

Gururaj. For everything within you is totally natural. There is nothing with you, within you that is against nature at all, for being a product of nature, you have to be natural. And it is because of the thought processes that go in your mind that you feel yourself to be unnatural, now 'un-natural'. Why? Why must a person be unnatural and why not be one-natural, combining yourself with nature itself? And you will feel the beauty of everything around you. You will feel yourself to be one with nature. And when you feel that oneness then there is that joy, there is that happiness that will flow through you automatically and naturally. Good. Let us meditate for a moment.

Those who have been with me for the past ten, twelve years know that when we greet this way it means that with thought, word and deed I salute the Divinity within you. Last night, we were having a Council Meeting which we normally do, last night we were having a Council Meeting which we normally do on the first night of a Course and then we were discussing organisational problems. Now, as most of you know that I was a Director of twenty eight very, very large companies during business days and I normally spice it with humour so that things don't become stiff and tight. So, while we were chatting and discussing problems, our John - where is he, ah, there - John came up with something. What did he say? I can never remember. And we all twitted with laughter. John said that if God meant to have Gays in the world, He would have created Adam and Steve. (General laughter).

Oh well, that's how we start our Courses, with laugh, with joy, with gladness. Good, now what shall we speak about this morning? Any question? For the new people that are here, I would like to remind you that I never prepare any lecture, everything is just spontaneous, inspirational and flowing. And that's what I want you to achieve is to flow and not be imprisoned by the mechanisms of your minds. Flow freely, enjoy the flow. Does the river ever get involved in boundaries? No. It flows freely and so does the sea and the ocean. And that is how life has to be lived because if you can allow that flow, you become free, otherwise you are entangled within the confines of your own personal thoughts and how important are your thoughts? None, at all.

Questioner. Dear Gururaj, I've got a question,

Gururaj. There's a mike there if you would like to.

Questioner. (Cont'd). It doesn't work.

Gururaj. It does not work. Now why don't you take the 'w' out of work, so that there would be no 'erk'? I'm listening!

Questioner. (Cont'd). This is a question posed by a friend actually, the other week, and I'd like your comments on it. If we each learn a lesson during each of our lifetimes to become more perfect, should not the world now be reflecting this growth by being a better place to live in?

Gururaj. Very beautiful. Now this question formed by your friend regarding the world to be imperfect, I disagree with it. The world is perfect and if Divinity created this world and if Divinity is to be regarded to be perfect then His creation, the creation of the Creator has to be perfect too. Now why does a person regard things to be imperfect? That is the question. The imperfection lies in the thought processes that you allow to go through your mind. And when you allow thought processes, improper thought, imperfect thought processes to go through your mind then naturally you'd find things to be non-perfect. I have this shawl on here now and, of course - oh, look at this lovely shirt, isn't it, it was brought to me by Asha and Dharmesh - where are they? Oh there they are. They had it made for me. Right. Now you could find so many stitches perhaps or the buttons - oh look, I don't understand these things, right - now, you could see it to be imperfect. But I don't see any imperfection in it. I find it totally perfect, beautiful fit, lovely colour. Right?

So, I am forever looking for perfection in things while the normal person in the world will try and pick out the nits and find imperfections. So who is making the imperfections? It is you that bring about your vision of imperfection. Now that vision is divided up by division. Now 'di' means two, while vision has a oneness. Now if you stop dividing up the vision into division, naturally you will find perfection because in the division, you are cutting two things up together. You are cutting up one thing into two things. And when you cut up one thing into two things then naturally you are forming conflicts. And those conflicts work upon your mind, your brain. And that makes you see with dual vision in the division. And when you see dual vision, naturally you have to be involved in the conflicts which you regard as imperfection. And yet everything in life is perfect.

Aren't the flowers perfect? Are the trees perfect? The grass so perfect, shining in its own glory? And why should you feel imperfect? It is a fixture of your mind, it is fictitious. When you start realising through the strength gained by your meditations and spiritual practices, nothing will seem imperfect to you, for then you will regard that all this is a creation of Divinity. And if Divinity is to be regarded to be perfect then how can His creation be imperfect. Now, Divinity does not only contain sunshine, it also contains a rain. Now, is sunshine not beautiful and is the rain not beautiful too? For without the rain where would there be the grain to feed you and to keep you alive? And that very life in spite of its contradictions,

is perfect itself. If you paint a picture and you only, say have blue colour there, won't that picture look totally bland or stupid with only the colour of blue. But how about putting in and interspersing say yellows or reds or what you might prefer. That would add to the variety of your painting and could you say that painting is imperfect? No. The general conception is to have the total canvas blue would be perfect but by adding the variety to it, it creates a greater perfection. And that perfection, that variety is to be expressed in life and in living. So despair not, there is nothing wrong at all. What is there that is wrong? Right, today you wear a yellow sweater, I love it. And tomorrow you might wear a blue sweater, I'll still love it. It might be cloudy today and I love those clouds. What is wrong with them? Because it is because of those clouds, that the sunshine is produced and because of the sunshine, the clouds are produced.

