
NATURE OF PROJECTION

GURURAJ: Good. Now we talked about contemplation last night. If you have any questions to ask, please do ask them. If there is anything that is not clear to you, by all means ask me. I'm here for that purpose. Mind you, Jeff mentioned something last night when he was comparing notes with Mataji. Perhaps he could start off. Remember we had a little chat. Do come up to get the ball rolling.

JEFF: Tamaji and I were remarking that the way contemplation was described was very very similar to the way painters paint pictures in the sense that many people have the idea that a painter has a preconceived notion of the painting. That they have a theme they are pursuing very actively, and that they think a lot about what's going on. In actual fact, the painters that I know, and I myself, you really have a general thing you want to paint, let's say a person or a landscape, but once you start painting there is very little thinking going on, except when you realize very suddenly, you think that there's a problem, or you step back from the painting. Guruji was saying last night that you can step back from something and look over the whole thing without breaking the flow of contemplation, but it does occur when a painter sometimes looks back. Painters do this: look at the painting, go back and paint. They step back, look at the painting again. But sometimes you think that there is a problem or something is disharmonious. At that stage painters know that if you let the painting . . . if you think about it too much, you'll do something called "losing the painting" which means it has a whole bunch of problems and you start fussing with it. At that point it will turn out to be a wreck. Painters have different strategies for dealing with this. One is that they literally paint out a big area of the painting, even parts that work. Paint out a whole area, just so when you start painting again you will reestablish that flow. Some painters call it keeping the painting open. Some painters call it not losing contact with the painting, but it's really a very important part. I notice that students sometimes spend ten years working mentally with paintings that are all awful, and really, when you paint there is really very little actual mental. . . I don't know how to . . . what would you say Guruji, mental analysis.

GURURAJ: Yes, because the mental analysis stops the flow. Very good. Thank you, Jeff.

Good, we just started the ball rolling. In other words, in contemplation, in spite of you having to stand back as Jeff so very well explained, the continuity, as I described yesterday, while making a film, the continuity must not be disturbed. For if it is disturbed, then you and the painting become apart from each other. But while the contact is maintained, you are the painting and the painting is you. Fine, and that is the contact. The poem I gave you yesterday, it took me two minutes to write. I'm a prolific writer when I feel like it. And that is to give you the idea that you are the all, you are the divine and do

not think of yourself to be that little worm crawling on the floor perhaps. Even that worm is divine too. So if one establishes in oneself knowingly and realizes it (that's important) that one is divine, then all the negative qualities of depression, manic depression, frustration, all of the kinds of negativities, worries, anxieties they all disappear. For then you would say what does this matter. Really, it is so temporary, while I am divine and eternal. But, now, what I wish to say is this, that you could use that poem, make a copy of it. I'm sure it's on the other side of the board, Sutriya? Make a copy of it if you like it, or else you could use any other passage that you are fond of, any scriptural passage. But try and use something, you know, very uplifting to yourself which would be good. Instead of once upon a time there was a maiden, you know, who... etc., etc. Never mind what happened to her. Something uplifting, that's important. Good, now Jeff has started us off by what he understood by contemplation. He had a chat with Mataji who is also an artist, and of course Jeff is a teacher of art. And his dear wife Lorieta is also an artist. I have some of her paintings hung up on the walls at home. They are beautiful and whoever comes and visits me admires them, especially that very pale blue one with birds flying. That is my favorite. Good. Let's leave it to the audience to ask questions. Yes!

JAMMU: Gururaj, what you described as being contemplation reminded me of the raja yoga sutras by Patanjali where he describes something called samyama. It is the uninterrupted flow of the mind toward an object, which, after a certain duration, becomes samadhi and after bla, bla, bla . . . you get nirvikalpa.

