

Gururaj: -- and you and I delve within one's own personality and that thought that one has, that I am me, that is ego. Now why must I say that you are Uma? Why must I say I am Pritom? Why can we not say that you are not Uma and I am not Pritom? You and I together is love. We do not make love, you can't make love. Making love is a superimposition of pretending. So ego self is involved with pretence. So where are you now? You are living in pretence but if I bow down to my Uma's feet and forget myself, my ego is gone, nothing remains. Only Uma remains. Then I will think this is love but then I go further, I merge into my Uma and still I go further. I'm not there anymore, I'm gone. Uma's not there anymore, gone. What remains? Not this beautiful but the – not this beautiful handsome me, only thing that remains is love. I am gone, Uma's gone and there is this love which we cannot define. Yet we require the physiological, biological connections and physiological connections too to be close. What we are trying to do <0:04:20.0> is this, I am not – remember this very well, I'm not trying; I am not trying to be close to you, that can never be. I am trying to be close to myself and when I find myself, when I put on the light, you shine in that light and that is you and this does not require fucking yeah, nah, bullshit! It is like going to toilet and having pee.

So, <0:06:03.3> she's lying next to me and I turned around and – such a lovely <0:06:13.9> and to have total composition and control, that makes a great man. We can still have fun okay, but the control, discipline – discipline that is important. Yama niyama, according to Raj yoga, that is the principle <0:07:49.4> She's not responsible, I am responsible for showering my love to you and what must I do in my responsibility is to shower more and more love because I am the shower and you are the one that is bathing in the shower. Now, you get into the shower; that is love. How much you feel the shower of love is dependent upon you. So say shower's running I'm standing there, I am receiving the love, the warm water running down my body so beautiful, my body feels comfortable, but the shower, that is grace of god. <0:10:23.1> Don't look at me <0:10:29.7> The greatest gift a man can have is this grace of god. Now we say grace – grace – grace, the word means <0:11:12.3> but darling, but to be together, with each other, our family, that is grace. You see how close we are? This bastardo from the Liverpool. I'm jealous. – cigarette? Okay, love it? Darling?

Public: No thank you.

Gururaj: Sure?

Public: You want George's cigarette?

Gururaj: No, no, I've got in my pocket but this tea's getting cold. Who's having tea?

Public: Tea? Cup of tea?

Gururaj: No, no, no, I got my drink. I'm thinking of anyone that wants tea. I've got mine, lovely lady, you want tea or? Yeah, give my lady <0:12:47.9> In England they bought me, Charlie I'm sure you know about that -- in England, beloved, they bought me a concerto cigar, I haven't seen it because I, you know, my plane came to London, I change over for Madrid, oh they <0:13:51.5> I haven't seen it yet, then I'll be giving you cigar concerto <0:14:13.7> say that you are lovely. (Laughs) After this course is finished darling, <0:14:37.7> yes, yes, yes, yes <0:14:46.8> I fell asleep.

When a bee comes to a flower, what does he really see? He is blind of sight but his inner self sees for now, the bee has settled itself in the flower that is me, mine. So buzzing around consumed am I – consumed am I in the buzz that reflect me and I wonder alone to this flower and why? Because I would not be a bee if she was not she. So through the air I float, floating around, you're floating, all of you. I may stumble and fall but the wing is held high and I swerve to the heart which is the consumed me. Yes love, oh have you Charlie, have you read some of, have you read some of his poetry? Beautiful – beautiful – beautiful! Oh! You must keep a copy of it.

Charles: <0:21:48.6>

Gururaj: I will lose all right but you must keep copy please. It's beautiful, it's beautiful.

Charles: Next time I will <0:22:01.5> when I write you because when I start write your letter I always say if I must write a poem because it's the only way I can express what I want to tell.

