

GURURAJ: Good. What shall we speak about today?

AMRIT: We were talking about...

GURURAJ: [It's a satsang, not a lecture?]. [LAUGHTER]

AMRIT: Okay.

GURURAJ: Life is such fun. [LAUGHTER]

MARGARITTE: Guruji, when we write the instructions for international courses, keep a clause in that boxing gloves should be provided for people who twiddle with life. [LAUGHTER] [INAUDIBLE] [LAUGHTER]

AMRIT: Okay. We've just been talking about people having ideals or expectations, and when things don't live up to that, then either they tend to distort reality or else to get disillusioned. And the question that we come to is what is the proper use of ideals? I mean, obviously ideals do provide some kind of use in people's life. What is the proper use of ideals?

GURURAJ: Um hm. What is the proper use of ideals and what causes disillusionment?

Now, the English language is the most funniest language in the world. It only comes second to monkey language.

[LAUGHTER]

Disillusioned. Right. In other words, it means you are living in a illusion, and you want to become disillusioned. Now, all your life you have lived through in a illusion. Now, all of a sudden, through spiritual practices or whatever you are doing, you are moving away from the illusion. Now, the illusion in the first place had provided you some comfort. You know, if you are in the Himalayas and you fall down into the snow, you might be freezing to death, but in that moment in that trench you'll feel such a warmth that you do not want to get up. And if you should get up and exercise yourself and get your blood circulating again, you would be alive. But that warmth is so beautiful that you do not want to get up from the trench. In other words, you do not want to get out of the illusion. So when you try to get out of the illusion, then disillusionment occurs.

Now, when you become disillusioned, you are going through a change. You are facing something totally opposed to what you thought to be real. All your life you have been living in the illusion, and you thought the illusion was real. Now, by

getting out of the illusion a new set of values are brought to you face to face. And the transition that would have to take place might be hurting to you, might be more disillusioning to you. Now, when it comes to any change whatsoever, one requires strength. Now, if this strength is built up gradually, then the disillusionment, or getting out of illusion I'm using disillusion in a totally different context to get out of this illusion, if one does it gradually, one does not feel the change so suddenly. It's like going out of a air conditioned room and immediately in the hot air outside you feel the blast. Or a bodybuilder instead of starting off with a weight he can comfortably use, he will start off with a weight that he cannot use comfortably, and therefore he will feel uncomfortable.

Now, when it comes to spiritual practices, they are so designed that a person, the whole program is so designed that a person starts facing changes in a more gradual way. There are certain times, with certain people, where a drasticness is required so that an awakening comes about. Some people require shocking; otherwise, they remain in illusion all the time. Waking somebody up from sleep, some people can be woken up very gently. And some people you got to just shake them up; otherwise, they just don't wake up. They would just turn around and sleep again. [LAUGHTER] Yes. I mean, we know that. Now, this happens all the time in a person's life. Good.

Now, really, to get away from illusion, what is illusion? Illusion...illusions are standards that we have set for ourselves wrongly or rightly. Standards that we have set which we think is going to be happiness producing. A girl might want to get married. She has desires in her heart. She wants to get married, but her expectations are such that it should be a Prince Charming coming down from the skies on a white charger and sweeping her away. Hm? Yes. Yes. To her that dream is real. To her that illusion is real. And when that doesn't happen, that Prince

Charming and the white charger does not turn up, she feels terrible. And she gets muddled more and more in the illusion. Now, what should such a girl do? We have to be practical about this. What should such a girl do? Such a girl must try and mix a round in company that would be more conducive and more at one ment with her frame of mind, and choose circles, friendly circles or clubs or other things, where a similar kind of person can be found. And that person will only be found when the expectation and the illusion created in the mind has been removed.

There are two kinds of people that could use this phrase, these two most important words in anyone's life, and those two important words are "So what!" [LAUGHTER] Yes. So what! Now, a totally... [HE LAUGHS] Ah, yes. A totally... [LAUGHTER] A totally irresponsible person can say, "So what, the world go to hell." Good. But a responsible person can also use that same phrase "So what," but he'll be using... the two so whats would be used totally in different contexts, one irresponsibly and one with the fullest responsibility.

