

U.S. TOUR CINCINNATI

VOICE: ...its symptoms of the mind and body, treating them without any knowledge of the spirit. What is true holistic healing? How does spiritual healing work? How does it help to integrate the mind and the body? What is lacking in traditional healing methods? How can we participate in this healing process? And after we've had spiritual healing, what is the next step?

GURURAJ: So you want a lifetime of knowledge in one hour? [LAUGHTER]

VOICE: [LAUGHING] Instant pudding.

GURURAJ: Good. You know, I can handle half a dozen questions at the same time. Anything else? Come on, come on. Yes?

VOICE: Some people are suffering from various illnesses: children are born with birth defects, that kind of thing. In one of your tapes, I believe it was the one on work, you said, "We always get what we deserve." Do we deserve, or does a child deserve that kind of suffering?

GURURAJ: Um hm. Any more?

VOICE: Gururaj, meditation which falls short of the depth of spiritual practices which you teach is felt to be beneficial to health. I'd like to hear a comment on that.

GURURAJ: Very good. Any more?

VOICE: Have you heard of or do you know anything about The Great White Brotherhood?

GURURAJ: No. What you really need to know is yourself. That is the basis of all true teachings. What is yourself, and how does your body relate to the mind and to the spirit which is within you?

Now, medical science is very fast recognizing the value of holistic treatment. Good. I addressed a holistic health conference in Las Vegas about two years ago, and on the panel were psychiatrists, psychologists, physicians, and quite a few others, including myself.

The whole idea that man must understand today is that the body is not apart from the mind, and the mind is not apart from your spiritual self. It is one continuum. And what medical science have been doing up to now is the physician will only study the physical symptoms and prescribe according to the symptoms which you have to tell him about. Fine. So, in the physician what is lacking is that intuitive ability to be able to form a proper diagnosis. His diagnosis is only formed upon the various mechanical tests that are taken on you to see if you have a stone in the kidney, fine. And that he will only undertake those tests if you tell him you have a pain in the kidney or a pain in the neck. Fine.

Psychologists today only probe the surface layers of the mind. They try and dig back into the various problems from your childhood: how you have been brought up, if you have been well used or abused, and all the experiences that you have gone through in your youthful days, in your college days, in your married life. And then from there they would try and analyze: go through Freudian analysis, or through any of the Jungian methods. But they ignore that it is not only of the mind. They ignore the spiritual value that is associated to the mind.

So, in our teachings, when it comes to spiritual healing, what happens is this, that we do not take note so much of the body, we do not take note so much of the mind; but we teach the person through spiritual practices how to reach the source of all energy, of divine energy. And by reaching the source of that divine energy, we draw from that energy to heal all our ills.

You have created the illnesses in yourself, be they of the body or of the mind. And today's scientists do agree that all illnesses stem from the mind, and they translate themselves into its physiological equivalent. So, you treat a person for a headache. So, the doctor will prescribe to you aspirins or any of those associated products. And your headache goes. The headache is only a symptom. But that headache could be a symptom of a far more deeper lying factor. And the headache or migraine would reappear, so the physician would refer the patient to a psychologist. Now, here the psychologist starts studying what could be the cause of the migraine. What tensions are there, what conflicts are there in the mind that would take away the symptoms, that would take away this illness. That is as far as the psychologist goes.

What I am trying to tell you that all the healing procedures in the world today are compartmentalized. If the mind, body and spirit is a continuum, every doctor or psychologist should have a total knowledge of the spiritual background that underlies everything in existence. Now, if he himself is ignorant of the spiritual background, if he himself have not experienced the force and the power of the spirit within the Kingdom of Heaven within then how can he bring that out in

you to heal the illnesses? There lies the difference, and there lies the failure of today's modern medical science: compartmentalization. So, if I was running a university or a medical faculty, I would put all of them through about three years of spiritual practices even before they start studying medicine and psychology. Do you see. Now, to cure oneself of any illness is very easy. It is just undoing certain things that you have done. Now, we will agree that the symptoms are produced through certain conflicts in the mind. And those conflicts may not necessarily be of this lifetime. They might be hereditary, or if you do believe in some form of life before death, before this birth, then they could be a carry over. You do not need to believe in reincarnation. The most important thing is now, now, here and now. Am I living as a fragmented person, or am I living as an integrated person? And yet, you could not get rid of the conflicts in your mind. And I've always been telling you that the mind is nothing but thought formations, thought formations creating itself into various patterns. And by continuously thinking of the illnesses you have, you are strengthening those patterns, or you are superimposing more patterns upon those patterns and creating even greater conflicts in your mind. Now, why does this happen? That is the question we must ask, which is the pivotal question. Why does this happen? The basic need, consciously or unconsciously, of man is to find satisfaction, is to find happiness. But the patternings of his own mind, plus the outer environment, produces dissatisfaction and displeasure. So, here is the basis of all conflict. His very nature is that of joy. For, as I've told you before, Divinity is omnipresent, so he must exist in every cell of your body and brain. So, that is joy. Now, here, superimposed upon this joy are the patternings of thought. Now, you will ask yourself, "What reality has thought got?" Is thought real? And if it is real, if it is actual, why does it always have a changing character? Why is it changing all the time? Now, you must differentiate, for the purpose of this discourse, between brain and mind. The brain is only an organ like any other organ of your body, containing twelve billion cells of which we use only one millionth part of it. The rest are dormant.

