

## OBJECTIVITY

Gururaj: ....twenty five flowers in there. Nice place to put my mint in. It might turn out twenty six just now, just watch. Good. What shall we speak about today? It's loud enough? Can you hear me at the back?

Jaymati: Beloved Gururaj, what is the difference between the object of interpretation, the essence of the interpretation, and the role of the interpreter?

Gururaj: I don't get any sound in here [instructions from audience] Oh, the one below. Good. I think that's better. Sound is always above because first was the word, and the word was with God and the word is God; and we always regard Him to be above. Get this sound thing above, why not. Because the word is nothing but sound, and sound is vibration. Good. What's the difference between the question, the questioner? And what's the thing in between?

Roopa: Why don't you read it again, Jaymati?

Jaymati: I'll read it again.

Gururaj: Ok, dear.

Jaymati: What is the difference between the object of interpretation, the essence of the interpretation, and the role of the interpreter?

Gururaj: Ahh! Beautiful, beautiful. Very profound. The object that you want to interpret is something perceived by your mind, and the mind always compares with the inner self, or the sub conscious, the object of its perception. That is a jug over there. How do you know it is a jug? You are interpreting it to be a jug. I call it a pitcher. I think you call it a pitcher, I call it a jug. For that perception, you require that inner mind that has known of pitchers. You know, I always thought a pitcher was a guy who threw a baseball. In English we call it a jug.

Now. You interpret that jug according to the impressions you have within you. Now, this jug will look different to different people, and yet it is the same jug depending from what angle you are looking at it from. Carol, sitting over there, will see the handle. And our beloved friend sitting over there, Jim, will see the spout. Fine. And you sitting over there, beloved,

would be seeing the center. So all interpretations are based upon the angle of your vision, and there are very few in this world who could look at in totality, that could see at the same time the handle, the spout and the center. Hm? You can interpret that jug there either as half full or half empty, and it is both. Is it not? Lift up the jug, Doris. You see. It is half full and half empty. Where is the emphasis that you put on, on the half fullness or the half emptiness. There is the interpretation, there is the object which you perceive that makes you interpret it.

And that is why people in the world don't look at things in the same way. She might be the most beautiful in the world to me, and to John or Jack she might seem just ordinary. But to be a true interpreter is to see the totality, and to find even in any defect a person might have, it is still beautiful because you are looking at it in its total value.

You take one of Tamaji's paintings. She's having a wonderful exhibition on the nineteenth. I'm going to see it tomorrow. If you look at that painting in just... in one little section and blot off the rest, the painting will make no sense. But if you look at the whole painting, then it makes sense to you as a painting. Hm? Likewise, that is the role of the interpreter, to see the fullness, to see the wholeness, to see the totality of all that exists.

Now to be able to see the totality of all that exists around you, you require one primal quality. And that is to be able to have the ability to see within you, because insight is totally related to oversight, for without insight you can never perceive the oversight. So inside is just as important as that which is outside. And finding the reality that is within, inside of you, you will find the reality of everything that is outside of you. And combining the two forms that totality.

So the inside and the outside combined brings about an insight of reality. And that is the role of the interpreter of truth. That he shows you to develop that insight. And when you develop that insight, life becomes joyous, because you can see things as a total wholeness. There is no differentiation, there are no qualifications, there is no discrimination, and everything becomes totally beautiful. And is that not what everyone wants to see? Everyone wants to see beauty. But the art lies in seeing beauty which at first seemed ugly to you. Do you see.

So in this world there is nothing that is ugly. There is all, all beauty and nothing else but beauty. And when you see all that surrounds you to be beautiful, how much more enjoyable would life not become? So when life becomes more joyful, or filled with joy, full of joy, joy full, there is no place for any suffering or misery.

And then on the other hand, we say Divinity is omnipresent, and if He is omnipresent, where is there any place for any ugliness, because Divinity is beautiful. But it is our interpretations of the object that is to be interpreted that makes us see things in a different way. You take a clear crystal and if you put a red flower behind it, the crystal will seem red. If you put a blue flower behind that clear crystal, the crystal will seem blue. Or a yellow flower, the crystal will seem yellow. But the

crystal has not changed. The crystal remains that crystal, completely clear. But what changes it is the patternings of your mind, your thought forces that has created this condition.

I know one lady, a very beautiful mediator, she loved a man but this man (and I know she's so, so beautiful) this man started trying to find faults in her. "Oh, she's sloppy and she's this and that." And yet she is such a beautiful, pure soul. Not only inside but exteriorly as well. Yet this man finds faults: she's sloppy, she's this or that. Is she sloppy or is he sloppy? Because that's his interpretation of sloppiness. I wouldn't mind my wife, for example, to walk around in baggy pants in the house doing the housework. What's so sloppy about that? It's more comfortable for her, and she can achieve more by being more comfortable in looking after the house and the kids. You know, a housewife's work is never done, as they say. I don't know how true it is. Yes, ah here it is. [Blows nose.]

