
THE ORIGIN OF THOUGHT AND LANGUAGE

GURURAJ: Namaste.

VOICE: Guruji, when we teach people the full technique...[GLITCH] ...and to the best of my ability try to live a life of truth, purity and love, after receiving...

[TAPE CUTS OFF HERE AND A WOMAN IS TALKING WHEN TAPE RESUMES]

VOICE: ...origin of language. And if Sanskrit is perfectly in tune with nature, [INAUDIBLE] corresponding to form, why is it that man developed diversified languages from Sanskrit? And what effects do the various languages have on the people who speak them? Also, does language determine thought, or does thought determine language?

GURURAJ: Ah. Beautiful. Now, I'll tell you how this question comes up. She is doing a Ph.D. in speech. [LAUGHTER] Such a question would best be asked from one of your professors, really. But, nevertheless. Good. Does language originate thought, or does thought originate language? Now, we would have to go into some detail of what thought is and what language is. Right. Language is usually known as the expression of thought, so therefore thought is the prerunner of language. Thought can also be described as abstract formations within the mind. Now, these abstract formations has to be solidified, concretized and communicable. So language was invented because of necessity. When man started developing consciousness, he had the need to communicate in a way which would be far more developed than the communication that took place, say for example, in the animal stage, where in the animal stage instincts were just felt, they were felt and they were translated more by the senses. For example, between dogs, as Amrit spoke about yesterday, instinctively the male and the female dog... what is the female dog called?

VOICES: [REMARKS AND LAUGHTER]

GURURAJ: Male and the female dog [LAUGHTER] getting together, getting together just instinctively felt that need. It was an instinctive need not necessitated by thought. Now, when it comes to man and woman, a different things happens. First, the thought originates in the mind. And the thought acts as a stimulus on the body, whereby it expresses itself. Similarly, similarly the thought originates from the

deeper levels of the mind, call it the subconscious mind. Now, the subconscious mind is a mind, or a section of the mind, which is conditioned, and its conditioning took place because of past experiences. Because of past experiences being put together, it could create a thought which is not new; but being a combination of two different thoughts, it would apparently or seemingly be a new thought. Now, this thought within man is necessarily involved with the senses, too. Good. The thought in man has to find expression. And the thought forms in the mind, the waves, the currents, are linked with every sense man possesses. Good. Seeing, tasting, touching, smelling. All the five senses are activated. And if thought forms do touch the five senses, then be sure to know that the level of the thought is not of very great depth. By depth it might be a good thought, but by depth I mean it has only reached a certain strata of the subconscious mind. Now, thought has other originations, too. And the real creative thought, the profound thought which we could term wisdom, perhaps, comes from a far deeper level which is beyond the subconscious mind, and comes directly from the superconscious mind. Now, the contact the superconscious mind has with the outside world might not need the process of the subconscious or the conscious mind. The superconscious mind has the power to project that energy of thought. Thought is energy. Thought is matter, as well. And as I explained the other day, energy and matter are but two aspects of the same thing. So the thought of sages, the wisdom formulated in thought form, originates from a level far deeper than the subconscious mind. Now, in order to translate that thought, it first, instead of contacting the five senses we know of, it contacts another sense within us. Some call it the sixth sense, or rather the intuitive sense. Now, the intuitive sense knows in the sense of knowingness. But that knowingness still has to be translated or transmuted further. And that knowingness is brought to the grosser senses, whereby and through which it could relate to the environment and the world around it.

Now, thought requires expression, and the most easiest and the most communicable expression there could be is language. Now, thought can be communicated, for example, by a mute in making various sounds. Good. But the range of that kind of communication is necessarily limited, so it required language. Good. Now, some people would maintain that language came first and then came thought. But now that would be wrong because what was there that could produce language? Hm? What was there? There was nothing that could produce language except thought. Thought is the whole mechanism that produces language.

When it comes to the Sanskrit language, when it comes to the Sanskrit language, the very perceptions a person has from the subconscious level is heard. And when the subconscious level of the mind is trained on a particular object, that object is, every object is resounding, and the superconscious mind picks up the resonance of the object. Fine. After picking up the resonance of the object in its subtle form, it still had to go through the process of the layers of the subconscious mind, and then through the conscious mind. So when we call this table a table, the sound that was heard was not the actual word table, but the very sound of table was heard or perceived or conceived at a more subtle level. And that level being

so subtle that it became unspeakable, unutterable. So what the sage had to do, what Panini had to do, for example, is to take that subtle sound, and putting it through the filters of his subconscious and conscious mind, and for a person to have that superconscious perception we can be sure to know that his subconscious and conscious mind had a great depth of clarity. So what is represented in word form is, originates from the subtle resonance of each and every object. But because of the filtration the purity of the sound cannot be maintained. The sound picked up on the subtle level is somewhat mixed with the experiencer or the originator of the sound of that particular word. Good.

