

Questioner. Gururaj, you remember a few years ago I asked you a question as to whether flying saucers existed, and you said that they did. Can you explain to what extent the destiny of earth is being controlled from outer space, or is it only from inner space?

Gururaj. The destiny of the earth has a lot to do with what's happening in the earth, on earth, rather. Now, the measure of the earth's standard depends on people's thoughts and actions. To-day, the world is going down the drain, so to speak. We find throughout the world a lot of permissiveness, deeds that were not really done in ages past. You have this kind of permissiveness is more terrible than those times in Sodom and Gomorrah, or the fall of the Roman Empire. So, we are in a terrible mess and the collective thoughts of people and the collective actions of people form the earth's atmosphere. Its totality forms the atmosphere, and from a totally spiritual point of view, it looks black, collectively black. Meanwhile, there are people that are really shining, but with the general gloom around even their light is covered.

So the world itself is radiating a force through all the things happening in the world. A great amount of violence, bloodshed, sexual perversions and all kind of political intrigues for personal gain. So, therefore, there's a gloom around this earth and I have said this before, that at the turn of the century, a great catastrophe would occur, which will have not only the destruction of this world but also it will affect the entire solar system. When the solar system is affected, various other solar systems surrounding it would be affected. The galaxy would be affected. For everything in this universe is connected to each other. Every atom is connected. For example, every thought you think goes as far as the entirety of the universe and rebounds back. That is the position of this world to-day.

Now that catastrophe can be averted if people become more and more spiritually minded. Now, how does this relate to other planetary systems and the flying saucers, as you have mentioned? How does it relate? Because of the atmosphere that surrounds the earth, it will only attract its like. Gloom will only attract gloom. Now, we are not isolated in this gloom. There are many other planets in this galaxy that are also in the same position. So they, everything being connected and as the saying goes 'Birds of a feather flock together' so we are in constant exchange with the forces that are emanating on other planetary systems. So if it is black, our position would become blacker, because everything in this world is a combination of two parts, the internal and the external. Here, the internal part that creates this condition of the world will attract external conditions which are like that, like those here, and that in turn would make this place more gloomier. So to avoid outer influences, darker influences upon our earth, we have to change all the emanations, the darker emanations, the darker atmosphere. How does one change it? It's by leading people, perhaps in a small scale,

then larger and larger, to a realisation that the destructive path the world has taken to-day will have great repercussions. We have seen what happens in other parts of the world, like Iran and Ireland and all over.

Now, it's not heartening. The person that understands the true meaning that could perceive the gloom that surrounds us, feels so hurt, he suffers for it, because it will be a destruction of millions upon millions upon millions of people. Look at the inventions that are being brought about, the neutron bomb that will preserve properties, as if they are so important, but destroy human life. There are many other kinds of inventions existing in this world to-day that are hidden. Many Governments have such destructive inventions and powers that they have to suppress that from public knowledge or else great chaos would be created. People will go in a panic. Things in this world to-day are very dangerous. It just requires one spark to ignite the whole conflagration. That is how we stand. And there are the other powers in a similar state that are being attracted to us because of our condition, like attracts like. That makes, as I said, the position more gloomier.

Now, when it comes to the space ships, we call it flying saucers, do know one thing for sure that it is not imagination. The scientists give you so many reasons proving its falsity, but they are there. And, the world is being invaded in outer space by flying saucers, for example, from the darker planets. Then we have some planets of a much higher evolutionary standard, more of light that are also coming along also coming around. So this is not science fiction. So even in outer space, there are two forces that work, the darker ones and the lighter ones. The darker ones would have the tendency to bring us down, to bring us to their level of darkness and increase our darkness. And there are other planets of much higher beings than us. There are other beings that live in this universe, higher beings than us that are trying their hardest to prevent this. But our world and especially our Governments are not giving it a chance. So all the flying saucers that come around are not all unfriendly. There are some friendly planets that want to communicate for our betterment, but they are not given a chance. In South Africa, it happened on a farm and this was in headlines and photographs were taken and they were all published, so when this little saucer, flying saucer landed, the people on the farm, the farmer, he got out his shotgun and started shooting at it. And yet there was a voice that was heard, perhaps not understood by the farmer that 'We want peace, peace; we want to teach, teach, teach you'. But they were shot at, and they flew away, because of the hostility.

