

## THE ROLE OF WORDS

GURURAJ: What shall we talk about tonight? Let's hear some of your deep, philosophical questions.

QUESTION: Guruji: We have it on good authority that gurus are funny people and that what they say is not to be taken at face value. This being so, one might think that much would be learned simply by being with you in silence. Yet often I think we all find ourselves touched very deeply by your words, as if you were awakening in us something we already knew but had forgotten. What role is played by words in the transmission of deep spiritual concepts from guru to chela?

GURURAJ: Beautiful. There was once a master to whom a chela went to ask a question. So the master replied, "Come back in one year's time for your answer." So six months passed, eight months, nine months, eleven months, and a year had passed, but the chela never came back. So the master sent one of the others that lived in the ashram to go and see this chela to ask him why he'd not come back and what was the reason. So this chela replied that "I have now, through the guru's grace, developed the ability to be far away from him and know every word he speaks about. He has given me the answer." So when questions cease, answers begin; and those very answers flower within yourself. And that is what we are trying to achieve.

Buddha taught his greatest teachings in absolute silence. He would just sit around silently with half closed eyes and his chelas were around him. But some transformation occurred without saying a word that is, if the chela is devoted enough and receptive enough. For the chela would feel the emanation of the guru the true guru. For everyone emanates. A person is composed, as you might know, of nothing else but vibrations, congealed vibrations to give the solidity to the body, and when the chela has reached a very fine level, his emanations become vaster and vaster and vaster. And some of you I mean, all of you here could be so clearly seen. Some have the emanation which people the occultists call "aura." Some have a size of six inches extending beyond the body, some 12, and some much more than that. A true spiritual teacher, his emanations are so powerful that it could cover an entire city. So what is taught there without words is this: that because of the receptivity of the chela, the chela feels that spiritual force that is emanated from the master, and that is what transforms.

In modern times, things are a bit different. In modern times, people are more intellectually orientated. They want to understand. During the times of Jesus, you would say "Believe!" and people would believe. But now you can't say believe, you want to be shown what has to be believed. First the mind has to be appeased to a certain extent, and then

only is the heart activated. And that is happening in this age. Therefore words are necessary, because the mind is forever questioning, questioning, questioning. The mind is ever filled with doubts of their own particular thoughts, if not doubts of the thoughts of another. So this questioning goes on, and in this age it is appropriate for this questioning. When I am close to a few people, I would just sit there and they would just sit around me, and so much is spoken without words. It is a love affair that requires no words. It's like a man and a woman just looking into each other's eyes and melting away. Certain things are happening inside themselves inexplicable by words words are not necessary and both are transformed. And things well up inside that could never be expressed by words. But human beings of today have to be told things in words, for then, once the mind gains some understanding, an awakening of the heart comes about. So there are two approaches: one is through the heart, and the other is through the mind to the heart. One is through the heart to the mind, and the other is through the mind to the heart. That is why these talks and discourses are necessary. They are necessary because we are still not capable of receiving those spiritual energies that surround a person being a person that is in a state of being. We are still not capable of appreciating that or feeling that. It is very easy to appreciate a person of great intellectual understanding, but it is difficult to really know a person in a different state of being. That is why these talks are necessary. Now, what was the second part of your question? Because it was quite longish.

QUESTION: The first part was saying that one might think that much could be known by being with you in silence, and then I asked that sometimes you seem to touch us on such a deep level with the words that you say that as if you were awakening in us something that we already knew and had forgotten. And how [?????] the mechanics whereby your words can do that [?????].

GURURAJ: Um hm. Yes. So this emanation that occurs, if the hearers not all, some perhaps that are not receptive to it by inner development, you convey it by force. And that force is conveyed those spiritual energies are conveyed through sound; the sound of words I say, and not only the words. The words are meant for the mind, but the voice, the vibration of the voice, is meant for the heart. We have been told many, many, many times at all the places where I talk that "Guruji, when you speak to us, I don't hear at all what you're saying. I just hear your voice. And only afterwards, when I buy the tape, do I really sit down to listen to what you have said." Have many of you experienced that? Hm? Yes, yes. So this is also a method of imparting. The purpose is not only imparting knowledge or understanding, but the whole purpose of satsangs is a transference, where you transfer a spiritual force to another. It is sharing. And this can be done consciously, you see.

