

## AFRAID TO BE ME

GURURAJ: So life is an art. It must flow. I paint, as well. And most of my paintings are abstract and impressionistic. I don't like realistic, you know, paintings. You rather use a camera. Where in impressionistic or abstract paintings it is the artist that's expressing himself, rather than taking a model and painting all the contours of the face and things. So that's how life must be, an art. You flow with it. Everything flows in life, everything. The air flows, the river flows, and yet the river, if you read Siddhartha, Hermann Hesse, he says that the river's the same in the beginning, the same in the middle, and the same in the end.

So where are you rushing to? Yet, of course, when the river flows, you'll have those rocks and boulders and driftwood there [let them come?] without the water feeling all those rocks and things. In other words, you don't feel all the obstacles in your path. You just go on smoothly, and come what may. It's all for the better. Do you know if you take a rock and then you let just drops of water drip on the rock and it will create a hole, in the course of time? Like that, create holes just by the drip and drip and drip of your meditational practices. You don't need to use a chisel and a hammer to bang a hole because you can crack the stone. So don't get cracked.

Good. What shall we speak about this morning?

ROOPA: [INAUDIBLE] Also, we have two questions today to give you a nice full range. First question: Why are we so afraid to be me?

SUTRIYA: And the second one is: If surrender is spontaneous, why does it require effort?

GURURAJ: Good. Why....[GLITCH] Do you see the dependence on mechanical devices? And that is why you don't recognize what is the real meaning of me, because you are forever dependent on something, and in extreme circumstances it leads to a crutch. Then you pay more attention to the crutch than to the me, the real me.

Now, what do we do to know that I am me? You do nothing. You surrender effortlessly, for example. You do nothing to recognize that you are me, that I am I. I Am That I Am. And that is me. Do you see? So what you have to do is get rid of the thought patternings that are there, and come to the me where you can stand up on the rooftops and shout, "I am me, to hell with it all." You don't say that in irresponsibility. You say it with full responsibility, in the recognition that you are you.

So there are no difficulties at all. It is a kind of surrendering to yourself. And at first you do require a bit of effort for the surrender or the recognition of me. The effort is required because when you dig out diamonds from the ground, you would have to have the rocks and things chipped off to bring out the proper diamond. Right. And then the diamond would have to be cut to bring out the various facets of the diamond so it could have its glow. And that is the effort, and that is necessary. But effort can be made pleasurable. Do you see? You have to walk down a street and you think, "Oh, what an effort." But if you notice all the beautiful trees and the grass and everything around you the flowers, the buildings, whatever or you have a friend with you and you're chatting away and the mile is cut so much shorter, and therefore... and that is how it becomes effortless. The effort comes, and you find it to be an effort, because you are trying, because the goal is in the mind all the time and not the way. Because if you are more conscious of the way, the road, you would forget the goal by knowing that I will reach the goal, I will reach K Mart.

Oh, by the way, if any of you go there, I need some coat hangers. Buy the cheap ones. Okay. Oh, Baloo's going to do that. Right. Don't spend too much money. They must not be more than ten cents each.

BALOO: I [????] them five cents each.

GURURAJ: Very good. You are a good businessman.

So, effort can become effortless in the recognition of me. There is in the beginning for a newcomer the effort of chipping the stone off the diamond. But if you recognize the art of chipping the stone off the diamond, then that could become a pleasure. So, where is the effort? And the same thing applies to surrender.

Now, if surrender is done by effort, that means you are exercising some form of will power, and there is no will power. It's a fallacy to say, "Oh, you must have will power to stop smoking or drinking or doing anything." There's no such thing. By forcing the mind into a different pattern you are using effort and creating conflicts, and you are producing inhibitions and repressions within yourself. And it is that very conflict between surrender and the inhibitions [that] make things so effortful, because true surrender is a spontaneous thing. You build yourself up and the surrender comes just automatically. Build yourself up with good feelings, good thoughts, spiritual practices, of course, and you'll find to surrender is effortless. So, there's no trying. Because in trying you are involving the mind, while true surrender is from the heart.