So there is at this moment, a terrific conflict not only in the world but also in our atmosphere. Many times, you find a scientist inventing something phenomenal. Where do these ideas come from? Do you know, they come from outer space? They come from more highly evolved beings. And when the scientist's mind reaches a certain pitch, in his own

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personalised form of meditation perhaps, he draws those ideas to him. Because all these computers and technological things that we observe here, there are higher things in other planets. There are planets that you can visit now, now, now, if you reach a certain depth of meditation, you can visit them now. And you'll find that verbal communication is not even necessary. It is, you think a thought, and the thought is picked up and it is answered by a thought without any verbalisation. And, if this movement progresses far enough and advanced enough, I will just come and sit here, and not talk. You see? These are all the possibilities.

So therefore, spiritual practices are very necessary to uplift human beings, not bring the mind to a finer state where all these inventions could be brought about, but to bring the spirit into an open state, because the spirit does not require development. The spirit is fully developed in every man, it just needs this channel to give it an outlet for it to shine through. And that is the purpose of all meditation, all spiritual practices. For when the force of that Divine spirit shines through, nothing else can come about but love, because love is the nature of the spirit. It is what the spirit reflects and projects from itself.

So, there is a possibility to avert this great catastrophe that lies ahead. And it can be averted. So, if a great amount of people reach an understanding, then surely, this can be averted because love will flow. What is the position to-day? Brother cuts brother's neck all the time. You'll find that in business, you'll find that in the professions and the arts, in everywhere. And rarely do we find, perhaps one in a thousand, that thinks of just giving: giving of their inner selves, not only for their own betterment, but to express that. The spiritual man is an artist, he requires expression. Why do I talk here? Not only to impart some wisdom or knowledge, so that people's minds could be uplifted, but I am forced to do it, because the spirit within me needs that expression. It has to express itself. An actress, if she does not do acting, she will be a dead duck. She needs it, it's in her, she has to express. The businessman has to express his business talent. Most of them do it dishonestly, and you have a lot that do their business honestly. And likewise in professions. And doctors, for example, when they take the Hippocratic oath, they promise to serve mankind.

I had a friend, when he was studying, he said, 'Oh, when I qualify, I will serve humanity.' But when he heard the tinkling of the coins dropping in, he forgot all that and his fees were about the highest in the town. You see? So, that is how people start off with some intention and then it degenerates into self-possession, self-lust, self-this, self-that, I, I, I - ego. And then with the 'I', they formulate idea. Not so dear, their prices become dear. Do you see? So here, greater and greater selfishness crops in, and when greater and greater selfishness crops in, they do things only for the self, little self, ego-self, to inflate their egos. Many people inflate their egos by inflating their pockets - 'I'm a rich man'. Many people try

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and inflate their ego by acquiring, accumulating knowledge, have half a dozen Ph.D.'s behind their name or in any way. That is the real inflation that we have to be careful of, not the prices going up. But the aftermath, that's the result of that ego inflation where you have monetary inflation, where you paid, that's in South African money - sixteen cents for a loaf of bread, now you pay thirty eight cents, to preserve a certain economy. And they do it in the guise of protecting the country, protecting the economics of the country. They are not really protecting anything. No protection is given, and I refer to most of the Governments in the world, they are doing that.

Now, with these circumstances that are going on, how can this world emanate from itself the good vibration, a good atmosphere to attract that which is good? You know, if you are good, you become more gooder, gooder, gooder, gooder - ha - gooder-er-er-r-r-r. Yeah. So, when man's mind is turned more to the higher aspects of life, then, he will really start living. To-day, man is just existing, existing for his own personal aggrandisement. In all the professions, even the gurus, you'd be surprised how they compete with each other. Very seldom, you find some gurus praising another guru. I know that, I go around and I meet them all. And you'd be surprised to hear how I hammer them. Why? Because I am afraid of nothing. I want nothing. You know a piece of bread and then finish, that's all and the body has to survive. Yes, they build all these movements in the name of God so that millions and millions are thrown into the coffers, and what do they do with it? Now, if gurus can do that, what about the Governments spending billions and billions on sending a space-ship to the moon. What has been achieved? Why are not those billions helping the poor, the needy, the lost? More money is spent on useless factories that have no purpose, really speaking, from its basic point of view, more money has been spent for that than for building churches and temples. What do you find to-day? Churches and temples become emptier and emptier because man's mind is diverted more to the material side of life, rather than the spiritual side of life.

