

---

Gururaj. Puncture. You believe you are going to have a puncture, therefore you carry a spare wheel. Many men also do that, unfortunately. So non-believing has as its essence, believing. You will never have a non-believer in this world anywhere, ever. Everyone believes in something. You look at yourself in the mirror and you believe or make believe that you are looking so pretty, and you might be ugly as hell. So you believe. Now what is belief? As I said before, nothing else but a mental conception. Right, so you're believing all the time or either even in non-believing, you're still believing in non-believing. So where is the difference? No difference at all. But when you apply that word to theology, you say, 'I believe in God' it's a different thing altogether. And yet in the essence of itself, it's the same thing. I believe in God. How can I believe in God when I have not seen Him or known Him or experienced Him? Isn't that non-believing? Isn't that just a mental concept conjured up by your mind into a fictitious figure? And He would be fictitious because you have not experienced Him. It's fiction, created by yourself and no-one else.

Yes, there have been your parents, your teachers and all the various churches or what have you. They say 'Believe, believe, believe, and you go to Heaven'. Do you really go to Heaven by believing? I ask you this question. I believe in Heaven, okay, so because I believe in Heaven, I will go to Heaven. Yes you will, fictitiously, in your own imagination; because there is no Heaven and there is no Hell. It is all here, what you make of life. Heaven is here and Hell is here. And the other dimension after you leave this body, has nothing to do with Heaven or Hell, but that only which you have created in your mind because of your belief.

The belief system is good, but not so much applicable to this age, to this time of high technology. Everything has to be proven. If I tell you, 'Believe me that you are not sitting separately away from me, you are totally attached to me and there are billions and billions of atoms that attach you to me'. You'd say, 'Guruji's talking rubbish'. But I bring you a very high-powered microscope to show you all those atoms attaching us together and you see with your eyes. Then you will say, 'Now Guruji, that is true'. For nothing is apart. Everything is just a mass. I personally also have beliefs, but my beliefs are founded in experience. So, the forerunner of belief should always be experience. You are not going to go into a shop if you wear a size thirty six dress, - I don't know what you call it in this country, size fourteen dress, I think that's the way you go here do you - and you believe that's going to fit you. You are not going to do that. You go into that dressing room and you'll try it on and see if it fits you well or not. Then you will buy that dress. Now if these things can be done in small little things like dresses and suits and pants and shoes, why not can it done on a more higher level? Try it on. Try God on you. Experience Him as it fits you. And then take Him and He doesn't charge any money. Not like Woolworth's or Harrods, Harrods? Harrods. Or any of those places. So try Him. Try Him on, fit Him on and He will fit so snugly to

you, because He's like these stretchable socks, you know that anywhere you can buy a pair of socks and they stretch to the size of your feet. Why must you believe? Just get it. No-one stops you.

So then, to come back to the root levels of belief, belief is always constituted on one's personal ideologies and personal conceptions of the thing you believe. If I look at her, her, her, her and I say, 'I believe you love me'. No, I don't want that. You might be putting on a great act, but I want to experience that you love me within myself. Then I accept you. So in the same way, the acceptance of Divinity is not dependent on belief. No, the acceptance of Divinity is based on experience. When you experience within yourself that Divine force permeating you, you could never, never deny it. After you have eaten, tasted honey, you could never deny the sweetness of that honey. You have tasted it. Meanwhile if it stands on the shelf of a store or in your kitchen unopened and you tell all your friends, 'Ah, you know that's honey, it's very sweet'. But you that has not experienced the sweetness of the honey, so what right have you to tell another that, that honey on the shelf is sweet?

And those are the false prophets that the Bible talked about, false prophets. They have not experienced anything and yet want to talk of the glory and the greatness and the beautifulness of love and God. Why didn't you talk about cabbages or cauliflowers or cabbages or carrots, that you have tasted and eaten, boiled, bried, barbecued or curried. Talk about that. Say 'Yes, I did a curry dish from vegetables and I put in a pinch of garam masala and a pinch of all the other stuff that goes in it, geera and danya' - and I can't cook, I can only eat. Talk about that. Never talk about anything you have not personally experienced. And that's the greatest mistake our churches are making. They say, 'Believe in this and believe in that and you shall be saved, otherwise you will land up in eternal damnation'. Damn those buggers. Because there's no eternal damnation. How can damnation ever be eternal? If damnation is eternal then Divinity is also eternal and how can the two co-exist? Divinity and damnation, how can it co-exist? Because there's only one eternity and two things cannot exist eternally together. So when it comes to eternity, there is only one-ness, all the time. That's the biggest mistake all our churches, oh pardon, all our churches and temples and mosques and synagogues, that's a mistake they've made all along. When they could not get you in their folds with love, they try to get you in their folds with threat of eternal damnation. You don't pay your dues to the church or the synagogue or the temple - you are damned. You're damned. Now the word damned is a very good word. To dam up water means the water can't flow. It stays in the same place. There's no flowing and you stagnate. There's only flowing water that does not stagnate and that's how the word 'dam' or 'damnation' originated.