The mind can never surrender. It never would. Because what the mind does is just shift around energies from one section of the mind to another section, and that is where the effort comes in. And that is how you're precluded from reaching the goal, because of the obstacles created by the mind. So, be in the mind and become the observer of the

mind. I've never known of any lunatic in an asylum that has any effort. Nice to be mad, but there are degrees of madness. And discipline for surrender comes with discipline and discipline too should be effortless. You don't force yourself, but you pattern yourself to be disciplined. So, the patterning automatically creates the discipline. So, don't try and use will power, because by using will power you are bringing to the mind the very... you're defeating the object, really. Because will power, as it is commonly known by people, is an exertion, an effort of the mind. "I am not going to smoke. I am not going to smoke." Okay. So, you're still revolving around the habit of smoking. So, it works in reverse psychology, implanting the idea further and further in your mind. It does not help. So, don't use will power to surrender or to realize that I Am That I Am, the real me. And that requires a bit of effortless effort. Because as you progress you will find the effort becoming less and less. But by using will power what happens is, if you are carrying the weight of five pounds and you've got to walk a mile, right, when you started with the five pounds it seems lighter, but when you reach the end of the mile that very same five pound seems heavier to you. Or ten pounds, like Baloo, strong man, use twenty five pounds, fine. It will seem heavier. Now, the very object you're carrying has not become heavier, but it seems to be heavier because of the effort you have made in walking and exhausting yourself that creates within you the feeling that the bundle has become heavier. So, this applies to every facet of one's life.

We always hear the word, be carefree. That's a very great axiom. Be carefree. I mean within norms, within the structure of society. I mean you don't want to become carefree and go around raping young girls or murdering people. You don't do that. And if it is in your nature to murder someone, do it. But be carefree. And people are so judgmental, "Oh, he's a murderer." They are only seeing the outer actions. I do not see the outer action, because I know there's no death. It's all life, all the

time. It's just a transition, a transformation, stepping out of one room into the other.

But very few people would think, "Now this man has committed such a deed, now why did he do it? What imbalances has taken place in his mind? What chemical reactions has there been in his brain box to make him perform such a deed?" Because man is essentially kind, that's his nature. He is love incarnate. But because of the muddling up, the various conflicts that are created in the mind makes him do things. He loses perspective. He loses perspective. If you find a flea in your bed what are you going to do? You're going to try and catch the flea and kill it. I normally catch it and throw it out of the window. What's the difference between killing a man and killing a flea? None. Both have life. The same life in a different form, in a different state of evolution.

So, this would imply to be honest to yourself. Of course, a bit of thinking is necessary that you know that you are not conforming to society. For example, in the Gita, the great battle which Arjuna had on the battlefield... his personal battle on the battlefield where he would have to kill the opposing army which comprised a lot of his friends and his relatives, and

even his teachers in the various arts of archery. So many things. So Krishna tells him that no one is slain, the spirit within oneself is never wetted by water, nor burnt by fire or killed. Have that in mind and you are really killing no one, because the immortal spirit within you will forever remain immortal.

But what you have to do is to do your duty. And it is your duty to fight, as a carpenter's duty is to make chairs and tables, a shoemaker's duty is to make shoes, and the bio chemist's duty is to go into his chemical experiments even if the darn place blows up. You see? So duty, again, must not be enforced. But duty, or the sense of duty, must develop spontaneously. So, the greater spontaneity you have within yourselves, the greater the realization of me, and the greater realization of surrender. For example, in the morning, I have half a minute or a minutes of meditation with you. Then my outer form, in that very minute, my outer form in the mind is gone, and I don't function with the mind. It just flows from the heart. And as you all know that if you ask me, "What did you speak about, Guruji," I wouldn't know unless I listened to a tape recording made by Terry; then I say, "Oh, did I say this?" For example, when I write poetry I'm in such a state that the next morning when I read it I say, "Did I write this?" Do you see.

Now, writing or speaking you regard to be an effort. But through your practices when you reach a stage nothing is an effort. For example Amita, she spent hours and hours and hours yesterday to make such lovely cookies to bring here to the course here for me. Did you find it an effort? No. You know why? Because you love me. And if you have that attitude, the effort is gone. It does not become a chore where you say, "Ah, that damn old guru," you know, "got to slave and sweat over the pans or stoves." I don't know how you make cakes or bake. I only know how to eat things, I don't know how you make them. But while you're doing something, I can add ideas to you. But I only add on ideas, but you do it. Same thing in meditation. I teach you what to do, but you got to do it. Do you see?

