

## UNDERSTANDING

GURURAJ: I never remember things right.

VOICE: Is this working?

VOICE: Give it a try.

VOICE: Guru...

GURURAJ: Guruji.

VOICE: Guruji.

GURURAJ: Beloved Guruji. [LAUGHTER] Because if you are my beloved, why should I not be your beloved, too? Huh? Common sense, which is very rare.

VOICE: Why do human beings want to understand everything?

GURURAJ: Including themselves. That was the last part in your mind. The reason why human beings want to understand themselves because unconsciously they feel themselves to be ignorant. They feel they delve, or dwell, in nescience. And then they want to understand why they try to... (Come sit here. Come sit here.) Because of this innate ignorance they want to understand. But where does understanding take place? That is the question. People try to understand things with their minds, and most of the things that they try to understand are of no value at all. What is it going to help you to know how the sand was processed in making the jug? Is it going to help you any? None. But to be able to use the jug, this pitcher, that helps you to pour your water. Do you see. Understanding, to repeat again, comes from ignorance. And where does ignorance come from? Ignorance comes from no self knowledge. And when a person does not know himself, then conflicts are created. So really speaking, if one wants to understand oneself, one has to get rid of the conflicts. Because the two opposing forces, expansion and contraction, creates that ignorance. And we try hard to get rid of the ignorance for the purpose of finding happiness. And that is why we want to understand ourselves.

Most times the lack of understanding is projected to things outside. Your uncle doesn't love you. Now, you want to understand why your uncle doesn't love you, hm. But you feel inside you that he should love you. But do you ever think that there might be something wrong with you, so that your uncle does not love you? So therefore you try to understand in like manner all things around you. But the greatest understanding is of oneself, an understanding which everything else is understood. As the Upanishads say, "What is there by knowing which, everything else is known."

So the main duty or goal of life is first to understand one's self. Now, where does this understanding come from? It does not come from analysis, because one question will produce three questions, three questions will produce six questions, and six twelve, ad infinitum. So instead of gaining understanding, you are lessening understanding, because of all these various questions that follow upon each other creates more and more confusion. But the man that understands himself is a man who is not confused. He is totally fused within himself, infused, and not confused. Do you see.

And, of course, the steps to understand yourself, man know thyself, you know the old Biblical injunction, is to dive deep within, and leaving the mind apart, to experience that innerness which is brought to the fore of the conscious mind. Then you go beyond understanding and you land up in the land of knowing. And that is what should happen: knowingness.

These flowers again, we use them as an analogy. Fine. Do I understand this flower? Do we understand this flower? No. You will appreciate the beauty of the flower because you have appreciated and seen other flowers. That is why you appreciate the beauty of this flower. So that is knowing the flower, not understanding the flower. This mike system I have on here, I'm speaking through it and through the P.A. system, and the recording devices, right, and it's working for me. I do not need to become an electrical engineer. Why waste time? Or a big business man. I'll give you the example of Henry Ford. He was accused, he only passed standard two in school, and there are some case that came up on some matter and he was accused to be an ignoramus, an ignorant man. So Henry Ford replied. He says, "On my... Ford motor cars. Henry Ford of Ford motor cars. Right. He says, "On my desk I've got twenty buttons. If I want to know anything about the exhaust pipe or silencer or you call it something else muffler or something, I press a button and the man who is an expert in mufflers will come there and tell me about it. If I want to understand anything about a carburetor, I'll press that button and that specialist will come there to explain me everything about the carburetor." So who is the greater man, the man that is an expert in carburetors or engines or pistons or whatever a car is made of? Who is better? Henry Ford. He is better than all those people that have spent years and years and years acquiring all that technical knowledge trying to understand the mechanism of the motor car. And here is a man that can control... all those people, put together might have had a hundred years of training in their particular fields, and here by pushing one button he will know.

So why try and understand? Why try and understand things that are inconsequential? And if you want to understand, try and understand the meaning of life. Ask the question, "Where do I come from, where do I go to, why was I born, who am I?" Get that understanding. And that will too, not fully come from the mind. Mind is just a little instrument. But it comes from a vaster source of knowingness. Hm? Like going back to our analogy of the motor car. If I get stuck in my car, there could be just one wire loose and I wouldn't know how to get it going. Only thing I know is to get behind the wheel and drive it. That's all I need to reach from point A to point B, and that's all I need. So that kind of understanding of driving makes life practical for me, and not studying the mechanics of the engine. Because I can always go to a mechanic and get it fixed up. Do you see.