So, through spiritual practices as you awaken the cells of the dormant brain, the more aware you become. As greater awareness comes upon you, as you become more and more aware, the light of the inner self starts shining through more and more. So, spiritual practices...I do not use the word "meditation" very much because it has been so misused and abused by the money mongering gurus that visit your country. Spiritual practices, fine. So, through spiritual practices what you are doing is this, is you are cleaning the window of your mind, so that the full force of light of the infinite that is within you would shine through.

Now, allowing that infinite force, that infinite power, to shine through, then all the patternings of the mind, though they could not be annihilated, though they cannot be destroyed, will be flooded with the light of the spirit. And this should be the basis of holistic health. This is how your mind achieves a greater tranquility, a greater peace, and that automatically

would reflect in your physical being. And all the deeds you do, all the actions you perform, would become spontaneously right.

You do not control the mind. I might have told you this before, or in some lecture somewhere, you cannot control the thought processes of your mind. Because with what tool are you going to control the thought processes of the mind? Now, the mind is as vast as the universe. Within this little block up here we contain the entire knowledge of the universe since the Big Bang, since the inception of the present cycle of the universe. All the knowledge is there. And with all the confusion of all the knowledge and the intermingling of the various patterns that make up knowledge creates more and more confusion. So, man is the most confused being in this world; and therefore, he's the most unhappy creature in this world. Show me one happy man, and I will show you God.

Now, we associate, normally, happiness with pleasure. Happiness and joy is not pleasure. Pleasure is satisfaction seeking. Pleasure is more associated to gratification gratification of being recognized that I am in a position, and people look up at me or to me. Then you have sexual gratification. So, you probe into the cubbyholes of the subconscious level of the mind, and when you find someone attractive, a desire is born in you because that mind in that cubbyhole are contained all the files of the pleasures that you have experienced.

So, in your subconscious mind what do you have? You have sensation and you have desire. Sensation and desire. Now, sensations are of all sorts. Sensations are pleasurable and sensations are also painful. And desires also have the qualities of satisfaction and dissatisfaction. So, here you are placed in the position of being in conflict, because you are just operating on the law of what we call the opposites. All pleasure carries the seed of pain within it, and all pain carries the seed of pleasure within it. But because of this overwhelming desire in you for satisfaction, for some form of gratification, you try and draw from your subconscious mind, associating it with the external environment, and with this association the desire becomes more stronger and stronger. And as desire for gratification becomes more and more stronger, there come greater and greater obsessions and perversions. So, now, you get tied up in the whirlpool of the mind. How do we get out of this? How do we get out of this? What do we do?

I've told you this before, that everything is here and now. And I also told you that the word "nowhere" when the w is shifted to the left it becomes "now here." So, until you reach the stage of being now here, you will always be plagued by all kinds of diseases. Diseases means to be at dis ease. That is disease. It does not necessarily mean heart disease or cancer or any of the other things you might talk about, it is to feel at dis ease with yourself your body and your mind because you are living in a fantasy world of desire. And that fantasy world of desire will necessarily require satisfaction, which is also a fantasy. So, what we teach by spiritual practices is to draw from that infinite source that is within. And, thereby, if it is

dark why analyze darkness, switch on the light. What great help is it going to be to analyze darkness? You want light, and you switch on the light. Fine.

So, through a very systematic process, through a very scientific process of meditation which has nothing to do with religion. It can be associated to religion, because the word "religion" means "to bind back." Bind back to what? Not to your desires, not to your fantasies, not to your projections, but to bind you back to your source which is within you. So, now, the mind with its various levels which we know as the conscious mind, which operates mostly in the left hemisphere of the brain, the analytical level, the intellectual level, good, has to find a greater coordination with the right hemisphere of the brain which governs intuition, and which in turn, is connected to the higher level of your mind which I call the superconscious level of the mind, which is at the highest form of relativity. It is still not Absolute, but it is at the subtlest form where you find that stillness. Now, you know the old saying, "Be still and know that I am God." So, if people are taught how to find that quietude, how to find tranquility, how to be still within themselves, half or more, ninety percent of the world's ills will disappear. Because all illnesses have a mental origin. And most illnesses are psychosomatic, which our psychologist friend over there will be able to tell us. And psychosomatic illnesses can be translated into organic illnesses. So, we tackle the root of the problem. When you water the plant you do not water the leaves or the trunk, you water the root. And that is how the plant grows. It is a very old analogy used by many, many teachers, but there is great truth in it.