So, if these things are there, then surrender to whatever object. You can surrender to your husband, your wife, effortlessly to your guru, to God, which is an abstract quality; because who knows if there's a God sitting up there somewhere? Who knows that? No one knows that. But we do know one thing that there is an energy and that energy is God. Right. But to have not only the knowledge, mental knowledge, intellectualization, you'd never know the energy. For example, the scientists they discovered the atom and the sub atomic matter, and then the protons and electrons and all these things, the molecular structures and things. And when they go further and further into the study of the atom, they still find something more further, more finer, when they come to the quarks, those quacks. Do you see? It is a progression in a certain field. But the end will not be found. In the end they will not find the essence through mental deliberation or intellectualization. They can only find the end experientially.

I would sit here or look at the table or touch the table and I can feel it vibrating. Molecules are swirling around all the time, the sensitivity is there. That is how I get your mantras. And the sensitivity is there where I pick up what you are, just by

meditating on your picture that you send. Like last night, I believe I was reminded that... last night's talk, I don't know what I talked about, and it was something about the unified something, that's all. Very vague in memory. But those were the very questions that were going to be asked. Do you see? So, when we develop the higher stage of you can call it purification or sensitivity we automatically sense what is there. Now, sensitivity is based on the word sense. Sense a tivity. It is not sense activity. Because once the mind is activated instead of stilled it has an opposite effect. It has a reverse effect, because the mind is too active.

Therefore, we always stress upon the point is to be tranquil, where the gunas, rajas, sattva and tamas, sort of conjoin together, merge into each other and it is in equilibrium. And through the equilibrium you find that extreme peace and calmness, you become unruffled. That is one of the signs of that quietude. You can blabber your whole head off the whole day through. I know people that just can't stop talking. They just blah, blah, blah, blah, blabber. Good, blabber. It's good, it's a kind of pranayama. You're breathing in and out the more you talk. Good. But as long as you can preserve the quietude within, ahh, that is the secret. Many of the meditators write to me, they say, "Oh, this happened, that happened, and that happened. Yet, within myself I feel that I'm still, I'm quiet." Now, that is a stage to be reached by all and I'm sure most of you perhaps have experienced this, where the whole world goes haywire, like the poem "If" from Rudyard Kipling, where he says in his last lines I mean just speaking adverbatim where the whole world can go crazy around you and you still stand still. (Hello, Iris. You were not here last night.) Where the whole world can go haywire and you can still stand still and be unruffled, and then you're a man, my son. That's how it ends, I think. Now, the son has become a man, and the man has become the son. Good.

And who's the real man? That energy we spoke of. And the son is the manifestation of that energy. Of course when I speak about man, I mean the female as well, they're none different. All the same, empowered by the same energy forces. So the whole idea in realizing that the question about me is really asking, "who am I?" That's the basis of your question. The question about surrender has the same basis. One is through jnana yoga: Who am I? Trying to intellectualize and come to certain conclusions, and you come to one conclusion, and then with one answer you develop half a dozen other questions. And like that, you do develop and get a greater understanding. While in surrender you do not need any understanding at all of anything, you just surrender. That is why the Bible says, Thy will be done. Unfortunately they don't explain the mechanics of how Thy will be done. And that is surrender where you say I'm not the doer, because you are not. If the vital forces within you, the prana, is out of you, you can do nothing. It is the vital force, or that energy, that is doing everything. Do you see. And once this is realized, comprehended, assimilated within your system, then you will find that I am not the doer. It's an energy that does it.

Am I lifting my hand? No, I am not. Because if this body was dead, as you would commonly say, I wouldn't be able to lift my hand. It is the energy that's lifting my hand, through the guidance of the intellect. And what is the intellect? Also made of energy. So here a lower form or a grosser form of energy combines itself with a higher form of energy. It is just the cognition, the realization, the assimilation of the fact that that energy comes first. And then the kinetic or the movement comes after. It follows. But there's that split second where the energy's at work and I can lift my hand. Do you see how beautifully it works?

So, therefore the true realization of Thy will be done is to give first priority and recognition to the energies that are there, which you can label with anything. You can call it God or whatever you want to call it. It's just a primal energy and a very, very neutral energy. So, being a neutral energy it cannot function alone, because it is neutral. So your intellect comes into play. Your mind, your thinking processes, come into play and mold that neutral energy according to the stage of your development. It's like water. You put water into a square vase, vase, sorry... you put water into a square vase and then the water would assume the form of a square. In a round vase it would form the round shape, but the water's the same. Do you see?

