

Jeffrey Carr editor

May 2020

MAKING SPIRITUAL PROGRESS (edited)

US-86012

GURURAJ ANANDA YOGI:

Is it necessary for you to judge your (spiritual) progress? (On) the spiritual path, you do not have signposts which can be perceived by your five senses: seeing, hearing, touching, smelling, tasting, and all that. And (in any case,) the moment you start analyzing your progress, your progress stops, because you are bringing the mind into action. The progress on the spiritual path is the progress to peace, which is devoid of all mental ramifications and logic. Those are meanderings which only the mind can produce. The spirit is so still and peaceful that it does not need to show you the signs of your progress.

So, you might not be able to see the progress yourself. But others around you will be able to notice it. (They might say) that he or she is a different person; that something has changed in her. You will find people remarking how wonderful you are! For example, for those of you who are sincere meditators, I can see clearly on your faces the serenity that's produced by (meditation). I can see (it in) the body language of how you move and in the relaxed way you sit. For example, five years ago you might have moved in a certain way, and after five years of meditation, you're moving in a totally different way. There is far more grace in your movement. Your eyes have that added sparkle. Your smile will not only be only the pulling of the lips, but your eyes will be smiling as well as your lips. You might not notice the twinkle which is there, but the others will notice it. (They will say,) "*she has such a twinkle in her smile*".

For example, when I came here to England last year, I was very ill after having had a long trip and I was totally fatigued. But everyone said, as you English people say, "*Gore Blimey! You look ten years younger!*" I don't notice it, but you notice it. Do you see? The eyes cannot see themselves, and yet you do feel something. You do feel that there is progressively greater and greater stability within you. The world is going to remain the same. Be sure of that. You can't change the world. There (has always) been murder, pillage, rape and all kinds of things. You can read it in the Bible and even in scriptures before the Bible, before the time of Jesus. The world is not any better today than it was thousands of years ago. So, do not be concerned about the world; you can't change the world. So many Christs and so many Buddhas and Krishnas and Gururajs have come and gone- but they can't reform the whole world. It's not possible. But you can reform individuals.

(The Guru is like the gardener in the parables of Jesus). The gardener goes on planting his seeds, as the scriptures say. Some (seeds) will fall on fertile ground and will grow; some on barren ground and so will not grow; and some (will fall) on the rocks for the birds of the air to eat. But the gardener does his duty. He carries on planting. The Guru can see more deeply into the heart, the soul and into the mind of man, just as the gardener can see how his flowers are growing. (The gardener can see how the) tomatoes are growing before she plucks them. But the tomato itself does not know how red or how ripe it is. (In the same way,) human beings have a limited mind and so cannot see themselves until they reach the ultimate. When the ultimate goal of becoming totally self-realized is reached, the test will be that you will feel the total universe merging into you and you will merge into the totality of the universe. Beyond that, you will capture within yourself, in your physical form, the Personal God, while you will also operate as the Impersonal God. So the person, the Personal God, the Impersonal God and the Primal Energy become all the same.

As long as one perseveres, then (reaching) the goal must come. As long as you keep on driving, you're going to reach Philadelphia or New York. So, drive! But how can you tell how near you are to New York unless you drop into a gas station or meet someone on the road and ask, "*How many more miles to go?*" All roads look the same unless you have certain landmarks like an old building or something else with which you are already familiar. Similarly, at this stage of your spiritual path you're not familiar with the end, the goal, yet. You are an explorer, and (what you will) discover is that which is, in reality, yourself. It's like that story of the musk deer which I must have told you about before. This deer was running here and there to try to find the (source of the) fragrance of musk. Musk is a fragrant substance. And when the musk deer was totally tired, it collapsed, and then found that the musk was all the time in his navel. So, you see, it's all there. It's (just) a matter of expression.

The people around you will be able to see and to judge the changes that have taken place in you without you realizing it yourself. Changes on the spiritual path are not so easily perceived by yourself because they are so subtle. They are not gross. And yet, you will develop certain mental attitudes by which you can have some idea. (For example,) you might find something to be ugly before, but today you might find the same object to be beautiful. In ways like these you can notice these little changes within yourself. (Watching) your behavior patterns can show you how you behave. You can actually feel the kindness welling up within yourself without trying to be kind. If you try to be kind it is not kindness; never try to be kind. It must be a spontaneous expression. If you're trying to be kind, if you try to be charitable, what is at play? Not your spiritual self. It is the play of your ego, because you are trying. And the ego is forever trying, negatively or positively. Unfortunately, it tries mostly negatively. Because it is enforced, empowered, by your impressions and your samskaric self.

