
UNKNOTTING THE KNOTS OF OUR SAMSKARAS

GURURAJ: ...unknot the knots. Because they are so gloomy, you're tied up so much. And if you still go into further inquiry, what are you tied up with? What ties you? Not your body. Because your body takes birth, it exists for awhile, it is subjected to decay, and then it passes over. What does really tie you down to all the miseries and the sufferings that people go through, that have even lost the ability of the joy of tears, or that laugh that not only comes from pulling one's lips, but bubbling from the heart, like a spring or a brook that's bubbling. Capture that music, for there is such a delightful rhythm to the music all around you in everything.

There is music in the way you are sitting here now. I see the music. I read what you normally call body language. That's not important. Important thing is to read the heart. So here you can ask our concert pianist, Leslie [Janus?], who has come from Canada, you can ask him, that in spite of the underlying melody that there is more applied to Eastern music is always the details that we are more concerned about as we glide our fingers over the keys; thinking that the keys of the piano (you call it piano here? Or piana?) that how the fingers are gliding over the piano keys, where there is a greater pressure and some place a lesser pressure. So we are concerned with the intonation or the effect that is produced by it. It has its value, because it is giving such great pleasure to your listeners. But in the process of life as we live it, paying so much attention to nonsensical details that are of no value whatsoever, we forget that eternal rhythm that is already there within you.

Our job is to find that rhythm and be attuned to that rhythm. And I go a step further: to become one with the rhythm. And that is life! So by being in the rhythm of everything around you, dancing with the blades of grass swaying in the winds, becoming one with the symphony of the wind as it blows through the branches of the trees, the fluttering wings of the birds soaring higher and higher, the clouds melting away or dispersing itself in this lovely, beautiful rain that feeds your bodies. How much do you think about these things? We can pass a very very beautiful object and everything is beautiful and yet we do not take notice. You take a walk down the road, and how much do you capture what's on the road? Very little, because you are just rushing by. And yet the rushing brook can also produce a melody. So even while rushing you can become conscious of that melody that is within you. And when whatever you do, whatever action is performed in life, washing dishes, making love to your husbands and wives, or looking after the kids, or cooking, let that melody always be there in the background. The steadiness is there. And you do not become ruffled.

Now all this is produced by the thoughts we think. And our thoughts are governed by the experiences we have had in this life, or in previous lives, if you believe in that. And all those impressions are deeply laid there in the subconscious mind. And everything in life wants to find expression: the flowers find expression in its fragrance, electricity finds expression in

producing light, the guru finds his expression imparting wisdom he has gained through lifetimes of personal experience. Everything is expressing itself.

But we stint in expressing ourselves, really, because thought forces which are governed by the impression stops the flow of life. Because if life is flowing there would be smoothness, but you do not see the smoothness. You do not find the smoothness of the beautiful water flowing. You only see all the driftwood and the rocks in the river. But the river does not take notice of the driftwood or the rocks. It just flows and flows and flows until it reaches its goal, until it merges away into the ocean, the infinite ocean which we call Divinity.

Now, what governs your thoughts, and where do they come from? What is the origin of thought? Now, we have said before that there are so many impressions in your subconscious mind that they express themselves into your conscious level of the mind, which is very very small, and when it comes to the conscious level, naturally it has to express itself too in action. And with every action there is a reaction. You throw a ball against the wall and it will bounce back. So if one does anything out of the norm, or something which is not progressive to one's evolution, it will bound back that way. And if it is progressive, good thoughts, for example, then it becomes more evolutionary.

Now, we have talked about samskaras, the impressions that influences your life. (Come in!) That demonstrates another point, that our vision is just pinpointed and we forget the peripheral vision. We're even looking in front. You capture all that around you. That's called awareness. You are aware of the greater things of life. Life's various vicissitudes.

Jai, Sujay, jai, Sujay, jai, Sujay. You're late. I believe your plane was delayed.

