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GR: I've spent several hours in meditation to bring the force of the energy that you will experience tonight. See my hand the light that flows? See it if you have perception enough. This force that comes to you is not through me. This force that comes through through this hand observe the light it comes from a divine insight. Let us meditate for a few moments. [Tape off and back on]

That you know there be [????] art all that [within?] resides in thee. You have come to this course finding no recourse to know the difference between me and mine and what is thine. Om shanti shanti, shanti. Shanti means peace. Bring me that peace my Lord and in that peace that I find within my heart is the peace I have ever and ever longed [???].

Repeat with me: Om shanti shanti shanti. May this wonderful peace descend upon you. Recognize it and know it, for you by nature are peaceful all the time. Om shanti shanti shanti. Open your eyes slowly. Namaste. What shall we talk about tonight?

Lorieta: Beloved Gururaj, you say you love me and that you love all. How can I relate this to me and to the all and where do I stand in the picture of the universality?

Jammu: Beloved Gururaj, please tell us of the seven energies that rule this world, the energies that may flow between a man and a woman, and the divine energy that underlies all relative creation.

GR: Energy forever flows, and there is no stopping to that energy. It is just to realize that this energy flows. And energy is all. Why do you manufacture within your mind the individuality of that which is all? You find the allness within yourself, and yourself is the all. Why go into discriminating that which is not there. And when you find that which is not there you are everywhere, and that constitutes the allness of yourself. And these divine energies flow and its nature is sevenfold. For why do I have these seven energies within me? Because those and these are the basis of your life. You compound all the time and in that which you compound is that which is profound. And those energies flow and flow and flow all the time for those energies is what in realization can be found.

These energies take different shapes and colors. But be not bound, for those energies still remains to you unfound. Finding the value and the energy, then you become unbound and express yourself to the universality that you have found. So be kind to yourself. Be kind to that which you know not of. Be kind and say that this life is filled with the energies that are of a kind which your mind cannot grasp at this moment. Why does it not grasp? Is that your problem or mine? Yes, it

is my problem. And my problem remains that you could recognize that you still have to find and found not the Divinity that is residing forever in you.

Now, how shall we proceed? What can we do? I'm a practical man and I teach of all that becomes practical to you and me. What is it that is practical to you and me? What is practical to you and me? To find that foundlessness in me. What does this mean? You are trying to say to yourself that I am but me. You are trying to [????] John, Jack and Jean and Laura and Jagriti. Is that what you really are? If you are Jagriti, become Jagriti in knowingness. If you are Hoopa then take unto yourself the Roopa and swirl and twirl in the essence that makes you believe that you are me.

So, sufferings can last and last and last. But it is the last! Do you understand what I can see? For the last ness could never be me, for I am that eternity. So Jagriti in her loving ways comes here for such a few days. And Roopa and Hoopa, who are they? Also visitors in these stormy days. Why should I consider myself as being me? Why cannot I consider myself as Divinity? For in that I will find myself to be forever. And then I become eternity. For eternal you are and eternal shall you be. The conception of the little I restricts you to this day, when you are totally day less.

So then, hold my hand would you please? Hold my hand and let me make you realize that you are the eternal self, and that self is not limited to this day. This day means nothing at all. This day is a passage of time which is blinded by your mind. This day is not yours and it will never be, for if you your spirit is but eternity. How can I make you realize yourself that you are not born for this day? Go away. Go away. Go away. For I teach you not of this day, but I teach you of your eternal self, your divine self; and once you realize and actualize that you are all and in the all ness, time is measureless and it just flies.

How can you measure time? What right have you to measure timelessness of time? You say it's five o'clock, six o'clock, seven o'clock, eight o'clock, nine o'clock, huh? Who's saying that? Is it your divine self saying that, or is it your mind conjuring time and measuring it time and time again? For what? What are you? Recognize yourself that you are beyond all time, and then you will find that time becomes timeless, space becomes spaceless. For all the time and the space is only a measurement of your mind.

So when my Hoopa talks of the mind, what is she talking about? She's talking about threescore years and ten. That is your time and we forget the eternity which is timeless, boundless, endless in our very constitution of timelessness. You say I die. What part of me dies? Nothing at all. There's no death. There's no death. I shed this cloak and put on another one tomorrow. Am I gone, or is the cloak just gone? The shawl that we attach importance so much. I have what color is this? I don't know, and why should I know what color this is for tomorrow it might be blue, it might be green, it might be yellow what does it matter? For I am me. Do you see me with a yellow shirt or yesterday what was it? [Voice:

Answers inaudibly] Blue. Or tomorrow green or grey does it really change me? It cannot. I pass from room to room and remain forever me. And the energies you talk about are the energies that makes me and you alive.

There are seven energies in this world and these energies has a part to play. And if you think a bit deeper, there are seven colors, there are seven of everything. And if you study the spectrum of color, there is only one color which is white, and through the prism we see all the colors: red, blue, green, yellow. But in reality there is only white! Now what I want you to realize that do not dwell yourself in refractions, but recognize the originality which is white. The refractions, the dissections that you form in your mind creates all the problems. Why is that grey? Why is that blue? Why is that pink? Why is that yellow? And when you ask this question you will know you, for I am white. That's the only color I could ever be. That's the only sound that could be heard and understood. For I am white and that is my delight to know my personal eternity. You see Jagriti?