Gururaj: Now according --

Public: <0:22:19.1>

Gururaj: No, you must keep copies of it. Now, in my – this will be interesting to my beloved here, and my researches in abroad, all the place around the world I have found, I mean this is nothing new but I found that through self-expression, the psychiatrist or the guide can get -- can get through to the patient right, by making the patient feel that you are not a patient, I am the patient, please help me. Now I am a psychiatrist, you know that, you come to my office. But I've got problems also, Now my problem is this that I cannot – cannot re-approach anyone. Approach – approach – now you, could you please help me? I would find in our rapport that I am – I am not healing you, but you are healing me. Now in that psychological, psychoanalysis, psychiatric approach, we make that person pull off all his or her clothes. This means that that person is going to be open to you. I've tried many methods in my

psychological treatments, <0:26:11.7> and I create a rapport, I make – this is a new method, please remember that this is a method I want you to remember it because I'm doing a thesis for my seventh --

Translator: PhD

Gururaj: Right, I got six. What was the last line?

Translator: I am – I have designed the new method which I'm doing a thesis for my seventh PhD. That was the last sentence.

Gururaj: Idiot. What was the gist? Turn -- go back.

Translator: You create a rapport?

Gururaj: No, go back to <0:27:28.8>

Translator: What I've written, the last thing I wrote is a poem, I may stumble and fall but the mind is held high and I swoop to the flower which is thee consume <0:27:45.1>

Public: Now the patient will be the psychiatrist, the psychiatrist will be the patient.

Gururaj: So, I as the psychiatrist would put myself into the position as the patient and putting myself in the position of the patient, I the psychiatrist will know what the patient is suffering for and without creating this rapport, no advancement can be. So now, what must the psychiatrist do? he said sit down and we try to discover what is harmful to the person involved. That discovery is of the psychiatrist but what we want is the discovery of the patient within himself. How do we go about that? Please remember that 99% of world's people are demented because they produce a judgement unto themselves and producing double dot – and producing a judgement unto themselves, they project the judgement unto others. So what happens is this, you throw the ball and the ball bounce back at you. Why not say to yourself, I throw this ball into eternity and the momentum has no end. I throw it away from me. I had so <0:33:26.7> this palm, my fist has become hard holding you all. My hand is rigged. So what – there's no problem. Fuck off, problem – okay look at me, I say, fuck off. I am me. Okay? I am me, who the hell are you Mr Problem? Geez, I stand on my bloody feet and I do what I want to do, good or bad, but you problem, don't blame me. I am acting according to my nature. I am acting according to my nature and when I know that I am acting according to my nature, then I will feel myself to be me. All your problems, all your travelling here there – there -- there everywhere and do you know one thing that you think you're going searching –

searching -- searching, but you still here. That is the problem. And our psychiatrist try very hard, oh god bless. But the idea to be a priest is this as our psychiatrist have been doing, or trying to do it, is to make people feel, the patient feel the possibility that I am not a patient.

Translator: That the patients feel the possibility that I am not the patient?

Public:<0:38:42.3>

Gururaj: What was the last line?

Translator: That the patients feels the possibility that I am not the patient.

Gururaj: Remove the P, go to the toilet, but be truthful to yourself and do not be the patient and become the ancient which is your real self. Now whenever I cheat nature, patient, it teaches me over and over again that I must develop patience for the patient is a reflection of how much patience that I could have.

Public: When did eat last guruji?

Gururaj: What do you mean last?

Public: When did you last have food?

Gururaj: No, when I came we have tea.

Translator: Only some food. Now I'm preparing some dinner.

Gururaj: Yes, yes, yes, you were. I told him as we were not gonna eat until you come, so we <0:41:37.1>right waiting for you and we'll have dinner. -- Right okay. Oh, I got cigarettes down there? Oh you made the -- a provoking question, why does little children and animals love you?

Well, this moment will certainly pass, but the love created <0:43:40.8> will forever last. I come and I go or is there really a coming or going? For the love <0:44:36.0>will not be the last but will ever last. <0:46:30.8>

Translator: I come and I go for each <0:46:35.8> coming and going for the love <0:46:39.1> will not be the last but will ever last.

Gururaj: You have become – to look into my eyes how blessed am I, yet the hand does not --