

Gururaj. What's his name Kelly, that famous singer? Kenny Rogers. Yes. I was rushed to his Studio to record some poetry. Right and perhaps I'm sure you might enjoy listening to it. Would you? I've got a Tape. Yes. This as I told you earlier on, I was rushed - we were up 'til five in the morning with the chelas after lecture and of course they gather around, we were together until five in the morning. Now I had to catch a plane at seven and rushed to Los Angeles from Las Vegas. It was a two hour flight and from there - I thought "Am I going to be able to recite my poetry?" But well it's His strength. He does it. I do nothing. So, that is the product.

Now I have written hundreds of poems and soon hopefully we're having a book published. And we have a wonderful artist in Spain and I think Charles - where is he, oh there, eh - I think Charles has seen a sample of the work of that Spanish artist, who is the real master. So what we are going to do is have this book with illustration on one side and a poem on the other. Illustration on the other, poem on the other. So it'll be a two hundred page book, I think. Right. Meanwhile at the present moment in America, there are three books being prepared which hopefully should be out quite soon, based on some of our teachings. Well. Good. Our problem is this thing here, you know. Nevertheless it'll come right. I'm going to show you tonight something you've never seen before. Janet, are you here somewhere? Will you get that picture, it's in my suitcase. Up to now, no one has seen what Christ looked like. Every picture we have seen of Jesus, has just been a representation created by the mind of an artist. Now through the mercy of the Lord, I could travel back to and fro through time and actually live in the time when Jesus existed. And today my beloveds you will see what Jesus really looked like.

So for this what we did, we got Captain Lyons, Lyons I think it is, in America and Captain Lyons was not only a Police Captain but he was also, he was also an instructor in - what do you call this - Identikit. Yeah. Fine. Identikit. He was a teacher of Identikit. So we spent hours with him at Dr. Trosshe's house in near Chicago and of course he said "You put this together and that together" and I say "No, no, no, no, no, this, this, this, this, this, that, that, that" and we spent many hours together. And after he had done that and after I got the picture of what Jesus looked like, then we went to an artist to sketch it for us. Now we don't want this picture to be published at the present moment until I become more known to the world because this picture, Jesus, is going to create Ashrams for us. And if it is given to an agency, a world wide agency, it can go around to all the newspapers in the world. And if there are a million newspapers, they just pay five dollars each, that's five million dollars. And we can build so many ashrams, England, America, here, there, everywhere. So there is our beloved Jesus. Pass it round. Don't touch. Just get the edges.

Voice. Best if somebody could walk around with it.

Gururaj. Oh whatever - I don't know, whichever way you want. You could put it somewhere. Go round closer because they can't see from the back, could they.

It is not to be photographed but this is a gift from me to you, to show you what our beloved Jesus looked like. We'll put it there. That's a good idea really so you could, after the Satsang tonight, have a look at it. For up to today, no one has seen what Jesus really looked like. And there he is, actually and perfectly. I've lived with him, going into his body and knowing him. I not only knew the body but also the mind and the soul. One day I will tell you the true story of our Jesus. Because if I should tell you the true story now, it will shatter the churches. And I've come to fill the churches and the synagogues and the mosques and the temples and not empty them. But the last thing I will do is show you the truth, the truth of what Jesus the man was and the truth of what Jesus the consciousness was. And He is existent in the world, embodied now. But if you should pass him by, you will not recognise him. Because to recognise that consciousness, you have to have that consciousness. For if you are blind, how can you see? If you are deaf, how can you hear? He might be sitting right amongst you and yet you might not know him. You might not even know him.

(Long gap in this Tape)

Gururaj. Pour me some water. Pardon. How do you say it in French? Pardon. Pardon. Good. Now my beloveds, what shall we talk about tonight? Come up here, Sid. Good.

Questioner. Gururaj, I am asking this question at the request of another Meditator. Many people,

Gururaj. Let me ask a question. Why is this Meditator shy to ask her own brother, father, friend? Ask it themselves?

Questioner. Many people particularly after a bereavement, look forward to meeting their loved ones again in spirit. If one accepts reincarnation, such a reunion cannot be permanent, so at what point do we part company again?