SUJAY: Yes, I flew half way around the world before I finally got here.

GURURAJ: Well, naturally, that is what people have to do.

SUJAY: Well, I got that out of the way. [LAUGHTER]

GURURAJ: Even if you have to go half way around the world, you still must reach your goal. Very important message. Even if you have to go half way around the world, your attention must be on the goal. And if your attention is on the goal where you want to reach, somehow or the other you are going to reach there.

So, now we come back. We have spoken many times, you have heard many tapes of impressions and samskaras. How did those impressions originate in its primal form? After the thought processes began and started to get knotted up, as I said before. Those thought processes becoming entangled to other thoughts would naturally create more and more impressions. So as you are sitting there you are nothing else but a bundle of impressions. That's all. Of course a name

is given to you: Jean, Jack, Joe, John, blah, blah, blah, Philamonde. But in actuality, as life is lived, you are only living on the basis of the impressions that you have gained. And the only reality that you know is the cognition and recognition of those impressions. So your life is not ruled by yourselves. Your life is ruled by impressions. So, therefore, I accept all the chicken I ate. It has cast no impression upon me. God bless the chicken, may it go to Heaven. Amen. Do you see?

So life is entirely governed by the impressions that you have. What makes you like a red dress, while she likes a blue dress? Why? Why? There has been some association of ideas with red. And she has some association of ideas with blue which makes her more attracted to the blue or the red, as the case might be. And that is also caused by the impressions that has been in one's mind. You go back into the cubbyholes of the subconscious all the time and you compare, compare, compare. So if you had some good expression of the color blue throughout all your impressions, you will prefer the color blue. And if you had... (she's a Ph.D in psychology.) And if you had some experience that really impressed or rather here embossed in your mind about red, a pleasant experience like a bullfight, oh, rrrrrrr. You know, I'm surprised at one thing, that in America they get more beef than in Spain, and yet all the bullfighting takes place in Spain. Surprising. So many questions you can't answer to yourselves, but of course they are answerable. Here they use it for food, and there they use it for sport. So now she's attracted to the color red, because there had or must have been some impression that was deeply embossed in the mind a pleasant one. So therefore she likes red. But if she had to witness some car accident with blood all just flowing around, she will not like the color red if the impression was deep enough.

So what do we do in this case? How do we block out the impression of red or of blue which might not be conducive to you in your present life or lifestyle? The impression is there, you cannot remove it, you cannot annihilate it, and neither can you sublimate it, because that's a fallacy perpetrated upon people by so called theologies and sages. So if they cannot be annihilated, and they cannot be sublimated, and neither discarded or destroyed, what is the answer to make your life smooth? If the pot on the stove is boiling over, you can't turn your head the other way thinking, "Oh, well it will not boil over," and ruin the spirals of your cooking stove. That won't be it. That won't help. The water there will burn up, and even burn the pot. And might even short circuit your electricity, and then you have more trouble. More impressions of the short circuiting of electricity. And like that, life is going on and on. But how about just taking the pot off that hot plate and putting it on your working counter on the desk, on the workbench? Is that what you call it in kitchens? I call it working desk because I work everywhere all the time, even in the kitchen worktable. Even in the toilet I sit and write poetry on toilet paper.

Now, the way has to be found. What to do with those impressions? It is only to add another thing to it. Here's a tip for housewives. If you find the food... this is what I've heard, I've not experienced it because I'm beyond experiences. If you

have put too much salt in your food and your food is salty, you take a newspaper and put it over the pot and the newspaper draws out a lot of the salt. Try it. They tell me it works. I can't cook, so I don't know. Try it. If your tea... (that's coffee you're sipping isn't it? Is it? Oh, water. I just wanted to verify the fact. No coffee or tea allowed to be sipped here. Joking.) If your tea is bitter, you add a little more sugar. Now, the sugar is totally different from the tea and the water, totally different. It's a third element that you are introducing in that tea, which is made of milk and water and tea bags or other kinds of teas, whatever.