GURURAJ: That is very true. Let me give you a brief explanation. Contemplation is not samyama. Samyama is the feeling of oneness with the object. But before that comes along you got to have dhyana dharana and samadhi. And this is achieved by the one previous to that called pratyahara. Now pratyahara means withdrawing within yourself all your senses, where you are not conscious of your senses. So your painting, as in this case we described, has nothing to do with your senses, but an inner flow. Of course your senses would be observing it and that is how all great poems are written. For example, when I write a poem I'm not conscious of it at all. And many nights I would write a poem, and the next morning I would read it and ask myself, "Did I write this?" You see, because it was that flow of the moment. And then, after pratyahara you have dhyana dharana and samadhi which is the superconscious state. Now all these put together make sumyama, which leads you to know and realize that you and I are one. And then the further step, as you have said, in nirvikalpa samadhi would be that you and I are not only one, but you are I and I am you. I am the all in all for I am the all. That poem of last night, that's how it works.

So samyama is a combination of the eight limbs of raja yoga which was written by Patanjali. I've written many articles on raja yoga. I've found a lot of contradictions in Patanjali according to today's technological standard, and, of course, which was good, and of course, interpreting what he really tried to say. He did put a lot of emphasis that in the practice of raja yoga you would gain so many different types of powers, psychic powers like feeling as light as a feather and you can float, levitate. If you want to know more about levitation go to Maharishi, because none of his people has levitated yet. And he tells you how you can become heavy, like a big rock and nothing can shift you. Where you can hear sounds from a great distance. You develop that instinctive ability of a dog. Your smell is enhanced. Things like that. Those are the things he puts great emphasis.

But those are only to do with psychic powers and psychic powers are of a very low level. So therefore I can teach you all these things and how to achieve them, but they will not benefit you. You will get so involved in psychic powers that you will lose the aim of finding yourself to be one with God that I and my Father are one. That is the aim of life. And developing psychic powers could be very, very dangerous to you emotionally, psychologically. Because through the practice of this there is a whole change in structure of the brain that causes all these psychological disturbance, and all these neuroses and psychoses and things like that. While in the practice of our form of meditation you will acquire, as time goes by, many of these powers, but you will not pay importance to it. You pass a lovely garden and admire the flowers and you pass on. That happens.

One thing I've found with our meditators is this, that they have become more and more creative. Now, to become more creative, you become more in touch with yourself. I can give you many examples among people sitting here. Let's take Roopa, for example. I used to get letters from her, I think I've known you for about ten years you've been with me. And she writes to me regularly. And of course I don't reply to her by letter, there are other means of communication. Good. And now and then, in those days she used to write poems. But if you read the poems of today that she writes they are so beautiful, filled with so much depth. She does not only look at this carpet in her poetry but goes under the carpet and finds out how the carpet is held up. There is great depth, greater creativity has been formed there. Many people's anxieties have been lessened. Many good things have come about. For example, let us take Rajesh and Jasmini. They had the potential of being karma yogis that would work for the sake of work. Those are karma yogis. They had the potential of being devoted. And with their practices they are so much, much, much, much, much (I could repeat that a million times) so much, much more devoted and wonderful workers. I could just pick up the phone from Cape Town to Rajesh or Jasmini and say I want to have this thing done and it is done immediately. Because I wouldn't ask someone to do something just for the fun of it. If it's something important, of course. Firstly, I can't afford to make phone calls overseas unless it's of real importance.

And like that you would find improvement. Let us take Danu, for example, she's been meditating and from the very start things have become so much smoother for her, so much more pleasant. A lot of progress in life. Good. Like that, I could tell you of so many people. Take Jasuti where is she? Ah, there she is. When first I met her she had the appearance of a hard boiled business woman. And now that gentleness, when she smiles the whole world starts twinkling. Do you see? And Jagriti there, that lawyer, also. See? And like that. Look at our Chetanji from Canada, a great bhakti yogi. The love in his heart is so great, so deep that it just wells up in tears, tears of ecstasy, tears of joy. It is very beautiful. And I could go on and on describing everyone, but that of course will take too much time. Oh, by the way, Lorieta what do you want, a boy or a girl?

