

AMERICAN ASSOCIATION FOR HUMANISTIC PSYCHOLOGY

..... rid of the hatred that you feel. Now hatred would be an [tape off and on]. An emotion is a mixture of thought and feeling. Right. So when you say you feel hatred for someone it actually means that a certain emotion within you, a certain feeling within you, is translating itself into thought form; and by translating itself into thought form you are giving that feeling expression.

What does one do to stop that expression? Now, it can never be stopped. You cannot control your mind. To illustrate this, a person went to a guru, and he asked the guru to show him [tape glitch]. She first thought that would arise in his mind would be "monkey, monkey, monkey." So this goes to illustrate that the mind cannot be controlled. By exercising any control over the mind you are only creating inhibitions and repressions within you. So the more you force (can we get some water if possible) the more you force your mind to think in a different channel the more stronger will it become. So when your mind is thinking of hatred and you try and push the hatred away from you, you will start hating more. Now what can be done? How do we get rid of hatred which stems from our mind? Now, that hatred is due to certain experiences which you might have had, perhaps in this life, perhaps in previous lives, depends entirely what you believe in. Fine. So because of this experience that you've had, it has left an impression in your subconscious mind. Now, what is the subconscious mind? Is there a thing called the subconscious mind? And what gives the subconscious mind any form of validity? The subconscious mind as we would know is nothing else but a bundle of thoughts. Thoughts that have been thought over your whole life span and even before that. Good. Now these thoughts can never be contained in the subconscious only; it has to be expressed. And what does the subconscious express itself through but through the conscious mind. In other words, the experience of hatred which you are feeling is an expression of the left hemisphere of your brain. Now, this little box weighing two and one half pounds we have up there contains 12 billion cells, and we are using only one millionth of the 12 billion cells. So just shows how much of our consciousness we are using. One millionth of 12 billion cells and the rest are dormant. And the rest being dormant, you are not being able to express the totality of what is known as mind. So the brain is just but an organ like any other organ of the body. And the more dormant it is the less could the mind shine through.

Now, what is the mind? Where is the mind located? Is it in your head or in your big toe? Or in your stomach? No. You are the mind. You are the soul. You are the spirit. So mind, body and spirit is none else but a continuum existing in different forms; from the grosser body to the deeper and deeper levels of your mind which culminates at the subtlest level of relativity, which I term the superconscious mind. So here we see that we have the left hemisphere of the brain which is the analytical part of you, the rationalizing part of you, and that is in turn stimulated by the thought impressions you have

in your subconscious mind. But you can go beyond the subconscious into the area which we call the superconscious mind. Good.

Now, this is very easily done by certain spiritual practices. (Are we talking to much today) [drinking]. So with these spiritual practices you tap the resources of the superconscious level of yourself. Which, as I said a moment ago, is at the highest and most subtlest level of relativity.

Now we have said that your mind is beyond control. The more you try to control it the more inhibitions and repressions you would be creating within yourself which will in turn express itself, manifest itself in some way or in the other. So now if there is a way in which you can tap the superconscious level of your mind and bring that force through you to the conscious level of your mind, then your hatred disappears. Because at the finest level of yourself you can call it the Kingdom of Heaven within; these are labels. But through a systematic procedure of spiritual practices you can go beyond the conscious level, you can go beyond that bundle of impressions we have which we call the subconscious, and you reach the area of the superconscious mind. And that area knows none else but stillness. Be still and know that I am God. So drawing the energies from there and making it permeate your mind, your conscious mind, and that area is what we know as love. It is constituted of love. It is composed of love. And when through various spiritual practices you draw from inside that vast reservoir of energy called love, and when it starts permeating your subconscious and superconscious mind there will be no place left in the analytical side of your brain to experience hatred. When you lose hatred, automatically you would lose anger, because hatred and anger are blood brothers. One cannot exist without the other.

So man has the ability, man has the capacity to draw from deep down within. The foundation we have is called the International Foundation for Spiritual Unfoldment. Remember the word "unfoldment," not spiritual development. For as you are sitting there you are fully developed. You have the totality in you, but problems like anger and hatred begin when man does not use his totalness. He lives fragmentedly. And living fragmentedly you are not integrated. So through spiritual practices you find that integration of mind, body, and spirit. And when you touch the deeper levels of yourself it would be like going into a perfume factory and spending half an hour there. And when you spend half an hour in the perfume factory you will come out smelling like perfume. Do you see. So you don't come back empty handed. And through the simple spiritual practices you tap the area of the superconscious mind.