Now this is a contradiction of terms, because in the spiritual path nothing can stagnate. It is for ever flowing, and ever flowing in spite of all the adverse circumstances. It is forever flowing towards good, because evolution takes you further and further and further away, and closer and closer and closer to that which is good. Now you see the contradictions there, you see the contradictions. And then on top of it, they tell you, 'Believe in it'. Experience is what one requires. If I tell you a plate of food is good, believe it. But when you eat it, it doesn't suit your palate, it's not good. So why in the first place must you take my word? When I sit down to a meal, people offer me all various kinds of condiments. 'Have this Guruji, have that'. I say, 'Wait a minute, wait a minute, wait a minute, let me taste first, and if there's anything necessary for me to add on to it, then I will add on'. But I've seen people eating again, that have added a whole lot of salt and a whole lot of pepper, and all the other blah-blahs, without even having tasted the food. Now, isn't that foolish? That's like belief. How can you assume when you go the restaurant or the cook that cooked downstairs, has not put in the right amount of pepper or the right amount of salt, how can you assume that in your mind and start throwing in. Taste it first, and then if you feel something else is necessary, you add on. You can always add on the salt, but if there's too much of it, it's difficult to take out. But you can add it on later. You see the contradiction of belief? In your mind, you've formed a conception that there is not enough salt and what right have you to do that, without even tasting the food? Taste it first and then you find the salt is not enough, put on, add on.

And that is a very simple analogy of what people do in life, in everything in life, in everything in life. Now, if you are driving a car and you're in America, you first look to the right, is it, - okay whichever way, you can work it out yourselves, I'm not a mathematician - in America when you cross the road, right, you look to the right first to see if they're are cars coming and you look to the left. In England when we English people drive, we look to the left first to see if the cars are coming and then we look to the right. Okay. Aren't both right? Both are right. You see, it depends upon the system in which you are living. For example, in England if I look to the right and forget the left, some car's going to knock me down while crossing the street. Forbid that car. Not only the driver but the car also will go to hell. (General laughter). So both is right. These Americans say that we drive on the wrong hand side and we say they drive on the wrong hand side. Now which is the right hand side then?

There are no rights and wrongs in life. Do whatever you want to do, but just be honest and sincere. Believe what you want to believe in and if your belief is strong enough, you can do anything you want to. As they say, faith can move mountains, but have you got the faith enough to move a mountain? Show me any man throughout the existence of this world that has moved a mountain. No. But you can move greater things than mountains. Move the heart. The heaviest burden any person can have or carries is the burden of the heart, and you can move that. Forget the mountains. Let

---

them be where they are, they are doing you no harm. The mountains are doing you no harm. Forget them, they're there so beautiful. Drive past, walk past, enjoy the scenery, it's nice. Why do you want to move mountains? But that's an analogy of course, as we know. But the truth is, move the mountain of the heart to greater and greater heights, meaning greater and greater expansion of the heart so that you could embrace the entirety of the heart, the entirety of the universe in your heart. Then you can say, 'Ah, this life has been so well lived'. Yes.

So from the region of the living dead, become living, alive. That is the aim and goal and that does not come through belief. That comes through experiencing, which you might have once believed. In other words, the belief which is a mental conception has become a concrete reality within yourself. I tell a woman I love her. I'll never say it with my mouth, although one has to express, verbalise things. But the real truth behind it is the feeling inside me, the deep love that is inside me. That carries the weight of the words that I would speak, that 'I love you, I love you'. You can go around everywhere and tell everyone, 'Oh I love, I love you, I love you, I love you, I love you'. Bull! From there. And even the unspoken word is heard without even you verbalising it. You see? That carries the power, that carries the force and not idle beliefs. We condemn the East for having all those statues in the temples of Rama and Krishna and Sita and Parvati and Shiva and so many gods.