So, to repeat again, true understanding is firstly from ourselves. We understand ourselves, who we are. And that, of course, comes about through our spiritual practices, where you dive deep and draw from the energy sources there. Right. And by drawing from those energy sources you are opening more and more of those twelve billion brain cells in your head. And when more and more of the brain cells are opened in your head, the more aware you become and the more you understand. Do you see.

So understanding of things is inconsequential. Because how long is that understanding going to last you? Three score years and ten? Say you are an electrical engineer and you kick the bucket tomorrow. Is that knowledge of being an electrical engineer going to come with you? No, it won't. The best any kind of understanding of things and surroundings can only do one thing, is to provide you with a living. That's all. Because if you understand the motor car engine better, naturally you'll always be in demand at these various garages, because you are a good mechanic. And if you are a poor one you will find it harder to land a good job. But when you understand yourself, through that knowingness drawn from within, you will find that beautiful joy and peace. So that if even you are a bad mechanic and cannot get a highly paid job, you will still be happy. You will still be happy. And that is what you are after, and that is why you are trying to understand. You are trying to understand why I am not happy, and you are doing it all with the mind, with all these conflicts and confusions that produces, as I said, more and more confusion.

So the first thing any person should do to find greater joy and peace in life is to understand oneself, and then you will understand everything else better. Looking at this jug in front of me I can see the entire process, how the sand was ground and how it was molded and how it was blown and blah, blah, blah, blah, blah. Do you see. And yet I have not studied glass making. Yes. You know. So if understanding of one's self leads to knowingness, then it is worthwhile. Buddha, for example, in all his talks, when he was asked questions of what happens after death or what is beyond or what is God, used to remain silent. But his talks were mostly based on practicality. And he gave the eight fold path, which you all know about: how to behave in life and what to do, and what to do to gain greater and greater peace within yourself.

To understand the primary quality, to have some glimmering of understanding, as I always say, is to stand under, not above. And to stand under means to develop that humility. And how do you develop humility? You can't go walking around the street and say, "I'm humble. I'm humble. I'm humble. I'm humble." The more you say you are humble, you are more involved in pride. Because you are now taking pride in your assumed humility. Do you see.

So you become humble. And that humbleness does not come from the mind. Humility is a quality of the heart. The rest is mental gymnastics, and you bluff yourself that, "Oh, I'm such a humble person." You are not humble. You are being extravagant in your pride, because you are thinking you are humble. But if you know you are humble and you live in humility, then you stand under. Not understand, you stand under. And when you stand under, all the good things of life come to you: like kindness, sympathy, compassion, etc. And when you develop these qualities, starting off with humility, and you become kind, sympathetic, compassionate, all giving, all forgiving, then you understand to some degree the meaning of life and everything around you. Because truly to understand is to be devoted spontaneously, without effort, to all that which is around you. Do you see. Therefore, I said, "beloved Guruji." You become devoted as I am devoted to you. And there it's a two way street. Right. So. Now, as we've said, understanding is a mental quality where you want to understand how this works and how that works and how that works. What for? You do not need to become an electrical engineer to have light in your house. When you want light you just put on the switch. There you are. So simple. Let those guys that know electrical engineering do all that kind of things. That's their job for their living. You just push on the switch. Now, how do you push on the switch? Hm, that's important. It is not a mechanical act, although it is seemingly so. You think you are putting on the switch and you are creating light. Are you really creating light, when even these electrical engineers know nothing at all about electricity? Do you see. So you are creating nothing. You are just a cog in the wheel, or a spoke in the wheel. And when people strive more and more for understanding, they are working on the periphery of the wheel. Now, I would say start from the cog inside, then start exploring the spokes. And then you come to the periphery. Now, the cog itself remains still. I mean, you have watched a donkey cart or a motor car or whatever, the cog is standing still. It has not got the movement of the periphery. So it is through the cog that the periphery of the wheel moves.

Now, when we have that cognition, when we have that knowingness, when we find the cog, the center, then the periphery will turn itself; it will turn itself. So this means that from that stillness within comes all the movement that is outside. But what we try to do, most people, is they try to study the movement and the motion outside, forgetting the pivot. Do you see. And that is the reason for all our problems. And when we do not know the cog, and if the cog as in most people is not in the center, the wheel will not run smoothly. It will run bumpily. And that is called misery.

So why we want to understand things is to take the bumpiness away from the periphery of life. So first approach the internality, and then proceed to the externality of life. You wake up in the morning, you brush your teeth, wash your face, and blah, blah, blah, hm? What are you looking at? You are looking at your face. That's all what you're doing. But through these very eyes, these instruments, have you turned them inward to look at your inward self first? Hm? And then you look outward. And this is done through meditation and spiritual practices. To look inside.