Now, the superconscious mind is the universal mind. There is only one mind, which is the first manifestation of the Manifestor. And that area is so vast that it contains everything that is existent in this universe. But these teachings are not new. They've been so so watered down. Reminds me of a story of Nasradin. Nasradin had a knock on the door and he opened the door and a friend came to bring him a whole basketful of vegetables. So Nasradin felt, "What shall I do with these vegetables? I'll make a pot of soup." So he made a pot of soup. A few moments later there is a knock on the door

and he says, "I'm the friend of the friend that brought you the vegetables." So Nasradin says, "Welcome, and have some soup." Little while later another person knocks on the door and he says, "I'm the friend of the friend of the friend who brought you the vegetables." And this happened six, seven, eight, times, nine times. Now the soup was getting less and less and less. So what Nasradin had to do was add water every time to the soup. So when the ninth person sat down to eat, he says, "Nasradin, what is this? This is not soup, this is water." So Nasradin replies, "Seeing that you are the friend of the friend of the friend of the friend of the friend, this is the soup of the soup of the soup of the soup of the.... [laughter].

These ancient teachings have been so watered down that man has lost the ability to contact the inner self. And this is what we teach around the world established right around the world with various centers. This is what we teach, and the basis lies in the factor that man is a continuum. About two years ago I was invited to speak at a symposium on holistic health. There were some psychiatrists there, and there were physicians, physiologists, biologists, and I was also on the panel speaking from the spiritual angle. And I pointed out to them that when you talk of holistic health, why do you physicians treat the body only? Or your psychiatrists treat the mind only? What about that eternal spirit that you are? You are children of God. And without that spirit within you you cannot even lift a finger.

So where should real treatment start? Real treatment should start by teaching people how to dive deep within themselves and draw from that infinite source of energy so that it could heal the mind and the body. What powerful energy it is! And everyone has the capacity to touch, to tap that source and make it permeate your entire being. Then you function in life in totality. Then all the fragmentations disappear which bring about in you the anger and hatreds and jealousies and greed and violence and aggressions. For who are you being aggressive to? Who are you really hating? You are hating yourself and the object is but an object. Hatred is subjective and you are using an object to pour out your anger, to pour out your hatred. But if you examine yourself carefully you are hating yourself. Because of fragmentation and not integration.

Everything is built into you. Everything is within you. And I said a moment ago you are divine, you are Divinity itself. But you are not allowing that Divinity which is within you to express itself. And the expression cannot be forced. By becoming integrated through spiritual practices, spontaneously, you'd be expressing the qualities of love and kindness and compassion, sympathy, tolerance, patience. Spontaneously they flow from you because you are none else but a product of love.

If someone asks me, "Do you love?" I say, "No, I do not love. I am love." Do you see the difference that lies between integration and fragmentation. And then we say night and day I'm suffering of this and I'm suffering of that and my mind is in a turmoil. When you have the tools to remove the turmoil. You're only watching the waves on the ocean. So turbulent,

but if only we dive just a bit deeper within ourselves we'd find that calm area. And then you'd find the same waves on the surface, but you will become a surfer and enjoy the fun of surfing. If my milk turns sour I will convert it into yogurt. Yes. That is the secret of life. That is the secret of joy. All in one word: integration. Which is opposed to fragmentation. So that sector of your mind which we called the left hemisphere, the analytical, the rational section of your mind is not coordinating well with the right hemisphere of your brain. Now the right hemisphere of your brain is the section which is intuitive. But because of lack of coordination between the left and right hemisphere your mind goes into analysis. Then you start analyzing, analyzing, analyzing but not experiencing. Because of lack of coordination between the left hemisphere and the right hemisphere.

So through spiritual practices you put the right hemisphere of your brain into greater action. And by putting it into greater action, having a greater synaptic control, allowing those neurons to flash across, you find the mind, the conscious level of the mind, becoming more quieter. For it is the right hemisphere of your brain which is connected to the superconscious level of your mind.

So from the superconscious level of the mind to the right hemisphere which in turn gives it energy or energizes the conscious level, the thinking level, and spontaneously you do not start thinking right by effort but your thinking becomes right spontaneously. That is how you develop spontaneity.

I said a moment ago that everything is in built in you. There was this man who used to go to a restaurant every day and he had a habit of buying a can of Coca Cola. So he used to go there. Now, the Coca Cola can has this little thing built in that you open. Good. But this man used to sit down at the table and used to take out a can opener, and used to open the can. And this happened for a few weeks, three, four weeks. And the shop keeper got curious. He said why is this man doing this when there's that little thingamajig to open the can. So then his curiosity made him as the customer, "Sir, please excuse me, but why do you use a can opener when that little thing is there?" He says, "That little thing is there for people who don't have can openers."