So, the mind is a framework in which the energy takes its form. So, what is the reality of form? It is how and where we place the energy. That becomes real for the moment. But being transitory and not having any permanency to it, because today you want to put the water in a square vase and tomorrow I revert back to English all the time vase, yeah, today you put it in a square vase and tomorrow you put it in a round one and the next day in a triangular one. So, there's no permanency of the shape that energy will assume. Do you see? And therefore it is called that you live in the world of name and form. And those names and forms are created by your patterning and your mind. You see?

So, you are taking away the neutrality of the energy and creating the form through your mind, and that is illusion. It is illusion in two different ways: that you create the form, that's one; and the other is your attention is given to the form, the other part of maya or illusion. But if you perceive that the water is water, that is the energy. And we mold it into certain forms.

So, how about rising beyond all forms? If Vidya has a fat body, okay, and Pam over there has a thin body Pam or Margaret, whoever, right so what difference does it make? Who knows? A fat person might have more energy than the lean person. It's possible. Have you seen these wrestlers, you know, heavy weight wrestlers, they're big and fat? And you sometimes think, "How do they take all those falls in the wrestling ring?" And yet I've seen some wrestling matches on television. You find this fat chap beating up another fat chap, like that and take him into a spin and voom dumping him. Do you see? Now, don't think that if you're more fatter you have more energy. It could be the reverse way around. So

therefore we call it all illusory. Because anything which is not permanent is illusory. And the illusions are created by the mind.

So what we do in order to know "who am I?" or in order to develop the sense of surrender, one tries to lose the mind and merge it within oneself to the heart, the primal source of the vital force that makes you breathe, that makes you feel that you are alive. And a funny thing is this, and I've experienced it a thousand times I can die at will and be alive at will that even after you are dead you still feel alive. That's an experience you go through. Wait for my book. I'm busy on it for two years now, and the last time I touched it was a year and a half ago. The title is going to be, What Really Happens After Death. And these things aren't known by science, unfortunately. Because you have the feeling of aliveness when you have shed your physical body, which you call death. So you are alive all the time. And what is life? Just but vibration. And the vibrations can never be destroyed. But if your karmas and samskaras are not wiped out, then the vibration will still exist in the grosser form. But only when it's taken... the vibrations are so refined that you enter into a realm of mergence with the divine.

It's like the story of Ramakrishna. If you take a lump of salt and throw it in the ocean, and the lump of salt would dissolve, of course, but that salt is not destroyed. So your individuality has now merged into universality, where you become one with the ocean and all the salt in the ocean. It's a beautiful experience. Here you are limited within the framework of your mind, while there you are unlimited. That means you have progressed from bondage of limitation to the freedom of non limitation. Do you see?

And that is how you realize, "who am I." The intellect will lead you as far as it can, rationalizing, using logic and ninety percent of all logic is illogical. There is an illness to it. That's ill, because it precludes you from entering your heart, your real self, knowing yourself. Man know thyself. Huh? You see? So when you reach the end of logic then there's a gap, and you jump over the gap into the land of surrender. So from jnana yoga you proceed to bhakti yoga, true bhakti yoga, not just the devotional self, which is also part of bhakti, devotion is which is a means also for mergence.

So, these things are not matters of thinking, because people really don't think. As I must have said before to you, they think that they think, but they are not thinking. It's an assumption, and there's another illusion there: you think that you think. I think I am sitting down. Am I really sitting down? To your eyes you see that I am sitting here cross legged on this love seat. What do you call it, a chair? But how would you know that I am sitting in the same posture, on a thousand different planets talking to a thousand different groups at the same time? Because on this side of the chair love is there. It's not empty. That propels me on and on and on. Do you see?

So, surrender produces that love. Surrender, spontaneous surrender, would make you unselfish, where you stop thinking of the little self and merge your little self into the higher self and that is surrender. Do you see? Selfishness is gone and

unselfishness comes. Where you always put yourself into (I'm coming to the practicalities of it) you always use the Golden Rule, put yourself in the other person's boots. For example, the murderer, put yourself in his boots. And if you were in that same perverted, mixed up state of mind, you would have murdered also. Do you see?