But, yet, to make the tea sweet there is another element that has to be added. And that element you have so much in abundance, but it is not being used. That element is the inherent force within yourself. That force is everywhere: it is omnipresent, omniscient, omnipotent. And that is reaching through our spiritual practices to the superconscious level of the mind, and draw from that vast reservoir the sugar to make your tea sweet. And that is why you meditate, to draw that sugar. It doesn't come overnight. I don't promise you... I promised you a rose garden, yes. I did. Oh, yes. But with it the thorns as well. Got to except the thorns or else there's no roses. How about one of you guys inventing a thornless rose? Be a good seller. Perhaps with that we could build an ashram. Do you see?

So we introduce that third factor, or fourth factor, whichever. We can call it the fourth because it is beyond the waking, sleeping, and dreaming state: the superconscious level of the mind. And once introducing that factor, you will find that you become more and more energized. Not only physically, that's not so important. Naturally, you want to feel healthy. Like a weight lifter picks up three hundred pounds of weight, and you would like to pick up three hundred and fifty. Nothing wrong, no. But the most important thing to do is not to pick up any more weight with the mind, because it is overweighted. Like some ladies here (I don't know sizes because I never examine them ladies dresses.) should be wearing thirty six, but they wear size forty. Unnecessary.

So we don't want to burden the mind with more weight. What we want to do is lessen the weight. And it can only be lessened if you introduce that fourth state, the state of the superconscious mind. And if you want to break down the wall, you break down one brick and the rest will become easier and easier to break down the barriers, so that your field, the paddy rice field, will be filled with the water, because rice takes a long time to, a lot of water to grow. Do you see?

So that is what we need in life. Do not try and destroy anything, because nothing in this world is destructible. Not even your thoughts. But send away negative thoughts to their negative home. That's where they go. Birds of a feather attract each other. Something like that, you know? Flock together, right. Members of my flock, remember this, birds of a feather flock together. So the more negativity you throw out it can't be destroyed, but it will go to places of a similar negative mind. So the more negativity you have in you, the greater negativity of others you will draw to you. And that is how you become more and more miserable, more and more involved in the miseries of life.

So what we want to do is gain happiness. And the only way is to get rid of misery, straight off. Like a stone in your shoe, don't limp around. Pull off your shoe and chuck the stone out, then you won't limp. And we are all limping, really. We are. So many problems. And what is a problem? Just but a product of thought. That creates the problem. And even if there is a real problem, like being thrown out of one's house, you get an ejectment order, end of this month you got to be out, that problem never came by itself. We created that problem by not paying the rent or by not working or some circumstances, or whatever they might be. But we are responsible, that is the point. We are responsible for that problem. And then you can ease it off a bit by going to the landlord, the property owner and saying, "Give me two or three months extra, and I will square up my account." And if you approach him with sincerity of heart, I've found that they will give you the extension; unless the man has more problems than what you have. Do you see?

But what do you do during the extension of three months you got at your disposal to dispose of the problem? You got to work very hard, find ways and means. Have a morning job and an evening job. Anything which your mind is capable of planning, and that problem will disappear. And you will get into the habit of working two shifts a day. You will. And you will not feel tired either, because the motivation is so strong that your tiredness will disappear. And then spending a little while in your meditation strengthens you more and more and more. And as you get into this habit of doing that extra bit to overcome your problems, in the same way your meditations will also grow to help you overcome those problems. Do you see?

So when a person says to me, life is problematic, I say, "Yes, it is problematic." Because firstly, you are born because of problems of a previous life. You brought that all with you. And until you square up your rent, until you square up your debt, your problem is going to remain and the interest will mount up. I've heard of people in America saying they buy a house and mortgage and they got to pay, say, four hundred or so towards the mortgage payment. In reality, they are only paying off a hundred and fifty or so towards capital, and two hundred and fifty is going to interest, which could have been totally unnecessary. But that's the ways of the world.

