive. Because we know if there's too much water, the plant can die, too much sun, heat, the plant can die. Now what is it that regulates and brings all this to the seed in its proper quantity to make the flower grow? That is grace. You see.

So when we do our little bit, we take one step towards Divinity, and Divinity takes ten steps towards us. So we do our meditations every day and whatever spiritual practices that are individually prescribed to you. We do, during our waking state of life, during our waking state, the things we have to do. We do it will, we do it amicably at the office or the factory or the farm whatever. It takes far greater effort and more energy to frown than to smile. We spread joy, happiness; we act, perform well our actions. Be good, do good. Simple principle. And then meditation and that little bit of improving ourselves is combined, and automatically we attract grace, as the seed attracts grace. And then the plant grows and we flower. And, as I've said before, we emanate this force from us, which attracts even greater force towards us more grace towards us. And when that comes, one day we find we are totally at peace with ourselves. We are centered, and that's what we want. Forget self realization. Forget God realization. Forget it! It'll come on its own. We do our bit. I was talking yesterday at some ashram and they asked me to give a talk. And I told them when a man goes to work, he doesn't think of this salary check every hour of the day. "Ah, salary check, salary check, salary check." No, you don't think that. We keep on doing our work. And when we do it well and the boss is happy with us if he wasn't, he'd give us the sack and he's happy with us, and we do our work, and end of the month, without you asking, the salary check is there. So, likewise, in life we carry on doing our duties towards our friends, towards our parents, towards our wives, brothers, sisters, whatever towards the environment do our duties. And that is self help. So these three things are required. Meditation and self help is 30% that you do, and 70% you get as [bakshees?] grace. What is [bakshees?] in American? A gift. Yeah. In India, you say ["bakshees"] means you're giving a tip. You know, if some servant or what have you does something for you and they ask for [bakshees], you've got to give them a tip. Like here in America same thing. Same thing, same thing. Yeah. The fellow picks up your bag and takes it to the car

dollar. Another chap picks up your bag and puts it into the boot one dollar. Then the taxi driver takes you to the hotel. He reads the meter, and you've got to tip him, as well. After that, the bellboy

AMRIT: Open the door first.

GURURAJ: Yeah, good, and takes your bag to the reception desk. Tip. Then another chap comes along to take your baggage upstairs and puts your baggage into the room. Tip. [Bakshees.] So here, just to reach from the airport to your hotel room, there are six [baksheeses.] You see. Now, if you give so much okay to six people just for one lousy suitcase, then what does Divinity not give you? You see. How much more does He not give?

But, as we say, Divinity also has dignity. He doesn't come rushing in your door, or he doesn't just open the door like that. He knows you're outside; he just doesn't open the door. He waits for you to knock, and the door is opened. He waits for you to seek, and his grace will make you find. You see how similar our principles are to the principles of all of the religions of the world? Like that, we have to do our bit. And, as the old saying goes, which so few people understand, that God helps those who help themselves. And so we've got to help ourselves.

Now, where does a guru fit in? That's a major question. We leave it for next week, Chapter 2, or shall we have it now? When a person starts spiritual practices of a true guru here in America I've seen a lot of bogus ones, unfortunately! And I have felt those that have traveled with me in my party have seen how sorrowful and hurt I have felt of the rackets that are going on.

So, where does a true guru fit in? He is there to remind you, to reawaken you, to these eternal truths. I've said this over and over again, that the external guru is there to awaken the internal guru which is within you; and, when the internal guru is awakened within you, then discard the external guru. You don't need him anymore. When you go to the supermarket, you make a list of the things you want to buy; and, after you have bought the things, you do not need to keep the list. You throw the list away. Right. That is one thing.

Secondly, by doing the practices given to you by a true guru, you are forming a spiritual link that, even if he is not present physically, he is ever present with you spiritually, ever present with you spiritually. And by (I don't know how many have the gurushakti practice?) and by just attuning your mind at various times of the day, just momentarily, you'll feel an upliftment, because a true guru represents in embodied form that spiritual force. That is a true guru. The true guru has

but love and compassion in his heart. True gurus. Not gurus that charge you thousands of dollars and, you know, shows you how to swim under water or fly above or walk on the water things like that. That's rubbish. Rubbish, rubbish, rubbish. That's rubbish. Good. A true guru has nothing else but love, understanding. You can go and murder someone now and come to me. You will still have the same love and understanding from me, because I will understand your whole psyche what made you perform this act, although it was a wrong act. I shall condemn the action, but not the actor. And that comes about because of love and compassion.

Now, every person has been born into this world with a burden on your back. That is why religions say that we have been born in sin. Is that what they say?

AMRIT: In sin?

GURURAJ: Yeah? They say that. What is actually meant is this before the Holy Bible got so severely edited in the year 321 at the Council of ?

AMRIT: Nicaean comes in....

GURURAJ: Ya, ya, ya, ya.

AMRIT: But that was a little different.

GURURAJ: Good. And before that, too, in the organization. Many of the religions were only formulated after the founders were dead, and then true devotees formulated the teachings. And then, devotees of devotees try and reformulate and make it seem better, they thought. And then devotees of the devotees of the devotees like our story. Yeah.

So, when they say that we are born in sin, it means that we have come into this life with a burden of our karma, of our samskaras, that we have to dissolve. We have come to this school. Fine. Now what does the guru do? He's got a sharp nail he always carries with him. Yes. So, as you're going on the path with this heavy burden, and he sees this burden is a bit heavy, then slowly he comes behind you you might not notice and pierces a hole in the bag. And slowly the contents of the bag, that sand bag, trickles out. And suddenly you find, "Gor blimey! This bag is getting lighter!" You see. And when you reach the end of the journey, the bag is totally empty. And then you wonder, "Why did I carry this bag of sand in the first place?" You see? That's what the guru does. And how does the guru do it? He does it through grace,

for the true guru is nothing else but a channel for the grace to flow through. That is all. Otherwise, he is just as human as everyone else. He gets hungry, he eats food; he gets thirsty, he drinks water; he goes to the bathroom. Yeah, yeah, yeah. Everything.

Tell you a little story. The boy was in love with a girl, but the girl was six feet tall and the boy was under five feet. This is quite a... So they courted each other and they loved each other very much. They used to go out with each other. In those days cars were scarce, cars were a luxury. Today it's a necessity, perhaps. So they used to get off at the terminus at the bus terminal and they walked a mile, and he used to take his girlfriend home. Now, one day to gain some courage and he ... was just passing a blacksmith shop. He gained some courage and he asked, "May I kiss you, my love?" As if you have to ask that. Bloody fool! You don't ask a girl if you want to kiss a girl. You just flow naturally where you don't kiss her, the two kiss each other. That's the way. Yeah. That's natural flow.

Nevertheless, as our story goes, they passed this blacksmith shop an abandoned one. So him being short, what he did he took the anvil and stood on the anvil and kissed her. Now they still had this little journey home to reach home. So he reached home so he asked her again, "May I kiss you, my love?" So she says, "You know, you've kissed me once already. Once a night is enough." And he says, "Ah, dear me. Then what was the sense of carrying this anvil around?" [Laughter.]

You see, we carry this burden, this anvil, around with us. It is not necessary. So through our spiritual practices and meditations we grow in stature. But we don't need to carry the anvil around to share the love that is within our hearts. You see.

Oh, that's an hour and a half. I think we'll call it a day. Hm? Fine. Good. Shall we just have a short prayer?

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