

Group sings 'You are my sunshine, my only sunshine. You make me happy when skies are grey. You'll never know dear, how much I love you, please don't take my sunshine away'.

Gururaj. You see I brought sunshine.

Voice. I thought you're wearing it.

Gururaj. Alright. How are you this morning? Good. Lovely. I was waiting for you up there and you don't come up. You must at least to say, 'Good Morning'. Hah. Dhanjee, Bente, all of you. This old man - old in body but very young in heart. Hey, come on, I've got to hear myself. Shall we meditate for a moment? Om Shanti, Shanti, Shanti. Shanti means peace as you would know. Peace, peace, peace, peace, in the entire world let there be peace. Let there be first peace in your heart and spread your heart's peace to the world around you. You can, if you can put a smile on one person's face a day and it takes no effort. Its easier to smile and a less expenditure of energy than to frown. So smile and put the smile on other people's faces. Make their day for them. I met a lady on the stairs just now and I kissed her cheek and she just lit up. Why not? But everything must be done, should be in purity.

What is that on your T-Shirt? 'Nobody is Perfect'. (General laughter) No. It is wrong. Everybody in the eyes of our Lord is perfect, because perfection can only create perfection. How can imperfection emanate from perfection? It's a contradiction of terms. So you're perfect. Recognise that. Realise that. Affirm that to yourself, 'I am perfect, and I'm going to make my day today perfect'. Never mind what comes, let it rain or sunshine or whatever. For rain is perfect. Sunshine is perfect. The wind is perfect. Everything around you is perfect. But it depends how you can view it, how you can see it. So, the only imperfection is of your mind, for not thinking properly. If you affirm to yourself that everything around me is perfect, you will soon find that everything becomes perfect for you. The grass growing there, those bushes, those trees, are they not perfect? They are created by our Lord, so they have to be perfect. It is your viewpoint, your perversion of the mind that sees things to be imperfect. While the man of God, sees everything to be perfect for he realises that everything comes from the Creator and if we do regard the Creator to be perfect then all his creatures, all his creation must be perfect too.

Now I've got two hankies here, one for my nose, and this one for my eyes, so I don't mix up the snot of my nose with the tears of my eyes. Method. Perfection or trying at least as all does to reach some perfection. And what is the reason, reason for trying to reach perfection is to find yourself. Find your real self, where you can realise that perfection

that is within you. Because if Divinity resides within you then perfection resides within you. It's only the little stupid cunning animal of a mind that makes things look imperfect. It's not necessary. I see this little tag on this hankie here. Pure silk. This black tag on this red hankie is also perfect. I don't see any imperfection in it. Let the tag be there, because remember you are all tagged, tagged with your phobias, your fears, sense of guilt, insecurities. And because of that, you feel yourself mixed up in inabilities when you are so, so able to control your mind, to control your hearts. That is important. And that is the major source of the problems and unhappinesses people go through which is not necessary at all. Try one thing, say, 'World, you're cruel to me, you go to hell. But I still love you, the world'. It might sound paradoxical but it is the truth. When you tell the world to go hell with its cruelties that are inflicted upon you, then you will start realising how much you will love the world because you become detached to the world. Attachment is the main problem. You get attached to all the cruelties that that are inflicted upon you. And really speaking there are no cruelties at all. It is your attitude that interprets even good deeds into cruelties.

Okay, tomorrow my mother smacks my bum. Should I take it to be cruelty or should I take it to be her love for me to make me better? By the way talking of mother, I don't know if you all know, we had a telephone call, Rajoo, on, when was it, the day before yesterday, Saturday, my mother passed away. And it is so funny that when I was in England, we had a telegram when my guru passed away. Most of you were present I think. And now I get a phone call with mother passing away. But to me there is no death. There is only life. For life follows death and death follows life. It's an endless circle. So no one really dies and no one really lives because to live is to know yourself and how many of our people really know themselves. Therefore the constant question is, 'Who am I?' That question must disappear. When you know yourself, you do not need to ask, 'Who am I?' If you see a lovely pudding dish and you taste it, its lovely, you do not need to ask, 'What is this pudding?' You do not. You just enjoy the taste of the pudding. You don't need to ask any single question at all. You don't need to. You're interested in the taste of the pudding. So you must be interested in the taste of life. And that is living not questioning. For when the time comes when all questions disappear, you will really know yourself that I am such and such.