So, you put yourself into the other person's boots and that is how you become very considerate. People that are very close to me know that I'm always considerate, always. I always think of the other person first, rather than myself. Yes. If I have one slice of bread and a hungry person comes to me, I would give that slice of bread to him, because I would consider him that he needs it more or else he would not come and beg. I can fast for the afternoon, because I am sure another piece of bread will just come. That's consideration. That brings about compassion, kindness. And that develops greater and greater love within you. That's the practical side of it. So, with all these little improvements in one's life, consideration, kindness, compassion and you can't go wrong, you'd never do anything wrong everything will be right. Do you see?

Vivekananda has said that religion has done more harm to the world, and there is nothing else that has done more good to the world. So forget all the do's and don'ts. Forget all the do's and don'ts. Now, I have invented the Eleventh Commandment. And the Eleventh Commandment is, "Ignore the previous ten," and then you will know who the real me is. Here you're tied upon limitations: thou shalt not do this, and thou shalt not do that. Limitations. And where did those things come from? It came from another man's mind to bring some conformity in society, to make society run smoothly. And you know yourself how smoothly society is running. Show me any country where society is stable and smooth. No. So it has defeated its own ends, it's taken away freedom and you just can't be yourself.

Everything you do is regulated by what other people will say, or what other people have said that you must do. And so you are going to a function, and you go through your wardrobe, and you look at all the suits and you say, "Which suit shall I put on today, or which dress shall I put on today?" You know why you ask that question? It's to see that you don't get criticized by the people at the party. That, "Oh, look you're so sloppy," or whatever, or, "She's wearing the wrong colors of the season. She's using a shade that was used last year." So you break your neck to get the proper shade or proper color that is prevalent for this autumn, spring, summer or winter. So you're ruled by convention. I'm totally unconventional. I'd come and sit here naked and talk to you. I don't care, I'm me. It is just for the sake of respect for you to consider your feelings

[END SIDE ONE]



GURURAJ: that I put on clothes. Do you see? But there has to be a happy marriage with understanding between conventionality, conformity, and non conventionality and nonconformity. There are times when you have to conform, sensibly, not nonsensically, without forgetting the freedom within yourself. Do you see?

So, this should be a happy marriage. So, you go along smoothly in your carriage of life in that marriage. And that's what life's all about. You are happy here now being with me. I can see your minds concentrated, paying attention to the words I'm talking about. It's also an exercise in *tratak*, where you concentrate your mind without concentrating. But the speaker also has to do his best. I never do my best, I just flow. Because if I do my best I've got to use the mind. I don't.

So, to be able to surrender completely requires different attitudes of mind, repatterning, from selfishness to selflessness. To think as little of one's self as possible. Always think of the other. You walk on the field there. Are you tramping on the grass or is the grass tramping on you? Both ways. You walk barefeet, some of the energies get absorbed within you. That's tramping on you, while you are tramping about. Do you see? You'd be surprised the energies, you know, that are on the earth. Try and walk as barefoot as much as possible. Good. And feel the vibrations of the earth, how it penetrates you. Most times people walk but they don't feel. They're too busy thinking of themselves, instead of really feeling the energies that go through you. It's life sustaining, invigorating, develops greater awareness of all that is around you. And with that kind of attitude you lose a lot of the selfishness that we have within you. And then you find the true meaning of surrender. Render yourself away from all conformities. Render, wrench yourself away and then you say, "Yes, Sir. Surrender." Do you see? So very simple.

And of course the main aim is to make people... to make yourselves more happier, more joyful, more calm, and more at peace with yourself, and then the answers will dawn to you. You will experience it that you are surrendered. You know in the innocence of knowingness who you really are, and then the whole world around you just becomes an illusion, *maya*, which in turn fills you with all kinds of attachments.

You get attached to this and attached to that, and yet inside you you have the realization that this is not permanent. So, why attach yourself to that which is not permanent and forever changing? And if you want attachment, attach yourself to the never changing which is within yourself. Your real self is never changing, never changing; it will never change itself. It has been so. The only thing that changes is the surface self of yourself which is the mind.

So, if the changing mind is submerged into the changeless self, then all the changefulness of the mind will have no effect at all and will not create more and more *samskaras* which binds you more and more. The more you put a weight upon you, the more you have to try to throw away the weight. Those are *samskaras*. The more *samskaras* you have, the more

you have to throw off. In other words, instead of making the burden lighter, you make the burden heavier. And you have to work to make it lighter. So, that makes things more and more difficult for you. Do you see?