So, the worker does his work. He carries on with his spiritual practices. He gains new understandings by being in the company of a sage, a holy man. His understandings change, his attitude in life changes and he finds his life becoming lighter and lighter and lighter. Now, most people want instant changes. That is the trouble. They are filled with expectations. That's another obstacle. Because expectation is the mother of disappointment. So, you just keep on working as you would be working in a factory or an office. And at the end of the month, your paycheck is there. You do not need to worry about your paycheck when you're working. At the end of the month, automatically the envelope is on your desk. And the messenger or even the boss or the manager drops it there on your desk, even while you're out. It is there for you. So, one does not worry about progress. One should be more concerned with how much one has changed oneself; how much kinder and more compassionate you've become. You become more aware of the communication you have with people. That is the progress that should be sought for, because that is tangible progress while the subtle progress is not recognizable by yourself. It's like your eyes; they can't see themselves. You need a mirror to see your eyes and to put on the false eyelashes and things like that. You need the mirror. In our case, the mirror is the world around you. Others may feel that you exude a certain fragrance that makes you more and more aware of what you really are. This works on a subtle level, and very slowly it infiltrates and penetrates your conscious mind. When it permeates your consciousness within the limits of the conscious mind, you will recognize the changes that have taken place within yourself.

It is like the fetus in a mother's womb. The fetus is not conscious of its growth, but the mother is conscious of its growth because she can see her stomach visibly becoming bigger. She can feel the baby kicking around. But the baby is not conscious of it. To the baby, it is an automatic reflex. It does things instinctively without any thought. But the mother is aware of the kicking. To the baby, if the mother thinks good thoughts, lovable thoughts and is joyous, the child feels that instinctively without any analysis. If the mother is always angry and shouting, the child also feels that instinctively, and it leaves marks on the child, good or bad, without the fetus being conscious of the it. In the same way, the fetus of the spirit is there and (it is) totally unconscious of your physical and mental body. It's just an energy; it just flows. It's like water. It's like a river flowing. So, whatever the mind thinks or is influenced by has an effect on the fetus, the physical body of the fetus. But the actions of a person do not affect the spirit at all. That (spiritual) fetus that is within you is not affected whatsoever. That inner force, the spiritual force, does not necessarily come out of its own accord. You have to give it the direction or channel, (just as) if you dig trenches alongside of a river, the water will automatically flow in the trenches. (Similarly,) your spiritual practices are necessary to make that energy flow in whichever direction you are wanting it to flow. The water feels nothing, but the ground gets the benefit; you become grounded, you become stable, you have your feet firmly planted on the ground. That is how a person judges his progress.

But progress still cannot be truly judged, because these things are being judged by the limited mind. The scriptures say "*judge ye not lest ye be judged*", but I say that this is only partly true. Don't even judge yourself. (In the scripture, the judgement) applies to the object. What I am saying is to accept the object, but also include the subject: don't judge yourself. For example, there was a man in ancient times of India. His name was Agni Sharma. He was a murderer and a robber, and people used to say, "*Take everything we have but don't kill me.*" He was a very well-known robber. So, one day, a sage passed that way and the sage said, "*Take everything I have; even take my life.*" This made Agni Sharma think that he had met a man who said to take everything; take even my life-- it's yours; take it if you want it. This started the robber's mind thinking that here I've met a sage. Because of those thoughts, Agni Sharma, the robber, murderer, became Valmiki, the author of the great epic poem the Ramayana. The sage gave Agni Sharma a spiritual practice, a mantra which was "Rama," because he had the inherent qualities of becoming a sage. The seeds were there, but it had to be awakened, and this mantra was appropriate for him. So, when Agni Sharma used to murder and kill he used to say "Mara, Mara, Mara", which means kill, kill, kill. If you say Mara, Mara, Mara fast enough it becomes Rama, Rama, Rama. And this mantra was given to him by Narada, a great sage who knew the inner self of Agni Sharma the robber. Do you see? (He became the great Valmiki) because he was non-judgmental of himself. If he had to judge (himself based upon) all the sins he had committed, he would have not become the sage who wrote the Ramayana.