But when we come to our personal lives, it can be so regulated that all problems can cease, here and now. What's the worst that can happen to you? Tell me? What's the worst? If I get thrown out of my house for not paying my mortgage, I'll have a better house, definitely. I'll have the largest roof that you could ever see, with millions of lights shining there as stars. What better roof do I want? The Biblical injunction... [GLITCH] ...and if I'm pure of heart, I will not even feel cold. You'll find all these furry animals crawling up to you, or even non furry ones. [laughter] Naughty you. [LAUGHTER] You all know Janakaji. Do you see?

So if you create the necessity within yourself, true necessity, with sincerity, determination, there is nothing that you cannot have. Everything is yours, including getting rid of all the problems which has only stemmed from your thoughts. And you have not created all those thoughts in this lifetime. And that is what psychologists, even all these Ph.D's and people of the medical fraternity, don't understand. They bring a large part of it over from a previous life. And then they keep on adding, and the burden becomes bigger and bigger and bigger. It's like a balloon. You blow more air and air and air in it, and it becomes bigger, bigger, bigger until it goes bang, and there's your nervous breakdown: when you go bang. And what's a nervous breakdown? It has nothing to do with your mind, really, because your sensory and motor nerves, you know, are under direct control of the mind.

So it is your mind, that's all. You can see things very very beautifully. And the same things you can see with colored glasses, where a white flower would look yellow to you if you got jaundice, for example. But to look at a thing as it is, and you will definitely see it is not such a big problem. But the mind in its processes of thought exaggerates the problem. And people are prone to make mountains out of molehills. People are prone to that because of past experiences again, because of past impressions. And impressions, this is the first time you will ever hear of this or have heard of this, that impressions have a way of mixing themselves up. You might have the beautiful impression of a lovely, white flower, but as your attention goes to the beauty of that white lily, for example, you are not only seeing the white lily alone, you are also seeing the dark mud in which that white lily is growing. So therefore, your impression becomes muddled. So you see the white lily, and at the same time the dark ground. Do you see? Muddled.

So therefore, there is an old saying in Sanskrit which means be like the lotus flower which grows in mud and yet it is unstained. And that only comes about through one's personal stability. And the beauty is this, and that which perplexes spiritual masters is this, that people have that stability. It's inborn, the inherent right. Without that stability you cannot even lift your finger. So you have the stability. But the failure is in recognizing, realizing your own stability. And that is how psychiatrists and psychologists that know nothing about the mind make little fortunes for themselves trying to make unstable people stable, when they themselves are unstable. Now, how can an unstable person make you stable? Impossible. But he knows how to rip you off. Oh, yes.

So this one fellow, he was very absent minded, he just couldn't remember a thing. So he goes to the psychiatrist and says, "Doctor this is my problem: I just can't remember. Will you treat me for it?" So the doctor says, "I definitely will treat you for it. The fee for treatment will be eighty dollars, but you pay the eighty dollars first." Has anyone got a penny here? Because he might forget to pay the eighty dollars to the doctor. His fee is... because he's absent minded. Nice to explain your jokes, isn't it? [LAUGHTER]

ROOPA: [LAUGHING] We're all absent minded.

GURURAJ: That is how the mind works: you keep on explaining your problem to yourself all the time. And when you try and explain your problem to yourself all the time, then with "explain" there's another word that rhymes with it. When you explain, you complain. Why not rather just be bloody plain, and you avoid all the pain? Have you got the spellings right, or else I'll shift you to another plane of existence? Where you gonna get a guru like me, that likes to see you laugh, likes to see the happiness on your faces? Your joy is my joy, always.