Now, when certain things are said, you feel an awakening; you feel a recognition that this is true. Where does that come from? Where does that recognition come from? It comes from deep within yourself. And I've said this over and over again, that all knowledge of the entire universe is there within you. And if you can awaken that knowledge, that wisdom that is within you, by yourself, blessed are you. There have been in known history only two people that could have done that. One was [Naropa?] and the other was Buddha. The rest, including Krishna, Christ and Rama, had to have their teachers, their awakeners.

So, what the teacher really does, what the guru really does is to awaken that which is already inherent in you. He does not give you anything new, for all knowledge is there. There is nothing new under the sun, as the saying goes. Each one is filled with all the wisdom of himself, the highest wisdom. Because you are the highest, you are Divinity, but just veiled like a diamond covered with dust. And so what does the teacher really do is blow the dust away so that the diamond that is within you sparkles up again.

So, these talks are necessary so that the mind can start thinking. And when the mind enters true understanding, then the heart starts awakening for the core of the human personality called the "heart" is what you really are not this outward cover, not this body, not this mind. That is important. So what is transformed? Not the real you. But what is transformed is the mind, where the mind is gradually led through practice and theory, through wisdom. Where the mind is led to finer and finer levels, cleansed, so that the wisdom already in you shines forth, and light meets light. So essentially, that wisdom given is light, and if the light was not there in you, then you could never understand what is said.

When I read the Gita, for example, when I was 15 years old, I understood a bit of it. And when I read it at the age of 30, it seemed a totally new book to me because I could then understand more. I had grown. The same thing happens with our satsangs. People tell us that a talk they had listened to three years ago, and when they listened to it again today, they seemed to find so many different meanings to it. So it is not the wisdom that is imparted or the knowledge that is imparted, it is you that have grown. Your awareness has expanded so that you could comprehend the deeper and deeper levels of what has been said.

So, "satsang" means: association of people gathered together for the inquiry into truth. Now, how do we inquire into truth? Not from what the teacher says. The teacher poses to you answers as well as problems, where your mind can start thinking along a certain channel and thereby awakening that which is within you. That is the purpose. And this is done, not only by intellectual understanding, as I have said, but also by the spiritual force that is transmitted.

When you read books, you can read a book, a highly intellectual treatise on some subject, and yet it will seem totally empty, because it is from acquired knowledge. Any one of you can write a book on philosophy or yoga any one of you.

It's so easy. You read a dozen books, get certain points from the dozen books, and rewrite what you have gained from there with your interpretation on it. And that is why some of the books seem so empty. But when you read [Ramtertha?] or when you read Vivekananda or Ramakrishna, every word is alive, because they come from a deep experience. And therefore I've said that if knowledge was sufficient to bring a person to enlightenment, then every professor of philosophy would be an enlightened man. But unfortunately, all these professors are nothing but donkeys carrying a whole load of books on their back. They are on the back and not in the heart. Intellectual understandings are not enough for transformation. You might know all the mechanics of how to make a candle and how to make a match, but it is the striking of the match and bringing it to the candle that brings the flame of illumination, and it is not the technical knowledge of the products themselves.

So what we want is transformation — transformation backed up with understanding, for that is the world's need today. As I said the other day, that you could have a totally illiterate person, and yet a highly developed person spiritually. I gave the example of my mother: totally illiterate, but the wisdom just poured. So what has happened to her? That she had developed the ability of recognizing that wisdom that was in her as it is in everyone else. So the talks we have, the satsangs we have, act as nothing else but a can opener to allow that wisdom to filter through — to come out. That is why these talks are necessary. That is one of the means of transformation.