A little story. This man was drowning and there are about three hundred thousand gods. So he started praying to one god, 'Oh lord save me, I am drowning'. A moment later he prays to another god, 'Oh lord save me.' Then he prays to Brahma, 'Oh save me.' Then he prays to Parvati, 'Oh save me.' Then he prays to Vishnu, 'Oh save me'. Ommmm. Then he prays to another God, Shiva, 'Oh save me'. So now all these gods heard their prayers, heard this man's prayers, but when he prayed to one and said, 'Oh save me' and a moment later he prayed to the other; so the first one thought, 'Oh well, seeing that he's praying to him, I won't go to save him, the other one will go'. And then when he prayed to the third one he said, 'Okay, well look, seeing that he's praying to him, I won't go, I'll sit still, that other one will go.' And in the end, the man was drowned, do you see?

So if you have a belief system let it be one-pointed, believe in anything. All these idols and things you find in certain religions, they are made as symbols. That idol is not Divine in itself, but it's a symbol to make you remember Divinity. All of you have pictures of me in your rooms, in your lounges, it's to remind you of the teachings I am giving you. Gururaj said this, Gururaj said that. It's a reminder of those teachings. And then when you reach the finality, when you reach the end, you will say, 'That is not Gururaj's picture, that is my picture. For I have merged, and he has merged within me. We

are one. So that picture on the wall is not of Gururaj, but it is me and it is him, merged together'. Do you see? Now this comes from experience and not from belief.

Now I have spoken longer, John, sorry, spoken longer than I should have because you are having a Concert and a Party and I don't know what all. You're up to some tricks tonight. We'll believe them until we come to it. Okay. We can't get away without a laugh, can we? Jeez, someone made this damn shirt for me without putting on a pocket. And I, true - or my zip broke. (General laughter) Don't worry, it's quite warm in here, I won't catch a cold. (General laughter) You know this worm was crawling - (General laughter) - what a terrible guru.

Meanwhile look, they are fixing up dates in November, have you got the dates yet? What is it, John?

John. It's the twelfth to the sixteenth.

Gururaj. Twelfth to the sixteenth of November. Now I want to see all of you guys here. Okay. Right. I don't believe this. I should know it. Because I know you all, I know, I didn't believe you love me, I know you love me, as I love you. Good.

Now this worm, he was crawling out of one hole and on the opposite side there was another worm crawling out. (General laughter) So the first worm that was crawling out from the one hole looked at the other worm from the other hole, and it was such a beautiful worm, so he said, yeah, the first worm said, 'You know we must really get together'. So the other worm replied, 'We are together, because I'm your back end'. (General laughter).

You know, Margaret Thatcher announced, this morning's flash news, Margaret Thatcher announced that 'All calculators are to be banned, and rather carry rabbits in your pocket, because they multiply faster'. (General laughter)

And then of course this Irishman went into, you know, went into a pub, - no, this Englishman went into a Dublin pub - and the pub was open till two in the morning. And he was surprised because - here I believe your pub closes at five, six o'clock, something, I don't know, because I never go round to these places, I rather tell them to bring a scotch to my room. So he was surprised when he went, two o'clock and the pub was open. So he asked the bartender, 'What time do you close?' 'Oh sir, sometime middle of October'. (General laughter)

And then you heard of these, this Kerry, you know, Kerry's in Dublin, right, Kerry's in Dublin, ah, ah, in Ireland, Kerry's in Ireland. Have you heard of the Kerry mosquito who caught malaria? (Gururaj laughs)

And then this one Englishman, he took out a raffle and won a trip to Japan in the raffle. He's still there, waiting to win a trip back to England.

And then of course this Cockney fellow from the Midlands or somewhere, or was he from Liverpool, where's Charles? He's somewhere, right. You know he went to visit Paris and he saw the Eiffel Tower. So he looks at the Eiffel Tower and he looks and he looks, he says, 'This is going to be a hard thing to get off the ground.'

Now of course then there was this typist, you know. So when she's typing and every time the bell rang, she thought it was tea-break.

And then of course this woman was expecting a baby, was expecting a baby, and the father rang the hospital and spoke to a nurse. And the nurse said, 'Is this the first baby?' So he says, 'No, I'm the father speaking.' (General laughter)

END