So, do not try to judge your progress. Work for the sake of work, as the Gita would say. Just keep on doing your thing. Just keep on working and progress comes on its own. You'll feel it in some way or the other. And if you exude that beautiful fragrance, you'll find people coming closer and closer to you without your asking them to come closer. Like an analogy I've used many times, don't go and call the butterflies. They won't come. But make your garden beautiful and the butterflies will come automatically. Do you see? Our job in life is to make yourself beautiful through the practices you're given. The practices are so finely worked out. Each practice is interrelated with the other. They seem apparently so simple, yet they have a very deep effect upon yourself. You are progressing, and it is only the qualified master, a true master, who could see your progress. And if you're going on the wrong road he might pull you, even if it's harshly or kindly, to the right road. But he can see the direction very, very clearly of every individual human being that is in close contact with him. And to be in close contact with him the chela requires a certain amount of devotion. Not worship; you don't (offer) worship like some of the gurus who make you come and prostrate yourself in front of them. No, (you offer) devotion. (Like) you're devoted to a friend. You love a friend; that creates that rapport. By that devotion to the master, who is only a channel, you draw those divine energies to yourself that help you in your progress in life.

These things can easily be done by a true master. Sometimes he does not even need to use words or a touch; just a glance. For example, as I'm sure you can verify, you've only been here (on this meditation retreat) for a day and a half. But I can see on the faces of each and every one of you, without exception, that you look much more calm. The guru as well as you yourself are radiating something all the time. The radiation of a true master is so powerful that it overcomes the radiation (or vibration) which you are radiating. If (your radiation) is negative, it becomes positive because the stronger radiation overcomes the weaker radiation. It's like the big fish eating the small fish. That is one of the reasons why you feel calmer, you feel more relaxed. You've forgotten the world outside, although because of habit your mind reverts back to what Auntie Mary is doing at home, or how the dogs and cats are doing, or to things like that. Those are surface things. But inwardly you feel calm.

So, it is very important to travel long distances and to attend these courses (meditation retreats). As you know, these (meditation) courses don't come for nothing, because there are expenses to be paid for the accommodations and the food. It's this world, unfortunately. In ancient times, I remember that these things were not necessary. The chelas used to come to the guru, and there in the forest the chelas used to build their own little huts to live in. And the guru used to impart knowledge to them, and, in turn, the chelas used to look after the place. As the spiritual food was provided by the guru, the physical food would be provided by the chelas. By getting together like this, a greater rapport starts between the chela and the guru. That rapport is like invisible electric lines that charge you up to greater and greater progress. It cleanses you, makes you calmer, makes you realize that there is something beyond yourself. It makes you more inquiring about that which is beyond you. Therefore, (it allows) the question (to) arise, "why was I born?" Do you see? It's an inquiry.

To the self-realized person there are no more inquires left because he's gone beyond all inquiring. After you have captured the city you don't need to go around counting how many houses there are in the city. You've got the whole city; you own the whole city. And, of course your clerks and bookkeepers, the treasurer and the accountants and the IRS will look after all that and will tell you how much you own or owe. Progress is seen more by others than by oneself. But you can experience the progress by knowing that you've become calmer, more still. It doesn't come overnight. I didn't promise you a rose garden, but I can promise you a rose garden if you accept the thorns as well as the roses. How can the rose exist without its thorns? But where's my major focus? Not on the thorns, surely, but on the rose. The beauty of the rose and its fragrance.

It is all there for uncovering. If you're sleeping under four blankets on a very hot day, what do you do? You'll start sweating and feeling uncomfortable. So, you'll remove the blankets one at a time, and then you will feel cooler and calmer. Just so, through spiritual practices you remove the veils just like you remove the blankets on a beautiful hot

summer day and you'll very peaceful and not sweaty and hot. That's what spiritual practices will do for you. I know that at the start it can be a bit hard. So, attending meditation courses and hearing different viewpoints and looking at things from different angle makes the work much easier for you. That is the most important thing in life.

