

## GAP BETWEEN LIFE AND DEATH

Gururaj: What shall we talk about today? Give me your deep, profound questions.

LESLIE: Would you please discuss the statement "Seek ye first the Kingdom of Heaven within and then all the rest shall be added onto you."

GURURAJ: Good. Some more questions, please. I can deal with double, six half a dozen of them at the same time.

KARUNI: Beloved Guruji, does the intention behind our actions affect the karma of that act?

GURURAJ: More. More. I have very little time left with you, so the more I can answer the better.

TAMAJI: Beloved Guruji. Would you talk about your mission on this earth planet? My second question is, my mother passed away recently. We lived ten thousand miles apart for the last 30 years so I could not be with her when she died. But when I saw her face in the casket at the funeral, I had an experience that seemed contradictory. On one hand, I experienced a continuum from life into death. Another part of me experienced a very thin but deep gap between life and death. Would you talk about what my experience was? Thank you.

GURURAJ: The experience of knowing the life and death and experiencing the gap defies itself, for there is never any gap between life and death. The gap people would experience is the gap created within one's own mind. For where could be the gap, like our professor will tell us. Where is the gap between life and death? For life is nothing else but a continuation of life itself, so death becomes no gap. But because, mother dear, of your attachment, you start feeling the gap. And let me tell you the reason why, mother dear, why you feel the gap; you feel it because something is wrenched away from you, and therefore you feel the gap.

Now for certain people I have given the techniques of the gap. And that gap really means that within your breathing in and out there is a central point makes you feel that gap. So between the in and the out there comes that gap which is eternity itself. The gap created because of the loss of a loved one is no gap at all. Let the loved one go. Let him go, or he or her, whoever, because the answer is so logical that you too will be going in the same way.

So what causes the gap? Is the gap caused by life, or living, or by death, or dying? Answer that question to yourself. But the real gap that has to be found is one. And that question is this, that within the very breath that I live in, let me find the difference of the inward and the outward that forms that gap to make me know, to make me realize, that life and living is also composed by that momentary gap. How do you breathe? Do you know how you breathe? That in that very breath of yours (where's my cane, darling, I'm feeling very lame today) of the inwardness of yourself and the outwardness that goes through, there is that momentary gap which is the center of you. Find that gap and you will know how to find the center of yourself.

So, beloved ones, stop being a sap and become the gap. This is English humor which you people might not understand. I don't know. Who am I to know? I'm feeling a bit weak physically. I think the doctor gave me a very high shot of insulin or whatever, I don't know. The body is very very weak, but the mind is alive and forever there, to answer any question that you might have, and giving it its truest answer, which you will never find in any book, and you can look in front of yourself, or even in your behind.

So the basis of the question that I've lost a beloved one of mine, my mother, and I feel that gap. The reason why you feel the gap is your own personal inadequacy. For if you were adequate within yourself you would say, father, mother, son, or child, if you have to go, then go away. I will not feel the gap. But I'll always feel the love and the loving that was provided to me through all these years while you were bringing me into this world, with your loving care, and that is what I want to remember, and that in my heart's delight. That is all I can share. And I cannot share it with a dead one. How can I? But I can share it with the loved ones that are alive, and share it at the same time for that greater power that exists beyond me that is giving and loving and sharing and caring and whatever else that goes with it. Please understand one greater truth. Do not mourn for those passed beyond. Because that serves no purpose at all. But mourn in your heart's yearning for those that live around you. What is of greater importance? Tell me. The one that is dead? Or those beloveds that are alive? Do you see the difference? The dead are dead. Forget it, for you yourself one day will be dead. But while you are alive, remember those that are alive and sharing and caring of the love that you could find within your hearts, in that beautiful giving. Never talk to me about death. It is non-existent. But true existence is to be found within life itself. And life itself is true existence because you are living life in the truth of its own existence. What more do you want?

ROOPA: We have many more questions of [????].

GURURAJ: I'm not finished with this one yet. But bring those others up to me.

ROOPA: Sorry, I misunderstood.

GURURAJ: Here comes the question of being misunderstood. For who can ever misunderstand you if you, yourself, is not misunderstood? Do you see the beauty of life, the beauty that could be when we project ourselves that all the world around me misunderstands me. But why not say, do I not really misunderstand me? For misunderstandings will forever abound. For what is really happening there is that your understanding of yourself is missed in misunderstanding. Forever say to thyself that I understand myself, for whoever I am, and, in that am mess, let me know how much I have understood of life, and let that beautiful bitch of a myth go. (Of course, my son, they won't understand that.) So to find the beauty in which life abounds is to go beyond the thoughts that confine you in life's merry go round, and you turn on and on and on, reaching where? Nowhere. But reaching the same place where you started off after paying a few dollars or whatever, I don't know your currency. And you end up after twirling and twirling around at the same place where you originally began. And then you get off those horses and climb up the steps and you look around you and you say to yourself, hey, come on, I spent two dollars, five dollars, I don't know your money, as I said before, but I've reached back from where I started, and yet riding around, I've come just there where I started.

So where have I reached? Was there any realization within myself but sitting on those stupid wooden horses and jumping up and down? I'd rather prefer doing that in bed. And it would cost me nothing because they beg for it. [laughter] Because the handsomest guru in the world who has all the knowledge of the world, is there any women that could tell me she would not like to sleep with me? Ya, ya, ya, ya. [laughter] We're trying to be funny. [laughter] But I do convey a message, and the message is this: become beautiful yourself, my beloveds, and all the world's beauty will be attracted unto thee. It comes automatically. You come here! Where is your camera? [To Madhu while she photographs him] What is the lesson here? And what have you learned? That be filled with life and laughter and fun you could even stand up my legs are very weak. That the man of truth could say unto the world that I know none of myself, and there is only one thing that I could ever know is truth itself. So in my unknowingness, let me trudge on.

ROOPA: [referring to Terry and the mic cord] Is he on your leash, or are you on his?

GURURAJ: Oh, why should I not be on a leash? The leash of my divinity. So let them lead me on through his leash into divinity. [He sings Hindu prayer.]

Thank you, my beloveds, it's been so enjoyable. It's nice to give wisdom and knowledge and have a lot of fun and joking and to make you all feel so much at home. Our being and becoming. Aha, think of that. I've been invited... when, darling?

ROOPA: When do you leave?

GURURAJ: I've talked for two hours, so who cares.

ROOPA: They're releasing you so you can dance.

[He does Japanese style.] We haven't got Eastern music. Can we get hold of it? [Plays cymbals while he dances. Then he sings in Sanskrit and translates.]

Oh, my gopis, and yet in my flute I will make you flow in the [fount?] of the divine. [Dances with Terry while Jagriti accompanies with cymbals.]

One more duty to be done. [Gururaj has everyone in the room come up to him and kiss his ring. Then he gives it to Jammu.]

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