So, today's doctors, physicians, they treat you from outward to in. But the spiritual physician, or the spiritual master, he treats you from inward to out. And because of the vast advantages made in technology, we have always been inclined to seek outside and never inside. Just study yourself, think of yourself. All the pleasures you seek, are they inward or outward? You find pleasure in a beautiful feast. Right. That's outward. You want to find pleasure in seeing a beautiful scene. That is outward. You find pleasure in being close to a beautiful woman, that is outward. Measure everything in life and your attention is forever going outward, outward, outward. But we have reached the end of the line, and there is only one way now that all must realize is to reach inward. And by reaching inward and drawing from that infinite source of energy, your entire being becomes energized. And there's one analogy which I love to use so much is this, that if you spend half an hour in a perfume factory, you will come out smelling like perfume. And if you spend half an hour in the sewerage plant, you know what you will smell like, too. Hm? Do you see.

So, the problem lies...all problems lie in the inability of man, or man not being taught how to draw from inside. So, we treat in the medical field, we treat outward symptoms. And we find the causes of these symptoms either in the mind or in the body. And the causes could be there, but are you really eradicating the cause? Or are you just shifting around the energies? Because those impressions are there, those patternings are there, and you cannot annihilate those

patterning. Every thought you think could never be destroyed, it floats about in the universe and someone else picks up that thought that you have thought, if your mind is attuned to that particular kind of thought.

You know, there's a story about illness. Four friends got together, and they thought they'll play a joke on a fifth friend. So, when he met the first friend in the morning at work, the first friend said, "John, you're looking terrible. What did you do all night, last night?" Yes. So teatime comes and friend number two meets John. And friend number two says, "Oh, my God, what's happening? Did you see a doctor? You should." Lunchtime comes and friend number three he says, "You know, you better go home. You better go home to bed." And when knock off time came at five o'clock friend number four says, "Oh, please, you don't drive. Let me drive you home and put you to bed, you are looking awful." The man actually became ill that night. He was subjected to these thoughts from outside. And being subjected to this thought, he created the illness within himself. Do you see.

So, what does this mean? That you are a creature dependent upon outward circumstances, when you could be dependent, you could be independent and stand to learn your own two feet by being an integrated person, the integration which is brought about through spiritual practices, where the mind, body, and spirit works in total harmony.

So, dis ease and disharmony those two words could be synonymous. If there is disharmony within yourself, you do not feel well. If there is dis ease within yourself, you do not feel well. So, the greatest cure is this, that man is able to heal himself. How many times have psychiatrists and psychologists not consulted me on various problems of their patients? And then I look at the patient and I say, "Look, there is nothing wrong with this patient at all. Give him a placebo." You know what a placebo is? A pill filled with rubbish... [LAUGHTER] some aspirin...

VOICE: Sugar.

GURURAJ: ...sugar or whatever. Yes, you take this three times a day, one each. And in two days you'll be okay. And it works. It has worked. In many, many cases it works. Many of the medicines you get are placebos. If you want to be a doctor, you do not need to go to university to become a medical man. At the most there are only about twelve basic illnesses. And twelve kinds of prescriptions with its various variations would be good enough for you to practice as a doctor. And that is what all these doctors do. And I challenge them on this.

I was in Los Angeles at the home of some of our meditators. Las Vegas, sorry, not Los Angeles. Las Vegas [Estee and Herb Rousseau?] so she had a phone call from a friend of hers from Texas. So [Estee?] tells her, "Gururaj is here," and they start talking. And then, of course, in the talk this friend said to her that, "My husband in very ill, and the doctor

recommends that he should have a operation." So [Estee?] mentions this to me, I say, "You phone back and if it is possible ask the husband to come down here." So, they have their own little plane wealthy family and so the husband came down, I looked at him and I said, "You do not require an operation. But do one thing, go to a specialist and get a double confirmation on it." And the specialist told him the very same thing I did: "You do not require an operation. It is just an inflammation of something, which will go away in a few days time." So, look at the rackets being run.

Two months ago I was in England doing some courses there, and there were big write ups in newspapers where a person goes to a dentist for one filling of a tooth. So, under anesthetic the doctor filled eight teeth which were not necessary. But of course he explained the patient, "Look, while you were under an anesthetic, you know, I thought, `Let me do the whole job. It saves you a whole lot of trouble.'" Do you see.