Now, there are sages that could take that particular audible, utterable word and do the reverse process and meet that sound at its state of origin. Now, this is how all Sanskrit language was composed. Good. Now, there have only been a few major languages. Or perhaps Sanskrit, which is called the mother of all languages, from that because of time and climate language has changed. Language has changed and different forms of it has taken place. You would find many words in the English language which used to mean something totally different a hundred years ago. And today the same word would mean something different altogether.

Now, what was the necessity, what was the necessity of creating all these different languages? Why could not Sanskrit have been the universal language? Good.

Now, many of the Indians are so proud to say that Sanskrit is the mother of all languages, which is very true being the oldest language, which is very true, but sages were not only born in the foothills of the Himalayas. There have been sages in all other parts of the world. And when it comes to knowledge and wisdom, no one has the right to claim that this is now American, or this is Indian, or this is English. No one has that right to claim. Good. It is just a matter of being in a particular geographical spot. And therefore real knowledge is universal, in spite of where it has originated. And therefore, those that are so proud of culture...you have some countries, and one in particular I have in mind, that would say that, "This country is the cradle of civilization." But I've personally found that civilization is gone and only the cradle is left.

[LAUGHTER] Yes. So no nation or no nationality has the right to claim that they are the bosses or the owners of certain kinds of knowledge, be it philosophical wisdom, be it knowledge of God, or be it just knowledge of technology. It is for all and it is universal. It has nothing to do with the geographical spot it has originated. Fine.

Now, so in like manner, in like manner there were countries in the world that had no contact with the Sanskrit language, yet they, too, needed an expression. They, too, needed a communication. And because of the need to communicate, various sounds were formed. They might have not been perceived as a sage would perceive the inner sound of the sound, so there are many languages which were composed on a superficial level. Many languages were composed because of necessity, and composed on a superficial level. And that is why as cultures grew throughout the world in various countries...and many cultures grew simultaneously.

If you study some of the African languages, for example...let us talk of English first. In English there are many words that have a Sanskrit origin. The very word "man" comes from the Sanskrit word "manu." Good. There are many words in the English language that comes from the French. And that in turn, that French word might in turn have come from something else, and that in turn from something even further back. So some people talk of purity of language. There is no such thing. And I'm glad there's not a pure language. Because it shows that there was a time where there was an intercommunication amongst peoples, and the verbal exchange was so beautiful that many different cultures absorbed sounds in the form of words into their own culture and own language. That alone goes to prove the oneness of the human race. Now, if we go to Africa and listen to some of the African tongues, we would find that it bears no similarity, it bears no similarity to the highly sophisticated languages. Good. But they too, because of the pinch of necessity, they found sound in the environment. They found natural sounds. And these natural sounds indicated something. They could hear a bird the way a bird would make sounds when it is hungry. Or a little animal that would make sounds when it is thirsty. So by observation and this happened not with the sophisticated mind or a highly developed intellect, but by just sheer force of necessity they observed and heard these sounds and language became formulated.

So the original structure of language, of most of the superficial languages, the original structure just happened. It came about with the mixture of various types of circumstances in which people were placed. And using the primitive form of language, and as man's necessities increased, as man started gaining greater understanding of things, and so language had its development.

Many of the tapes you would hear of mine, for example, and there's over a hundred of them made already unfortunately I've been told that they have not been well distributed in America. And of course when Amrit comes back he is going to concentrate as one of the things he has to do is on the tape library, where all talks on various topics...

AMRIT: Can I make an announcement here?

GURURAJ: Please.

AMRIT: Oh, we're going to have the tape library...

GURURAJ: You want this?

AMRIT: No. That's alright. We're going to have the tape library, actually, right here in Las Vegas. Tom and I talked about this last night, and Tom has agreed that we have to do it. So there's going to be a need for people to volunteer time and help keep these tapes being reproduced. We'll probably be able to do two at a time. And that would be about every three minutes we could do two tapes, something like that.

GURURAJ: Yes. Two ninety minutes tape. A ninety minute tape can be reproduced in three minutes. And it prints on both sides, simultaneously. Bless the man who invented that. [LAUGHTER]

AMRIT: So I think we'll have the photographs and tape library things right here in Las Vegas. So we're going to distribute the functions of the national center over several centers like this.