LORIETA: I'll take either.

GURURAJ: Very good attitude because if you want to order now, I'll write down the order.

VOICE: It's a little too late.

GURURAJ: Nothing is too late, remember that. Nothing is too late. Anything that is formed can be unformed and a new form can be created. Of course, this is a very extreme example, but [laughter] but in practical daily life, that is what I'm trying to drive at. Anything that is formed can be unformed. Just remember a piece of string . . . (Are you feeling cold, Sunita? No? Because we can get another blanket for you. You're fine? Good?)

You take a piece of string for example, and tie it around your finger. And as you have tied it around your finger, you use the reverse process to untie it. Same thing in life, anything that is tied to you as a bondage can be removed by creating within yourself the feeling, the joy of freedom. This comes through your spiritual practices.

There is a lady here whose name was mentioned to me I'd like to welcome her as a visitor to our gathering, Vidya. Oh, Janet. You are going to start meditating today or tomorrow and in three weeks if you do not feel any benefits whatsoever I will drink any poison that you hand to me. [laughter]. So, that is an order, Janet! Speak to one of our teachers here, there's half a dozen of them here, I think. You'd be much happier.

That is the greatest gift one could have to be one with Divinity. And then everything else in life flows very smoothly. I've known of people ladies not as young as Janet of course, elderly ladies that had so many wrinkles, and they were so surprised because, and this is scientific, because of the relaxation that meditation brings, their wrinkles disappeared. Ya. So it has it . . . umm, everything I teach is practical. We can go into the most profoundest philosophy. But so many books have been written on philosophy, weighing the pros and cons of things. One philosopher will say it is orange, another will

say it is yellow, they go on and on fighting, but where is the practical side of things? That is what I am interested in. I give you the knowledge and wisdom, and also marry it to the practical side of life. What's the use of marrying a woman, for example, by name only? If you can't have the relationship with her of husband and wife that's the practical side. Do you see? The practicality is the most important feature. Because you can read a hundred thousand books. And it's not going to help. It will be like a donkey carrying a big load of books on his back, but he will still remain a donkey.

So one ounce of practice is worth a million pounds of book knowledge. I do not deny book knowledge, by all means get the views of different people, what they had to say. And then start analyzing them yourself what they had to say and see if what they said was true or not.

My mother, she could not write or read, but what a brain she had. You know, in India the village homes (I was born in a village) and all the village homes had very large stoops. Do you call it stoops? Porches? And in the evenings after supper, the whole neighborhood used to gather on the stoop and my mother used to tell them stories with some meaning to it. Where she got it from I don't know. But, what did surprise me was this, that after the day I was born, her stories became more and more profound. I didn't teach her anything, I was just born.

Nevertheless, so all that came from experience in her life, and what a wonderful story teller she was, and is. She's 90 now. She is in India. And of course, I do look after her and support her. And then she comes to a story and at the moment when you are saying what is going to happen she would take out she is addicted to sniffing snuff. As a matter of fact, she has a factory there manufacturing snuff and its distributed throughout India it's so famous. Her name is Jumuna. And the name of it is Jumuna snuff. And she sells wholesale and retail at 90 years of age. But if she and I would take a walk she'd outstrip me anytime.

So now, coming back to her sniffing, when it comes to the critical pause, she'd take out her snuff box. And, here's people anxiously waiting, "Now what has happened?" You remember the old time serials in the cinema where the wagon is rolling off a bridge or the little shack is being bombarded and shot at or on fire, and this helpless girl is in that fire there, and the next week you must go to see what has happened. Did she come out alive? That kind of thing. So she had that beautiful, timed pause and then she would carry on. Do you see? Excuse the diversion into other things, but this also shows creativity. You can only create the pause at a crucial moment if you are creative and know the art of delivery, for example.

Lorieta, you will know the art of delivery very soon. [laughter] Oh dear me. You know, I love you all so, so much that I laugh and joke and have fun because you are nonseparate from me. And when you laugh I laugh more because I enjoy your laughter. Good. Anything else you want to ask before we start our satsang on contemplation? I'd be glad to answer you. Anything you never understood or want clarified. Yes, love?

