

Gururaj: ... and tonight they are resolved, the tensions, the stresses, the home problems that bothers you so much, job problems is gone from now. Bless you. Good.

There is a beautiful letter written to me my glasses please which I got this morning. Unfortunately they did not include a check with it. [Reads letter]

Beloved Father, on this most important of all days, I thank you for the opportunity to be with you in the life, and I ask your help in what is to come. But we will know what to do and how to do it. [coughs] Pardon. I've got a bad cough with traveling around the world, and different countries here, there, everywhere. That most of all I look forward to the realization that in every sense I am not separate from you. For my love, for my love you always and think you are. X Y Zed. There is nothing else to say, my most precious beloved. What can I say when you have said it all. There is nothing but love, the love I love for you has no beginning and no end. You are my father, friend, sister, brother, mother, lover. You are my life. Capital letters. I ask your blessings, Father and you are strength. The knowingness of you, the Godhead infinite, my most precious beloved come to me, stay with me, guide me always. It is your work I have come to do. May Jairaj, Gururaj, always. Walk and work with me. Thy will be done, Father. Thy will and may my will merge with thine. Namaste beloved, eternally.

The sentiments expressed in this letter is not to me, for I am nothing else but a channel. But the sentiments expressed through the soul of this person is expressed to divinity. And when divinity is recognized, then divinity comes down to you to recognize you. You regard yourself as just a man, you regard yourself to be just a woman. Wo man, woman. And that is why we miss the beauty of life. For not being able to combine that man with the woman who constitutes the totality, the goodness the godliness of God. For He is neither she nor it. He is neither she nor he but He is it, and in that it ness I find the combination of relative existence of this stupid life and the absolute existence of divine life.

Now where are we getting to and how far have we progressed? We have progressed from nowhere to nowhere. So what is your progression in life. Where have you come from and where are you going to, and where are you now? You are nowhere, you have come from nowhere and you can go to nowhere but here. You are here with your Guruji, your beloved, as you are all my beloveds. So in that oneness of feeling the closeness, we can say I have come from nowhere and I am going to nowhere, but I am here in this moment of here and now. Why do I have to be here and now is a metaphysical question. Why am I here? Why am I a dental surgeon, why a professor, why am I a linguist expert, why am I a bullshitter, why am I a housewife, why am I what I am? Why am I what I am?

Now, the why falls away. How about just saying I am. I am what I am, not why I am. Because as soon as you prefix the why you are questioning that which I am. When you start questioning, what happens is this, that you become doubtful of yourself. And whenever a doubt is created within yourself, be sure to know that you can not know that I am. Doubts

create conflicts which confuses your mind. So now we come to the conclusion that you operate only in your mind. Why operate only in your mind which is inconsequential. Why operate on such a low level. That means nothing at all. Why not operate on this level? Do you see that "G", huh? Operate on that level, for you are that G, you are that God, you are that Divinity, you are the infinity, you are the eternity, and yet you allow your stupid minds and thoughts to bring conflicts in realizing that eternity. So where are you now? You are nowhere. You are not even human and neither are you divine. For to be human is to know and cognize and recognize a million times that I and my Father are one. And when you fail in this cognition, what happens to you? What happens to you is a creation of conflicts within your mind. And then you say to yourself, "Saturday night party, I shall wear a blue dress, I shall wear a red dress, I shall wear this, I shall wear that." That is your conflict because your mind gets centered on what you are going to do in the future instead of centering yourself in what you are in the present. What am I in the present moment. I'm sitting being loved by my guru, and my guru is extending his love to you. Right. Now. Differentiate you and the guru and the love and once you find any differentiation between you and your guru and the love, then love is lost. For there is no guru. There is no you, Jean, Jack, John, Jane, whoever. There is only love, love of a spiritual master that totally forgets himself and merges himself, his whole mind, body, and soul in you. And then, when that mergence takes place, there is no you, there is no me. There is love, and love is God, and God is love. Huh?