So, to avert the catastrophes, man has to progress and have a viewpoint towards the spiritual side of life, which does not mean neglect the material sides. I've said during this Course, or chatting to someone, infuse that spiritual side of life into the material side of life, so that material side can be uplifted to the spiritual. Bring Divinity down to earth and uplift the earth, and it happens automatically, that is the machinery. But the world is straying more further and further and further away from that ideal. Spirituality must never be a dream or just a concept. It has to be practical, otherwise it's of no use. I do not want to believe in a God, if I can't bring Him down to earth with me. Such Divinity, I do not want to partake of, because it's just a pipe-dream. I must do something whereby I could bring that Divinity down to earth, and by doing that, everything that I would perceive, would be perceived in its Divine form. For everything is Divine, in itself. Now when man sees Divinity in everything around him, then all these cold wars, and exploitations of the poor will cease to exist and by doing that, a greater economic balance will be on earth.

To-day, they are trying to find economic balance by the sword. You be careful, 'Country So-and-so, because I've got the atom bomb. Or the nuclear bomb. If you don't behave yourself, I can explode it'. They are implanting fear into the minds of the people, into the minds of rulers of countries instead of love. You see how wrong we are? We are doing it the total wrong way around, away from what man is really supposed to be. Man is Divine. He has not to look for Divinity somewhere up there. It is here and now. Here and now. For example, I am speaking through this mike, now what force is there that amplifies my voice? Let's say, machine. Fine, accepted, that's an intermediary. Then it goes to electricity, that empowers the machine to empower this mike. Fine. What is electricity? We'll say, 'Sorry, we don't know.' So there are so many powers on earth that can be harnessed, although we don't understand them. But we can understand the result of the utilisation of this unknown, indescribable, inexplicable power. And that is what spirituality is all about. If I sit down, and someone serves me a nice bowl of soup, very palatable, very tasty, I am not interested, you know, what all went in there. It is nice and palatable, and I'm happy.

So if Divinity is appreciated and enjoyed, we don't want to know what that Divinity is because your mind cannot know what Divinity is. Impossible. You cannot know. Small mind could never comprehend that which is so infinite, it is beyond comprehension. But by spiritual practices, even if we don't understand it with the mind, and by infusing it in the mind, the mind will view life in a totally different, loving perspective. The greatest need in to-day's time is love. And that is what Buddha taught, Krishna taught, and Jesus taught. They taught only of love. Yes, but who listened to them at that time? They even crucified him. Who listened? Who listens? What's wrong with this bloomin' world? I can't understand. What's wrong with it? All these great Sages have come, great Incarnations of Divinity have come and they spoke and taught and taught. With what result? Nothing. Now what can we conclude from this? We can conclude from this in the continuum, vast continuum of this universe, this little planet has to remain in the state, of a certain amount of evolution. When you have ended the totality of what this planet can offer, evolutionary-wise, then you move on to a higher planet, where the status of evolution is of a different measure. Do you see? But now, we view this tiny world just through that narrow perspective. Now, can something be done here? It is my personal opinion it can be, it can be, it is a great possibility. But will it happen? That is the sixty four thousand dollar question. And that question has been asked by all the great spiritual leaders.

So, if we can't improve this world collectively, one thing is sure then man can improve himself individually, in spite of the circumstances, or the environment that he is surrounded by. So here, from a worldly level of evolution, we come down to individual evolution. And man has the ability to by-pass all the other planetary stages of existence and right to

Divinity. Man has that ability. You see? So we don't need to go from this planet to a more highly-evolved planet and still a far greater evolved planet. No. There's a straight hot line to the Big Boy Himself. Yah, you see. Right.

