
GUILT AND FEAR

GR: What does gold signify? Gold signifies purity; yet there is in the twenty four karat of gold two percent alloy. And there has never existed any master in this world that will not have the two percent alloy mixed in it, because twenty four karat gold would be so soft and you got to harden it by adding the two percent alloy. No master that ever existed in this world has been totally perfect. There could be no perfection at all if you have a human body.

So now the question would arise that you find yourself with that two percent alloy and feel guilt. Where is this guilt created from? Where does this guilt come from? This guilt comes from only one place, and that place is the two percent alloy which is added to the purity of gold which is twenty four percent. Twenty four percent can only be found when you melt away into Divinity and go there in that realm that is Divinity itself. Apart from that, be satisfied with ninety eight percent. I am satisfied with it all. I do everything you do. I go to the bathroom (baathroom), I go to the toilet, I have my shower, I have my shave, and I do all the "s's" required of man.

So the question still revolves round the factor that you are feeling guilty. And what do you feel guilty about? I've done this to my wife, I have done this to my husband. I have betrayed him, I have made love to another man. I have done this, I have done that, I have done that. And that causes the feeling of guilt.

And when you feel the cause of guilt you become fearful. Your mind is so filled with fear. And what is fear? Lend me your ear and I shall tell you what is fear. Fear starts from the beginning, from the time when you were born. Fear starts from your childhood. Fear starts in your mother's womb. Fear starts when you feel you are nowhere; and yet you are now here. Why do you fear yourself? Why do you create this agony within yourself? Why do you create these fears? You can only reach the acme of life when you rid yourself of fear. To be fearless is to have courage. Courage? Ahh! The second part of the word courage is rage. And rage within yourself so you do not have any fear. That demon... de man... distracts you from being a man. You deny your manhood and start to fear where there is nothing really to fear.

The origin of fear comes from one place only. The origin of fear is consuming you through your personal assumptions, consumptions, assumptions of that which is unknown. And yet, within each and everyone's heart all is known. And if you can find the secret where all is known, then why negate the known by the unknown. You are afraid of that which is beyond your comprehension, and how far does your comprehension go? Your comprehension is limited, totally limited to your body, to your mind, to what you think you are. And what capacity have you got to think of what you are? When I tell you day after day after day after day after day that you are not what you are. You are that Divinity incarnate in this life, and what I teach to you is this: that being incarnate of that divine force, you have become carnate with that Divinity.

So why do you separate yourself now from that which is Divine to this little bodily self which means nothing at all? I am a product of possession, I am a product that tries to possess myself. If I want to possess myself, what right have I got to possess that which is non possessable. How can you possess that which is Divine through your own little mind, so finite, trying to comprehend that which is infinite... in fine ite. Ah ha! Let's go from there. In fine nite. And yet, in that night the darkness remains to give me my finite ness. And yet, as I proceed from the in fi nite. I go to that which is there, always there, and within you.

So from the finity, the finite ness you proceed to the infinite ness. Now listen to these words very carefully. In fi nite. You are in the night! So what could I pray, what could I say. Lead me thou on kindly light. Lead thou me on one step at a time. To proceed from finiteness to that infiniteness, and once I discover the infinite ness that is within me, let me come back and enjoy the finiteness that I am.

What is the finiteness that I am? I am finite because I believe myself to be so. That is my personal mental conception. But if I feel that I am that is ness, that godliness, that infiniteness, then I will become that infiniteness. For what separates the finite from the infinite the finite from the infinite? Night, that's all. Darkness. Darkness that pervades through the minds of men. And then I could ask, "Oh Lord, when can I know thy glory, thy infiniteness. When, when, when, can I dissolve the finiteness into your infiniteness." And the secret, the word is: in. A penetration. To penetrate into that Divinity. And it is I, and you, and all of us to give it that impetus. Impetus into that Divinity that is there.

And you are not going very far. You are only going in. Finiteness. Finite, huh? To infiniteness. So where do you travel, where do you go from here? You do not go to San Francisco! You do not go to California! You do not go to Chicago! You do not go to hell and gone! You are just there in that infinity of the beloved, in the infinity of joy. [inaudible] That is where you go and nowhere else.

Come here, Linda. Lila sit there. Your right hand.

So where do we go? Nowhere. There is nowhere to go and there is nowhere that you have come from. You have been here all the time. This little body passes away and assumes another garb, another form. This shawl gets eaten up by moths and another shawl comes to cover my body. What body is it covering? You think it is this physical body that the shawl covers? No. No, it does not. It can never cover the physical body because the physical body is so temporary. The physical body is never lasting, never lasting, never lasting, is never lasting. But the shawl covers that which is everlasting, and that is you. That is you.

So let's get back to square one. You suffer because you have guilt in your heart. You suffer because guilt produces fear and when that fear is born within you, you suffer anxiety, animosity, and all that which is associated in this cauldron of suffering. So now, what must I do? What must I do if I am in this cauldron, the soup of the cauldron that makes me fear,

that makes me feel guilty. What must I do... [Blows nose] I beg your pardon. What must I do about this cauldron which I have created because of my fears and my guilts, my inadequacies, anxieties, blah, blah, blah. Kick that cauldron. Let it spill out. We do not need this cauldron of guilt and anxiety in our lives. What we need in our lives is not the cauldron but the thralldom of that divine self which you are. And in that thralldom enjoy [and joy?] and say to yourself over and over and over again, all the time, that I am a product of Divinity. And that, being a product of Divinity, I too am Divine. So there is your thralldom and no cauldron.

If man can just change the perspectives of life, if man can just look at himself as he is, he will find Divinity, he will find God, he will find himself. For do the scriptures not say, and I've repeated this a million times, "Man know thyself." And knowing thyself you will know that other guy somewhere upstairs perhaps, or downstairs, I don't know.

I bring to you a message of love and peace. I bring to you a message not of suffering, I bring to you a message of offering. What are you going to offer yourself to? That is the big question. You offer yourself to yourself. These gurus like me come and go. Some of them are true, some of them are false, and you could feel immediately the falsity from that which is truth. So you offer yourself to yourself and say, "I am John, I am Jack, I am Joan, I am Jean." And looking squarely in the mirror you will soon know who you are. For John, Jack, Joe, and Jean is nothing else but a label.

Who called you Jean? Who called you Jack? Your parents did. Huh? True? Because their grandfathers were called that, so they named you after that. Now I want you to find your true name. Am I John? Am I Jack? Am I Joe? Am I Jean? No, no, you are not. It is something implanted within yourself by your parents. But when I really ask myself, facing myself in the mirror, there is only one name that I can find for myself, and that name, that name is: I am. Yahweh, Yahweh, Yahweh. That is the only name I would be able to find because when I call myself John or Jack or Jean or Joan I am not me. How can I be me by something fictitious. How can I be that? They implanted this upon me. They subjected me to this. And why should I be under any form of subjection. I should be what I am: Yahweh. I am that I am. I am. I exist because the universe exists; I exist because Divinity exists; I exist because I just am.

And when you realize this am ness of yourself you will be rid of all your guilts, your fears, your anxieties, your animosities and all your bullshitiness. That is the greatest message that the world needs today. Get rid, discard, chuck it away, chuck it away, not necessary. Realize: I am; I exist because I am existence; and that existence is God.

That's about an hour is it? Let's see what else can we do tonight.

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