So the sloppiness is in the man's mind, and the sloppiness in the man's mind is because he has preconceptions. Look, I don't want my wife to walk around elegantly dressed in a beautiful gown that you might wear when you go to some big function. No. How is she going to do her work if she has to wear that and be elegant all the time. No. She needs that baggy pants sometimes, or a loose skirt to make her feel comfortable and to do her work. So it is a matter of interpretation, and that interpretation is based on preconceptions. People's minds, being patterned, have preconceptions. And they want everything around them to fit in with their conceptions. And what are their conceptions based upon? Nothing else but falsity. It is based upon falsity because they do not know reality.

So to go back, my wife is walking around in baggy pants vacuuming the floor or doing whatever. Hm? My conception should not be her baggy pants. Why must I concentrate on her baggy pants? I must concentrate on her, I must pour my mind to her and the love I have for her. That is where my attention should be, and not her baggy pants. Because I know when we go to bed she won't have the baggy pants on. [laughs]

So that is the basis of interpretation. She goes to the hairdresser for a new hairdo. Why must I say, "I don't like your new hairdo." Why must I say that? She had her hair done because she liked it. And she must have all the right to like the style she wants her hair to be done in. Why she must not be granted that freedom! Why should she go according to my conceptions, that you've got to have this down here or that up there. Do you see? Preconceptions! And preconceptions is the basis of your interpretation of everything in life.

So when you do not have preconceptions and live in the moment of conception itself, then you appreciate everything. Then the interpretation is gone, it disappears. Like the hairdo of my beloved, because she likes it. Beautiful if she likes it. And if I love her then I must like it too. Do you see? So simple.

Now, how do we get away from interpretations. And how do we get away from preconceptions? That is the question. It's a sixty four thousand dollar question. A son went to his father and said, "Dad, I want to ask you a sixty four thousand

dollar question." So the dad says, "Yes, by all means." So the son says, "Can you lend me sixty four thousand dollars?" [laughs]

So now, the way to get rid of preconceptions is to be totally unbiased. Now what do we mean by unbiased? Unbiased is to have a totally open mind. When you have a totally open mind, then you become accepting. And when you accept a situation, whatever it might be, then you do not interpret it but you accept it. And that's the role of the interpreter of truth, to teach "just accept." If these lights here are too bright and hurting my eyes, I accept it. What's wrong with it, let it hurt. I will close my eyes for two minutes time and it will all be gone. I Accept it. This is just a little example. But this applies to everything in life.

People complain about their jobs and ninety nine percent of people do not like their jobs. Ninety nine percent of people would like to sock the boss in the nose. It is not a matter of liking your job, it is a matter of accepting your job. And perhaps if you can find something better, why not? But do not be disappointed at that moment while you are doing a particular job. Do you see.

And when you accept whatever you are doing, you can also accept whatever is done to you gracefully without any hurt. So here, by having that attitude of mind, you are not hurt. And when you are not hurt, you are happy. Do you see. So unbiased mind, open mind, acceptance of the situation or position, will take you away from interpretation, because everyone interprets things differently. So it is up to every individual to accept these general principles. There comes acceptance again. To accept these general principles which do not hurt you or make life miserable.

I know a lady, one of our meditators, whose husband at least a few ladies whose husbands, because of their jobs, have to leave home two or three times a month. Well, I leave home seven or eight months a year to do my work. But now these ladies have accepted the fact that my husband works at a certain company or has his own company or whatever, and he has to go to do his work. And I accept that situation, because if he did not go out on these trips to do his work, who's going to bring home the bread and beans. So with that comes an understanding and that understanding comes from acceptance, and from that it becomes an offering of sacrifice without losing any bit of the love that you have for your husband. Do you see.

Interpretation, interpretation, interpretation. But if you enter deeply in the inter, not interpretation, let's change the word (one of you guys must right a dictionary on all of the new words I coin), not interpretation but interpenetration... or interpretension. That's better. It is this interpretension that we have in ourselves that makes us interpret things wrongly. So this lady meditator finds so much fault, hm? OK. And if he carries on and on, you stick it out as long as you can. If not, cocks him and finds another boyfriend because he's not the only man in the world. And if he was the only man in the world, I'm sure you would not marry him. [laughs] Do you see? So that is the role of the interpreter to show the way.

Never to interpret anything until you have developed a comprehensive view, until you can look at this jug from this side and that side and the top and the bottom at the same time. And when you can do that, then the question of interpretation just disappears. You see the wholeness. Do you see.