So, now, everyone has not been given that to change the world. Law reformers have come and gone, and instead of leaving us reformed, they have left us deformed. We are, still we are limping along spiritually but out of that, some do arise that finds that Divinity and that peace. And that person can draw all the influences of other, more highly evolved planets and thereby, you reach that state of total peace within himself. This world will never be at peace. There is no such thing as a golden age. Because as people develop and move out from this side, lesser developed beings move in from the other side, because we are in the middle, or a section of this vast continuum. So the suffering of man can be stopped by no government. The suffering of man can not be curtailed or altered by any power that be. Suffering of man can be alleviated by himself. Man has to work on an individual basis to find that peace within himself, the peace that passeth all brainwork, all understanding. Do you see?

So, it is true, it is true that there are other planetary influences affecting this earth. It is true that there are many other beings that are trying to contact this earth. When you see these pictures like 'Strange Encounter' - what is it? Third?

Voice. 'Close Encounters of the Third Kind.'

Gururaj. 'Close Encounters of the Third' - well, it's regarded to be science fiction. But it is very true. Years ago when Jules Verne wrote of flying machines, it was regarded as science fiction, too. But to-day, it is a reality. Those science fiction writers, some of them, like H.G. Wells were inspired people. They could see into the distant future, and write about it. So the point is this, all these things are true. And every man can communicate with subtler forces, higher forces, subtler forces, if he brings himself to a more subtler state from the grossness that surround us. We transcend, go beyond the grossness and there lies the beautiful area of subtlety, which is so pure, and that is the spirit. That is the spirit. Right. Next.

Questioner. Gururaj, could you tell us something about your latest visit to India?

Gururaj. Good, why not? Firstly, why did I go to India? I was corresponding with a very religious man in India that lives in a small town, you could call it a hamlet, village near Jaipur. He had some remarkable abilities. He was not a self-realised

man as my guru was, Swami Pavitrananda, which I spoke to you people about - there are some tapes on that - but he had certain powers which he had acquired and I wanted to see what it was all about. Is it worth acquiring those powers or not? A very wise man. But the happenings of last year, I was very disheartened and I needed some more strength, I needed it badly. I was so disheartened by the treachery of close ones, loved ones, that could not understand me, that could not understand what I stand for, how I try to teach the total ordinariness of life, and they, for their own personal glories, tried to put me on a pedestal. And I said from the very beginning that I am no pedestal guru. I am an ordinary person like each and every one of you. The difference between you and me is this, that you know a certain thing, you know of a certain thing, I have experienced it. I've realised it. That's the only difference. And after reaching that, after having those realisations, then you become ordinary. I'm not a monk; I'm not Sannyassin that goes round in ochre robes. That may be a stage I might have passed in previous lives.

The whole goal of life is to reach the stage of Sannyassin, total renunciation and then come back to the world. That completes the circle. But when you come back to the world and live ordinarily, remember there is a difference. An animal is happy, and a realised man is happy. Neither of them have any problems. But what a difference. His happiness, the animal's happiness, is because of non-consciousness and ignorance, while the realised man's joy and happiness is because of realisation and knowledge, not ignorance. Yet he comes back to that stage again of being ordinary. I've always been teaching that we need teachers that are ordinary, that have the courage of their convictions to get off the pedestal, where they demand worship. I want to be ordinary. What I demand is love and friendship, the devotion of friendship, to hold hands with you, and let my heart penetrate your heart, and feel the beauty and joy.

And this is the real initiation where heart contacts heart. Initiating you into various techniques is just a tool, it's an instrument, it's a crutch that you hold onto, that helps you. You stand on the bus, the bus is full, so you have that hanger-type of thing that you hold onto, so you don't fall. That's all what techniques are about. But the real thing that takes you from one place to the other, is not that which you are hanging on, is the bus filled with the energy of petrol, gasoline. Right, so it's not the techniques that you need so much; it has its value to keep you on the path. Practices, you have to practise. But the real value is the connection of heart to heart, where the developed heart, the open heart can pour out into your heart and thus open your hearts. That is the power of Gurushakti. That is the power of Grace, that is the power of Grace, and the guru doesn't do it on his own. He has worked hard, gone through experiences, through thick and thin, through rain and sun, and his heart has opened.