So, medical men that took the Hippocratic oath have turned it into the oath of hypocrisy. "To serve mankind," they have forgotten that. Yet, they serve their purpose. They serve their purpose. A doctor cannot cure you. He can just, perhaps, help and expedite the cure. So, if modern medical science could incorporate in their practice the spiritual value of the person, as I said before, and to repeat again, ninety percent of the world's ills would go.

And most of the illnesses comes from conflict. Right. What does conflict do? Firstly, it produces fear. And it is this very fear that exaggerates your illness. You fear that, something will happen to me. What will happen to my children? You fear, this beautiful home I've got, I am going to lose it. You fear, I've got so much money in the bank and I can't take it with. All fears, fears, fears. Unnecessary fears over which you have no control. Do you see. So, those fears perpetuate itself. It creates greater and greater anxiety. Anxiety creates greater and greater stress. Greater and greater stress creates all the so called negative things within us. It creates in us greed and lust and avarice and covetousness. "Why should the Jones have a better home than mine?" Hm? Do you see. Dissatisfaction.

Now, when we allow that divine light to pour through us, all these things disappear. They are not annihilated, but they are dissipated. They go back to their original elements. So, if you have a particular kind of fear, and you push away the fear with the light of the divine being within you, that fear will not be destroyed, but it will reach somewhere where there's a similar kind of fear. Therefore, that is how your fears get strengthened, too. Not only by yourself, but by having that fear you are attracting the similar kind of vibration that is existing all around you and which increases that fear. Do you see.

Do you see how illnesses work? Because fear is the greatest illness. And then from that you start developing the sense of guilt. And I've told you this before that the sense of guilt is the greatest killer, not heart disease and not cancer. Guilt. Sense of guilt that is within you all the time. And it eats you up.

You feel guilty. Why? You feel guilty because of not what you are doing now. You feel guilty for what you have done in the past. What you have done yesterday. So, it is not the action that brings the guilt, but it is the memory of the action that produces guilt. And what existence or what actuality or reality has memory got? It is not really...it is not there. It is gone. It's past. It is your memory of it. And memory has no value whatsoever. It might have certain functional values I must remember to send Auntie Mary her birthday card. Things like that, which are non important. It's unimportant. And Auntie Mary gets the birthday card and she says, "Oh, Jeannie remembered me. Or Joanie, or whoever, and sent me this birthday card." Fine. But when your birthday comes and Auntie Mary does not send you a card, through perhaps forgetfulness, or through something, then you feel so disappointed. Yes, Auntie Mary did not think of me, although I had thought of her. Do you see. You want a reward or return all the time. You are centered in "me."

Now, if you take the word "me," m e and put a mirror under it, a reverse image, that "me" becomes "we." And when we develop the sense of "we," then there's is no separation and nothing can hurt you. When you don't feel guilty, you don't feel fearful. You don't have anxieties, for what are you anxious of? What are your tensions all about? Your tensions are about your self preservation. Your tensions are centered up "me." Self preservation all the time. And what are you preserving? What are you really preserving? What can you really preserve? Nothing. For all this too must pass. We are just passing by. We are just passing by, that's all.

There was this author who was also a great student of the writings of some rabbi in Israel. So, the author was visiting Israel and he was very near the village where this great man lived and he thought, "Let me visit this man." So, he went to visit this rabbi, and they started talking. And it is quite customary that when you go visit a holy man you normally never go empty handed. That's a custom in the East and the Middle East and all those places. Even if you are a poor person, just a petal of a flower as an offering. A little flower as an offering. It does not need to be a check of a million dollars. Right. It's an offering. It's a respect. Fine. So, this man says, "I was just passing by. And sorry rabbi, I did bring no offering, I was just passing by." And while they talked the man noticed that the rabbi's room was totally empty. He was sitting on the floor. So, he asked the rabbi, he says, "Why is your room so empty?" So, the rabbi replied, "I am also just passing by."

[END SIDE ONE]

GURURAJ: Yes, so. We live in all kinds of dreams which don't have any value. We expect too much of others, and not really expect anything from ourselves.

There was the father, he was entertaining his little daughter of six years old. Six years old. And they were going through old albums. And they came to the pictures where dad and mom got married. So, the father explained that here this is the day, this is a picture of our marriage. So, the six year old says, "Oh, is that the day when mom came to work for us?"
[LAUGHTER]

We are always expecting others to do something for us. We don't want to do anything for ourselves. And the greatest thing you can do for yourself is to find an integration within yourself through spiritual practices, which are so simple. Everything is simple. Truth is simple. Only we with our thought patternings make it so complex. We add complexities to things which are in reality very, very simple. I told you the other day that it is so simple to be happy, but so difficult to be simple.