Now, the person that is responsible so what? I'm laughing. So the person that is responsible will use that phrase, "So what" in a responsible manner. That would mean that whatever comes I accept. Whatever comes I accept. And because

I have the ability within myself now to accept whatever comes, I shall not be disillusioned. There shall be no illusion because I accept. And what do I accept? The reality of life. What there is in life, that I accept, and not that white charger which is floating around in my mind. In other words, I reject the dream and I accept the reality. And my reality is this, my reality lies in the confines of my circle of friends, the clubs I go to, or whatever sphere I mix around in. There is where my future would lie. Good.

Now, once we accept that ideal, we create a condition around us. We create a certain kind of magnetism. Because of the very factor of accepting one's situation, one creates a magnetism so that that very force of acceptance draws to you that which you can really now accept. So illusion becomes a reality. And that which you would draw to you that you could really accept would be real for you. And then you will realize that, "I was dreaming all the time. Now, I have become awake." Now, that kind of awakening is moving away from illusion. No more illusion, you are disillusioned. Now, that kind of disillusionment is lovely. It's lovely. That kind of disillusionment it's lovely, it is acceptable, it is tolerable, because you are now attracting the forces to you which you require.

Now, you get nothing in life for nothing, remember that. I've said this over and over again in other talks. Nothing for nothing, and very little for two cents. We are in the condition we are in because not of anything else or anybody else. We are where we are because of ourselves. And once man starts admitting that, that I am in the position I am in because of myself, because of my thoughts, because of my actions, because of everything I have done so far, then change will start, illusion will disappear, for now you are admitting to yourself. And that is a difficult thing to do, because people just don't want to admit what they are. A street sweeper thinks he's a king. Everyone, most people, ninety nine point nine nine percent of the world's people always project themselves into something which they are not. There's not a single woman in this world that doesn't think that she's not more prettier than what she really is. Yes. And this she tries to affirm to herself all the time by looking in the mirror a hundred times a day. Poor mirror. [LAUGHTER] Yes. Yes. Yes. There's no man in this world that does not think that he is more brainy than what he is, or even more brawny. Yes.

So we are always projecting a certain ideal of ourselves. In other words, we are not being truthful to ourselves. And when man is not truthful to himself, he cannot be truthful to the world. Honesty begins with oneself. Good. And people don't like these things to be pointed out to them. They feel hurt. Now, what is being hurt is the false ideal that they have built up of themselves, that false ego, that false ideal, that false projection, that is being hurt, that is being hammered at, so the man feels hurt, or the woman feels hurt. Is there a single woman in the world that even in the morning when she gets out of bed, her husband says, "Oh, you look so pretty, darling," is there a single woman that would reject that? Not one. Not one. Not a single one. No. And yet she might be looking a total mess. [LAUGHTER] Is there a single man in the world that would be doing the most unkindest act, or in his business might have done some deal that is not good, not

a good deal, not a very honest deal, yet his wife or his friend tells him, "Hey, you have been clever." He'd like that. Yes. But you tell him, "Look, you have been dishonest," he doesn't like that. No. But, "You've been clever," he likes that. Do you see. You see. Living in the ideal of one's own projection.... There are different kinds of ideals. We're talking of this particular kind of ideal. So when we project ourselves into what we are not, that is the time when all sufferings begin. That is the time when all suffering will start.

Look at our society today. Do you know that people have spent today what they still have to earn in the next two years? And this applies to every society in every country. In other words, they live beyond their means. They are not living themselves. Why? Why? They are projecting an ideal. A false ideal that Jean's lounge looks so beautiful, mine must look better still and puts herself into debt. Ideals created. False ideals, all the time, in everything. That twenty five cent bottle of perfume is just as good, if not better, than the twenty five dollar bottle of perfume. Because they both stink. [LAUGHTER] What is more nicer than being natural? Yah. If you need one bath a day, take three. Fresh water does no harm at all. Hm? Good. That's besides the point. I'm giving you over exaggerated examples in the form of caricatures to point out these deficiencies that we have.

So people live in false ideals, false projections of themselves. And when anything comes in between their real self and real capabilities and abilities and their projections, then all the suffering comes in between. They are always there, created by who? By us, and no one else.