So, having an open heart, that power of universal grace flows through that heart to someone's heart. Yes, and therefore, because of those experiences in life, you speak from the heart. So, when I speak to you and you all can verify this, it's not only to your minds, but to the hearts. It opens up the heart, squeezes the heart, pumps it into life, real life. That is the whole idea of spirituality. Not these commercial organisations, under God's name that sell techniques in the supermarket, mantra market. No. Mantra market. In America, you pay one hundred and ninety five dollars - and this was told to me by a friend of mine who went to one movement centre in America, and you go in at one end, and pay one hundred and ninety five dollars, you get ushered into a little cubicle, and you get your mumbo-jumbo, from the books, 'Here, that's your mantra; out you go the other door'. What spirituality is there, I ask you? If you don't have spirituality, how can you impart it? And no guru has the right to teach if he has not assimilated and known and experienced what Divinity is all about. Many a person I have kept waiting for months before giving the Full Technique, there is a purpose behind it. There was so much resistance in that person, I could feel it. When I go into meditation, you are not far away. You are not living in England and me in South Africa. No. I am living with you in your body. We are one. If I feel you are not ready, you will not be initiated. Your Full Technique is good enough, complete on its own, complete on its own to bring about that rapport, that communication, that psychic one-ness, that link. And when the channel is properly open, then I shoot the water to reach the garden of your heart. Do you see?

We are not interested in massive movements with millions of devotees. We want sincere people; sincere, God-loving people, that want to find the value of life. Yes. So, as soon as, even in the Prep Technique, a preliminary contact is made, there is some difference happening already. You are drawing through an instrument, which I am, that universal grace; for I am none but an instrument. I am like a piece of wood, as I have said before in an analogy; a flute, which is of no value on its own. Divinity blows through it, and it is His music that brings joy to others. I am just the flute, pressing my fingers that's all. And that is also His Grace that makes me press the fingers, at the right places, for the Symphony to be sweet. So I am no different from you, none at all, but, your flute is blocked, yes, by your little ego-self, and all the karma, blah, blah, blah, that you have. So, that blowing by Divinity, that air, that wind that passes through, does not go through. For everyone is a guru unto himself. Everyone is. Everyone is a Divine being, but only those blockages are there, samskaras that prevents. Do you see?

Now, these are things I've learnt through a lifetime, perhaps many lifetimes, who knows? Perhaps wilfully, I want to be born again and go through many, many more sufferings. Perhaps those are good for others. Perhaps, from it, something can be learned. Honesty can be learnt that be, don't assume to be, just be your self. If you're a womaniser, be a womaniser but see Divinity in it. If you love taking your scotch, take it but regard that scotch to be Divine, too (General



laughter) yeah and as long as you don't harm anyone. All these 'do's' and 'don'ts' we were discussing it earlier this evening, all these 'do's' and 'don'ts', all these 'do's' and 'don'ts', it's nothing but a policeman and that is what on which all religions are founded, 'do's' and 'don'ts'. But the day when you transcend the dogmatism and narrow channels of religion, then you find Divinity because Divinity is not a religion. God never made religion. Divinity never made religion. Man made religion. And there were times that man even had to invent God, according to their own perceptions and conceptions. Divinity is un-made; it is there, all the time.

And so, for the Divinity to express itself, Christs and Buddhas and Krishnas had to be around because to approach a human being, you need a human agency. For who could touch you, touch the strings of your heart and open it, but another human like you? Therefore I tell all these gurus on this trip to India now, I say, 'Be bloody human. Don't be Gods. We don't need Gods on earth. Be humans'. So we don't teach religion, we teach humanity, ah, and humanity, real humanity is Divinity. For you are - you have become boundless by getting out of these boundaries. And when you become boundless, you become one with Divinity, for it is the nature of Divinity to be boundless. It is not confined. What do these religions do? They only fight all the time. They fight all the time, my God is better than your God. Yes. My organisation is more powerful than your organisation. And some of the religious movements in the world, recognise religions, there's so much money that could feed the whole world for some years to come. But what is done? Nothing, nothing. Beautiful Cathedrals are created, golden thrones are created. They have their purpose, not to deny their purpose. But when things are taken to the extreme then, it turns sour. The real purpose is lost. You go into a Cathedral and there are very few Cathedrals to-day, or Churches, where you find that purity of atmosphere. It's lost, it's lost.

