

Gururaj. All in life that could never be denied and that principle is personal honesty. For when you are honest and sincere within yourself, you could be honest and sincere, yes, my son, with each and everyone that you would contact in life.

Where is that cap? Come my wife. Like this? (General laughter) The cap of life brings you into your skull, the knowledge of life. Now do you not need the knowledge of life to cap the whole-ism and the holisticness of your life? If you can deny this, then your life is a failure. Come on. (General laughter) Your life is a failure. For to find the success that caps the skull of your life, is to find the balance in the skull that controls your thoughts of life. And do you really control the thought of life, if you can't even control your wife? So the control of life is to be measured by what you gain in self control. When you gain self control, you will always find that there is an infinite quality of the mind which could become Divine. (General laughter) And Divinity is composed of nothing else but humanity. For when you realise the truth of humanity, you automatically know the value of Divinity. Now what is Divinity? What is the value of Divinity? The value of Divinity is to find the truth within yourself. And that is Divine. Now you do not need to imbibe the Divine with wine but consume it in its total originality. That is Divinity. When the consumption is the gain, when the consumption is separated from assumption, then you know, - (Baby talking) my darling dear, - you are in consummation with Divinity itself. Thank you. And in this consummation, leading you on from assumption, it can only bring you to assimilation, that, that indefinable power of 'Absolution'.

Why the hell does this shiver? Is it the voice, the force of my voice or is it your machinations?

And when you could assimilate the totality of life itself in its consummation, in its assimilation, in its total and annihilation, inhalation, whatever, then you and I could dance together in the dance of total freedom. We will then dance without combination but in total freedom. Have you by any chance have a tape, my beloved, a dance tape?

Voice. Yes.

Gururaj. Get it now. And while our recording boy is trying to find this dance of joy, may I tell you this, do not miss the joy, for that joy is ever there. Appreciate it, contemplate it and meditate it for then your entire life will become a joy that you will enjoy. So why go through the sufferings of life which is not really there? It is imaginary and existing in imagination itself. What value has your imagination? Because if you study the word - as Peter - Peter's here somewhere - Peter says to me 'You struggle as a guru and suffer and can't even get your FA's, you should be a Professor of Philology'. I

think I mentioned that. But then I ask myself, why should I be a Professor of Philology examining words and comparing them for they are of no value to you. The real value to you is to find the philology, the philosophy, the meta, metaphilology, okay, I'm composing a new word that could combine your life in that unification of the child's cry. There is the unification. That will bring you to the true realisation of yourself. And if you cannot come to the true realisation of yourself, you are lost. And losing yourself, what are you going to find yourself? Photographer. If you are going to, to lose yourself what are you going to find for yourself? So you find yourself find-less. And finding yourself unfounded, how can you find the reality that is within yourself? So go forth, forth and on and on. For to find your real self, you will find reality.

I told you this my friends and I tell you this from experiences gained and I speak of personal experience. And through all the travails and turmoils, I have found the truth of total experiences. And you can find it too - you've only got two left in your camera - there we go recording the talks in pictures slow. But what do they mean? Ah hah. I've been twenty years in the film world. Sit next to my Bavna. What did I find at times there is the truth of life, the goodness, Godness that constitutes my inner meaning, that constitutes my life. Every message I give to you, is not from intellectualism. Every message that is given to you comes from the heart. And can any intellectualisation compare itself with the art? Do what you like in your mind, I don't care a damn. But do what your heart tells you. For the truth does not lie in the mind, the truth lies in the heart. And when you recognise the truth in your heart, - eh, are you sleeping - and when the truth resides in the heart, the mind will automatically realise the truth of the heart. And the heart, take away the H, for the heart is composed of nothing else but the art, the art of life. The art of life is composed not from the mind, but it is composed from the art of the heart of life. And when this is recognised, you will feel that you are no more of the art but you will be dwelling in the heart. Is this not an important message for you all? Think about it and think about it evermore. Of course Dave will give you tapes or borrow them or whatever. And think - I've been in photography and film business (General laughter) - I'm getting old now - and I've been in the film business for twenty years. (General laughter) Good.

We have to do the Wedding Ceremonies tonight. Thank you darling. We have three weddings tonight and we'll need six pillows. Why must you shake? Three weddings. Let's compose something. Name a subject.

Voice. Marriage.

Gururaj. .... (Gururaj chants in Sanskrit) I'm connected to you and you're together with me. But the thoughts of your heart is my words and my feeling.

(Gururaj continues chanting in Sanskrit) I'm with you all the time

(Gururaj chanting in Sanskrit) But never show me how this separation between us. Ah thank you, darling. On top. On top. ....

(Gururaj chanting in Sanskrit) You have become together to me but you and I have made this one night.