Gururaj. Do you believe in reincarnation? And if you do believe in reincarnation, what is it that reincarnates? The spirit within you, your real self never reincarnates for it is there, forever there and forever will be there. What has to reincarnate or bring to its fruition, is the little mind, the little ego self that is forever searching and searching and searching for

freedom. Freedom from what? Freedom from itself. The greatest botheration, the greatest problem that anyone has in life is with his ego self. And it is the ego self that has to reincarnate to solve its problems. But you, the eternal spirit is eternal and knows of no reincarnation. I love, I hate, I am in anguish. I suffer from inadequacies. I feel insecure. Who says that? Who says that and who asks that question? It is but the little ego self which in true essence is of no essence. For the ego self is created by the mind of man. The ego self that thinks it is so important, is actually non-important. Now why does the ego self feel itself to be important? Because of one factor only. Self-preservation. Now what is trying to preserve itself? The ego is trying to preserve the ego. So where is the sense? It's bullshit! That's talking very plainly of course. (Gururaj laughs). So the little ego self that has formulated itself is doing it's best to preserve itself. Why does the ego want to preserve itself? Why does the ego want to say, 'I, I, I, I.' Because it wants sustenance. As the body requires food for sustenance, so does the ego too want sustenance. Ah! Give the ego its sustenance by all means. Why not? But there is a difference between sustenance and maintenance. Is that ego self to be maintained and how can it be maintained when it is not self-contained? Ah!

So lose yourself to find yourself. And what do we mean by losing ourselves. It does not mean the loss of body. It does not mean the loss of your thinking mind. It does not mean getting rid of yourself. But it means one thing only, is how to empower that which we regard to be ourselves. How do we do that? How do we add power to that which we think is us and ourselves? Only one way. By drawing to us the Grace of Divinity through Gurushakti. Then that ego self is so empowered that it loses its power. Now when the ego loses its power it means only one thing, that it knows, it starts knowing that 'I am not. I cannot exist without an outside power'. Hah. Do you see? And when the realisation comes, that this little ego self which I find to be so important now is non-existent or only finds existence because of some other power, then it becomes unpowered. You see. Empowered, unpowered. And when it becomes unpowered, then we find the joy of life. We find the utter humility, we find humaneness, we find sanity.

Now can anyone here in this hall tell me that 'I am one hundred per cent sane'? No. No. None of you can tell me that. Because sanity means total mergence of that ego into that power and in the reverse way, that power merges into the ego. You see the combination, that you cannot separate this relativity from that absoluteness which is the reality and the empowerment of the unpowered ego self. So when man realises that I am not what I am - pardon - I'm sure I must be spoiling your videotapes with all my nose blowing, tears running and you know, eyes watery and what have you. So when we realise that I am not what I am, then you will know the true meaning of the words 'I am'. When I say "I am not what I am" I am referring to the small self, Jean, Jack, John, Joan, James, blah, blah blah. When that is lost and the real power is felt, then you know that I am and in that 'Am-ness', what will you find? You will find who you really are, who you really

are. You are Divine, to repeat, over and over again to you, a million times. You are Divine. 'I am that I am', but from a different level, not from that small level of this Jean, Joan and Jack and James that thinks, whose minds are mersed in all kinds of miseries, all the time. Yes, this one said that and that one said this and this one said this to me and this happened and that happened. What the hell is it for? When everything is just a happening. But when you know the meaning of happening, then you know the meaning of life. For what is happening? That my girlfriend smacked me on the cheek or that I was rude to my friend or said a bad word or something. Is that the happening? Yes, it is a happening to the small 'i' of the mind. But when you experience true happening, then life is nothing else but a celebration and everything is right.