I know a young man, chatting to him, I say 'Ah, you go regularly to Church? You must be very worshipful.' He says, 'No, Guruji, I must confess to you, I go to church because I know a girl that goes to church and I'm interested in her.' 'So I go regularly.' You see how it has, how things have degenerated, things have degenerated. The meaning of communion, the wine that is served. The meaning is lost. Actually, all the balance that is left over, the minister has a nice time afterwards. He has to sleep in the afternoons. Degeneration. It doesn't happen in every case, of course, you have the exceptions. But that is what it's all about, because the idea of humanity is lost.

Now, I have one idea. It is this, we want to fill the churches, not empty them. Be of whatever denomination, be of whatever religion, it serves its purpose. And people at a certain evolutionary level, they need this policeman with a stick, like I always say, you're a good driver as long as there's a traffic cop behind you, so you won't speed, you'll stop at all the stop signs, you won't skip a Robot because there's a traffic cop behind you. So religion can be a traffic cop and good,

right, because there has to be control. But the real spiritual path is to have known all religions and to go beyond all religions, beyond all the narrow confines, for there only Divinity is found. In religions, a conception is found, in Divinity, reality is found.

Now these were basic things I have come to realise, these are my realisations. There were certain things in the workings of the world which seemed so unnatural to me and I wanted to understand them. I wanted to understand why people want to attain certain psychic powers. What makes them want to do that? By mind, one can analyse that they want to gain power, to, gain power over someone else or material things, or this that, or they want to levitate, and all that. What help is that? Now this man Sri Rama Puri, Swami Rama Puri, that's his name, and I wanted to see him. Good, and meanwhile, the other reason was this, that I felt a bit disheartened. I was in despair of the things that happened last year. And I wanted to get away and be in a total, holy atmosphere with holy people. And, the message that I gained from Swami Rama Puri is this, that, although I have gained some powers, and being with him, I gained them, too. There are a lot of things I can do on a psychic level which I was not able to do before. But, he warned me and I realised it, they are of no avail. They are of no avail. They'd be good. If you want to do these things, materialise ash, and you know, all these kinds of things, you can do them now. I learnt it but do not try it. You'll lead man astray, you will not lead man to Divinity. Because when things go wrong, I thought, 'Wait a minute, can't I go and do these things?' What for?

That was the desire that crept into my mind, an evil desire. Let me do some miracles, and bring the whole world, make BMS fifty-five million people in England. What a fruitless desire, what's it gonna prove? Someone is blind, and I cure the blindness by touch. What is actually going to happen there? I have only temporarily shifted his Karma, only temporarily shifted his Karma so that he would have to pay for it in another life, perhaps not in the form of blindness but in some other form, if not a worse form. The only person that was blind and who, a Spiritual Being should make to see is the one that has paid off his Karma and there's just that little left that you can alleviate. He, you make see. That's what Christ did. We read the Bible and study the Scriptures, there are millions and thousands of blind people on earth, why do you not make everyone see? Therefore I call Christ one of the greatest Teachers on earth. Why did he not make everyone see and just a few? Those few to whom he gave eyes were ready for it and they would not have to carry that karmic debt over into another life, and pay off with compound interest. You see.