Now, to get back to our primal simplicity we have to draw from that source within. It is there, a vast reservoir of energy that could rid man of any ill, that could rid man of any ill that he might suffer mental or physical. Where he could coordinate his conscious mind with his subconscious mind and reach the superconscious level of his mind. And that can be done now! It can be done now. You have a hot line from the conscious level of thinking, direct to that area that is beyond all thought beyond thought and yet enjoy thought. So the mind can be used as an instrument when you reach its subtler layers, the superconscious level. And that is the real experienter, or rather the observer which the lower levels of the mind experiences.

Now, when you can become the observer, when you can become the observer of all the happenings in life, then nothing can touch you. For then you have risen above the law of opposites. You have gone beyond pain and pleasure. You have gone beyond satisfaction and dissatisfaction. You have gone beyond all that into the land of joy, and you are totally non affected. And you are doing it. The tragedy is this, that you know how to do it. When you are observing a beautiful sunset, or a spring leaf falling from the tree gliding down to the ground, how much don't you enjoy that? There is joy in that because you are not analyzing it. You are just seeing the beautiful sunset. You are looking. And at that moment when you really look, thoughts are gone and it is joy.

But then when you try and remember the sunset, that is where memory and thought comes into play. And then the next day you don't find a similar sunset and you feel disappointed. And the next day the wind comes up and that leaf does not glide down beautifully to the ground, you feel disappointed because here comparison begins. You compare and you compare and you compare all the time. You compare your motorcar with Mr. X's motorcar. You compare your house with Mrs. Z's house. You compare your clothes with Jane's clothes. You compare all the time. What comparison is necessary? So, what are you dependent on? Comparisons. And why should you compare? You are unique as yourself. You are divine. You are children of God.

You are filled to the brim with Divinity that is only one. And when through spiritual practices you reach the superconscious layer of your mind, you will find that all is one, for there is only one mind. And individualizations come because these patternings, which is a different subject. Right.

So, if doctors could learn how to combine drawing out the spirit of man and allowing it to permeate the minds and their bodies, diseases of the world could become practically non-existent. This might be an exaggeration, but there would be so much less. So much less. But then the psychologists and the counselors and the doctors would all get out of business.

Do you know one fact? Do you know one fact, that when there were less doctors in the world there were less diseases. [LAUGHTER] Yes. And the more doctors came into being, there came more diseases in this world.

VOICE: [INAUDIBLE]

GURURAJ: Pardon?

VOICE: [INAUDIBLE]

GURURAJ: That we shall not debate upon, but it is a phenomena just to be observed. To be observed. And of course, the answer they will give you is this, that those diseases were there but not recognized by the doctors, which is not true. Our lifestyles have become such that more and more diseases have been produced. Every piece of food we eat it is artificially produced. And what surprises me here in America is this, they take wheat, out of the wheat they extract the wheat germ oil so they could put it in capsule form and, you know, get two hundred times the price for it. Then they'll take out another substance from the wheat and create that into another product. And then what have you got left over has no substance to it whatsoever. Now, what you do is this, then you inject synthetic vitamins into the flour. [LAUGHTER] Yeah. And then you have a big ad on the wrapper, you know, "Bread with added vitamin D."

VOICE: Enriched.

GURURAJ: Enriched. You see. That is what the world is coming to. There were less diseases during the time of our grandfathers. Less diseases. I'll tell you why. If they have to go to buy something down the road, they'll take a walk and go and buy it. Fine. Today if we just have to go to the corner, we jump in our motorcars. And thank God we don't have driving toilets. [MUCH LAUGHTER] Yes, and the same thing happens in married lives, too.

This one fellow wanted to get married. Right. So, his friend asks him, "I believe you are on the verge of marriage. What's happening?" So he says, "You know, Jack, I'm not too sure, because when I'm drunk she does not want to marry me, and when I'm

sober I don't want to marry her." [LAUGHTER]

I've got a list of some jokes here. [LAUGHTER]

So, you are talking of health, this chap was celebrating his hundredth birthday and he was interviewed on your TV station, and the interviewer asked him, "What is the secret of your long life? You have reached a hundred, what is the secret?"

He said, "It is so easy, I just keep on breathing." [LAUGHTER]

And on the same program another person that turned a hundred was interviewed. And, of course, the interviewer congratulated him, "Congratulations, sir, for reaching a hundred years of age, and may we see you on the same program next year again." So, the old man replies, "Uh, I think that is very, very possible you look young enough." [LAUGHTER] Good.

I think I have talked for an hour now, we can have some time for questions and answers. Ask me anything you like, anything you want to.