Today's world is so geared that they just want to be external, external, external and they've reached nowhere. How many self realized men are in this world? Do you know how many? Out of four thousand million people, there are only seven realized men in this world. And out of the seven, one is an active teacher and six are living in seclusion in caves. But there is this continuous contact, although thousands of miles away, because the contact is not on the physical level, but on the superconscious level.

So they got to have someone to go out and teach. And yet, all the energies of the other six is poured through the one active teacher. Do you see. They, in turn, gather the energies of the universe and pour them through the active teacher. And, funny enough, everything works in sevens: seven days in the week, seven colors that comes from one color; one prism, refraction, makes seven colors, and like that.

So these are laws of nature which very few people understand. And when that knowledge comes to you, you will find that you too could contact your total inner being with the outward teacher. I've said this many times that the outward guru is there to awaken the internal guru within you, and then you can discard him. That I used to teach in the beginning because people could not understand. But now I teach that after the internal guru is awakened within you, you can never discard the external guru, because you have become one with him: one spirit. And it's only oneness that exists. Do you see. And then you are self realized. The guru becomes you, and you become the guru. Same thing. Do you see.

So it's not a matter of understanding. It's a matter of knowing. For example, someone does something not too pleasant and you say, "Oh, I understand. I'm not going to be angry." Hm? You say, oh, I understand, I'm not going to be angry. What are you doing then? What is the mental process there? The mental process is this, that you are repressing that anger, which will manifest itself in some form or the other. It will. It has to come out. Anything which is inhibited or repressed has to express itself again. Do you see. But if you can say, even to any unpleasant deed done unto you, if you could say, "I know. I know the spirit within the person and his action has just been on the surface, on the surface, and he will realize himself. My blessings go to him." And he will realize himself that he has performed a wrong action. And that very love that I would pour out to him, will help to make him realize and transform him. Do you see.

So understanding is based upon your thinking; you think you are sympathetic, you think you are kind, okay. So Joe robbed me of ten bucks. And you say, "Oh, I understand, you know, let him have the ten bucks. It's alright. What's the

sense of fighting? He's a much bigger man than me." You go through this analysis, because you say, "If I start fighting with him, he might send me to hospital." Do you see. That is analysis, rationalization. But if you can say, I know that there must be some reason within Joe and he might be needing those ten dollars... You just know it! You don't even need to rationalize it. Then you say, "Okay, Joe, fine."

I'll give you an example of myself, what happened to me. I

think I did quote this in some talk, somewhere. I was working late at my office. It was until about four on a Saturday afternoon, and in Cape Town by that time the streets, because all the shoppers are gone home or people are gone to sports or whatever they do, and the streets are deserted. So I was coming... my car, there was something wrong with it, so I had to take the bus. Walking down this road, lonely road, there were no people on it, three hoodlums came by and they pushed me, you know, in a shop window, what do you call that little portion before you get into the door, right, pushed me in there and riffled by pockets. And I had about thirty rand on me, thirty bucks on me. So they took it and started running off. As they were running off I shouted to them, I say, "Hey, you've forgotten my fountain pen and my watch. Please take it." They came back. And they gave me back the thirty bucks. And, of course, they spoke Afrikaans, and they said, [AFRICAANS], which means, "Oh, he's a different kind of person." Do you see. That comes from love. That comes from love.

Another example I will give you, which I did quote in England, I think it was. During the days when I used to wander through the Himalayan mountains and the forests from guru to guru searching, searching, searching, I came face to face with a tiger. The tiger was coming at me. I sat down in the same position, I looked into the eyes of the tiger, and I did not think, but I felt that, "Tiger, you and I are one. The spirit in you is the same spirit in me. So what can you do to me? Because if you should gobble me up, our spirit is one it will still remain one. What harm is going to be done?" I felt this. I knew this, not thought it or try to understand what the tiger is going to do. So the tiger stopped in his tracks and slowly slinked away. And I went my way. Do you see. Total identification.

When people talk of identity, what do they mean by identity? Identity only means themselves. Like you have an identity card that identifies you: I'm Jack Jones. Right. But with me identity assumes a different meaning altogether. Identity to me, and this does not come with understanding, it comes with knowingness, that identity to me is that I am identified and I am one at one ment with the entire universe. Do you see. There is the secret of life. That is self realization. That is purity. That is unity consciousness. That is pure consciousness. Do you see.