Chetanji, from Canada... Here I went around this evening many of you were late, of course. The first night is always a late night. And of course, my secretaries they do take a long time to get dressed. They got to make a public appearance. I'm just joking. And so I was speaking to Chetanji. And Chetanji asks me, "Aren't you going to..." you know I went into the dining room, and I always like to ask about the welfare, because I know that that is one place where they would not forget to gather, the dining room. So I went around and said, "How's the meals? Are you happy? Are you okay?" Few words, few jokes. Like one joke I cracked there, and they were in stitches of laughter. I don't know if I should tell it. But why not! So this chap from India he comes to... [LAUGHTER IN BACKGROUND] See, I told it at the table over there. Because I saw chicken legs, which they have been feeding me on all the time. So this chap comes from India to America. I don't know if it was Canada, but it doesn't matter. It could have been Canada or America. We don't want to make Chetan feel bad, you know. So he came to America, fine. Now, he goes into this grocery shop and he wanted to buy eggs. So he didn't know how to explain eggs. You know he tried this way, and he tried that way, and he said those and that, but the poor shopkeeper, you know, became even more befuddled, you know, in thinking that, "What does this man want?" So this chap couldn't explain, and the shopkeeper couldn't understand. You know? So then this Indian, you know they're clever rascals including me, you know tried to explain. So he went like this, "Quack, quack, quack, quack, quack, etc...." [LAUGHTER] So the... (don't you laugh, Vidya.) They are fresh eggs, not bad eggs. [LAUGHTER] So that's the way he explained what he wanted, and he got his eggs. Now, the same thing you must do, too. When a thought arises, explain it to yourself. Ask the question, why has this thought arisen?

A man came to my office for consultation, and he says, "Gururaj, I've got one big problem." I said, "What is your problem?" And I started chatting. Normally I never start chatting about a person's problem immediately. I go and sit down and I call the girl, you know, to bring in a cup of cha, a cup of tea. And relax and crack a few jokes, make him feel at ease and comfortable. Make him know that I am just as human as you. Right. What's the difference? He was a man and of course, you know, I made him feel that I had the same utensils he had. Right. So he tells me, "I am having a

problem with my wife." I said, "Oh, why didn't you bring your wife along?" So he says, "No, I couldn't bring her along because this is so personal. So he tells me, "You know, Gururaj, when I was young, you know, I was very sexy." So I said, "What do you mean by that, you are very sexy?" He says, "Well, I don't know but, you know, I used to go around with a lot of women," (Which, of course, all our followers have never done. You know, all our meditators, they don't do such things.) So, well, of course, I, too, asked him more and more questions. And I told him that, "You are not impotent at all. It is just your thought process that makes you feel impotent, and incapable of, you know, doing the things you want to do." Which is a normal, natural function. And of course, many of these gurus that come around say, "You must become a celibate." I'll tell you a story about that later. Right. So, I had about half a dozen sessions with him, and I explained him that "You are not impotent." You know, there was only one detail I did not go into is to explain him the eighty four postures of [????] kama sutra. [LAUGHTER] That's the only detail I did not go into. Right. But I explained to him that, "Look, this is...

[END SIDE ONE]

GURURAJ: Now, your mind throughout the whole afternoon is thinking about what you are going to do when you go to bed. Right. Now, you are wasting so much energy trying to think about it. Right. We are still on thought processes. Huh? Okay, remember that. Your mind is spending so much energy, you know, in just thinking about it: Oh, tonight "Bob's me uncle." Right. So, right, waste of energy. Then when the time comes you can't do what you want to do. Because of all that thinking that you've done the whole afternoon through, you have been producing in yourself anxiety and fear within yourself that, will I be able to? That was dominant in your mind. Perhaps you might have not realized it consciously, but subconsciously that thought was dominant. And that is the reason you find yourself to be a failure. So, after spending half a dozen sessions with him, it was so well reported to me by his wife that, thank you, Gururaj, for helping my husband. Now, look at the appreciation. Can you imagine? So bring a lot of pennies along, you know? She could have said, thank you for helping my husband and me. (Ha, Chetan's laughing! Because he understands all my subtle humor.) You see? And that is the truth. Because if the husband, you know, becomes his normal self again, naturally the wife would become happier too. So she just said, "Thank you very much for helping my husband." She should have said, thank you very much for helping my husband and me. That would have been the right thing. Now, human thoughts don't work in that way. I'm using this as an analogy of a very very true case history. They would not admit there are forces in this universe of which you are in command. It is within you, your birthright, to repeat it a million times, that could help you. Me, help me, me, say me. Do you see? But she said, "Thank you for helping my husband." You know. In other words the husband was, you know, having the fun of whatever, and she not. Idiot.