VOICE: Do we mean to use the same poem for three weeks or so in a row?

GURURAJ: The longer you stick with it the better, or another scriptural passage you do not need to stick to that poem that I gave you as an example. You can use that.

VOICE: [INAUDIBLE same questioner]

GURURAJ: Yes, so you get used to the continuity and your contemplation would become stronger and stronger. So you don't become like the bee flitting from one flower to another, you stick to the one. Yes, Mother.

NIRMALA: What is the purpose of contemplation?

GURURAJ: The purpose of contemplation is to accentuate your concentration, and allowing the concentrative abilities you have developed into a smooth flow of continuity. Now, when you have mastered that art, which is not difficult, then for you to slip because of the continuous flow, you would very easily slip into samadhi. That is the purpose of it. And then in practical life if your mind can work properly. For example, when I dictate a letter or give a talk it just flows, flows, flows, flows, flows. From beginning to end, totally balanced. That is because of contemplation. Having a contemplative mind. That's what it is. So it helps in every sphere of life, in every way. It helps. For example, our Dr. Padmini sitting over there is examining a patient, or her husband the surgeon is doing an operation and he has to concentrate on some vessel of the body, and if his mind is straying around then he won't be as effective as he would be if his mind was in contemplation, flowing directly without interruption onto the job at hand. A lot of practical values. Yes? Danusha?

DANUSHA: I had the experience of contemplating about, (I think I was contemplating) a passage from a song, a spiritual type song. And when I was meditating one day after having thought about this song, the passage was in my mind simultaneously with my mantra, one on top of the other.

GURURAJ: Very good.

DANUSHA: What should one do when that happens?

GURURAJ: Do nothing! Because here it shows that your mind was functioning on two levels. But you would have to discriminate, was your mantra or the song on the conscious level? Or was the mantra or the song on the subconscious level? For example, as I'm sitting here talking to you, within myself the mantra which my guru gave me, Pavitrananji, it is 13 syllables long and I feel it vibrating through me all the time. While I'm talking to you, or eating, or going to the bathroom, or whatever. It is there all the time. Continuous state of meditation.

So nothing wrong with it, carry on. But later if you can, and through contemplation, mother Nirmala, and further practice of it, you will find only the mantra will remain. And the mantra will disappear and another thought will come, you know, the thought of this beautiful song or hymn would come to the mind. It is good. Nothing to worry about. So you see, she operates on two levels [to Danusha]. Be like me. You will operate on all three levels of the self, the physical, the mental, and the spiritual, simultaneously. You will, you will, you will. Questions.

Just look around, look at Merrill's face there. Look at that lovely smile on his face, sort of absorbed. That brings that glow there, a saintly glow. Beautiful. Beautiful.

Right. So if you have no more questions on contemplation? If you do think of something, do not hesitate to ask me at anytime. Now, what shall we talk about today? Is it twelve o'clock, dear? Now what have you got here is it something to eat?

ROOPA: This is a variation on the regular satsang question routine. There are a whole bunch of satsang questions there and you are to choose one.

GURURAJ: Let's pick them all, make everyone a winner. That would be a nice way to run a lottery. To build an ashram. Let's see how people's minds think. I won't mention names.

[Reads]: What is the nature of projection? Very good.

[Reads]: Beloved Gururaj, we tried to think of the spirit as an undifferentiated whole during the communion practice in PA last week. A larger face appeared behind you while you [????] in your spiritual body. Please explain. Very good.

[Reads]: What is the nature of individuality? Very good. Projection, individuality; your question is answered.

ROOPA: You're not supposed to read them all [laughter].

GURURAJ: [Reads]: You said you'd tell us sometime exactly what happens when we die a step by step description. Would you be willing to tell us now?