Now with intellectuality we enter the path of jnana yoga, where we go through mental analysis of all the pros and cons of life and living. We go through the analysis: "does God exist or not?" We go through the analysis that "am I real or unreal? Am I just but a dream, or am I a product of a dream?" So to answer these questions, the mind and intellect is used. So it plays its part. But the mind must reach a stage where it would say, "Not this, not this, not this." So it is a process of negation that whatever knowledge gained is quickly discarded, because the understanding of one solution would bring about so many more questions. You get the answer to one question, and that very answer will breed a dozen more questions. And the process is endless. So then, when the mind gets tired and stops questioning, then you jump into the unknown — for the mind has its limits.

But in this process of the mind developing these understandings there are other things that also occur. With the knowledge developing, understanding developing, you also develop devotion. And as you develop that devotion, you develop bhakti yoga. Yes. So here bhakti yoga, or the yoga of devotion, has joined hands with the yoga of jnana knowledge. So this very devotion activates that knowledge. This very devotion activates that knowledge and just does not leave it on the mind level, but it brings that knowledge into practicality. And when devotion brings knowledge into practicality, we are automatically in the realms of karma yoga — where we do, where we act.

Now, the attainment of knowledge and wisdom helps us in our actions. It helps us to discriminate our actions. "Am I acting for myself, for my personal gain, or am I performing action for the sake of action, and not for the fruits thereof?" Now, how is this realization gained? Because it is common for man to act to gain rewards. That is the nature of man, that is the nature of man: to perform, to act for reward. But when the understanding is there from jnana yoga, backed up by this devotion, then man spontaneously acts for the sake of action. He does not care for the rewards thereof although the rewards would come on its own. You work for a boss, you do your work; end of the month, the salary check is there. You do not need to worry about it throughout the month. So the rewards come, but your mind is not set on the rewards. Your mind is set on the action. And when your mind is set on action alone and not on the rewards, then your mind is not divided. For, if the mind is divided between action and reward, then the action cannot have its fullest impact upon what is being done. The totality, all the energies of one's mind, body, and spirit, is not in that action.

I was telling someone this morning: leave your spiritual practices alone. You are a carpenter, or you are shoemaker, or whatever. Make that table perfect! Make that table so perfect, and you can only make that table perfect if your entirety is involved in that table. Every action of yours, every use of the hammer and the nail and the wood becomes your totality so much so that, because of the understanding and the knowledge gained through jnana yoga and the devotion to what one is doing in karma yoga, you become the wood, you become the hammer, you become the nail. There is no difference between the wood, the nail, and the carpenter. That is how the ego self is lost or sublimated, rather. And then, if that table is made in that way, you reach illumination. Do you see how all these various facets combine?

How many people can do a job totally with totality? They can't even make love in totality, never mind work which they would find arduous. For in lovemaking, what do people use? Their bodies stimulated by the mind. And where is the spirit? Hm? So if mind, body and spirit becomes or acts in totality, the very act of lovemaking is sublimated into a divine meditation. And the same thing applies with everything. The same thing applies in cooking a meal where your totality is involved. Everything we regard as work, and work is always arduous forgetting that everything in life is just but a play. It's not work. Take the "irk" out of "work" ah, then there is joy.

In South Africa it is very easy and very cheap to employ a servant girl, a servant in the house. You can get a servant for \$25 a month which normally you would blow up eating out at a restaurant two people. You can get a servant girl in South Africa for \$25 a month. Now, we have this one little girl at home, she is about 18. Now, while passing in the house, you just can't help watching her or just giving her a glance. The way she would polish the furniture! There's such a smile on her face, as if her hand and the polisher and the polish and the furniture has become one. Radiating with this joy. Totally illiterate girl from the farm. What greater spiritual practice do you want than that! You see. When, in any action, totality is involved, then you have reached and all our spiritual practices are aimed to bring about this integration.

So these talks are necessary to give this understanding and so that this understanding, through the mind, could penetrate the heart in the creation of bhakti or devotion, which, in turn, expresses itself in action for the sake of action in totality.