And so we are all idiots. Really, we are idiots, because our concentration is more on the i, i di ot. Do you see. And once we lose the sense of that small, little i, which is composed of nothing else but thought formations, then all the miseries and troubles and turmoils and things will disappear very very easily. It takes a little while, it does, but they will all disappear, never to reappear. Because those thoughts are gone to their graves. Forget them! Then we really know how to live for the moment. Not in the past, not in the future, but in the moment, now here, here, here. In the moment.

For example now, I'll tell you what you are experiencing, and it is so dominant on your face I can see it. You are taking in some words of wisdom. Fine. That's number one. Number two, you are having a few laughs. You don't want to stretch the brain too much. Have a few jokes in between, you know, lightness. And then you stretch up the point again and go deeper. Like that. Step by step. You walk up a flight of stairs, one flight of six steps, and then you have a little landing to rest. Then you go up another six steps, and have a little landing where you can rest. So that is why I always pepper, you know, deep philosophical talks with a bit of humor. It's a resting stage for the mind, because I know how much the mind can absorb at one time. I've done a lot of scientific experiments. The thought can only last for eight seconds in the human mind, who is capable of grasping eight seconds at a time. So you talk accordingly. (Is that right, Chetanji? Right. Good. My chief advisor from Canada.) So the thought processes. Remember that it is a process.

Now, any process is always changing. A process is never still. So being involved in thought processes, you are changing all the time and losing steadiness, which is your inherent balance. Which is your inherent balance. I have been told by medical people that if there is a lack of fluid in one ear you can't walk. You'll go like that, like a drunken man. They require an equal amount of fluid or whatever in both ears to keep you into balance. Now, look at the connection right from the ears to your feet. A long way to go, isn't it. Do you see?

So remember one thing always, that thought is a process. Be involved in the process, by all means. But remember that although life is a process through which this body and mind has to live, but yet the real me is forever steady, forever steady. You have a stick planted in the ground and you put a ball or a square, the ball will be turning, turning, turning all the time, but that stick remains still. Like an axle of a cart, the axle remains still, though the wheel is rolling. So if our minds are more to the axle, then although all the spokes of the wheel are turning and the peripheral band or whatever you call it is turning, you, the axle, forever remains still.

So life is a merry go round. Life is a merry go round. But in those swings that swing around, the center is still. And sitting on those swings that swirls around, you can find joy in spite of... what do you call them here in America? You know, you have chairs which you sit on, and then the thing turns. What do you call that?

VOICES: Merry go round.

GURURAJ: Merry go round. Same, same. Ah, we speak the same language. Merry go round. [So let?] life... enjoy the merry go round; sit in that chair and swirl around. But that thing is stable. Now, if you find that pole on which all those swings are attached, you will not get on to those chairs the merry go round if you did not have any faith that the thing holding up those chairs is stable. Do you see? That pole, that iron pole, can very easily break. Yet you have faith in that? That pole? It could be rusty, cracked, and the whole merry go round will go crashing down. You have faith in that? And you could sit on those merry go rounds and even put your little [babakees?], that's in Afrikaans for babies, on there: those little children that you love so much? But why lack faith in the steadiness that is within you? That makes you breathe, that makes you eat, makes you talk, makes you look to your hand, that helps the impotent man, and all that and everything else?

Geez, does an hour go so fast? I want to give you... I think everybody is here on this course, or are there still some people missing? Could, Vidya... if you'd just look around.