If man can just face himself squarely in the mirror, even if the mirror's round [HE LAUGHS], if man can just face himself squarely in the mirror and say, "I am me, these are my faults," from that very moment his progress will begin, not only spiritually, but physically as well as psychologically. It will help him first psychologically, because it will give him a sense of responsibility. Then he can say, "So what! If this suit is not so nice, so what? I'm wearing it. Who's worried about the next man's opinion?" Then that is from responsibility. Now, when his mind has that calmness, that coolness, that acceptance, that admittance of his own faults and frailties, his body will also start feeling better. Because as we know, ninety percent of the beds in any hospital, any illness originates from the mind. Ninety percent of all illnesses originates from the mind. And any doctor will tell you this, that psychosomatic diseases is the main problem in today's health. So that helps you psychologically. And it helps you physiologically, biologically.

And when one gains these helps where the mind is at rest, the body feels more comfortable. Then automatically the spiritual self of man shines through to strengthen all his resolves. For with the admittance, with the acceptance, there comes resolutions. And you have the strength to keep up with those resolutions. And as you keep up with those resolutions, then slowly you stop projecting yourself. You project yourself to a distance. And as you know how a projector

works, the further back you have it, the larger the projection on the screen. So here the screen and the projection is moving nearer and nearer and nearer. And the projection of oneself becomes smaller and smaller on the screen outside. This means that the subject being true to himself does not require an objective projection of himself. Now, when this happens, when the projector reaches the screen totally, no projection is required. It is just this division man creates. And as what you see on the screen, it is just as illusory. And because it being illusory, it is unhappiness producing. If we can only accept our circumstances as they are today, immediately our life changes. I am earning fifty dollars a week, fine. I will make do with those fifty dollars, and I shall not covet my neighbors wealth that might be earning five thousand dollars. But that does not mean I am going to go to bed and sleep. I will better myself and try and earn sixty dollars, seventy dollars, eighty dollars, hundred dollars, because it might be necessary for me or for my family. Good. Nobody denies you, in the path of spirituality or on the spiritual path, the path to the Absolute, nobody denies you the relative. Have the fullness of relativity. Not the ideal of relativity, but the realness of relativity. If you have a million pounds, a million dollars, turn it into two million dollars, by all means. And turn the two into five. But do it in such a manner whereby that creation of all material objects become non attaching to you. And it can only become non attaching if you do not make an ideal of it. Ideal of acquiring greater and greater, more and more material possessions. That is the ideal that is wrong. But if you keep on working.... You open up one business. Tomorrow you expand it into two shops and three shops and twenty shops and fifty shops you create a chain. The chain must get created by its own momentum, not because you are sitting in one shop today and you are thinking of the ideal of fifty shops. And then those fifty shops don't come, because you will be treating the one shop as if there are fifty shops. You see the illusion?

There's a lovely little Indian story I will tell you. There was a peasant. Now, this peasant had a few cows, milk, he used to churn it into butter. And this day he had a big vessel full of this butter, and he was going to the village to sell it. That's how he made his living. Now, he had this vessel on his head and holding it. And many of these peasants they walk so beautifully well. You know, here the ladies try to put a book on their head to find posture and how to walk well. In these peasant villages with these loads on their heads, you know, they have such a perfect rhythmic walk. So natural. They don't need books. They don't need books as weight on their heads, and neither do they need to read those books. They do it naturally.

So this peasant was going and he was thinking, "I am going to sell this jar of butter. When I get the money for this jar of butter, I am going to buy another cow so I will have two cows. When the two cows are there I will produce more milk and more butter. And like that I will have three cows and four cows and five cows. And I will add on. I will add on to what I have. Now, he's walking along this path and thinking all these thoughts. "And then when I have about six cows, then I will

find myself a wife." Hm? Good. "But before I find the wife I think I should have twelve cows, so that I could build a house." So he is going to build a house. And then he needs more cows because he needs extra milk and the butter to sell to furnish the house. "And then I will get married," he thinks to himself. "And then after we are married we will have a little bambino. We will have a little child, and the child will call me daddy." And as he thought this thought, "Oh, the child will call me daddy," and he shook his head and that jar fell down. [LAUGHTER]

[END SIDE ONE]

GURURAJ: That jar fell down and that butter could not be gathered from the dust of the village, so the whole thing was but just a dream.