There will come a stage when I will tell some of you, "Stop meditating, stop meditating. You have reached the level where your whole life 24 hours of the day is a meditation. Because whatever you touch, you find no separation. You are at one ment with everything." And this is not identification, as we said during the week. It is not identification, it is at one ment, where you feel the very molecules in this table to be the same as the molecules that are in your body, swirling around in its dance of ecstasy. Ah! Could you ever observe that dance, hm? Everything is dancing, dancing, singing. And this comes with totality. It is not cerebral or cerebation. It is a celebration!

Ah, life celebrates every moment, all pulsating with joy! Watch the dance of your breathing, bringing it to that rhythm. What do you do in dancing? You are in rhythm. That is why you do pranayama. Watch your heart beat. Rhythmic, rhythmic. Watch how you walk. There is a rhythm. One leg rests, and the other goes forward. That one rests, and the other goes forward. There is a balance, a rhythm. Hm? You have two eyes which function in harmony in a rhythm to create one vision. Everything functions in a rhythm, and that rhythm is so connected with the rhythm of the entire universe. The very 4 16 8 of your pranayama is the same rhythm of the entire universe.

So when that rhythm is totally created within yourself, you will find greater and greater integration within yourself; and, because you are now integrated within yourself, you become one with the entire rhythm of the universe. You are no more, then, a part of the universe; you

are the universe. The drop has slipped into the ocean and has become the ocean. No separation. Yet if you study the molecular structure of water, you'll find separation there, different structures according to the wave currents. They create different structures. Yet you are at one ment there, and not identification. For it is only the mind that can identify itself with an object; but the heart, the inner core of the personality, knows only of oneness. There is no division in the vision. Yes. And that is what we are after. That is why we welcome teachers that bring the message of love and peace and integration, for without integration there can be no love and no peace within ourselves. That's why we need these guys like me. You see. To bring about these little understandings. And they are not difficult. They are so simple, simple, simple. I have said this many times before: it is so simple to be happy, but so difficult to be simple. Yes.

Now this is what integration brings about: it brings about the simplicity in life which is expressed in devotion, and that devotion encourages and creates action so conducive and in harmony with all the laws of nature. And once you are in harmony with the laws of nature, you become the master of nature. You become the master of what nature is composed

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of. Nature, as I've told you many times, is composed of tamas, rajas and sattva. So how do you become a master? Not by controlling these qualities of nature, but by going beyond them, by going beyond them. [END SIDE ONE]

The director does not control the actors in the play; he directs the actors. And you become the director in this play of life. Because you could not become a director if you did not know the theme of the play or how a certain emotion is to be portrayed of love or hate or anger or sadness. You have to know all that before you can direct. You have to know the whole, the entire composition of the script, to produce the result a coherent result, a totality. You see. A totality composed of all these various items, all these various scenarios, all these various actors doing their own little part. And you are not controlling them; you are directing them.

So man is composed of all these various parts. Everything is in him. If he has love, he must have hate. If he has anger, he must have compassion. All these qualities are totally mixed in man all the time, and you can't get rid of them because the body and the mind, itself, is nature and the product of nature to give it individuality. Ahhh! So at that superconscious state which has been our theme this whole week at that superconscious state you are the director. You direct the anger, you direct the compassion, you direct the sympathy. You let go now you feel angry. How are you going to direct that anger? Do you direct it to an object? No. It will hurt. Direct anger towards anger. Be angry with anger. Do you see? And then you realize by being angry with anger, you become the observer, automatically, spontaneously. No outside help is needed. You feel sympathy or empathy with a person. Watch it. Watch it. Let it act. Don't analyze it. Don't say why I feel sympathetic. Don't analyze it, because if you analyze it, you will create within yourself that which is opposite to sympathy. You will be reminded of it. You do a good deed. Don't analyze it, because you will awaken the seeds of a bad deed by analyzing the good deed, because they are blood brothers. All these opposites are but the two sides of one coin.

So, we reach the stage from understanding to devotion, and then to karma. Where karma performs, devotion gives the emphasis to it, and the mind functions without analysis and enjoying it all. And while you, your real self, is sitting back the king watching the mind analyzing, watching the heart flowing with devotion into action. That is totality of life. You see. You see how simple.