So understanding is always underlined by patterns, because it is the patterns in your mind that makes you understand a particular thing in a particular way. But when you move away, when you unpattern the mind through your spiritual

practices, then you do not want to understand. Because understanding can also make you very judgmental. Now, what standards do you use to judge yourself, huh, or others, mostly? You use your own particular standard. It is your projection. Your understanding is your projection of a particular object or a person. Your projection. A man might find a woman very attractive, while another man might find her not attractive. So the woman is still the same. Why does one find her attractive and another not attractive. It is because of the patternings that give you that kind of understanding and judgment that, ah, she's ugly, or she's pretty. Do you see.

So it is good to understand the essentials of life. When you say essentials, the root of the word "essential" is "essence." Understand the essence of yourself and you will understand everything in its true perspective. In its true perspective. Good. Twenty five to one. Hm. Twenty to one. We'll have a few laughs, good for lunch. Yeah, when you laugh you exercise the stomach muscles, and you create a better appetite. And not only that, it puts you into a good frame of mind, so that your food digests better and you enjoy it better.

You know, there was this fellow and he goes to a money lender, and he says, "Lend me"... A pawnbroker... Is that what you call it here? Moneylender. "Lend me five dollars." So the moneylender says, "Look, I can give you the five dollars, but you got to supply, you got to supply some collateral." Some security. So this fellow says, "Look, outside your door is my Rolls Royce and here are the keys. So park my Rolls Royce in your garage until I come and bring your five dollars back, plus interest, of course." And then, this was done and this fellow went off to Hawaii for two weeks, and had a nice suntan there, right. So he comes back, gave the five dollars plus interest, and asks for his Rolls Royce and his keys. But, meanwhile, this moneylender was a bit intrigued, and he says, "Excuse me sir, but there's one question I would like to ask you. And the question is this, that apparently you are a very wealthy man, owning a Rolls Royce. Why did you need to borrow five dollars?" So this chap replies that, "Where else in St. Louie, Louis, can I park my car for two weeks for five dollars?" [LAUGHTER] Practicality.

Let me have [????] Ah, these eyes of mine. I must really try and afford some money to go to an eye specialist. They're damn expensive. They charge you nearly a hundred... In Cape Town they charge you nearly a hundred bucks for a consultation, once, and then they call you in ten times.

You know, Harry meets Reuben and Harry invites, Reuben rather, invites Harry to his home. And he gave him the address and all the instructions. So he says, "Harry, when you come to the elevator you use one elbow to push the button. And when the elevator opens, not like in this hotel where you got to wait ten minutes [LAUGHS] for the elevator to come, you use one elbow to press the button. When the elevator comes, then inside you press, you know, floor five." He stayed on the fifth floor. "You use the other button, right, and then when you come to my door, number 303, whatever, you use the other elbow to press the doorbell. And of course I'll be there at home." So after Harry gets in, he asks

Reuben, he says, "Tell me Reuben, what is this business about using elbow and this elbow and that elbow and that elbow?" Well, so Reuben replies, "Well, I'm sure you would not come empty handed." [he laughs, we groan]

You know this chap in his office one day, his wife was in town, and thought she will give him a little surprise. So here he was busy, bent over his desk writing, so she tiptoed into his office and went behind him and put her hands, you know, over his eyes and said, "Guess who?" So this man replies, "There's no time for fooling around, get off the letters." [CHUCKLES] Naughty, naughty, naughty. [LAUGHTER] Naughty.

You know this person wanted to have her nose altered, so she goes to a plastic surgeon. So she first asks the surgeon, "How much will it cost?" So the surgeon says, "Five hundred dollars." So she says "Five hundred dollars. Can't it be done cheaper?" So he says, "Yes, run into a lamp post."

[END SIDE ONE]

You know, when this chap's mother in law passed away, the friends asked if he was shocked. No, the friend says, "He was electrocuted." [glitch]

...was eating an apple. (Roopa, you must be careful when you eat apples. She loves apples, by the way.) So this nut was eating an apple, and in the apple there was a worm. And, of course, he ate the worm with the apple. So he asks a friend, "What shall I do, I ate this worm?" So the friend says, "Oh, that's very easy. Drink a glass of water and wash it down." So this nut says, "Oh, to hell with it. He can walk down." [LAUGHTER]

We'll leave some for tonight.

Mike was a cab driver, and he took on a job as a cab driver. Now, jobs are scarce, a lot of unemployment, so he thought he's a good driver he might as well take a job as a cab driver. So he took on this job as a cab driver, but he sacked himself, you know, he gave notice within one week. So they asked him, "Look, you had this job, and jobs are scarce. Why did you give notice, a week's notice, to leave?" So Mike replies, "I don't like people to talk behind my back." [HE LAUGHS, MORE GROANS] Ah, yah. Ah, thank you very much.

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