(Gururaj chanting in Sanskrit) This night is filled with flowers .....

(Gururaj chanting in Sanskrit) But maybe that this 'Goulchin Flower' will forever remain eternal. .... (Gururaj chanting in Sanskrit) You have come, from where have you come? .....

(Gururaj chanting in Sanskrit) You have come, wherever have you come and I have come and I don't know where I have come from .....

(Gururaj chanting in Sanskrit) And yet your heart and my heart has gathered together .....

(Gururaj chanting in Sanskrit) Tonight's the night that will tell us of our meeting together so that you and I will forever remain together. ....

(Gururaj chanting in Sanskrit) Fill my heart with love. ....

(Gururaj chanting in Sanskrit) And I will fill you out with the heart that you give me. It's a mutual mutuality

(Gururaj chanting in Sanskrit) When you have the flutter of laughter on your lips .....

(Gururaj chanting in Sanskrit) I will also love and laugh in the flutter of your laughter.

I don't know how many of you know the value of poetry. But to be a poet is the self expression of one's self, for poetry flows in words and music. And they're divine words because they flow from the heart and not from the mind. The mind can compose all kinds of melodies, like the chang-a-langs and disco, bull, bull, bull. But when the real heart flows in its melodies and its symphonies and its own personal creation, it gives to the world something supremely divine. And that Divinity is what we really need. Give me another subject? Come on, a quick one.

Voice. .... (Inaudible)

Gururaj. Look, how many have I not done of these.

If I want to be love then I bluff myself for love never wants.  
 Love is a spontaneous quality dwelling in its own spontaneity.  
 To give of itself which it never knows of itself and it gives, it gives  
 and that very giving is love. For it defies all analysis  
 and when you say what is love, you negate the quality of love.

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For when the negation occurs  
in questioning love by saying what is love then you do not love.  
You are just assuming what you think should be love.

(Gururaj starts singing)

So give me love.

I will never ask for it.

Give me love, I do not require it.

Give me the ability to which I pray to my Lord in his infinity.

Do not ever cod. Teach me to love.

For the very teaching of love defines  
and brings limitation to love.

But give me love as I am.

Give me the love that you could give me.

And I could never give it for I could never be livid.

I, a human mind can never know

I, a human mind just assumes  
that I'm so in love, in love, in love.

What quality have I got?

What do I know of love?

What do I know of its qualities?

For if you define the quality of love  
you will lose the entirety that makes of love.

So go on and go on and go on and on and be gone.

Do not worry at all of love.

When you become deserving of love,  
love will come to you from above.

So love love love, love love love, love love love,

Love love love, love love love, love love love

I do not want your love.

But if you are capable of giving it

then I would be capable of receiving it.  
So love love love, love love love, love love love,  
Love, love love, love, love, love, love, love love  
Love love love.

Do you see? That is the secret of life. And what defies your personal happiness is the expectations. Never expect my beloveds. You just flow. Because expectation is the father and the mother of disappointment. Don't expect. Let it just flow. So my girl loves me. And the girl says 'My boyfriend loves me'. And around that conception, you try to involve yourself in so many expectations. So if you develop the attitude that okay he loves me, fine. Good. Well, she loves me fine. Good. Well if he or she does not, fine and well. Then I or you will not be disappointed. Disappointment always comes from expectation. Now, if you analyse the word expectation - 'ex-peck-station'. Pardon. In the very word there is 'ex' which is a negation. Right, Professor Moore? In the very word is ex, which means a negation. Then we come to the second syllable 'peck'. So what are you pecking at? Are you solidifying the 'peck' in the expect. And then from there you drive to the 'station' - expectation. And where's that station leading you? To the station of the desire that you have formerly formed. And how can that be successful? It could never be successful. Because firstly you start off with a negation 'ex' and then to the 'speck' and the 'station' - Expectation. So where do you reach? I know where you reach. Nowhere. Nowhere at all. So why proceed from the nowhere of life and the expectation of life to the 'Here-ness' of life and find this stupid damn life to be real. It makes more sense, I think. I don't know.

Change of weather. Thank you my wife.

Voice. Weddings.

Gururaj. Yeah. We're going to do that. I want to clear up a few things. Because after the weddings, we will okay.

The total misconception that people go through is expectation. Do you really expect to be alive tomorrow morning? Answer that to me truthfully. And if any of you are dead, have your bodies brought up to my room and we'll revive you. So your expectation is involved in imagination. You are imagining that you will be alive tomorrow. Now this imagination is totally connected with expectation. You expect to be alive and because you expect to be alive, you are imagining that you are going to be alive. Do you see how your mind works, how it functions? And of course naturally this hopefulness that

'Ah, I'm hopeful that tomorrow I will be alive'. But can you guarantee to me here and now that you're going to be alive? Of course you can't. But it's a hope that you would be.