Yes, ma'am.

Would you guide the hands, Vidya? This lady is first, I think.

VOICE: Gururaj, I am very interested in becoming a healer.

GURURAJ: Yes.

VOICE: I understand what you say about the here and now, and living in the moment. I don't understand the connection between that and healing, and how one can use the power of Divinity to heal others.

GURURAJ: Oh, yes. You can use the power of Divinity to heal others if you can be trained by a spiritual master how to become a channel. Right. Now, as I said, all healing, all problems begin with the mind, which, in other words, we could call the subtle body. Now, as the physical body has its own nervous system, so does the subtle body has its own particular nervous system and various vortexes of vibrations and energies. Now, when disturbances occur in the subtle body not the proper rate of vibration, or no coordination between various vortexes, or blockages in the subtle nervous system then the spiritual healer, being just a channel, being just a channel, can draw to himself if he has a certain

amount of integration and is taught how to be a channel he can draw upon these universal forces, which is Divinity itself, for Divinity is universal and omnipresent, he can draw from those energies and direct them to the person who is not well or is ill. And by drawing upon those forces, that powerful energy, the wrongs can be righted. The vortexes of energy which are not flowing as they should, not vibrating as they should, or if there is a certain kind of sluggishness, all this can be righted. And it must express itself outwardly into its physical equivalent.

And here I've been doing some healings, and you'd have people here telling you that it has had great effect upon them. For example, this young lady here was telling me this morning, "Oh, Gurujī, a miracle has happened!" There's no such thing as miracles. She lost a contact lens, she was telling me. And she found...her daughter suggested, "Why don't you use the old pair?" And the old pair hadn't been any good for her anymore. She couldn't see through them, and therefore she got a new pair. So, we did a little healing on her eyes yesterday. And so this morning, not being able to find the new pair of contact lenses, she used the old ones and she could see perfectly well. Right. So, what has happened there by pouring in those energies, we...the eyes had deteriorated much, so a greater improvement took place where she could use the contact lenses that were discarded. Fine. Now, I could give you thousands of examples like these, thousands of letters on our records, to tell you how this power works. You could never explain the mechanics of it. The only explanation that one could really give is that "it works." The proof of the pudding lies in the eating. And this is just a very small example how these powers can work.

And you can become a healer, by all means. You can, if you have the potential. Now, we have healers here. Mary Kay is a healer. The Right Reverend Doctor Herbert Bates is a healer. [LAUGHTER] Yes. And because...Vidya, but she's...I'm talking of local people. She is in Chicago. Of course she's a healer. A master healer at that. And by profession a psychologist. Good. So you see what happens there that you get taught the techniques on how to heal. And not only that, a spiritual master has the ability to transfer the healing powers to people that have the potential. So, you first got to have the potential. I was telling someone today that you can't make anyone a healer. Like a child might not have a musical talent, and you can spend a little fortune in getting the best music teachers, and yet the child won't be a good musician. But if the child has the promise and the potential, then, of course, that can be created and a person can become a healer. Speak to me later about it. I'll give you a test to see if you have the healing ability or not. Okay, fine. Yes?

VOICE: There is much being done today in modern Christian religions in faith healing, and it's done in the name of Jesus Christ. Will you compare this somewhat to the spiritual healing you are speaking of?

VOICE: I do not talk of Jesus the man. I love the man, but when I wish to think of him, he is the Christ or the consciousness, which is eternal. And you can attach labels. And faith healing implies that you got to have faith in the healer. Spiritual healing does not imply that. You may have no faith at all and you can be healed, because you are the channel and you are pouring in the energies. So faith is not necessary at all. So, you can do it in the name of consciousness. And people are taught how to draw upon that consciousness. It could be Krishna consciousness, Buddha consciousness, Christ consciousness, whatever. Consciousness is consciousness. The prefixes are only labels. So...and that consciousness is Divinity itself I and my Father are one. So, you draw upon that consciousness. And you can heal. If you are a Buddhist you would do your healing in a Buddhist context, if you wish to. If you are a Christian in a Christian context. Right. I heal in no context, in no particular context but His. Are you...because a few hands are going up and I don't know who's...

VOICE: I'm thinking about a question.

GURURAJ: Oh.

VOICE: [Roseanne was next?].

GURURAJ: I think...Roseanne, yes.

VOICE: [???] I'm sorry.

GURURAJ: That's okay.

ROSEANNE: I was wondering. Are there such things as guardian angels? Spirits that do help us or influence our thoughts, influence our dreams? Or are these, perhaps, aspects of our own entities?

GURURAJ: Yes. You've answered it. Aspects of your own entity. There are no guardian angels. There are no spirits floating around. There are no other people on the other side wanting to contact you. This is pure occult bullshit.