You see how the mind projects itself? How the mind projects itself and becomes disillusioned. Now, if there was only the thought in his mind that let me get the best price for my butter today, he would not have lost that jar of butter. And his cows would have multiplied, and he would have had the wife, and he would have had the children that would call him daddy.

Now, our minds and everyone's minds work in that manner: projection, projection, projection, and non acceptance of the condition of today. If we learn this important, practical lesson of accepting ourselves as we are, even if we are bad people. I was telling some people in a lecture recently that a person came to me at our center in Cape Town, and this man was looked down upon by society. He had spent seven years in jail. And I found him to be a very highly evolved man though he had spent seven years in jail. Going into his history I found that he had become a victim of circumstances, whereby he had to spend so many years in jail. But he used the time in jail so fruitfully. He delved so deeply within himself that he really found himself. And then that man could say, "So what? Let the world think what they want to think. I know who I am. I know what I am. And I know how close I am to Divinity. He's closer to me than what I am to myself." A highly evolved man. You see? So how he accepted his circumstances. And through accepting his circumstances that he was placed in, how he had developed.

Now, this applies to everyone in every circumstance in life. It is what perspective we have in life. Every person imagines himself to be what he is not. And that is the first thing that one really has to take care of. A person can afford a two hundred dollar flat, but he will insist on taking on the flat that is four hundred dollars. Why? Do you know, do you know if you do something how many people is going to know about that? If you're an international figure there are thousands of people that know you. But the ordinary, average person that has a friendly circle or that has joined some organization, do you know that on the average there are not more than two hundred people that know you in this wide world of four

thousand million people. Have you ever thought of that? That there are only two hundred people, if not less, that knows you? And then we put up all this pretense, this illusion, for two hundred lousy people. [LAUGHTER] Huh? Do you see? Do you see how small the world is for us? Like the story of the little frog in the well. He thought, "Ah, this is the whole world." Until the frog from the ocean came along and said, "Buddy boy, come with me, would ya," [LAUGHTER] and showed him the ocean. And the frog of the well realized how vast the ocean is. That is how we live. For the two hundred people or less that knows us, we put up all the pretenses in the world. We refuse to face ourselves. We keep on going on from one illusion to another illusion all the time.

It's good to have ideals. Ideals for self betterment in every way possible. And one can only better oneself if one faces oneself. That is where one starts from, by facing oneself squarely in the mirror: these are my strengths and these are my weaknesses. How can I use my strengths to its maximum ability, and what can I do about my weaknesses? And when man starts working on his life in this manner, then there's progress. A man has a good business brain, fine. Use that talent of that good business brain and expand his business, not in the sense of acquisition, but he will have that thought or that spirituality enough to say that, "Ah, all this is not going to come with me when I die. I came naked, and so will I go back naked." Empty handed. Okay. But if I make more money, I could use it fruitfully to help others that are worthy of help. Or help those that are helping others. Good. Now, that is the sane way of looking at things. So enjoy all relativity. Enjoy all possessions. Why not? If you have the choice between a king's feast and a piece of dry bread, have the king's feast. That's my advice. As long as you can afford it. Yes. But don't have the king's feast if you can't afford it. You see, that's practical living. Practical, practical living. And when one lives practically in that way, then all the commandments of all the various theologies in the world become a practical reality to us. So then, now, the man that can really choose between the dry piece of bread and the king's feast, through his spiritual practices he will also develop the sense and the ability to accept both equally. So what? It's a dry piece of bread today, I'll enjoy it. Tomorrow a king's feast. So what? It's a king's feast, I'll enjoy it. Practical living. You see? That does not mean denial. That means acceptance. You don't deny. And that is what the Bible means when it says, "Resist not evil."

People do not understand our scriptures today. And this includes all the scriptures of the world. It is not denial, it is acceptance of our present circumstances. And we start by facing ourselves. And when we really face ourselves, then we stop projecting ourselves into what we are not. And that is the starting point of all progress in life, physically, mentally and spiritually. And this is what our spiritual practices do. In the beginning some people find them a bit uncomfortable, thank God. I wish they'd find them more uncomfortable. Yeah. Sometimes our spiritual practices people find uncomfortable because it is awakening them up. Awakening them, bringing them awake, shaking them awake and making them face

themselves in the mirror. So therefore, they find it uncomfortable. But don't you see the greatest comfort will come because of the realization of the discomfort? Yes.