That all depends on what you mean by now. Now could be an eternity, it could be manana. That's also now, hm, manana, tomorrow. I'm busy on a book on the very subject, What Really Happens After Death. I normally don't write, I dictate into a tape recorder and Vidya and Roopa got together and typed out about a hundred pages and I've still got about a hundred pages to do and edit them. So by the time the book comes out I'd like to say to the writer you will still be alive, so read that book. Step by step description. This question is very technical and I'd have to spend about six sessions on it. But I'd rather like you to read the book so you can contemplate on it. And by you buying the book at least I'd be getting a few pennies royalties to buy bread [laughter].

Mind you, questions gives you wonderful insight into people's minds, as any teacher will tell you. It's not the answer that's important; it is important, of course, in its own value. But the question is very important to me because through the person's question I could pierce the person's mind. And I go into the motivation of the question, I see how the mind is working. Because of the question I could see the development of the mind or whatever. So they are very important to me.

[Reads]: What can we do to improve our clarity and maximize our growth during this short time with you?

Perform miracles! Good question. You know I joke about everything, don't mind me.

[Reads]: Many recent books have stated, or hinted that we each have many different parts of our own self or soul existing on different planes scattered around the universe. If this is so, can you clarify this idea for us. And, in fact, this human part is actually only a small part of ourself. Emanuel's book p. 233 reference.

So you know where this comes from so turn up Emanuel p 233. I will definitely read that. Because this passage talks of the human being divided up into parts. In actuality there is no division at all. They are one whole and it is the individuality that seems to see it as parts. But this spirit within us exists as a wholeness everywhere. At this very moment, I'm doing a thousand talks, not the same in different parts of the universe. Difficult to understand, but it is so. Because I'm partless.

And now the last one here. There is nothing under my shirt?

[Reads]: What is the relationship of the individual soul or jiva to the universal soul or Brahma. Whew! That's a humdinger! Humdinger. Or is it hamburger! This one I can write a book about.

Now, let's see. What is the nature of projection?

Projection has no nature of its own. But it is like an alien that comes to America and becomes naturalized or domiciled. So projection, if you want to use the word creation, projection is created by our understanding of things and the patternings we have talked about many times of our minds. Now, who is the projector and what is the projection? The projector, let's take the cinema machine. The projector remains the same, it is the same projector. But, in that same projector you can put in different films. You can put in a cowboy film or a love drama or all the stuff that you see

nowadays, the murder and the violence and the bloodshed and all that it's still the same projector, depends on what film you put into the projector. And that creates the projection outside you.

So here if we want the proper projection that we want to see, then we have to use the right film. And when we use the right film, the projection will be something that we would love to see. I read of one woman that went to see Sound of Music 70 times! It was in one of our newspapers. I am sure that woman was not really seeing the Sound of Music, she was seeing the sound of time.

Now, projection is a very important part of our lives. You cannot exist without any form of projection. I, sitting here, am also a projection. The light is on me, fine. And if this was in darkness you would not see me. The light is on me, and that gets registered into your retina which sends the message to your brain and the brain recognizes the projection that is sitting in front of you. So in that way, everything in life is a projection, according to our patterning, according to the film we put into the projector.

[END SIDE ONE]

Now, the more highly developed the person is spiritually, his projection will have greater clarity. The light will not be dim, the sound will be good, you have stereophonic sound, Dolby sound; you feel as if you are sitting in the midst of the film. That is where you should sit; in the midst of your own projection. And feel that projection, live with that projection. And if it's a bad projection, discard not the projector, but discard the film. Discard the patterning. So that is how, according to another question here, clarity is achieved. Because you see clearly, and that which you project will be clear too. But if your mind is not clear, muddled, then naturally things will be muddled. A reflection of the sun will be very clear in a still pond, but if the pond is dirty and muddied, naturally the reflection would not be clear. Now, the great danger of projection is this, the unclear, muddled mind. Then, when the mind is unclear and muddled, your projection will not be clear and you are not going to blame yourself, but you are going to blame the projection. Do you see? Oh, the projection is bad. But have you cleaned the lens of your projector? The lens might be dirty and full of dust. Do you see? And that is how the greatest misunderstandings develop in life. And that is how you become judgmental, because of your own projections. Good. And your own projection is because of your individuality.