When I was in the film world (I was involved with) acting to directing to importing to exhibiting: you name it. (And I was with) all those big producers who were multi-millionaires. And (when I was) in business, I consort with multi-millionaires. And yet not a single one of them was happy. Their whole idea (of life) was to turned to acquisition, to greed. They were not happy because their direction was towards something very, very temporary. The multi-millionaire has to die (one day), and he's not going to take with him all the wealth he has accumulated. So why that great waste of energy? You can only sleep in one bed at a time. You can only drive one car at a time, not like Rajneesh with his ninety-three Rolls Royces, or like one of those Arabian princes with five hundred women in his harem. You can only sleep with one woman at a time at a time, and it doesn't last him very long because he tries to overdo it. He burns himself out. I'm talking of practical things; you are grown up people.

But the spiritual path does not burn you up; it energizes you. It is forever lasting. In this lifetime, (let's) say you have one hundred miles to go toward enlightenment and you have gone ten miles in this lifetime. Remember that in the next lifetime those 10 miles you have already covered are not going to be rubbed off. They are there to your credit, and you will start on the eleventh mile. That is how you progress. That is why that beautiful hymn (says), "*Lead thou me on one step at a time.*" But people want (to have) all the steps there in an instant. You can't even climb this building in an instant without going up all those stairs. Most of you who are on the second floor. I'd like to see anyone go from downstairs to upstairs with just one jump. You still have to climb those steps. So, it is the same on the spiritual path. You go on and progress step by step, and life opens itself up. As I said, there will always be turmoil in this world. But you become steadfast; you have to persevere. It is not an easy road, but (it is) a worthwhile road that is permanent instead of the impermanency (that) you find in materiality.

Now that does not mean you must ignore materiality. If you have a little Austin or a Volkswagen motorcar, (there is) nothing wrong with buying a bigger car and enjoying the comfort if you can afford it. Nothing wrong with that. But your main attention is on that which is permanent. The big flashy motor car you just bought is not going to be permanent. That big flashy motor car which you have acquired might have to go to the garage every month, or you might get stuck on the road. That's materiality. But in spirituality you don't get stuck. It goes on and blooms like the flower. You can't stunt it. You can't stunt the growth of a tree when it is well established in the ground. This is what progress is all about. Progress involves acceptance of things, but also looking at things in a totally different light. You look at things in a light that gives you greater courage and strength; that does not make you say I'm weak, weak, weak, but that makes you say

I'm strong, strong, strong. If the mental self that is changing all the time says "I'm strong, strong, strong", remember that you are drawing more and more on the strength that is within you. But if you say to yourself, "I am weak, weak, weak, then the mind does not draw on this strength that is within you, but instead is just running around in circles. This is a misuse of spiritual energy.

Everyone is progressing. Even if you have bad experiences, you are still progressing if you regard the bad experiences to be lessons you learn something from. And (this includes) everything in life; that is why you are born. You're born into a school where you learn all the time. Every happening, everything is a lesson in life to learn from. That is how you progress. Sometimes the master slaps you with a cane; that is good. It adds to your progress, so that you don't make those same mistakes again. You have suffered this pain because you've made this mistake, and (you say to yourself that) I'm not going to be bitten twice; I've been bitten once. Everything leads to progress, but that progress can be expedited rather than to make it run loose. It can be reined in, like a horse is controlled by the charioteer, Krishna, and the horses are in control. You are the master of the chariot; you are the Krishna, the power, the energy that controls the horses. And that is (achieved) by spiritual practices.

That is why you are born, to learn to control. You ask the question, "*Why am I born?*" The answer is simple: you needed to be born to learn. If there was no need to be born and no more to be learned, you are a self-realized person that does not need to be born. The necessity is only there because of need. You do not need to eat food if you are not hungry. The hunger is there, the need is there, and therefore, you eat food. So, necessity comes first, the necessity of having birth and rebirth. It's like what Buddhism say about the wheel of Karma. You have to get off the wheel of karma, the wheel of recurring birth and death. You have to get off it, but if you try to jump off at any place, you will break your neck. So, the wheel has to be stilled by self-realization, and then you will climb off the wheel. But there is a way of doing it that makes things go faster for you, and (that lets) you cover the same mileage without the effort of walking and getting tired. When I come (to a meditation course) I have to take four planes to get here from South Africa, and at every airport I didn't have to walk those miles and miles, I had a motorized vehicle to take me from the gate to the other gate.