Now these things I learnt, but, having known reality and having known truth and having then learnt the psychic powers, I will never use them. I would be doing harm, unless it's a cause which is now karmically just right for that person. Little minor things, nervous troubles, blah-blah-blah, touch a person and it's all okay, fine. But those are minor

things which can be done. But when it comes to major things. I learned there how to get buried underground without any air, and survive. I did it for five days. You see? But of what use, what am I going to try and prove by it? Gururaj Ananda Yogi, the great Yogi? Ah. Bull-shit. You see? So, that is not what we are after. What we are after is to find reality, to find Divinity, and that is my message to everyone. So I learnt all these so-called miracles. And they're no miracles, really, it's an understanding of certain subtler laws, which anyone can, anyone can. But they are of no use whatsoever, because that very study that I have done, and if I should put into practice, will bring me down spiritually. Because I'll be involved with ego. 'Ah, I can make you see, I can make the deaf hear and I can levitate'. Ah, no good. So the aim of life is to find Divinity and that only will bring you peace.

Now this Swami Rama Puri, he can do a lot of things but he showed me something, how, on an empty floor - you know, it was the floor, no tables there in this place he just spread the cloth 'What would you like to eat, my friend?' I said, 'Oh, seeing that your name is Rama Puri, I want some puri'. The little Indian bread, I make fun of him, you know. 'Seeing that your name is Rama, give me Ramfu, fruit' and other things, I suggested to him. And he lifted off that sheet - there it was. I said, 'You must teach me how to do that'. He said 'Sure, I mean you've got the ability.' But if I have to do it, why must I deprive such wonderful Deities like Vishnu and Sharda from the lovely cooking (General laughter) or Mary, Mary over there, and Ted. And I had to have some clothes ironed every morning, you don't want to see me all crumpled up, so here our dear Mary looks after all that, why must I deprive her of her pleasure? (Gururaj laughs) That lovely service in love and devotion. You see?

So I wanted to discover, really discover myself by knowing how to do, that all this is futile, of no value whatsoever. You see? That's the lesson I wanted to learn. And I've learnt it. So, from me, from now on and in future, you won't find me doing all this hanky-panky nonsense. Divinity, Divinity, Divinity that's what we want. And that's the only thing that gives you peace and happiness and joy inexplicable joy, bliss, ecstasy. Now, this Rama Puri, he's such a nervous little character, I said, 'What happened to you? Why are you so nervous, and jumpy, and all that?' He said, 'Well, I've been practising these things so hard, it must take its toll. It must take its toll'. Here, even in the West, we have read of this one lady, I remember reading in 'Psychic Discoveries behind the Iron Curtain', something like that, where they have experimented with all these things. And there is some woman that could, just by thought power, separate the white and the yellow from an egg, that could, it's called teleportation, I think or no, kine-

Voice. Telekinesis

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Gururaj. Telekinesis, that's right, where just by thought power, she could move an object from here to there without touching it. What purpose does it serve? And she is just a nervous wreck. After she gives a demonstration, she has to be treated by doctors for at least three weeks for her to come right again.

That is not spirituality. That is just - and the mind has so many powers that any ordinary person, with a sufficient amount of dedication and practice, can acquire these powers. But they cannot acquire Divinity. You are still dwelling in the realms of the mind while our aim is to go beyond the mind to the realm of Divinity because, just delving in the realms of the mind, you have a great chance of going off the mind rather, instead of beyond the mind. And you know where you'll land up when you're off the mind, yeah, lunatic asylums. You see. Now these things I wanted to learn. I learnt them but at the same time, having that spiritual backing, I felt that it is totally futile and wrong. And that was my purpose of going to India. Alright? And of course, I went to Sai Baba and stayed a month with him, and him with his producing ash, vibbuti. I say, 'What is all this?' He says, 'You know, we gotta give something to people.' I don't know if I should divulge the private talks, I can't go very deeply, but just a little idea. He says 'You gotta give something to people so that they could have faith in you.' I told him, 'Is that not artificial faith? Is that not artificial faith, because they are not having faith in you, they are having faith in that little magic power. Are they really accepting you as you are, or are they accepting you because of that little power? You are using a tool, an instrument. Its like, in commerce, you know, you have an advertising gimmick, so that people come to your shop'. 'That's all it is', I say. 'Is it worth it?' He said, 'Well, people do develop faith, and it serves some purpose.' I say, 'Fine, but the greater purpose would be served if you can teach your people, your friends, followers, Chelas, whatever you want to call them, to accept you as you are. Be yourself, be genuine, be sincere, be down-to-earth'.