We get so distorted by the various colors we see and yet not recognize what we are and what we be. O my beloved children of light, just see the white, and do not be distracted ever by the colors you see. For they come through a prism, and coming through the prism you become imprisoned. That's where your troubles starts. That is your trouble! That is your suffering! That is your misery because you have missed that light and only looking at the reflections and refractions of that which is pure and which is light. And that light is none else but pure consciousness. And when through your spiritual practices, you reach the totality of pure consciousness, all the reflections and refractions of the color you see will disappear. For there are no colors. There is only one light and that light is divine. So may we dwell in divinity's swell, for then you will know that all is well.

I am not a philosopher and neither am I a poet, but what wells of me or in me is none else be He the source of all wisdom, the source of all knowledge, the source of all eternity. And may I be blessed to bring that eternity to thee. So, I come and I go. And yet I do not know of any coming or going. For who comes and who goes? You've always been there. And if you think you have not always been there then you have to deny eternity. Your souls are immortal; changing suits or shirts day after day, but that spirit there is immortal. It is there, always there and it could never go away. Once this realization dawns on you, once you know this truth, then all your sufferings and miseries will disappear, and in its disappearance it will never again appear. I sing the song of love. I sing the song of life. I am here just for so many days in this body; but I know that the eternal me will always return again and again to thee. [SINGS JAI RAM. GROUP JOINS IN]

In a few years I'll be leaving you and will come back. It's going to take a long time in your measurement of time. In your measurement of time it will be 6000 years. To me it will just be six minutes. We do not discuss theologies. We do not go into dogmas and creeds, but we go to the basis of truth, and truth can only be one. There's nothing greater in life than

truth. Involve yourself in creeds and dogmas, but they are not going to help you. Perhaps it could be a path that you might have to follow, but what the Lord sends through me is the totality of Truth, the cognition of that which is Truth. What is your name?

Roopa: You mean the name that you gave me?

Gururaj: What is your name?

Roopa: Roopa, I think.

Gururaj: [Has chelas tell their names] I don't hear you.

[END SIDE ONE]

My mother here? [Frances] [Balloo] [Jyria] [Chetan] [??] [Clara] [??????] [??????] [Judy] [Jagriti] [????] [Gina] [?????]. I've missed anyone out? I'm sorry if I have. But you are not Roopa! You are not Vidya! You are not Pam! You are not Chetan! I don't want to go through the whole lot now. Do you know why you are not that? Because you are identifying yourself with a name and with a form. Yet remember that you're nameless and formless and total Divinity. So if you can just forget your name and your form, you'd destroy that ego self within you and become nameless and formless and merge into Divinity. You see how simple it is? It is because you attached yourself to so much to your name and form that you have missed the point of really knowing yourself, for you are Divinity itself. And when you do not recognize that Divinity within yourself, then all your miseries and your sufferings begin.

Be gin. You're negating the be and then you talk of gin or jin or whatever. Be yourself for you are totally divine. And because you do not want to acknowledge that Divinity within you, naturally you will suffer. You will go through miseries. You will go through pains and pleasures which are so so so temporary. So then start off with one preposition, "I am the being which I am." That's the only way you can rid yourself of your miseries. That's the only way where you can find freedom and release yourself from the bondage that you have created for yourself. So if the opportunity is there to release oneself from bondage, why not choose freedom? For you are free as you are. You're not bound by anything. You are freedom itself and that freedom is your kingdom. So reach there, my beloveds. If I can do it, you all can do it, for you are non apart from me. Feel free and yet remain totally pure, for purity is allied to freedom and that is no no lie.

Put your right hand upon your heart. Close your eyes if you wish. [Singing in Sanskrit] Open your eyes slowly. This was just a little experiment. Does anyone here could deny the deep peace felt within yourselves? You see, the force of the spirit is so great and I'm only a stupid, ugly instrument. But even that divine force requires an instrument to project itself to providing the depths and the peace within your hearts. (Ah ha, yes. Let me talk about that. Shall I put it on here? Dear me. Vidya, come see to this.)

Whenever I sit and speak to you of anything I'm never conscious of myself. I'm totally lost. I'm totally in a different dimension all the time. It is not knowledge I give you because knowledge could be acquired at any university. But I give you wisdom accompanied by that spiritual force that is imparted to you through the grace of my Father.

Now, tonight we have a special appointment. And wanting a better term to describe it, we call it the "midnight special." I will be sitting tonight in my room from twenty to twelve, and you will be sitting in your own rooms from that time. You might overlap it five or ten minutes more, it doesn't matter, but you will go through the greatest experience of your lives. I do not want to tell you what you will go through. You can talk to me about it tomorrow because if I tell you what each and every one of you are going to go through it would mean that I am influencing your mind, and I don't want to do that. You will tell me what you experienced, and we will spend ten, fifteen, or twenty minutes tomorrow morning and you tell me what you have experienced. It is an experiment for you to know that I can be twenty two thousand miles away and be with you at the same time, for that spirit is universal and existing all the while and all the time. So, we have a midnight special appointment. So, twenty to twelve, quarter to twelve sit down and meditate and I will be meditating in my room. And I shall be there with you in one form or the other depending upon the powers of your own perception. We've got a date!

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