You have the can opener built in within you. But to use it. And the method of using it is so simple. It is only we that make things complex. I've a favorite saying. It goes something like this: it's so simple to be happy, but so difficult to be simple [Laughter]. And you can only find your primal purity and simplicity if you can live as an integrated being. That is the secret of joy. It is experiential. Why do you experience the joy? Because you have it within you. It does not come from outside. From outside what will gain is pleasure or pain. You're vacillating between the two extremes all the time. For you can never have pleasure alone. Today pleasure for you, tomorrow there will be pain. In other words, it means that you live within the law of opposites. Within the law of opposites. When it is so easy to rise above the law of opposites and then you are in the realm of joy. And that joy is love. You feel elated every moment of the day. You ooze with joy.

And you must have had this experience. You go to some home visiting where things are not going too well and immediately you feel you want to leave. The atmosphere they call it. And then you might go to another home and you feel so peaceful there you feel like sitting for another half an hour or an hour. You see. Everything is forever emanating something. Emanating all the time. So why not allow joy to emanate from you. Allowing itself to give expression to itself.

So we are like on a see saw; pleasure and pain up and down, and up and down. But as you move on the see saw and stand in the center and there is no movement up and down but stillness, quietude, calm. These are other words for joy which I speak about. Right.

You wanted to say something? Please.

VOICE: [Inaudible]

[TAPE FADES OUT TO END OF SIDE ONE] [REWIND TO SIDE 2]

GURURAJ: and speak to me. But I did have a good time, though, eating up all the fruit that was offered to the gods [Laughter] And then at the age of 15 I left home again, quite a number of years traveling through the Himalayas visiting various ashrams and meeting various gurus, and I learned a little from everyone until I met my guru, Swami Pavitrananda. And he never took any notice to me. For eight months if he'd give me a little task to do, "Why is a piece of paper lying on the floor? Why is that pin lying there? Why is this not straight, or why have the flowers not been watered?" Something like that. Good. And I was wondering what kind of a guru is this. Not a single bit of advice or any metaphysical or philosophical discussion or discourses. Nothing. But in retrospect I found out why he did this. Because I was very arrogant. Brilliant student, popular among all the little girls, and... very arrogant. And he tried to break down my arrogance and pride.

You see, gurus are funny people. They teach in so many different ways. You see.

So he said to me I actually wanted to become a monk. And don the robes of sannyasin, those ocher colored robes. But he said, "No. Your job is to be a teacher, a teacher for the householders. Not for monks, so you don't need to go into the monkey business of becoming a monk" [Laughter]. So he said, "Go down to the plains, get married, get into any kind of work you like. Experience life. And then start teaching." Do you see.

And then after eight months he said to me all of a sudden one day, "Come on, let's sit down and meditate." I say, "Oh yes." So we sat down meditating. And two hours had gone by and to me it just seemed two minutes. And since that day everything to me is covered in a golden haze all the time. You see.

So when I gave up the business career I say, "Now is the time for me to start the work which I'm doing now for the past eight years." So every word I speak to you about is not from books. It is from personal experience. I know how capable you are of finding that integration within yourself because I've found it. I know how capable you are of experiencing that deep joy and love because I'm experiencing it. So the best teacher or the best way to teach is from personal experience and not from books.

For example, there are hundreds of thousands of university professors of philosophy, that have studied every philosophy in the world to become a professor of philosophy. But I find most of them more muddled in spite of their studies. You see.

So the difference lies between acquired knowledge and wisdom. Anyone can acquire knowledge. Like one of my chelas says to me, he says, "Guruji, I'm like a donkey with a load of books on my back." So experience, experience, experience. Divinity is to be found on the experiential level. And once you have experienced that, everything else to you become divine. And you see the same Divinity that is within you, you see it outside you as well. For what is internal and what is external. Nothing. Nothing. We are all totally connected with one another. I sit here, you sit there and think there's empty space here. There is not. If you have a powerful microscope you will find subatomic matter connecting me to you. The place is filled, the entire universe is one vast mass and not the slightest bit of empty space. You see. Right. Next? Let me tell you another story while we're waiting for you to think up more questions. There was this church minister. And the traffic policeman stopped him for speeding. So as anybody would, this church minister started arguing with the traffic cop. He says, "Look, I don't see any radar system around here. I don't see any instrument whereby you could say that I've been speeding." So the traffic cop says, "Sir, you see that helicopter up there? He's been timing you that you have been speeding." So the minister says, "Oh, well, I accept anything that comes from above." [Laughter]

[TAPE BEGINS TO FADE OUT]

VOICE: [Inaudible]

GURURAJ: Oh, yes. I know Rajneesh very well.

VOICE: Everything that you've said, including the style of telling jokes, is rather close...

GURURAJ: Possible. Rajneesh invited me to Jordan. He had an ashram in [Poona?] which is 130 miles away from Bombay. I gave him hell, short of swearing at him. I told him [Tape fades out]

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