VOICE: Well then...

GURURAJ: You get taught all these things. Why not have belief, if you want to, or have faith? Why not try and know God and live God instead of these little so called spirits, who, as I...I think I talked about it this week, that have no time for you whatsoever. You might have been very fond of Auntie Matilda, but she might be waltzing away there. She doesn't give two hoots of what's happening to you. Do you see. You see. These departed spirits they are not spirits, departed souls, there's a difference between a soul and a spirit. A soul is the totality of you as an individualized being with your ego self. That is a soul. The spirit is one, the holy spirit is one without a second. So, Auntie Matilda is busy formulating and evaluating and reviewing all her doings of her past life or lives, or whatever the case might be, and trying to take rebirth again, trying to find the right channel, the right genetic combination, with which is structured in the DNA patterns etc., etc., etc. She's too busy to worry about you. They're formulating its rebirth. So, those entities are in a certain stage where there's no evolution, no progress, but only evaluation from which they proceed further to unfold themselves. Remember, I've always said to you, our general banner, general title is the International Foundation For Spiritual Unfoldment and not spiritual development. You are spiritually developed people as you are. It is only these patternings, these veils, these clouds that must be dispersed, and you shine in your prime, pristine, pure glory. And that comes from integration.
Yeah?

VOICE: There are different spiritual groups who are preparing themselves for a so called growth change that's coming up, storing foods and things like this. Can you address that subject a little bit? It seems like there is different schools of thought. Some...

GURURAJ: Yes, I know. I've been to someone's home who has a whole garage full of boxes, yah, that could last for a hundred years in case there's no food. Oh, ye children of little faith. Even before a child is born, Divinity supplies milk in its mother's breasts. Then who are you to provide for yourself? You are not, you are being provided for. Circumstances will always come about where you will always have the provision that is required for you and by you, always. And then you people say, "We are Christians." And you know the story of the bird of the air. And, you know that story from the Bible? How does it go? Tell me.

VOICE: I think it goes something to the affect that even our Heavenly...no. Are not the birds of the air and the lilies of the field provided for?

GURURAJ: Yes, they are. Yeah. Yeah. And not all the riches and wisdom of Solomon could produce such a lily. Do you see. So, why worry these spiritual groups. Oh! You will have all kinds of thoughts, you know. I picked up a tabloid newspaper in San Francisco, I had a lecture program there, and this tabloid it had, I estimate, over five hundred ads of these various spiritual groups with all kinds of different businesses, you know, and it's all covered up in beautiful language, very plausible, meaning nothing. What I say is just this, "Be yourself!" Learn to integrate your mind, body, and spirit in such a simple, systematic way of spiritual practices, and all the happiness that you seek, all the joy you seek would be unfolded unto thee. A simple message of love and peace and joy.

VOICE: If we are to be provided for, Gururaj, then why are there so many people in the African continent that are going through so much pain and anguish and have been starving?

GURURAJ: True. In India too there are so many famines. We are provided for, by all means. But it is through conditionings and through the oppression of people of greed that have deprived those people even of basic necessities. So, we the affluent society are more guilty, more to blame for the happenings. Take India, for example. One of the richest countries in the world. It has all the mineral wealth. And Britain ruled it for three hundred years. Okay. And what did they do? No progress whatsoever. They regarded India to be the sacred cow, milked it, and sent the milk away to England. And poverty remained, fields were untilled, factories were not working poverty and hunger and famine. It is because of the exploiters. It is the exploiters that create these conditions, and those exploiters will suffer. They must. It's the law of cause and effect. At the present moment there are one comma three million Indians, and I'm not speaking as an Indian, by the way. I might have been born in India and brought up there, you know, I have no nationality. If you ask me, "Are you American?" I say, "Yes." If you ask me if you are English, I say, "Yes." If you ask me if you are German, I say, "Yes." I'm a Universalist. Hm? Fine. Okay.

One day I was joking with an Englishman, and we were talking of the population that with all the trouble in Uganda and Kenya a lot of the Indians had migrated to England. I say...and at that time this business of Bangladesh was going on, so I told this English friend of mine, I say, "You know, the name of England is going to be changed with all these Indians coming here, it's going to be called Engladesh." [LAUGHTER] Yes.

And haven't we Americans also exploited? Haven't we? Can we be honest with ourselves? Haven't we put those red Indians into reservations and grabbed their lands? Haven't we done it too? It's happening all the time. It's happening all

the time. It is a tragedy. It is regretful. And people that understand will understand. Those that want to hear will hear. Those that want to see will see. Do you see.

While you are thinking, let me see if I can't find another joke for you.