So where is the idea of imperfection? When man gets rid of this idea that 'I am imperfect' then only will he become happy. I am a child of God as all must say and the child of God, who is perfect, must be perfect. If you plant a seed of flower and the flower grows, the child grows from the seed. Could you call the flower imperfect? No, do not do that. I have said before sometimes, I think, that if you say you are a sinner, you are a sinner, you are a sinner you are a sinner, you will become a sinner and weaker and weaker and weaker. But if you have the idea in your mind that 'I am Divine because I come from Divinity' then you will become Divine. And that is the realisation one has to reach, to find the Divinity within oneself. If you do not find the Divinity, you are forever messing around in muddy waters created by your mind. But get out. Get out. Get out from the mud and swim in the clear waters of life, for Life itself is God. Life itself is Divine. Life itself is incomparable. Life itself is the allness of this universe that you exist in.

You do not only exist in, that will be your first realisation, and then you will find that you become one with all existence. You become existence itself. Now when you become existence itself then there is no conflict. There are no opposing factors that will battle in your mind. You will exist in this world, yes, I would not deny that. There would be those conflicts and those polarities and blah-blahs, okay, but yet you would rise above it and view them in their own value. How can you view a cent as a pound? Right, it is only from the standpoint of the pound, that you could view the cent. But the cent cannot view the pound. So simple! Ah, you idiots! So you see, that is a matter of perspectives, proper understanding which is Jnana Yoga. And with proper Jnana, you would naturally develop Bhakti, as I said, I think, when was it - you would develop that devotion and what do you want to be devoted to? Ask yourself that question.

Do not try to be devoted to God because for you at the moment God is just a mental conception and how can you be devoted to a mental conception that has no reality for you now? So with understanding you become devoted, and I tell you this, become devoted to yourself. Become devoted to yourself for that is the only thing you know and if you are truly

devoted to yourself, if you truly can love yourself, because most people hate themselves, if you can truly learn to love themselves then they can love everything around them. Then they could see the beauty of life that surrounds them. So what do you want to choose? Do you want to choose to be devoted to an idle mental conception, or do you want to choose to be devoted to that which is you? Pour me some water darling. Do you see?

Now this brings - thank you very much – you know this brings in its train many, many advantages. One of the advantages would be, that by loving yourself, you will love others. Love thy neighbour as yourself. If you can not love yourself, how can you love your neighbour? With that it brings to you that deep confidence within yourself, which would rid you of all your insecurities. When you are rid of your insecurities then you would feel yourself much more at peace, because the greatest enemy of peace is insecurity. And when you rid yourself of these insecurities, you feel more at peace with yourself and you can only find the Kingdom of Heaven within, if your mind is at rest and at peace. This is the way of life; this is living, this is the joy of life. This is giving and forgiving. You might know the meaning of these words that to forgive comes before giving. Forgiving comes before giving, because the very word fore, the prefix, goes first in giving. So forgiving comes with giving. Now there is one thing I would really ask you to do on this Course, do not forgive anyone at all, but start off by forgiving yourself.

Most people might feel guilty of things they have done or have not done or - right, so what? That was far away, gone, past. So, forgive yourself first and, by doing that, you will rid yourself of all guilt. And when the guilty feelings evaporate, so to say, from you, your mind will find peace. And when the mind finds peace how closer can you not come to God? Because it is the mind that stands between you and God. So find that peace, by forgiving yourself, getting rid of the guilt or whatever. And when the mind, reaches as I said that peace, you will automatically draw God towards you. You do not need to go to God. All the prayers in the world are false. What do people understand about prayer? They only know about begging. Oh my Dear Lord, give me this and give me that. Throw a million bucks on my lap and find me someone to love --- oh, my sexual appetite has diminished so, --- no that's not prayer. Prayer should never be asking anything from God. Does He not know your needs to provide you with your needs? Who are you to ask and demand? 'Hey old chap?'...bloody hell! Old chap, hell, contradiction of terms. Who are we to ask of anything? No, we do not ask, we do not beg. You are not beggars. As the children of God you are not beggars. Does a child beg from a mother or a father? No, he has the right to eat the plate of food of life. So simple. Do you see?