That's what spiritual practices do by covering the same mileage without effort. That which today you might regard to be so much effort will become so much pleasure. It's like you having to mow the grass. You find it so much effort; you've got to mow. You say, "*Oh, God, I've got to mow the lawn.*" It's an effort to you. But you would find it a pleasure to use the same energy to play ten sets of tennis. And yet more effort has gone there, but it becomes a pleasure. It's a game. But mowing that small piece of lawn in the garden; that's effort. And (similarly) you tell your young son, "*Your turn today or else no pocket money.*" That's what life is all about and that is why you are born. You might threaten the

child by cutting off his allowance, but you don't threaten yourself. And I'm sure that if the child does not mow the lawn you will still give him his pocket money, because of your kindness. This (is what) happens ninety-nine percent of the time because you feel hurt inside. (You think of) your child and of his friends going to the movies and that he won't go, so you try to spare him that hurt, even though he hasn't mowed the lawn. And that's what the true master does. He still gives you your pocket money if you love him, even though you did not mow the lawn. You see? There lies the difference between the true master who is ever loving and the false ones who are never loving, but always grabbing. (They are) always taking, but never giving. The nature of the true master is to give and give and give, never to take, take, take.

Whatever shape, size, form and circumstances you have taken in this birth has been determined by you, by the actions and samskaras of your previous life. That is what has brought about the conditions for you to be born into a wealthy family, although this does not necessarily denote happiness. You can be born into a wealthy family or a poor family, just as some children are born healthy and some are born very ill. I don't know if I've told you the story of my son, the first one. My first child was born a spastic child; mentally retarded. At that time, I had money. I was in big business, handling millions. So, I had the money to go to the best specialists. In the womb, the development of the child had just stopped. So, I asked the doctors, why did it stop? They said they didn't know, that it was just a fluke. Now, there are no flukes. They say that when they don't know the answer. (The doctors will say that) it's just a fluke, it's coincidental. After trying all that, I started meditating on the child. I went away in seclusion for three weeks, because the other children are above normal IQ. They're little geniuses: brilliant, amiable, respectful and the rest; everything you could expect from a child. But this one of them was born spastic. So, I went into seclusion for three weeks into deep meditation. And do you know what I found? I found that this child was of such a high spiritual development that he was on the verge of total nirvana, or total self-realization. But the one experience he needed was the process of this birth. He needed that little experience to reach the level of self-realization, but he did not need the mind. Therefore, he was born spastic. Do you see how things work?

So, whichever conditions we are born into is of our own making. The Hindus will tell you that if you're a bad person you'll be born as a dog or a cow or a rat or as something like that. That's all bull manure; nonsense. Evolution is always progressive, because every life is a lesson you learn. You reach a higher and higher stage all the time. What those Hindus talk about (when they say that) if you live a bad life you'll be born as a cat or dog in a lower category, is bull manure. And talking of manure reminds me of a city slicker, as you would call him, who was passing by a farm. He thought the farmer was a dumb idiot, so he asked the farmer, "*Do you use manure on your strawberries?*" The farmer replied, "No, we use cream." So, use cream on your strawberries, because I'm sure manure on the strawberries won't be edible. Manure has its uses as a fertilizer, while the strawberries are growing. But when it comes to at the table you

want to have cream. So, enjoy the cream of life, but the cream (has to be) produced. If you go visit people who still live as they lived in olden times, they have a kind of a vessel and in the center, was a stick (attached to) a paddle. And there were thongs tied onto the stick to move the paddle. Today we do everything by electricity, (but in those days,) one person used to sit here and the other there, and they used to pull the string, like people sawing a tree; one on this side, one on the other side to move the paddle. Now, by churning the milk, the cream rises to the top. The cream was already in the milk; it has only to rise to the top. (Similarly,) the cream is already there within you; you've only got to make it rise to the top. And (then you can) appreciate the cream to use on your strawberries. And what is that churning? The churning is your spiritual practices; (practicing a) good way of living, (having) good thoughts. It is very practical and easy. That is what all the great spiritual leaders of the world, the spiritual masters like Jesus, have said.