GURURAJ: Right. Yah, so, everyone, the tapes would be accessible to everyone. And they are on various topics. Various topics and spoken of from various angles, mostly a philosophical angle. There in those tapes you'll also hear words that you never heard before, like, if I can remember one, "dwelving." [LAUGHTER] Yah. "Dwelving." Right. Now, that word includes two words. Now, if you think of it very carefully, it could be a very beautiful word. To dwell on a subject and to delve in it. So we call it delve... [HE LAUGHS] dwelving. [LAUGHTER] So we call it dwelving. Hm? Yeah. You dwell on a subject first, and then you dive, delve, into the subject. So here one word poetically expressed would combine, [LAUGHTER] would combine a wealth of meaning. Yeah. It teaches that let me take a subject, let me dwell on it on the surface level, and then after covering the surface level, let me dive now deeper into it. Hm? Good. That is the philosophical context. Now... [LAUGHTER] Now, in that way, in that way words get added to language all the time.

Words get added to language all the time, and that is how language expands. Yet in the English language there are certain things which boggles my mind when it comes to pronunciation. "Laughter." And just by putting an "s" in front of it becomes "slaughter." [LAUGHTER] Why not "slaffter?" [LAUGHTER] Hm? Right. Now, like that there are many words, I mean, you can think of. Fine. So I was told once, and I don't know how true this is, that G.B.S., George Bernard Shaw, left quite a large fund so that language could really be studied at a deeper level, and all these apparent discrepancies could be done away with. Good. So language is a thing that is forever flowering. Forever flowering. And in flowering it could become very, very beautiful, where every word could become a poem on its own. And that is happening today in all languages.

So to come back to thought, thought is...originates the word, fine, and the word in turn, because the thought has the habit of associating itself with other objects, creates another word. Fine. So thought creates word and word creates another

thought, which in turn creates another word. So this goes on and on in cycles. Hm? Okay. Fine. That is one of the angles to that. I hope you do well in your Ph.D.. [LAUGHTER]
Good. Next.

AMRIT: Get [???] and then [????????????].

VOICE: Guruji, this is a less philosophical question. So many of us have the complaint that there's so much to do, so little time, and so little energy to do it in. What can we do to have more energy and at the same time, perhaps, require less sleep?

GURURAJ: Right. Fine. Actually speaking, there's nothing to do, and there's no time to do nothing in. [LAUGHTER]
You know, during business days I had a person handling a certain department, a very, very competent person. But in the morning when his secretary... he used to put a whole stack of files on his desk. He, just looking at this stack of files, used to get tired. I observed this very carefully. I observed the production and the quality of production. So...and I know the man's capacity. So what I told this chap...what I told the secretary to do, that do not stack his desk with all those files. Put half a dozen files at a time on his desk. And believe you me, it worked so well that by the end of the day he went through the whole lot of them and never felt tired. So tiredness, in thinking we have so much to do, is a misconception. And that misconception is brought about by a thought. Now, the mind thinks of the work. There are many people in this world who do the work ten times in their mind first before they even tackle the job. Right.

There's a whole basin, sink, full of dishes to wash. Now, the housewife while she's doing other things, feeding the baby, her mind is washing those dishes over and over again. And if it was a real washing I'm sure they would have been worn out. So in her mind she's washing those dishes over and over and over again, even before, even before she even approaches the sink. Now, that is useless waste of energy. And that makes a person tired.
Now, it has been proven by science that the mind uses eight time more energy than the body. In other words, if the mind is put to work for one hour, and the body is put to work for the same one hour, the mind would be expending eight times more energy than the body would in the same hour. Fine. So, so when we repattern our minds and just get stuck into the work that's to be done instead of doing it mentally first, we will find that we are conserving energy. We would be conserving seven eighths of the energy that we are uselessly expending.
Now, when we conserve this energy, when we conserve this energy, then we would have more energy to do other tasks. Good. Now, when a task is approached, when a task is approached in a loving way.... You know the saying that there is

no work if work becomes play. If you regard your daily work to be play, then it ceases to be work. I always say that if you take the irk out of work, you only have "w" left. And that "w" stands for wonderful. [LAUGHTER] Yes. So what we do is make work fun. Make work fun. Right. Even I could deliver to you a deep philosophical lecture, and in between I will intersperse it with a bit of laughter. And what that will do is the mind would be released of a certain tension. It will take that deep concentration away and give it some relief, and then you back into depths again. In that way the mind could grasp more. The mind could grasp more at a much deeper level. The mind could understand better if it is given some relief, some rest. Good.