This can very easily be achieved. Illumination and self realization that seems so far away is so, so near. So near if you just surrender, surrender to yourself. What is meant by this surrender to yourself? Let the body act, let the mind think, let the heart feel devoted in its own right. Do that, and you be watching all the time what's happening. You are alert, you are aware of what is happening. And that very awareness of allowing the constituents of man to function as a machine that is surrender. That is surrender. For allowing things to function on their own without your mind or your will interfering means that "Thy will be done." I have nothing to do with it. You see, you see. It is very easy to say and to pray, "Oh,

Lord, not my will but Thy will," but these are the mechanics of it. These are the mechanics is to stand aside and watch. And when you become the witness, you are not the doer. You are the witness. And to be the witness, you have to stand a distance away from all thinking, from all activity, from all devotion, even. You have to stand away, for the witness is always the mirror. If you take your eyes too close to the mirror, your nose up against the mirror, you can't see yourself. You've got to stand a distance away. And that mirror of the superconscious state will reflect or mirror whatever is brought forward to it, but nothing is registered on the mirror. The mirror remains non expectant. Whatever comes in front of it is mirrored good or bad and it remains unaffected. The mirror does not wait for a beautiful woman to come to it and say, "Ah, she's beautiful." Or an ugly woman to come in front of it and say, "Ah, she's ugly" or a man, or anything else. The mirror passes no judgment. The superconscious state remains forever neutral. It only reflects what comes in front of it, and it is its nature to energize whatever comes before it. It reflects. A neutral force that can be used and utilized.

So, words are nice. Knowledge is nice. Understanding, good. Transformation that is what we want. And this is how transformation occurs. There is a Sanskrit word called "darshan" which means "to bathe in the presence of." That's what it means. So words at times are not even necessary. Ask any two lovers. They will tell you. It's only afterwards that they start analyzing. But that moment, to capture that moment, to capture that moment when you melt away in each other's eyes, that divine moment where you have melted so much away that you have captured Divinity there in that one look that is life. That is the living God. He does that abstract force does not come down on a fiery chariot with six white horses. That's mythology. That's symbolism. That fiery chariot and those six white horses are here, now. We are the chariots; we are the horses. Yes. Yes, yes. Only the fire is lacking. The fire must burn in that devotion, for it is in dying that we are reborn. What do we die to so that we could be reborn? We die within ourselves. What dies is the attachment again. Back to square one. That must die. Then you are reborn. In Sanskrit, we say ["duidje?"]: twice born. So, only by dying are you reborn. And what dies? Attachment dies. So then you reach the stage where knowledge becomes non important. It was the way. It was the way. Because you can be attached to knowledge; you can be attached to wisdom. And then devotion which is born by understanding, you can become attached to devotion. It's a fine virtue, a great quality, but it is still attachment. But that is the way; that is the life; that is the truth. It is only that path that we can take. And then even action can become an attachment. Just by one thought that "I am doing good work" just by that one thought you become attached to that action. Do you see? If I should think to myself, "Ah, I'm giving out the message of peace and love to the world" if that thought should ever creep into my mind, I will shed and discard this body. Truly I say this to you. For that is an attachment. What I am doing is just being, just being. And whoever wants to share it with me, you're welcome. The table, the feast is laid. Come, come. The Muslims say ["Bismillah"?] come, share. Do you see.