If I, through all my travels round the world, have found through all my Himalayan journeys and everywhere else, have found and found and learned and learned through various teachers, I think perhaps in all humility I could say that I know of not you, you, you, you, you, and everyone else here, but I only know of me. And that me is love because all of you are merged into this me, no separation. I and my Father is one. I and the creation or manifestation is one with the manifestor. And when the manifestor becomes one with the manifestation, what could exist? Nothing. Not you and neither me. The only thing that exists is the complexity, or rather simplicity, of the emanator and his emanation. So how could you separate the emanation from his emanator. It is one. How could you separate the fragrance of these flowers from the flower. Huh? It's there. It's one and that is the meaning of oneness. And whenever you find the realization of oneness, your duality will disappear, separation will disappear, and you will say I am this chair, I am what's his name? Mike. I am this flower. I am it all. Brahmas mi. Tat Twam Asi, thou and I are one. That is the total and final realization that any human being could ever achieve.

Every word I speak to you I speak from personal experience. My words do not come from book knowledge, it comes from deep within. And if in half an hour's time you ask me, "What did you speak about Gururaj?" I wouldn't even know. So. There is one basic problem that stands between you and me. The basic problem that stands between you and me is your mind and its analytical value rather than the flow of the heart. Now is there anyone here in the audience that does

not feel the flow of my heart. Put up your hand. To feel the flow of the heart requires an understanding of jnana yoga, which is knowledge, the yoga of knowledge. The other understanding that is required is karma yoga that makes one live a goodly, godly life. And then we have bhakti yoga, the yoga of devotion. And when you develop that devotion you will feel a totally different person. All the theologies of the world has taught of devotion, to be devoted to any object or a subject which is a separation. But as time goes on and you develop, the subject and the object merges so there is no subject left, there is no object left. Then what is left? Love. Love and joy. Eternal peace for which every person is trying to strive for, aren't they. Is there anyone in this audience that could tell me they are one hundred percent happy? None of you are. You are totally mixed up, and ninety nine point nine, nine, percent mad. In other words, according to the American expression, you are screwed up. [Laughter]

Now, my beloveds, I've got a big screwdriver [laughter] to unscrew you. Do you see how simple life can become and how complex. Are you going to fetch a screwdriver [to audience member]?

How simple life can be and how complex we could make it We do not need complexities in life, for complexities are created from the mind with its various mental ramifications, with its various kinds of thoughts conflicting all the time. And these very conflicts produce complexities. It's so easy. It's so so damn easy.

Become yourself. How do you become yourself? When I lived in the other bodies and of Buddha, Krishna, Christ, and all that, that universal consciousness, I only gave teachings. And in this body I give you the methods of how to overcome the complexities. And these methods are so simple, because every spiritual practice is simplicity itself. Because you are going from complexity to simplicity. So you do not use complexity to find simplicity. How can you? It is a contradiction, it is paradoxical. When I tell my woman I love her, what do I mean by saying those words? What I mean is this, that I am me, totally surrendered to thee. But if I should analyze her, if I should analyze her beautiful nose or eyes or legs or never mind what other things there are, it will bring complexities into her life and into my life as well. But if I accept her in my own simple way as a simple humble human being, I could embrace her and find the totality of the universe within her. Hm? Do you understand this? Do you understand how to get away from complexity to simplicity? Do you understand how to get away from that which you think you are as a man or a woman, to reach the simplicity of your reality which is God. Huh?

Do you see? So simple. Come my son. What's that guy's name with the red jersey? Come, come, come, come. Come sit here with your grandfather. Hmmm. Oh my God, are they putting this wire...

Voice: Guruji, there is a tornado warning. There's one been sighted. They've asked that we go to the dining hall in case we need to take shelter. [Throughout the tape the tornado siren has been sounding in the background]

Gururaj: Good. Fine. We'll prevent the tornado. There shall be no tornado. Thank you for the advance notice.

[END SIDE ONE]

[Gururaj hums and sings "[Radhi Sham?]." This is followed by Hari Ram, and then Hari Jesus. Throughout, the audience claps and then joins in singing].

Namaste. Ahh, what a lovely evening. Beautiful. So much enjoyment. So much enjoyment with you. How does one... ah, I think I've got it off. Get my shoes.

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