Now individuality, as a part from projection, has its own nature. It is a combination of the various factors of thought forms and paterings and environment which forms your individuality and makes you think you are an individual thinking such and such a thought. Or you are an individual doing such and such work. But the individual does not think, and the individual does not work at all. People grumble about working, "Oh, I've been working so hard." They've not done

anything! Because the individual is not the doer, he is just an instrument. And because of the projections, he feels himself to be an individual and that he is the doer of things. No.

For example, your wife becomes pregnant. Fine. Are you the doer of the child that has been born, or will be born? You are not the doer, you are just an instrument. You are just a planter, but you never made the seed that impregnates; and neither did the woman make the ovum that is impregnated. They are made by universal forces, and when that is realized, you lose individuality. And then of course, individuality is dominated by ego, which is a mixture of all the things I have described that would say I am Gururaj.

So that will add haughtiness, and with haughtiness you will lose your innocence. You lose your humility. And you lose the greatest qualities of life that should be there in a person because you think you are an individual. You are not an individual. That is maya. That is the name and form we discussed on the last course. Or is it this one. You are universal. You are connected to everything. You are that universal force that can never be separated from anything at all. You are sitting there and I am sitting here, as I've said before. Do you think we are apart? No! We are not. If we had a high powered microscope here you would find all those atoms connecting the two of us. And that constitutes, although Einstein had it a bit wrong, that constitutes mass. We are a mass of matter, but we made a mess. So all is one and I am that all. And when I say "I am that all" I don't mean me only. I mean all of you are that one. There is nothing else but oneness, and that is the highest realization one can have is to lose that feeling of individuality and have that feeling of oneness which brings about all the wonderful virtues in you which are inherent in you: kindness, compassion, sympathy. You are hurt, and your hurt hurts me. When you laugh, I Laugh. Like it is said in one of the scriptures, when the deity was asked aren't you going to eat? He says, "Why do I need to eat, when there are millions of mouths eating for me? Why do I need to breathe when there are millions of noses breathing for me, or with me, whatever." It's very symbolically put, allegorically, but what it really means is that all is one. Your breath is my breath, your smile is my smile, your tears are my tears, your very heart beat is my heart beat. There is no difference. There is no separation. That is the highest realization, and that comes about by clarifying. Not by clarifying the ego, not annihilating it, it's impossible. Clarify the ego so that you could see.

People have eyes but yet they do not see. That is a Biblical passage. You have ears, but you don't hear. So, when you see truth . . . what is it that you are holding, Sunita? [reply inaudible] The way that you were holding that, I thought you were holding a baby

SUNITA: [INAUDIBLE]

GURURAJ: Blessings to you. I'm a good grandfather. Don't worry.

So oneness exists everywhere and the individuality is a projection because of the non clarity of the ego self. So make it clear, wipe the windows clean, and the sun would come in. And let it shine. It shines forever. The sun never goes away in the spiritual life. The sun is always there. It is only in the material world that you think "Oh well, the sun is gone and night is here." The sun has not disappeared, it has just taken a bend to the other side. It is still there. And if you have eyes to see that the sun is on the other side of the world, you can see right through the world and still see the sun. So where is the night? It is daytime all the time in the joy of the sunlight. Well, I mustn't become too poetic now.

[Reads]: What is the relationship of the individual soul, or Jiva, to the universal soul, or Brahman?