So then we go beyond wisdom; we go beyond devotion; we go beyond action. And then what is left? The real self is left. And after finding the real self, what happens then? We go back into devotion, we go back into action, we go back into knowledge. But it has a different flavor. Most of you might know the Zen story that "Before you become enlightened, what did you do?" "I used to draw water; I used to chop wood; I used to make fire." "And after you become enlightened, what did you do?" "I draw water, I chop wood, I make fire." Same action, but what a difference! That drawing water is divine. The pail is divine, the water is divine, the well is divine. Chopping the wood is divine, the chopper is divine, the wood is divine, the act of chopping is divine. Everything assumes a different hue and color, for it is tinged with Divinity, because you have become that Divinity. Do you see. And then, life is still normal, ordinary. You do all the things you did, and you still keep on doing it but with total non attachment. Total non attachment, because Divinity is there, and Divinity knows of no attachment at all. It is neutral. It is neither attached to love, neither attached to hate; neither attached to cruelty, neither attached to compassion. But that is the path that one has to tread. And, as one goes on with meditation and spiritual practices, these qualities of kindness, sympathy, love, compassion, automatically, automatically is just there. Buddha did not try to be compassionate. Christ did not try to love. Trying is gone. You just are compassionate; you just are love. And that is how a true master can transfer spirituality to his chelas if the receptivity is there.

Ramakrishna. Vivekananda.... Ramakrishna was sitting on his bed. I went to visit his place, the little ashram. It's a big ashram now, of course, at Dakshineshvar. And I went to sit in his room to meditate. There was such a communion. Ramakrishna died at the turn of the century. And I went into meditation and I just cried and cried and cried, and...all the others that were there in the room, they would not disturb you. It is not right. So for two hours I was in this state of ecstasy, where tears were just rolling and rolling and rolling down my eyes, and I was not aware until after it, when I came out of it, they told me, "You were crying for two hours!" I said, "I wasn't crying. It was not my tears; it was the tears of love. Love was crying." Because I have love. Not I have love for love exists between Ramakrishna and myself. Love is there in the center

not me and neither Ramakrishna. We are just subject and object to create the center which is love. So you become it. Therefore I say you don't try, you become. And when one is really keen to find that inexplicable joy of life, to go beyond all these pettinesses, all these pricks of the pin that we feel every day if you are really keen on that, then this is the way, the only way.

Why did Jesus say, "I am the way and I am the life?" What did he mean by that "I am the way"? Who was that "I"? Not that body of Jesus, this piece of rotting flesh and blood. No, it was not Jesus saying that; it was Christ saying that. It was that high level of consciousness, the superconscious state that was saying that. That "I," that superconscious state,

Christ, was saying that. "I am the life" who was saying that? The superconscious state is within all that was saying that. So that is the life and that is the way. And there could be no greater truth than that. You see.

Now why does one want to reach all that, hm the superconscious state, the personal god, and thereafter into oblivion of the impersonal God? Why does man want to reach that? Why? I got a lovely house, got a lovely car. You know, I got a nice wife, nice kids, you know, and eat large steaks every day, morning, noon and night. Hm? Why? Who wants to worry about all those things? But you are forced to. You are forced to. Everyone in this world is forced to enter the path, not because they will it to be so, but

because that Divinity which resides inside wants to express itself. So consciously or unconsciously, everyone from the saint to the worst so called sinner wants to be on the path. The world is so hungry for this message. The world is so hungry for this love.

Many times I have people coming who are ailing, and what they need is no medicine. What they need is just love, that's all, and they are better. That happens in many cases. Then, of course, there are real ailments which can also be dealt with. But a lot of people just need love real love, not an assumed love. "Oh, honeybun, you're this, and honeybun, you're pretty, and yes, hon." I'm learning some American. And my people there in South Africa when we have our Saturday morning satsangs, you know, are going to be terribly amused when I use the American expressions. It's fun. It's fun, really. There's a certain character to it. No difference between saying "honey" and "sweetheart." Same thing. Both are sweet. You see.

Right, so, what do people need, really? They need love. If you can truly love your beloved real, truly in a totally integrated state, you have achieved a lot. You are very close to God, very close to God. Love someone there is only one but totally! Not with the mind only, not with analysis, not with the body but total love. And "total love" means becoming a witness of what the mind and the body are doing. Then you know total love. You see.