And you better throw that T-Shirt away. 'Nobody's perfect' is wrong. Everybody is perfect. Because to see perfection in others depends upon my conception, my perception, my eyesight. I see everyone here to be totally perfect. They are. They are creatures of our Lord created by Him, so how can there be imperfection? You chuck that away, alright!

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Right, red hankie time. And now nose time. (Gururaj laughs) Any question? This was just a prologue, is that what you call it? Right, and then we'll end off with the epilogue. (General laughter)

Questioner. Beloved Guruji,

Gururaj. You know Peter Moore always tells me that you struggle to make a living being a guru, but you should have taken on the jobs that were offered to you as a Philologist. I'm a master of languages, master of any subject you want to name, but more importantly, I'm a master of life and a master of love and that is what I give you. Yes, Sir?

Questioner. (Cont'd). That's true, Guruji. Beloved Guruji, I would like to combine questions about life and death. It was with regret that we heard of the death of your mother last Saturday. Could you please tell us about your childhood with her, your parents and allied to this, it's said that 'We in the West, unlike the people in the East have lost the art of dying'. Could you comment on this and explain how we may help someone in their last hours to leave the body with dignity and peace?

Gururaj. Very good. Thank you. The easiest way for the ordinary man to help someone on the verge of death is to give that person kindness and comfort and some good words because what happens in death is this, that your soul leaves the body. There's a difference between soul and spirit. I'll explain that later. When your soul leaves the body - and the soul is composed of the vital force and your mental thoughts. The combination of these two constitutes your soul because the spirit itself is neutral. It's a neutral energy that energises your very being of your mind, body and soul. Now, when a person leaves the body, you can do nothing about it. But what you can do really is to extend your good loving thoughts to the departing soul. That is what you can do.

You asked about my childhood and I suppose most of you know it was very interesting where I learnt so much. And as you would know, to repeat again, at the age of about four and a half, five, I ran away from home to find God. And going around to temples and temples and temples I saw the statues there but they wouldn't speak to me. I implored, I begged, I say, 'Say something to me'. But it was only in later years, I found that they were nothing else but symbols to represent Divinity in its various forms. You have the Gods, three hundred and thirty three million Gods and Goddesses. It's only later as I started growing up, I understood the real meaning. There are no three hundred and thirty three million Gods at all. That was the population of India at that time and everyone is a God or a Goddess. That is what it means, not

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those statues in the temples. I mean we have them in every religion - you study Shintoism and Taoism and Buddhism and 'Shit-ism' and 'em, 'em, 'em.

And even in our Christianity, the man on the cross is nothing else but a symbol. It was only in the Council of Nicene, three hundred and forty two A.D I think it was, or three hundred and forty six A.D, I can't remember, that he was created as a symbol. Meanwhile he was just an ordinary man like me and I know it very well because I lived in that body, in that consciousness, an ordinary man, very simple. He used to go and wine and dine with, in houses of ill-repute. And he used to get pissed many a times. But there was that flow, that spiritual force that kept on teaching and teaching and teaching and he taught so much. Many of the Hindus would be surprised to know that some of the major Upanishads was written by him. Yes. He had his life, I'm talking of myself, he had his life in Jerusalem, Galilee, Egypt and he went to India and to Tibet. And if you study, read the 'Book of Levi', Levi I think it is, yeh, he would give you details of where he lived in India and where he learnt the teachings. He never died on the cross. He just went into a coma. And Nicodemus, his real father had him in his private tomb and got all the soldiers guarding him drunk and he was moved away. He was moved away and he walked through the fields still feeling very weak and he went looking after Mary Magdalene. He had a son by her which was named John. And then after being with his disciples who all ran away when he was in trouble, that even with the cock crowed thrice, his closest one denied him. That was the life.

And so he, Mary Magdalene and their son John left and went to India and lived in the hills there. People say that he died at the age of thirty three. It is wrong. He died to the world, okay, we can take that symbolically but he died at the age of seventy three. I know, because I lived in that body. The white one. Having being taught by the Masters of Egypt, Tibet and of India, he taught some of the major Upanishads, Holy Scriptures. There's been no writing greater than that. His main Upanishads were three. Remember these names, Isa, Kena, and Mandukya. He wrote them. Great man, but, but a very human man like me. I'll share a cigarette with you and I'll have a drink with you, and normal, normal, ordinary and that is the quality everyone has to develop. Ordinariness. Because that is the only way where you can get away from your ego self which thinks that you're a 'big shit'. But you're not, you're a cold crab.