Jiva, as it's said in Sanskrit, or individual soul, if you would like to call it that, although it is not a proper interpretation of jiva. Jiva is that which leaves you when you discard this body. Jiva is a combination of your samskaras, your patterned mind empowered with the force of the spirit. So the jiva can also be said to be the subtle body that contains within itself your entire makeup. Your individuality, your personality, your projection. And that jiva cannot live by itself. It has to have the energy of Divinity, the spirit. So you have the three parts of yourself, as we have said before, the physical body, the subtle body and the spiritual body. So after death, to answer this question on death very briefly, after death you only discard the physical body, but the jiva and the spirit goes on. And because the jiva, or the individual soul, has not yet realized the energy that keeps it in motion or keeps it alive, because it has not realized that and that is the reason it has to take rebirth. That's why it's got to come to the school of life again. It's not dead in any case, but to use common language, it has to take a body again, a life again. Because it has not realized the energy which energizes it.

So when it starts realizing after many, many births, perhaps, then the jiva, too, as the body has dissipated itself, or melted away, the jiva, too, melts away. The subtle body melts away in a different dimension, not in this three dimensional world because it is made of a far, far finer system than the three dimensions we know of. Its composition is too subtle, although it works in the gross body, it is too subtle for people really to comprehend its subtlety. So that is associated, jiva is associated, with prana that we spoke about during this week, I think. The vital force which is the spirit combined with the individual self or projection, which makes up the jiva or commonly known, the universal soul. Now! Because Brahman, or the universal soul, energizes the body and the jiva, and seeing that the universal soul permeates every cell of your body and every subtle cell of your subtle body, they are not apart. Because without that energy of the spirit you can't even pick up this piece of paper. Do you see? So, the apartness of the body and the jiva and Brahman or the spirit is seemingly apart, and that is maya, the great illusion. But they are one. The subtle body and the gross body are just but projections or emanations of the spirit. Like fragrance is to flower or heat is to fire. An emanation. And I've said this in many talks,

that the relative and the Absolute are one. So therefore, they say that the atman, which is the jiva, (the clarified jiva is the atman); the atman and Brahman is one. So man and God is one.

But we regard ourselves to be individuals. That is what we are projecting with our patterned minds. When in reality we are one with God, we are the emanation of God, or Divinity, non apart. The fire cannot exist without heat and neither can the heat exist without the fire. The flower cannot exist without its fragrance and the fragrance cannot exist without the flower. So if you do not exist, then God does not exist. And if God does not exist, then you do not exist.

So there is no difference, it is a matter of realization. And that is seeing the light, illumination, of the light that is forever within you. Every cell, every pore of your body. And the practical side of it is this, that the spirit is always trying to express itself in so many many ways. But we, with dark glasses, cannot see or prevent the light from shining through. And once we clean the window pane or the glasses, we see the spirit, the real self which we are. And not the individualized or projected self. And this we see in everyone's lives.

Everyone thinks he is far better than what he really is. Every woman thinks that she is prettier than what she really is. Projection. And no one can deny that. And why does the woman think she is prettier than what she is? Do you know the reason? I might be the first one in the world to tell you this. The reason is because within herself she recognizes, perhaps not consciously but inwardly, she has some inkling of that spirit, that beautiful spirit, that makes her seem more prettier to herself when she looks in the mirror. And man always thinks that he is far greater than he is. It is not the greatness of the man that makes him think that, it is the greatness of the spirit within. Hm? Do you see?

So one principle to be remembered is this, that never ask a woman her age, she won't tell you the truth. Because if she tells you she is younger than what she is, she assumes she is prettier than what she really is. Never ask a man how much he earns, because he will always tell you more than what he earns. It is because of that bigness within that makes you say that. I could go very technical into the subject of what makes you think and how come that very same pure energy makes you think the way you are thinking. A long subject.

You know, I've done over 5,000 talks through all my travels round the world, and it has been estimated that there's enough material after editing for 50 volumes. I've talked on various subjects.