Man must try and reach the stage where he rises above the gunas or the forces that control the lower levels of life. Rise above them, and no action of yours will make an impression within your psychological self. And I've said sometime to you, I don't know when, that it is impressions that always requires expression. The impression requires expression, and it expresses itself through the conscious level of the mind. And all the muddles you see around you is because of the conscious and the subconscious mind. They are the same. The conscious mind is only of a grosser form, while the subconscious mind, the repository, or the memory box of the impressions, which is in a subtler form; but they are made of the same substance. When the subtler form of the subconscious mind enters the conscious mind, then you become conscious of it. But if there's nothing that could enter the conscious mind, then you're not aware of it because there's nothing there. It is empty. And what good are all those impressions and memories for?

So, with spiritual practice you diminish the impressions that are already there and prevent more impressions to be settled there. So, you are lightening the burden. That is where your gurushakti comes in handy. Do you see? So, you don't get to sit down for gurushakti practices throughout the day. Just have that gurushakti, the remembrance in the mind, and nothing can attach to you. Some substances if they are thrown to the wall would stick there. Other substances will not stick at all, it'll drop off. Do you see? And that is what gurushakti does. You form that shield around you, where none of your daily actions that you do sticks to you in the form of impressions. You see. And that is how we learn, or we come to cognize and recognize your true value, your true worth, and who you are. And then with that cognition you are automatically surrendered to the reality within yourself, instead of attaching yourself to maya or unreality.

You see, many people think that the spiritual path is so difficult. It is not. It is so easy. When you learn a trade or profession you might have to slog. Preparation. But once you know the trade or profession it just becomes one of those things. You don't even need to concentrate. When you're a child, you know, you practice the piano ping, ping, ping, ping, you know? Then after you have mastered the piano you can play any symphony on it, any piano concerto, right, and yet have a nice conversation with someone, automatic. Like Janakaji, Jammu, computer expert. He doesn't use the energy working his computers now than he used to when he started learning the computer. It becomes one of those things. And like that it applies to everyone. You see.

And that's the stage one reaches on the spiritual path as well, where everything just becomes smooth. Have you ever seen me frowning? Never. You will never see me frown. There's always a smile on my face, a laugh, a joke, a tickle here and there. All fun. And even if I slap your ass that's also fun. That tingling sensation is fun, because look at the vibrations I'm imparting by that slap. You see. Now, what I'm trying to say here is how we view things. Because after the

pain has gone of that slap a coolness descends. Always. Find it out for yourself. When the pain passes, you feel calm. Even if it's just momentarily, but you do. But capture that moment, and by capturing it it will be prolonged. So, then you say, "Ah, that pain was worth it. That effort was worth it."

It's how you look at things. And therefore your *tratak* is very important to you. Your mind becomes concentrated instead of fragmented. And then you can look at things in a more concentrated way. Do you see? The concentrated sap, or whatever you call it, of a soft drink is always more stronger than the diluted one. Add soda or water or whatever, but the base, base, that's what they call it, is always much more stronger. So, knock the ball and get to first base without having the other guy on the baseball team who is running from base two to base three and getting him caught out.

I've learned something about baseball. I was watching at Vidya's home. I was relaxing, you know, put on the TV, and there was baseball on. And she was busy as a bee, and mom there, cooking and doing various things, and, "Guruji, what are you watching?" And I said, "That's baseball." And she says, "You like baseball?" I said, "I know nothing about it, but I'm enjoying it." So, hit the ball as hard as you can without getting the other man on the team out, caught out. Hit it hard. So the ball flies through the air and gives the other guy a chance to get to the next base or a home run. Home: that thing where that guy with that mask stands at the back and catches the ball. [LAUGHTER] Now, if he was such a good catcher, why the devil must he wear the steel mask?

But remember one thing, that by you slapping the ball hard your team has gained another point. Ahh, because one of your mates has run home. And who's your mate but yourself? You're on the same team. So you say Philadelphia, whatever they call it, and the New York, you know, baseball team, you don't say such and such has caught so many points or goals. What do you call them? Right. No. You say, "Ah, New York scored thirty four and Pennsylvania or Philadelphia scored twenty one. Team's name. So, there has to be that cooperation in soccer. The finest soccer players are those who can, perhaps they are near the post and could kick into the goal and have a goal, but they see an obstacle so they pass it on to their co player and that co player gets it in. So, he doesn't want the glory of scoring a goal. He gives it to his mate. But if it wasn't for his clever passing, that mate could have never scored the goal. And your team has won. It's the team that wins, not you. You see. And that is how we develop cooperation with people. That is how we develop communication. You score the goal or I score the goal, so what? We're one team. Unselfishness, that's surrender. You're surrendering the ball to your teammates, but you've scored the goal.