We can sit back and do nothing at all if we want to. The choice is yours. The free will you have is yours. But if man says, "I choose to do this," he can do it. And he is equipped with all the machinery that he requires. Man is born with so much strength: mental strength, physical strength, spiritual strength. Have you ever seen a frail woman lifting up a whole motor car? Yes. There's an accident. The husband is under the car repairing the wheel or whatever. The jack slips. The wife is there. The wife loves the husband so much. She wants to save him. Where the strength comes from in her, nobody knows. But she lifts up the car and gets the husband out. This has been proven by psychological tests. It's nothing new which I am telling you. These things are there. That means that strength is within us. Man is not only man, man is also a superman. But he must realize it. And you start realizing that superness about you when you start from where you are. If you are in grade one, stop doing the lessons of grade six. Start in grade one. Progress to grade two and three and four. That is practical living. And our teachings are practical teachings where we bring down the profoundest philosophy into its day to day practical living. Right. So that should be the ideal. That should be the purpose. Where are we? That should be the purpose of one's life. That should be the ideal. And then there is no such thing as illusion, and there's no such thing as disillusion because I am that I am. Okay. Fine. Next question. How many minutes have we got more?

VOICE: We eat at twelve twenty five today.

GURURAJ: Okay. I will stop a little early. Look, it's nine minutes past twelve. So, what do you want to do in the next three minutes? [LAUGHTER] Shall I sing you a song?

VOICES: Yes!!

GURURAJ: I can't sing. [LAUGHTER]

VOICE: Yes, he can.

GURURAJ: Yes, I can. No, I can't.



VOICE: [INAUDIBLE]

GURURAJ: I beg your pardon?

VOICE: [INAUDIBLE]

VOICE: Recite.

GURURAJ: Recite. Oh, I never memorize, love. I never...I never memorize my poetry. Like these talks, for example. If you ask me ten minutes later what I spoke about I wouldn't know because I don't speak from the mind. The mind is dimly aware of what I am speaking about. It comes from somewhere else. I don't know where. It comes, yah.

VOICE: [INAUDIBLE]

GURURAJ: [What's inside ?????? that?]? Shall I? Come. Now, it will take her three minutes to go there and back. So, what's the sense?

VOICE: Lunch is not until twelve twenty five, isn't it?

GURURAJ: Yes, but Gita mentioned something about putting up notices and giving out notices. Because you have to do some mandala teachings today and the rooms has to be set up. But you have a lot of helpers here. Don't hesitate to call on anyone.

AMRIT: On, no...

NIRMALA: Could you tell us where the mandala started? Something about its background.

GURURAJ: Yes.

NIRMALA: [INAUDIBLE]

GURURAJ: The use of mandalas is nothing new. It comes from very, very ancient times, where various kinds of mandalas were used. The one that was designed by us is one which is most practical for today's man. So in two hundred years time or three hundred years time, I shall design a different mandala. [LAUGHTER]  
Oh, yes, Stillness of Eternity. [INAUDIBLE] [LAUGHTER]

[LINES ARE FROM BOOK. SOME WORDS ARE SLIGHTLY DIFFERENT IN THE TRANSCRIPT]

Winged birds of time fly on  
Flying to the rising sun and turning back at dusk:  
A long journey it seems to reach back at starting point  
Winged birds, times creatures, fly on.

I that am forever still, know  
Of no journey's start nor end nor flight.

You, outspanning wings measuring the sky,  
Swift and slow, slow and swift,  
Smiling at the wingless snail treasuring earth;  
Both in smog or dirt, in motion bound.

I that am forever still, know  
Of no measure, nor motion, neither doing's undoing.

Bewildered you in your wingedness, but the wingless too      Chained by grooves of motions air and earth,  
Tossed and twirled and set afire, seemingly so new:  
To fly on, to plod on, through many a life and birth.

I that am forever still, know  
Of no air, nor earth, nor life, nor birth

Yet, still, ever new.

Good. [HE LAUGHS] [APPLAUSE] This is just not for reciting only. It requires reading and thinking, really. Hm, okay. I admire the way you [??????] so handy.

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