VIDYA: There are a few more coming for the weekend.

GURURAJ: Oh, well, the weekend crew, we can always introduce them...

ROOPA: You're here.

GURURAJ: She's there. There you are, of course.

ROOPA: You are the one that I thought was missing.

GURURAJ: You know... What's that? Sax shop? I wonder what that means?

VOICE: Sax.

GURURAJ: Saxophone. Oh, I see. My English is very poor. I thought it might be a misprint. [LAUGHTER] Now, one of you young ladies...

GURURAJ: [INAUDIBLE] on the top. [INAUDIBLE] a part of my wing missing.

ROOPA: You're standing on it's feather here. [LAUGHTER]

GURURAJ: Write in capital letters "CONTEMPLATE."

ROOPA: Alright.

GURURAJ: Okay. [INAUDIBLE] people all can see. Now, this gives me a good excuse to go and visit my grandmother. Excuse me. [Vidya, do you know who my grandmother is?]? [LAUGHTER]

[TAPE MAY HAVE BEEN TURNED OFF]

GURURAJ: You can't catch a fish on this side with this. Try it on the other side. In other words, change your angle of vision. Develop a different attitude towards anything that bothers you here and now, and I guarantee you one hundred percent, you will find yourself feeling much better, always much better. And if you cannot, you can always do some of your practices, like gurushakti, pranayama. But of course gurushakti is the most powerful. Do that and you will find that. Now, to contemplate... We did a talk in one of the courses past. West coast, wasn't it? Midwest. And it wasn't a long talk, I think, on contemplation and intuition. I don't know, that was only about twenty, twenty five minutes, was it? Yes, it was a short talk, because we went through the workshop, I think. A lot of you were there. Right. So then of course when you have your two o'clock meeting... you have the tape here I'm sure.

VIDYA: [INAUDIBLE]

GURURAJ: Isn't it in that lot of mine that is going to South Africa?

VOICES: [INAUDIBLE]

GURURAJ: On contemplation and...

VOICES: [INAUDIBLE]

GURURAJ: Oh, right. Now, would you take that out so when Roopa has a two o'clock meeting in the afternoon they could listen to it? Because it would just mean a lot of repetition, and I never remember anything, you know. If you ask me half an hour later what I spoke about tonight, I wouldn't remember. If it wasn't for these two girls and these machines I wouldn't know what I talked about. I live in the moment. Once the moment is gone, it's gone. Right. So now here from contempt it leads you to the higher thought of sacrifice. [ILLUSTRATES ON BLACKBOARD] The cross stands for sacrifice. For everyone in this world goes through crucifixion. It was not only Jesus. Everyone. Every time you are faced with a problem or something, remember it's some form of crucifixion. Do you see? So we come to contemplate. Now, contemplate contains the word "contempt." So it is lead... this we can chuck away, because we're too late for that, in any case. So let that be late Mr. Jones or Mr. Hingenbottom. That's an English name, by the way. You know these English people, we've got two English visitors here... is that right, Hingenbottom? Yeah, it was an English name. I had a friend whose name was Hingenbottom. He was in the banking business until, you know, he changed the position of the bottom. So I did no more business with him then. You see. So forget the late. It's never too late for anything. [ERASES BLACKBOARD] Right, so we chuck that away, and then we have contempt left only. So now what you do is take a... you will surely remember these two words: contempt and content, with that kind of t. You are getting my meaning, aren't you.

I would like you all... now, you don't need to use this concept, I am giving you an example. But use this word only: contempt. Right. Just use that word "contempt." Forget my association. Right. Take a piece of paper it could be handed out tomorrow morning, have some paper tomorrow morning and just write three lines. Don't give me the meaning of what you contempt or what you attempt. Not interested. This is going to be an analysis of how your mind is flowing, how much emergence has taken place, right, how much clarity has been gained by your practices. So just one, two, and three lines. Make them brief as possible. Because to the American people one sentence means the whole page. You know? They are masters of the art of punctuation. You know, the commas and semicolons and whatever, but the period comes after a long time. Nevertheless, on this word now... and of course you would be hearing the talk on contemplation tomorrow. Right. You play it when you have your meeting. It's only about twenty five minutes. It's not long. I purposely tried to keep it short.