So. Many of the problems of life lies in interpretation, because we are always interpreting things. And interpretation naturally involves analysis, and when there is analysis, there is no acceptance. You'd say that this floral arrangement is not nice. That's your interpretation. You would say, "Ah, what a beautiful arrangement."

But everyone possesses a universal mind. And through meditation and spiritual practices we reach the universality of the mind, which is one mind only. Then everyone will see this floral arrangement as it is and not according to our individual mind, which is forever interpreting things. And that is the role of the interpreter, to make you see things comprehensively. And when you can see things comprehensively, then, at the same time, you will see the essence of the thing. Like this, you will see the white flowers and we see the green leaves and what have you. And how many of us can really see the energy within them. The invisible sap or the energy that keeps these flowers alive.

So to have that comprehensive view you do not only see the white flowers and the green leaves, but you also see the essence or the sap that keeps it alive. And we start learning to do that when we develop that insight inside ourselves through spiritual practices. And, to repeat again, that is why a teacher comes, a true spiritual master comes to assist you. To assist you to develop that inner sense. You know, you have sense, then you have common sense, and you have nonsense. Which is the best of the three? Nonsense. That's right. You've got it. Sense is when you exercise your little conscious mind. And I've said in many talks, but there are new people here as well, that twelve billion cells there and you are only using one millionth part of it. And that constitutes sense which you think is sense. And then you still add onto it sensible. Huh? Are you able to have sense?

And then we go to a common sense, which is really not common. But nonsense, ahh! When we reach that area. Now nonsense in my dictionary does not mean that you've got no brains. Nonsense means to take away the workings of the conscious mind, to take away that sense and become non, by not using the analytical interpretation of things. Do you see?

What time do you guys have to go to lunch?

Roopa: they will go to restaurants, there is no kitchen waiting.

Gururaj: Oh, I see. It is one o'clock. Let's have a few laughs. What have I got here? You know, the mother was Irish and very proud of it. The father was Scotch and he was very fond of it. [laughs]

You know, this African tribal chief captured a missionary in one of the central African jungles and, of course, he was to be put in the pot to be cooked. His goose was cooked. But this tribal chief spoke perfect English, so the missionary was quite intrigued that here in the central African jungle was a tribal chief that speaks such impeccable English. He was not as good as me but nevertheless, perfect English. So the missionary asked, "You speak very perfect English, where did you learn it?" So he says, "I went to Harvard." That's near Boston, isn't it? "I went to Harvard and studied there." He says, "You studied in Harvard, in that great American civilization and the seat of one of the greatest universities in the world. So you went to Harvard and you learned English, but after going through learning about civilization, why do you still eat people?" So the tribal chief replies, "Harvard made one difference to me, now I use a knife and fork." [laughs] What does a Grecian urn get? Twenty five dollars a week unless he owns the restaurant.

This fellow appeared for the fifth time in front of the judge and the judge rebuked him. He says, "Look, in one month you are appearing before me for the fifth time for drunkenness." So the accused replied, "I like to give all my business to people I like." [Silence]

Um, I'll try another one [laughter].

You know, there was lunatic in a lunatic asylum and the nurse was taking him for a walk in the gardens. So here, while going on this walk a bird flew past, a seagull, and splattered in the lunatic's eyes. So the nurse said, "Don't you move away, you just stand still. I'm going to get some toilet paper." So the lunatic replies, "By the time you bring the toilet paper that bird would have flown miles away." [laughter]

Now! Now this afternoon being an intensive, we are going to gather.... [ general discussion about room arrangement and instructions for afternoon] ... and then depending on how much you like, I'm available all night through. You know, you can knock me up anytime you like. You know, language is so funny. You know, in England I've got let me tell you this [to someone laughing in the audience, who replies "I know it, though."] In England we've got a hundred or hundred and fifty teachers, and I normally give a course for teachers to give them new instructions and go over what they've learned and if they are doing properly or not. So of course, I was giving them a pep talk I says, "Get off your fannies and teach!" So after I went upstairs, a few of my close ones came up to my room. By "fanny" in South Africa or America we mean get off your backside and do some work. So these guys run upstairs and tell me, "Guruji, do you know what you said?" I say, "Yes, get off your backside, get off your fanny. So they tell me that in England it means not the backside but the frontside.

And here in America on one of the courses I said to the participants, "Look, anytime during the night, it could be one o'clock, two o'clock, four o'clock, if you have any problem, if there is any way I could help you, come and knock me up."

Which in English would mean come and knock on the door. But then I was explained that here knock me up is to make pregnant. Ah, language is so funny.  
You'll have to help me with this. [removes microphone]

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