So be pretty as you are, or think you are prettier. I have no objection to that. But as a rider I could say it is the divine force in me that make me think I am prettier than what I am. And if you can pull that divine force from within to your face, you will definitely look prettier. I don't know if I told you this, but I had known a woman in a wheelchair. She developed polio when she was very young. She couldn't walk. But she was the happiest person I have ever met in spite of her not

being able to use her legs. She was just bubbling with joy. And I always when I see her, I feel filled with wonderment. Look how the Lord, that divine energy, is bubbling through her. Legless might she be, yet it is there. Now the jiva is a very funny thing, you must have heard this. The jiva, because of its close connection to the physical body, because of the closeness the jiva has developed with the physical body, (are you sleeping or meditating? Meditating? Good. Meditate on what I say. Contemplate, rather.) many people that have had their legs amputated still feel as if the leg is there. They develop an itch and they start scratching, forgetting that the leg has been amputated. Many people that have had a tooth pulled out, or teeth, (I've got dentures) and sometimes I get a little pain in the gum. There's no tooth there. But that gum with its sensitivity still remembers that old tooth that was there. That is samskaras. So the subtle body is a repository of all your experiences. Samskaras does not mean anything bad. You have good samskaras and bad samskaras and otherwise. So the universal soul and the individual soul is not apart, they are the same. And it is because of our own thought formations that makes us appear to be apart from Divinity, from the Lord. Theology says, though they don't explain things the way I do... I wish I could write all these scriptures of all the religions over again. People could have a better understanding of it. All theologians say that God is near you. He is nearer you than what you think He is. Of course, He is you. You're pointing at your watch again. What kind of watch is that? What's the name of it?

ROOPA: It says lunch time.

GURURAJ: How about on the next course we all fast for a whole week? No. Those austerities are no good. So when you have lunch remember one thing practical. If you have the capacity for eating four slices of bread, eat three. It won't do you harm. Look after your figure, preserve cells. And for men, the extra weight is heavy on the heart to pull. And for women a nice figure is pleasurable. You know, it is God's finest creation. If I see a nude woman walking by, most men because of their individuality and their patterning and their projections, they would project their thoughts would lead them "Ah, this beautiful pretty woman" and you know what he would think. Perhaps, I don't know, because my mind doesn't work that way. I know about it, but my mind doesn't work that way. I know about it through experience, past experience. My mind would recognize the beauty of the human form. How beautiful. Look at the symmetry, look at the balance, look at the protrusions. No wonder these guys that do . . . what do you call them, Roopa, you should know, [laughter] these guys that operate on breasts to make them larger or smaller. Plastic surgeons. Oh, shit! You know in my next lifetime,

whenever I do take a lifetime again, I would like to be a surgeon a surgeon of the soul. I am one already, I do a lot of operations, and that's how I operate. Do you get the pun? Good.

So my mind would see the beauty, the proportion of the rear and the front. The shape, so soft and smooth to the touch. Velvety. Something beautiful to be admired. Do you see? Not just for sensuality. No. No. Yes, indulge in sensuality, by all means. All organs of the human body have a purpose. And use them usefully. No denial on that. I'm not like one of those swamis that teach you celibacy. It could drive you off your head. It could drive you nuts. But used wisely every part of the body, your hands, for example, or your feet. If you have feet, you walk on your feet, not your hands. Used wisely, in a sensible way, there is nothing wrong with it. But remember, that form is divine. And I'm not being close to him or her because of my animal passions, but because let my Divinity, which people that don't have the knowledge of . . . they call themselves individual. Let my individuality merge with her individuality and find a wholeness there. It's a very holy subject. Good.

I can carry on and on. But time is up. Now tonight, I'm sure you have reminded people, but nothing wrong with repetition, we're having the communion practice tonight. Leave this here, I might pick up something from it. And what do I do with this [referring to container the questions were in]? [Puts dish on his head like a cap] Bellboy! I'm sure I'll make a better living than by being a guru being a bellboy. Just imagine these lovely women that come to these expensive hotels and you take their bags up to their rooms, you know. A chap like me will not only get a tip I'll give her a tip a tip on the horses, the races. Naughty, naughty, naughty. I'm not being naughty. Your thoughts are being naughty. Practical demonstration.

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