And please take three days about this, and I want you to contemplate on the word "contempt!" Right. Therefore, we wrote contemplate. Contemplate on the word contempt and see what meaning you find in it. In other words, examine yourself. Look, to your guru you can write to him anything. Right. Don't be afraid that oh, to my guru I must only show

the shiny side up, you know, because he wears wings, you know. No, he's no angel. Believe you me, he's no angel. He's human. You see. So use your own ideas, your own inner thoughts. While you would feel contemptible, perhaps, contemplate on it.

Contemplation means taking a thought from the beginning and letting it flow to its conclusion. That is contemplation. We have concentration, contemplation, and meditation. Now, in contemplation it's a thought so well continued, like pouring oil from one vessel into another without causing a break in the oil. So I just want three sentences. These would be very confidential. It will go to no one. And as a matter of fact if you use half a page, say just hold that book up or that, you know, half a page of that, you know, write three sentences, then I could write my comments on it and return it to you to tell you what your mind, where your mind is at. Okay, fine. So contemplate on these words: contemplate on contempt. Why [INAUDIBLE] the reasons for contempt, what do you think it could be; whatever comes to your mind. That's all. You had your hand up.

ROOPA: Did you want them to do this after they listen to the tape on contemplation, or does it make no difference when it's done?

GURURAJ: It makes no difference at all. But I think you have a point there. Rather let them listen to that twenty five minutes so it gives them an idea on contemplation and intuition. And then from there when I give the explanations later, and they'll be better prepared for it. That can be done.

And of course all of you have pencils or pens, hm? Try and write clearly. Don't write like me. I scribble, because the mind runs too fast for the hand and that makes one scribble. Any questions you want to ask about this? I would be glad to answer you. It is an exercise in contemplation, and we will know about your mind. Please put your name in the right hand corner. Right. [ILLUSTRATES ON BLACKBOARD] Name. So I would know who to hand what to who, because I don't want to give Sunita's little thing to Margarete or... you know what I mean. Do you see. So please write your name on top, and from tomorrow morning or as soon as convenient, the sooner you start the better, silence for one hour. That does not mean you must have no activity. As I said before do your beds, do whatever you want to do. If your wife has to iron your shirt, let her do it with silence. And of course you can make signs, you know. And if the lady's back (this goes here) if the lady's back is scratching, for example, and she can't reach it, you know, she can always tell her husband, [DEMONSTRATES] something like that.

Okay. Twenty five until eleven. Have you organized tea and things? That's organized. Enjoy your tea and biscuits. And do have a good rest, because I know a lot of you have been traveling for hundreds and hundreds and hundreds of miles. Much more too, in some cases. So do have a nice rest and feel fresh in the morning. And you'll feel very... if you start your silence business in the morning, you will feel very refreshed when you come here at satsang time. That I assure you one hundred percent, [WRITES ON BLACKBOARD] plus. Okay, let's start as soon as we can. And you can take two or three days, as long as I have it back... course ends on...?

VOICE: Sunday.

GURURAJ: Sunday, right.

VOICE: The sixth. The sixth of July.

GURURAJ: Yeah, course ends on Sunday. No, we're talking on days now. If I could have your little slips back Friday morning so it would give me a chance to work on them. Because I have to go through the various processes of your thought and how, you know, they relate to each other, and what has caused what and, you know, if two and two is added to four, or two and two is added to five. You know, things like that. It's a technical thing. Nevertheless, please do that, my beloveds. Nice to be with you. Been a pleasure. Namaste. Namaste. Namaste.

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