When you start chasing love, remember this: love runs away from you. But turn your back, love runs after you. Why is this so? Because when you chase love, then you are using your mind. There's a purpose. But when you sit still and turn your face away from love, then love chases you. Yes. Love is always an uninvited guest, never an invited one. Because invitations come from the mind, that's why. You just prepare, you just prepare that's all and it comes on its own. You can't even send love an invitation. There's no address, there's no telephone. And if you really want to know the address of love, the guru is the address. Yeah. He is the address of love a true guru. Through him and with him, hand in hand, we climb that steep mountain. He has been there and he comes back, so he knows the way. He is the address. Therefore earlier this week a question was asked, "Why the guru? I'm going to find my own inner self." How can you?

You don't know the address! You see. You see how important it is. You see this love that could develop. This purity, the sincerity, the intensity so intense in its light that even a million suns cannot compare and neither could a million moons reflect that cool and calm of that love. Start at home; start with the closest one. And then, when you are ready, the master appears. When the chela is ready, the master always appears. And even just one word changes the entire attitude.

Here on the East Coast, a very good chela told me he says, "Guruji, you have given over a thousand hours of talks which could fill 70 80 volumes after editing. I have listened to them all, I have enjoyed them all. But one day, just in passing, you said two words to me which I could never forget and which I act on all the time." I said, "What was it I said? Because I don't remember. What did I say?" He says, "You looked at me in my eyes, and said, 'My son, seek balance.' I have always followed that." And his life is so transformed. Such a beautiful young man really beautiful! His mother is here in this room. Yes. You see.

So, a spark is lit. A spark is lit. These talks are fine, very necessary, gives us some understanding. I used to sit at the feet of so many gurus in my search for truth. I used to sit and listen. Things I used to accept, things I used to reject skeptical mind; university boy, hm? Popular boy, arrogant, ego! With scores of girls chasing him all the time. I was quite a nice charming chap in my younger days, you know. Yeah. Plenty of money to spend.

To get through university, I used to work in film studios. An assistant to the director, assistant to the script writer, assistant to this one, assistant to that one. A helper, rather than an assistant. And, being in contact with all these people and all the actors and actresses, and this that, and I'd just need to say, "Oh, I'm short of money," and, "Oh, sure!" put a wad in your hand. They do that to save taxes, you know. You know the whole thing. An actor will sign a contract for 10,000 rupees. Meanwhile he is getting 100,000 rupees: 90,000 in cash, 10,000 by check according to contract. So it was, you know, plenty of money to spend. Having a nice time. Lovely girlies, lovely friends. One of the ringleaders at university producing the plays and composing their music, and all that. Hm? Ego! And I'm that! And it is by sitting at the feet of various teachers and I would recommend to you also that if teachers come to your town, go and listen. You don't need to accept. Go and listen. You might pick up something. My whole idea is to see all our people progress. And by progress, I mean greater and greater integration. Listen to them. There might be just a word or two that might just click. It is good. Gain from everything; learn from everything, for everything teaches. Look at the ants crawling on the floor, look at the system in their colony. You learn from it. Have we got that system? Look how a beehive is constructed. Look at the system, look at the precision. Look at the animals. They lions and tigers they don't kill for the fun of killing. They only do it for necessity when they're hungry. Look at all these things, how everything can teach us. And this does

not mean you divide your loyalties. No, no. Your loyalty is there to your wife, to your guru, to your father, to your mother. But learn from everything. That makes life, that makes life interesting.

I've strayed away from the subject a bit, hm, haven't I. Yes. Shall I stray more? Hm?

Yes, so when it comes to listening to a teacher, it has its own importance. To impart knowledge and wisdom is the dharma of a guru, but his greater dharma is to transform. Words only and understanding only cannot transform; but the power, the spiritual force that is transferred, that transforms. And no one can do it by himself. You need a transferer to have the transference.

I was saying earlier this evening that there's plenty of electricity in the river, in the water. But you need the generating plant, the hydroelectric plant, to draw the electricity to bring it into this room. There's plenty of water in the reservoir, but you need those pipes, and pipes from the pipes, so that water can be in your kitchen and bathroom at the turn of the tap. So all these things are necessary. You see.

Hm! I think we end now. Half past nine. Hour and a half!

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