You know the story of the three monkeys, hear no evil, see no evil, speak no evil, - you've seen those little statues, - that is what you observe. You see. You see no evil, you hear no evil, you speak no evil. And when you see no evil, which is a creation of your own mind, your mind is creating the evil, not the object, but here you are mixing up the object with the subject. You are the subject and whatever is happening outside, is the object. And you are combining the subject with the object. And that is why you feel the sufferings. But if you cannot see the object, then there is no ugliness. How can there be anything ugly, if you can't see it? Close your eyes. Close your eyes and open the inner eye which can only see and perceive beauty, totality, oneness and no separation. Because separation causes beauty and ugly. Separation causes bad and good. So what do we do? We rise, we rise. We rise above it through our spiritual practices. We rise above the law of opposites. We rise above pain and we rise above pleasure, for they are close relatives. Today you'll experience pleasure, fine. But be sure to know that if you experience pleasure, you must experience pain. It's the law of nature, law of opposites. But by rising above it, you reach a different area, the area of joy which has no opposites. Joy, Joy, Joy. That infinite bliss which is your inherent right. It is not to be created or found but just to be recognised, that which you really are.

This message I give you, because, this message I give you, because most people feel despondent. Why be despondent in life? Rather be respondent. Do you see the difference between being despondent and being respondent, to show you, you are responding to all the happenings around you. And what is the meaning of response? What does response mean? To be in conjunction and in cooperation with the entirety of what life is all about. That's all. Do you see?

Now, when you become respondent, then with the response, you become responsible. Do you want more, rather than being responsible for yourself? For you are responsible for yourself. You are responsible for your thoughts. You are

responsible for your actions. You are responsible for any damn thing that you do. And you are responsible also for your environment. Ah! You think the environment is affecting you. No! It's not. It's a fallacy. You are not responsible for the environment around you. Would you think that? Could you understand that? No, you don't. You'd say that the environment is responsible for you, instead of you being responsible for the environment. Each and every one of us has the capacity to create our environments. We create the environment and there is no one else to blame. If my girlfriend does not love me, my mind will dwell on her - 'Why does she not love me?' - 'SHE not love ME?' But why can't I look at it the other way? What have I done for her not to love me? You see the difference. You see the difference.

So to be responsive, to be responsible is to be able in responding. Respons-able, able to respond. Now how do you find that? How do you find the ability in responsibility? By being yourself. By doing spiritual practices. By drawing on the power of Gurushakti. By drawing on the power of the Grace of God. By knowing that I and my Father are one and therefore I am entitled to all the Grace. Do you see? And that is how we develop, unfold, sorry, unfold, unfold. And what do we unfold to? We don't unfold to God. No! We unfold to ourselves and that is where we find Him, that great Boy upstairs. Do you see?

Why should we take away this beautiful simplicity of life and mix it up with all the complexities which are not necessary? What is the worst that could happen to you? Tell me, what is the worst? Death, that's all. How many times have you not been born and how many times have you not died? And it is this memory that is registered in your subconscious mind that produces the fear. But the question remains, how do we get rid of this fear? How do we get rid of fear from the known to the unknown? Then we should ask ourselves, 'What is the unknown?' Is there anything which is unknown? It might seem to be unknown to you. When your mind is filled with universal knowledge, it is all there. But because we don't open ourselves to it, that we think things are known. There is no difference between the known and the unknown, for the known and the unknown is one. Why the 'un'? All is known. Forget the 'un' in the unknown. Do you see? And when we come to the realisation that all is known, then we can truly say according to Biblical injunctions 'Man know thyself'. And when you know yourself, the 'un' business part of it disappears. For there is no dividing line between life and death. There is no division. What you call death, I call life. And what you call life, I call death. For are you really living? Are you really living? Aren't you rather the living dead? Hah! And why are you the living dead? Because the fear of the unknown! And there is no such thing as unknown.

I am giving you a lot of revolutionary ideas to think about. Perhaps at this moment it might not all register, but do get some tapes from our recording artist there and listen to them again. I have been told by many people that 'I listened to

your talk three or four years ago and I listened to it again last week and I found a totally different meaning.' Why? Same words, same talk. It's like a boy who was fourteen years old and said "My father knew so little". And then when he turned at twenty one, he said "Oh, my father has learnt such a lot!" (General laughter) Good. So I can carry on. Good for you and for me and for us. Yes. So the basic fear is of the unknown and the unknown is what we call death.

And now, tomorrow we can talk on this subject. I will explain to you unless you have some other question in mind, look, I am at your disposal, I am your servant, unless you have another question in mind, we can talk of the meaning of death and what is death, if there is any. So remind me of it, okay. Good. Now I think it's time for supper. Is it? Good. It's nine o'clock. Fine.

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