So expectation is combined with imagination. And of course the imagination always expects for the better because no one wants to die. And yet you're all damn dead. Because if you were alive in your mind, you will never think of death. Because there's no such thing as death. I've been living for thousand and thousands of years and I've never been dead. Hah. I'm talking of experience. And I can prove it to you through all the various Scriptures I have written, all the Vedas and the Upanishads and things, whatever. You can never die. You are always alive. For the contradiction is this that life can never combine itself with death. It's a contradiction. Where there is life, there can never be death and where there is death there could never be life. None of you throughout the ages has ever been dead. You, because of the Divine energy existing within you, has always been alive. And the message I'm giving you is this, to come to the recognition or realisation of the eternal life that exists within you. Good.

John, shall we carry on with the next section? Yah. Good. Good. Lovely.

Gururaj. .... (Gururaj chants in Sanskrit) Jai, jai. Push up your thing-a-bobby Jai, Jai, Jai, Jai. Jai Praise to the Lord, we worship him ..... (Gururaj chants in Sanskrit) I come and go and who shall I tell about it

(Gururaj chants in Sanskrit) Where I come where I go how can I show that, but do know that I will always be yours forever. . (Gururaj chants in Sanskrit) I hold your hand and you hold my hand

..... (Gururaj chants Sanskrit) I've taken your hand and you've taken my hand and never let those hands separate ever.

..... (Gururaj chants in Sanskrit) Aum, Aum, Aum, Aum.

Right. Now we'll have our prayer.

Om vishwani deva savitar duritani parasuva. Yad bhadram tanna asuva. Om hiranyagarbhad samavartatagre bhutasya jatah patireka asit. Sa dadhara prithivim dyamutemam kasmai devaya havisha vidhema.

(Gururaj singing in Sanskrit) In the witnesses of all. .... (Sanskrit)

Good. Oh my children look after so much. I think we have done the lot. (General laughter) Why lengthen out the process? And every time they put this there, you've got to put your Rupees there and every time they put this there or do a mantra, you got to put another Rupee. And every time they do this blah, blahs which is BS, you got to put a Rupee there. And then in the end the couple that's getting married, you know land up with over a thousand Rupees. Now I have been - that's their living of course - but it's so damn crooked living. Making them drop a Rupee here and five Rupees there and ten Rupees there or what have you. I don't think it's religious and neither fair. So what we do in our ceremonies, is to get the basic principles and do our prayers and things, and of course do the necessities which are important and not all this blah, blah, blah of money-making. Now there lies the priority, the purity and priority of one's moral and purity principles I suppose. Do you see?

So now we are having three couples married today and all of you here are going to be witnesses to this Divine union. After the ceremony I will speak to you about, just a few words, about Divine union. If they're are any couples that want to get married, come up to me now. (General laughter)

(Wedding Blessing Ceremony)

Meditate on the Divinity of these beautiful couples that are enjoined in marital bliss. Now bliss is not only confined to the marital-ness but marital-ness is confined to bliss. So let there be a beautiful combination between you, within the carriage. So when you travel within the carriage, there's no separation at all because you are in the one carriage. Right. What does a carriage comprise of? It has its four wheels, I suppose. It has its four horses that pulls them along in this carriage. The carriage is a structure composed of the four wheels but what pulls them along, is the structure of the four horses. Right. Now, the four horses that are involved, composes your senses, tasting, smelling, touching, feeling and the fifth one is somewhere lower down, I don't know where. So when all these are combined, they will make the carriage of life flow smoothly. And if there is a combination of the horses or the senses flowing systematically, then naturally the carriage will not stumble and fall. But there's one thing you have to do, is this, you got to hold the reins, so that the horses don't get into a mess, and don't make you stumble and fall.

So your mind has a total control of the reins, which in turn controls the horses. So you and your beloved are the charioteers and as charioteers, you control the reins, which in turn, control the senses. And when the senses are

controlled, you gain control of your self. And when you gain control of yourself then everything around you, the carriage, the reins, the horses, do become automatically controlled and constrained, for they could not have a greater power than what you really are. So if I want to control my life for example, - I don't, its controlled by itself but to give an example - I have to start controlling the sensual self of myself which is composed of sight and touch and hearing and seeing and blah, blah, blah. When that is put into control, then automatically my entire life will become controlled because it's only the disturbance of the outer senses that creates the disturbance of your inner self. So when the outer self, through some little effort, is controlled then your inner self becomes internally controlled. And that gives you the joy, the happiness, the feeling of immortality, oneness within yourself, the oneness which you really are. You see, my darling, when are we going to get married?

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