Voice. You're right there. They're all one.

Gururaj. Yeah, there all one. Yeah, hot shit and cold crab, there all one. Okay. Thank you. You see I mixed up my hankies. This was for the nose and this is for the eyes and I mixed them up and so are you all mixed up. Bastardos.

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That is our problem, we are just all mixed up kids, not knowing our arses from our elbows. Do you see? Now the process of our meditational practices is to unmix us. And when we are unmixed then we will really know ourselves of who we are.

Light up a cigarette, relax, come on. Where's mine? Relax a bit. I don't want to stretch your minds too much. Just relax. Where's your cigars? You see Charles's cigar went off first. You see my beloveds, life is really fun. It is fun. How do you spell fun - 'Fum'?

Voice. It ends in 'n'.

Gururaj. Oh, now I spell it differently. Life is 'Fum', you bum. Everytime you think of a negative thought which will react upon you ten fold, remember that, you're harming yourself and then you take away the 'fum' and become a bum. Where's my cigarette? Relax a bit, I don't want to stretch your brains too much you know, give you a little break to reflect on what I've said so far and then we will carry on.

Trying to decide which hankie to put where - the white one there and the red one there, or the white one there or the red one there. What does this teach you? That life is filled with indecisions. That took you twenty hours. Light one. Thank you, darling. There's even a way of handling a cigarette. You see the gentleness, the art of doing it. So with the analogy I gave you which hankie should I put where, I was just telling them while you were away, shall I put the white one there or the red one there or the other way around?

And that is the great trouble, indecision of people. They just don't seem to decide. And there's one reason for it, for the indecision is because there's no determination. If you are determined to do something, as I have been in my childhood all along, anything can be achieved. There's no impossibility at all. By having determination there would be no indecision. A lot of people's problems are because of indecision. Shall I go to Liverpool, or shall I go to London? Shall I go and see a West End Play or shall I go and see an East End Play? Well look I do not know your geography, I'm just quoting examples. But if you study the reviews in the paper, you will know exactly which Play you want to go and see. These are little methods of taking away indecision and make you more decisive. And when you become more decisive, you become more incisive and you cut the threads of unnecessary attachments which makes one's life so unhappy.

So these are very great truths I'm telling you. Take heed of them. Listen to them and practise them. 'Prac', for Practice, we use the word 'Pracs' at the Universities. Don't become wrecks but 'Pracs'. That is important. Simple home

truths my beloveds, but containing the most profoundest philosophy you could ever find, which you will not find in books. So to repeat again, practicality of life that is important, not just mental theorising that gets you nowhere. It muddles you up more and more and more because one thought will ask questions for so many thoughts and it will go on and on and on. But be practical. If I have to use my walking cane, why not use it? Why limp around? Practicality. So get whatever you need in life, for it is there waiting, ready for you all the time. It is there, just for you to grab it and grasp it and hug it, and embrace it, and eat it. We've done about an hour, I think, son.

Voice. About three quarters.

Gururaj. Where the bloomin' hell do you get that from? I sat down exactly at half past eleven and it's nearly half past twelve. Yes, chuck your cigar out. The mind has certain limits. The mind can only contain a thought for eight seconds. You think it is continuous, it is not. As I might have told you before I don't know, it's like a cinema film that a cinema film is made of frames and there's a dividing line between each frame. But put through a projector, it seems continuous, where you find Charles walking from there to there. It seems continuous but it is not. That is how the mind functions. Normally at the Universities I lecture at, I never try to give my students more than forty five minutes of a talk because I know the extent of their minds. There's a lot to think about after that. And what would be a very good idea if you guys could gather in little groups and chat for example, of this morning's talk, get little groups together.

Chetan will lead a group. Chetanji, you lead a group and someone else will lead another group, another group, another group. Get together after lunch. Have these groups. Have discussions. This is what Gururaj said. Oh, by the way don't call me Gururaj anymore. You are so close to me, call me Preatam. That's my first name, Preatamji. It's an expression of my love for you all. So your Preatam will take your leave now. Okay.

This red silk hankie is a bit too bright with this yellow, or do you think it goes alright?

Voice. It's lovely.

Gururaj. Thank you, darling. Have a good lunch. Get together in little groups and chat, and think about the things I've said. It helps you more. It's good for your digestion and assimilation of here and there. Remember that.

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