Like a woman for example, she wants to have a certain thing done. As a clever woman, she would, instead of fighting, niggling, she brings the situation in a certain way that the husband feels that he has made the decision, although she has decided. Do you see. And the house is happy. But if she goes to the husband and says, "Oh, I want to do this, and I

want to do that," right, and he's going to create a fuss. He's going to start shouting, "Why the hell must you do this....!" So, you want to go and see Star Wars, or the other one wants to see Moon Wars. Right. Now, the husband wants to go and see Moon Wars, and you want to go and see Star Wars. So what do you do? You don't fight with him to say, "Oh, I want to go and see Star Wars at the movies." No, you don't do that. You bait him. Say, "You know, I read such a wonderful review." You don't say I want to go to Star Wars. No. You say, "I've read such a wonderful review about Star Wars, you know, and the technical side is so perfect, and it's won eight Academy Awards or whatever, you know, and it's a perfect production. The photography, the direction and everything. You know, the sets, and the various technical things that go with it: the processing, the fade outs and fade ins, and, you know, all that. It's all so beautiful." By praising that so much, because ninety nine times out of a hundred he doesn't know what Moon Wars is all about, you talk about these things and he will decide, "Oh, let's go to Star Wars." Meanwhile that is what you wanted in the first place. So make things attractive without any scheming. There's no selfishness there. Because you know, you read the papers, Moon Wars is just a bit of rubbish. Just a simple example which requires consideration for others, and at the same time you benefit most by it. You see. All this ties in with surrender and yet not surrendering: where you go beyond convention and conformity, and yet your outward actions would seem in conformity and convention. Life is an art. And you do not need to become the Artful Dodger. Who wrote about the Artful Dodger? Was it Dickens? Dickens, yes. And your life becomes a painting, a beautiful painting. You get all the pieces of the jigsaw puzzle together, and it's a beautiful picture. The pieces on their own makes no sense, but once you put them all together it's a lovely picture. Mind you, I've invented a new kind of jigsaw puzzle. I'll give you one if you want one. Right. It requires no effort whatsoever of trying to find the pieces and where they should fit, because the whole jigsaw puzzle is one piece. [he laughs] Ya. To have it in one piece is to be at peace with yourself. It's an hour gone already? Oh, well. So to be at peace with yourself, you modulate your life without much effort. Don't worry about time. Time does not exist, really. And you become so self surrendered, unselfish, and you start realizing who you really are: the child of God, if not God Himself. Because you have captured the entirety of all energy within yourself.

With me the doctors are amazed how I manage to live and travel around about six, seven months a year, if not more. They're amazed. Open heart operation, severe diabetic, right, a cancerous growth, there's that, and amazed how you live. So I tell them, "What do you people know? You only know of physical energy and mental energies, and that you don't know too well either. Right. What do you know of spiritual energy?" So, with these little things, simple, very simple. The most profoundest things are very simple. It's only people, when they don't know the subject, or whatever, they try to complicate it by word play, words. Some poet has said, "Words, words, words, and nothing said." So, that's simplicity

and purity. I've given you an example before. I don't know here or in England or wherever. Scintillate, scintillate carbuncle nebula. And what it means is twinkle, twinkle little star. So why not say twinkle, twinkle little star, instead of the scintillate, scintillate business? So the person that knows what he's talking about is normally very simple. He can expound the deepest truths in such a simple manner that anyone could understand him, and not only go to the mind but penetrate the heart at the same time. As Roopa has said to me once, she says after listening to she is on every course with us listening to hundreds and hundreds of talks, the talks are... [TO ROOPA] Think you better tell us the four principles. What is it again? Educating...

ROOPA: Informing...

GURURAJ: Informing...

ROOPA: Entertaining...

GURURAJ: Entertaining and uplifting. Those are the ingredients that's required to make that lovely, delicious soup.

VIDYA: They're gonna miss their soup...

GURURAJ: They're gonna miss their soup.

ROOPA: Soup's on.

GURURAJ: Soup's on. Don't be surprised if there would be soup.

\*\*\*\* END \*\*\*\*