(Jesus taught that) it's very easy to love a friend, but love an enemy and then you're (risen to the top,) because then you don't see any hatred. When you can see this, it's another mark of progress. If a person slaps you on one cheek, give him the other; let him have fun. You'll (then) see how his temper, or whatever made him slap you, will die down. For example, in your home, say a husband and wife are having a quarrel. Now, (lets' say that) one of them just keeps quiet (while the other one) is shouting. (Let's say the) husband is shouting, which husbands normally do, instead of the woman. If you take the average, it is the husband that is shouting more to the poor, frail woman. But if you just let him shout, let him blow off the steam, then when you go to bed you can cuddle him and kiss him goodnight, and in the morning, he'll wake up a different man. He'll say, "*Sorry, darling, I was a bit angry last night. I think I had a whiskey too much.*" He'll make some excuse. So, let him blow off his steam. But he does not realize that the woman who has darned the sock can also give you a sock. And that's what women do. The man raves and runs. But the woman, she's the master. I've known women, so many of them, they are the masters, until they meet a real master. Then they either become slaves or they become the beloveds. The true master always loves them as the beloveds.

Be thankful that you are born and that you have come to the school of life. That's the only way you can progress. Birth is a necessity for progress, whether you recognize (the progress) or not. It's not necessary (to recognize the progress). Work for the sake of work, and the progress is there. Why must you know progress consciously? How important is the conscious mind, that little thinking, scheming, conceiving conscious mind? Why be dependent on that cunning animal? I call the mind the cunning animal. Why be dependent on that? But feel within, and surely you will hear the inner voice telling you how beautiful you are, how divine you are, and what your mission in life really is! To reach the goal, to merge away into Divinity, to become one with Divinity. That is the culmination of all your trials and tribulations, joys and happinesses. It has to be so. The guru helps to make things a bit smoother. He helps to iron out some of the wrinkles. Some material is quite stupid and it's quite difficult to iron out the wrinkles. For example, as mom was telling me, it's easier to iron a shirt that is a blend of cotton and polyester; it's much easier. But a pure silk shirt is more difficult to

iron. Am I right? (It requires a) special process; you have to dampen it, and then you sit on it once and it crinkles up again. That's pure cotton or pure silk. (For people,) I'd rather have that bit of polyester in them so that I can take out the wrinkles faster, and they won't crinkle up so quickly. So, you are a combination of pure cotton and polyester. (Mixed in) with you is a synthetic material as well as the pure material. And the synthetic stuff is produced by your mind, and the pure stuff is produced by your inner self. Combine the two; the relative and Absolute. Then the wrinkles will be a pleasure for the guru, who will not have to slave so hard with the iron. Have mercy on him, yes! To live a lovely life, combine the two, the synthetic and the pure; this forms a synthesis between the two.

Regard this world to be a joke. Everything is a joke; it's a play. As Shakespeare said, we're all on the stage; actors on the stage. Regard it as such. You can take the role of a barbarian or you can take the role of a holy man, but it's still you, not the role. So be conscious of the role, be a good actor. At the same time, be conscious of your real self and not only the role. Butter the roll with Divinity, and you can put a bit of cheese on it with all the trimmings to make it tastier. The ordinary roll of life can be enlivened with a finer taste by adding all the goo on it. But, of course, the ham actor, that ham, will put ham on his roll. Where are you going to get a guru like me? Show me. I'll go to him. Yes!

If you eat bacon be sure to have eggs with it, because they go together. They do. Bacon is salty they tell me; I've never eaten bacon, so I don't know. They tell me it's a bit salty. Is that true? It's a bit salty. So, when you have your one or two eggs with it, don't put too much salt on it. Borrow the salt from the bacon. Do you see? So, what you have to do is cut a piece of egg and cut a piece of bacon and eat it together. Then you get the salt of the bacon as well as the purity of the egg. Then you have the Relative and the Absolute together; they merge in your mouth. Chew it, assimilate it. And make it a part of yourself. So, what are you beefing about when you can have bacon? I see the Americans like their steak. I've been into restaurants and you just can't help noticing the steaks on people's plates; they're so big. Where do they put them into? Do Americans have a false stomach attached? It reminds me of some of the cars that have a spare tank for gas. Do you people have something like that? Nevertheless, enjoy the steak. But remember what is at stake: indigestion or digestion. And if you have indigestion, you will smell foul.

You can even smell your progress, your progression or your retrogression. It depends what kind of smells you like. So, my beloveds, take my word for it... Are you still laughing? Indigestion is never conducive to assimilation. Never so. That is life. It might be the fragrance of a flower, or it might be the fragrance of excretion. Be what it may, it is you that have done it. The foulness of excretion comes from your own doing, from what you have eaten. And if you have cleaned your nose properly and do not have a cold, you will smell the fragrance of the flower as it should smell. In the one case, clean your nose. In the other case, use an enema. The guru teaches you to do both.