You'll find, in the spiritual way of life, when you start off teaching, you'll find various people that want to build you up, put you on a pedestal. Why? For their own personal gain. And they even try to use a spiritual person for their own selfishness. These things have happened, I've experienced it. And then when they cannot succeed in that, they become treacherous. They take small, little things, and blow it up beyond proportion, little molehill into a mountain, - an act performed, so innocently and truthfully for the purpose of helping someone of his or her personal problem. They blaspheme you, they call you a lecher, they call you this, they call you that, they call you all kinds of things. You see? Now that's why I got so fed up. I said 'Ah, come on, let me go and get some damn power', and, (General laughter) and I regret that anger. I regret it so much, I regret. I started regretting it so, so much.

So, you see, we are gurus that are also subjected to some anger, to some shortcomings. There is no one perfect on this earth. I would never, ever claim perfection, because if you are perfect, you would have to shed this body right here and now. It will not last; even as Ramakrishna would tell you, that if you go into Nirvikalpa Samadhi longer than twenty-one days, your entire body will just disintegrate. So you need that little imperfection. But of course, all the gurus, they profess to be so perfect, perfect Masters. There's no such thing. There's no perfect Master that ever walked this earth. There were men that were entirely one with God. There were such Christs and Buddhas and Krishnas that were one with God, but as far as their physical and mental selves were concerned, they had to have that two percent less than total perfection. Otherwise, they could not exist in a body. Otherwise, they cannot be embodied, they just merge away. Now, why do great Masters have this two percent imperfection? Is it because, - it is because they want to work, they want to help their fellow-beings along to see the light. So, that is the greatest suffering of Christ. He suffered for mankind. That means he allowed himself to have that two percent imperfection. Do you see? See what it means? The deep meanings that are, that even the Churches to-day don't understand. And that was Christ's suffering. When I know that I could just merge away into that total, total, total bliss, into Divinity, and I keep myself down, with, and having those little imperfections which I can get rid of just like that when I deprive myself of that because, and go through that suffering, because I want to help humanity, my brother man, not brother man, myself.

You are none other, none separate than me. You and I are one, one, one. There is no separation. There is only one Divinity. There is only one Spirit on which all these little bubbles dance. You, and I - same water. But because of the currents in that Divinity, these little bubbles rise up for a few seconds but to subside again into its original source. So you, I, all of us are these little bubbles - momentary, and we attach so much importance to the bubble. We forget the pond, we forget the ocean, we're only in the bubble. And that is what's happening in the world to-day. Just the bubble. That is why all the misery. That is why we are heading for destruction. To make people realise that I am only bubble, bobbing up and down, in the reality of Divinity, the vast, beautiful, calm pond, that I am, that I am. I am that I am, ah, and that is what I am. Now this everyone is, if only they stick to is-ness. 'I am' - finish. Not what I think I am, that's illusion? If every person can be totally honest to himself in spite of all his faults and frailties, if every person can be totally sincere to himself, then he will know himself. And what does all Scriptural injunctions but say 'Man, know thyself'. And knowing thyself, thou hast known Divinity. You see, how simple. If any of you write a book, one day, on my teachings, and many of you are capable, title it 'It's so simple.' Yes. Because it is. We compound it, and add on the frills. It's so simple.

Now, oh, half-past nine. We intended to have a short Satsang, but it just went on. I hope you're not bored. No?

Yes, like this Minister, he gave a sermon. He asked the great American humorist, 'How do you like my sermon?' So, Mark Twain said, 'Oh, it was like peace and understanding.' Right. 'It was like peace and understanding, it was so good.' 'Oh, I'm flattered,' he says. 'Could you explain that?' So he says, 'Yes, it was peace that passeth all my understanding.' And then, he also said, 'It was like mercy, like God's mercy, I thought it would never end.' (Gururaj laughs) Good, then. We have a ceremony to-night. It is called the Gurushakti Initiation. For I come with gifts and transfer a little that I have to you, so your lives can be more happy, more peaceful, a little bit.

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