So, in true prayer what we do is this, through our meditation and spiritual practices, we bring the mind at ease. In other words, remove it from disease and what is required will be there. We have had, for example, a few experiences,

Raju, now, since I am here for two days. I had to get a Danish Visa, right, and it normally takes about three or four weeks to get it. So I just went into the Danish Embassy from the airport and within ten minutes time I got my Visa just like that. Right. Good. So you know London is very busy and parking problems and things like that. So, we just turned a corner and there was an open parking space for us, just there, waiting. So these things happen and if it could happen in my life, it could also happen in your lives, for are we not one? I am none apart from any of you. We are one. The same spirit, the same Divinity dwells within in each and everyone of us. The only thing is, we have got to clarify the mind and this comes through meditation. And the more the mind is cleared, the more powerful your thoughts become, every single wish comes about. It gets fulfilled. I was telling Raju about that car accident - what was it about, I could never remember things.

Voice. Inaudible)

Gururaj. I told him to keep to the left or the right, I don't know how it works here. For example, this car problem I had and I needed a - oh, I took my car you know, I can't walk too much and I need boom-boom, boom right. And the garage quoted a thousand Rand, that's South African money, a thousand Rand for it. So, I said 'Where am I going to get a thousand Rand?' It is a lot of money, having a family to support and a couple of kids going to colleges and universities. It's expensive really. So I sat down one evening and I did three paintings. So, two days later someone which I never knew just pops up and 'I believe you do painting' - I compose, I write poetry, I paint you know - all the arts combined and this person just came along, he looked at the paintings he and his wife. And so, 'How much do you want for it?' I said, 'I don't know. You make an offer.' And he gave me a thousand Rand, just like that, which paid for the repairs of the car. Do you see?

Now what I am trying to illustrate with these examples is this, that if you have sincerity of purpose, if you have the clarity of mind, every thought that you want to think, will find its fruition unmistakably, always. It's a law of nature and it can be achieved by each and everyone. So why hesitate? Why be damned lazy? Do something about yourselves. And there is not much effort required really. In the beginning it might seem a bit of effort, but afterwards, the effort becomes effortless. You'll find it very beautiful. This blooming nose, I don't know why we should have one. Because we could, we could really breathe through our skins you know. Oh let's see.

So this guy goes into a pub and he asks, 'Does anyone have a cat with a white collar?' So nobody answered and, of course, he asked it again in a louder voice, 'Does anyone have a cat, a black cat with a white collar?' Nobody

answered. And the third time he repeated it very loud, 'Does anyone have a cat with a white collar?' Nobody answered. So then he said, 'I must have knocked down the vicar!'

You know, there was this aspiring actor who had to play the part of Abraham Lincoln and he put on his black cap - what do you call it, bowler here, - right and his black coat, red sash and all that he did. And he went for the audition to play the part of Abraham Lincoln. Well he was not granted the audition but he was assassinated. You know that Booth assassinated Lincoln, of course - you know the story.

Let's see. So there was this advertising agent that went to the Pope and said 'Would you do a ten second commercial on TV for our tea?' Right. So the Pope said, 'No. I don't do that.' He says, 'Look, Sir, Your Honourable - whatever you call him - fifty thousand pounds'. So the Pope said 'No'. So the advertising agent increased the offer for the tea commercial of ten seconds to seventy thousand pounds and the Pope still said no. So then the advertising agent said, 'Look, this is the last offer. We will give you one hundred thousand pounds for this ten second commercial'. And the Pope said 'No'. So while this advertising agent was going away, he thought to himself, I wonder how much the bread people pay him?' And he held the bread, you know, and the wine. (General laughter).

Have we got another one? There were these two babies, one was a boy and one was a girl. And, of course, babies do not understand these things as we grown ups do. So the boy asked the girl, 'Are you a girl?' She says, 'I don't know.' And the girl asked the boy, 'Are you a boy?' So, he says, 'I don't know.' So they got under the bed sheets, little babies. Then after a while, of course, they start chatting a bit and the boy says, 'I know you are a girl because you've got pink booties and I've got blue booties!'

So this woman goes to the bank and asks for a loan. So, naturally the bank manager said, 'Could you identify yourself?' So - you have identity documents here in England? Passports, things to identify yourself. So the bank manager said, 'Could you identify yourself?' So she takes out a mirror and looks into it and says, 'This is me.'

Okay folks, I will see you later. Enjoy your lunch. Has anyone got any brown polish, my shoes look a bit scruffy? We've got that, have we? Good, fine. Okay, darling, let us be off. Do enjoy your lunch. Thank you dear. Namaste.

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