You would find a housewife, for example. There are six items on the dining room table. Good. Now, what she would do is, in her own thoughts, she would think of all those things first and get tired already, and then when she actually starts doing it, she'll take one item at a time to the kitchen. And instead of bringing a tray and putting all the items on the tray and carrying

it to the kitchen at one time, she would be doing the same job and using six times the energy. Now, this does not only apply to housewives. This applies to businessmen. Businessmen or people in various kinds of employment. Where the man works and works and works and works, he's always busy, but at the end of the day nothing done. See. If work is planned, if work is planned, then it all could be done and achieved with a minimum expenditure of energy. Good. Now, that is one aspect of it.

The other aspect is of great benefit to us all as meditators. When we meditate we do slow down the pace. We do slow down the pace and in slowing down the pace of nervous energy, we do the same amount of work with the minimum amount of energy spent. Now, another practical suggestion. It is this, that if you feel very hurried and flurried that something has to be done, just sit still for one minute and let your mantra go through your mind. Just for one minute do a mental repetition of the mantra, and see all that hurrying and flurrying will cease. And you will tackle the work in a smoother, more controlled manner. And that is how, too, you can conserve energy.

Now, some person, I think it was Cecil John Rhodes who said, "So much to do, but so little time to do it in." But we are not all Cecil John Rhodes. Yeah. Many of us have a lot to do, but it all depends how we tackle the problem. I personally have found through trial and error, through experiencing it, that I can get through a ton of work without feeling tired. And before I could not get through half the work, and used to feel very tired, because the pace, the tension that was there was so much that the tension made me tired and not the work. The tension makes a person tired, and not the work. Good. I am in such physical health due to having an operation, as you all know, that, really speaking, I would not be able to do anything at all. And yet, and yet I go through the same amount of work that I've always been used to going through. And

that is twenty two hours a day. Good. Now, having a physical affliction the body does get fatigued. It requires a little rest, a little midday break in between to replenish what the body needs. Although the mind is forever fresh. Good. But that is to do with a person who has some physical affliction. Right. But normally, when a person has no physical affliction he can, if he spaces out his work and approaches his work at a steady pace, he would not get tired, and he would accomplish more. Then he would not complain, "So much to do, but so little time."

Let's use another example. Say you are driving from here, as we all are, to Las Vegas this afternoon. Right. Now, you have to do the speed limit of fifty five miles an hour, and you've got to travel an hundred or something miles. Right. Now, you can sit very tightly, you know, with the wheel [LAUGHTER] and drive. Fine. And by the time you reach Las Vegas you are going to be tired. Yes. You are expending energy for nothing. You can't do more than fifty five. The speed cops on the road will trap you and what have you. It might cost you more than what the course cost in fines. Right. And how if you sit up, and holding the wheel tight, you know, even your knuckles become red, what is it going to help? Now, you can sit back and relax and hold the wheel in a most relaxed manner and still travel fifty five miles an hour and still reach Las Vegas at the same time, driving this way or driving that way. And you can get out of the car relaxed. And the other way you would get out of the car tired. You see? So you have reached Las Vegas at the same time, with the same mileage, but it is how you do it. So many people... then another aspect of this is that many people use, "So much to do, but no time to do it," they use this as an excuse. And many of us are guilty of it.

"Have you been meditating regularly?" you ask someone. And the person say, "Oh, Gururaj, you know, I have been missing a lot. You know. I didn't have time." There's no such thing. There's no such thing as not having time, not having fifteen minutes or twenty minutes or half an hour. It's an excuse. I always say, "If you want to have something done, give it to a busy man and it will be done. Give it to a person who is not busy and the job you have given will not be done." Right. Because the busy man is a man who works out his time in a systematic manner. And by working out his time in a systematic manner, he can accomplish. He can do. But the lazy person who does not work his time out in a systematic manner, naturally will not have the time to do the job that is given to him. Now, these things we experience daily. So there's always time for everything in life. There's no such thing as no time. And believe you me, this might sound a bit odd, but the twenty four hours of the day can be made into forty eight hours. Twenty four hours of the day can be made into forty eight hours if we conserve our energies and if we plan our work. Then time will stretch for you and so much more can be done. True. [HE LAUGHS] Good. Fine.

We have time for one more question? It's quarter to twelve.

AMRIT: Another question. Or maybe we should just go outside and mingle together.

GURURAJ: Yes, that's a good idea. Oh, do you know something, Amrit?

AMRIT: Yes?

GURURAJ: At all the other courses we had a group photo.

AMRIT: Yes.

VOICE: That's what I was getting ready to say. Would you like to take a group photo?

AMRIT: Yes. Yes.

GURURAJ: Yeah. And I saw some beautiful cameras around.

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