This person, this person, this person was sending a parcel, and had to go to the post office to post it. So, the person in the post office behind the counter asked, "Sir, is there anything breakable in here?" So, being a Bible this man says, "Yes, there is something breakable in there the Ten Commandments."

VOICE: I have a question about the hurt that comes with broken bones or car accidents or those kinds of things. The kind of healing you are speaking of, will that deal with those also?

GURURAJ: They will deal with it, but that, naturally, would take time to heal. There's no miracles, really. And it would take time to heal. If you can draw sufficiently from that power, or you have a spiritual master helping you, your pain could be greatly relieved. But then, also, there are certain laws of nature that has to be observed; where a bone fracture would take a certain process in restructuring itself, but the process can be expedited painlessly. So, even the pain becomes less if you learn through spiritual practices how to observe the pain. And the pain becomes less. And this can be achieved by the integration we reach through our practices. Do you see.

VOICE: Gururaj, why were you unable to heal yourself when you had the heart condition?

GURURAJ: Aha, beautiful question. I not only had an open heart operation. I'm a diabetic. I have got to take insulin injection every day, and I've got cancer. Okay.

The finest physicians in the world are surprised how I live. I was born with a congenital heart disease, and I was supposed to be dead when I was fourteen, fifteen. And even today's doctors they are surprised how I manage to live. And this is what I explain to them that what you know of is physical energy; what you know of is mental energy; what do you know of spiritual energy? I can prolong this little body as long as I like, at will. Or leave it at will by spiritual energy. Do you see. Now, why don't I cure myself of these things, would be part of your question. Now, the reason is this, as soon as I start thinking of myself, I lose the spiritual force that flows through me. Because by thinking of myself I build up that ego where I become self centered. I am thinking of me, me, me; my disease. So, if you study the lives of the greatest masters in this

turn of the century. Like [Raman Maharshi?] he had cancer. Ramakrishna he had cancer. Most of the greatest masters burned themselves up, because they just give, give, give. Great men like Swami Vivekananda died at the age of thirty eight. Swami [Ram Tirtha?] at the age of thirty four, I think it was. And such a brilliant intellect, where he was appointed professor of mathematics at the age of twenty two. And like that I could cite so many examples, because we do not care for ourselves. To me this body means nothing. To me this mind means nothing. Because I've gone beyond the body and the mind.

We were discussing with Mary Kay the other day she's a wonderful cook, by the way. She does all the cooking. Even on courses when I hold them...some of you should really attend our courses, because, you know, the sustained intensity of the course, repeated over four, five days, builds up into such a beautiful thing that you would never come back the same person again. Right. These people come to courses, they know. Right. I told her that I never feel hungry. I never ever feel hungry. I only eat because I know the body has to be sustained.

I never try and remember things, only the bare necessities. Whatever I've spoken about tonight, I've forgotten already. I don't know what I've spoken about tonight. I know it was...I've a dim awareness we've spoken about health and holistic health, something like that. That's all. It's only tomorrow, the day after, when I have a chance to listen to the tape would I say, "Ah, did I speak about this? Oh. Not bad. Not bad. It's alright." [LAUGHTER] Do you see.

We don't care for ourselves the physical body. It is non important, because we know through spiritual force it can be extended indefinitely. And we could go into mahasamadhi in one moment. Just close your eyes, control the breath, and you discard this body. Piece of wood. As I always say, what is this body worth? What is this body made of? Nothing but filth and slime and dirt and shit. And it's chemical value is worth only about a dollar, perhaps with inflation it might be about one dollar fifty. So, people that are on the spiritual path, or that are true spiritual masters, never care for themselves. They are more outward going. They are more concerned with the joy and happiness and good health of others. So, as soon as they start thinking of themselves, they would block that spiritual force from flowing through. That's the reason.

And yet I'm healthy and well, in spite of all this these problems. And ask them. This morning I went to bed at five o'clock. Yesterday morning at four o'clock. The day before yesterday, I went to bed at near four o'clock too. And do I seem tired at all to you? Huh? Fresh as a daisy. [LAUGHTER] But I did have a bit of a rest this afternoon.

VOICE: An hour and a half nap.

GURURAJ: Hm?

VOICE: Finally. A whole hour and a half at once.

GURURAJ: Yes. Yeah.

VOICE: [Will?] has a question.

GURURAJ: Please.

VOICE: I'm trying to formulate one and I'll just say it out.

GURURAJ: Um hm. Think aloud.

VOICE: I'll think aloud.

GURURAJ: Right.

VOICE: What you are saying about that utter devotion or selflessness seems inconsistent with the prospect that an individual can help himself. Short of that, through spiritual practices, through meditation, the ideal you set in terms of selflessness won't reach ninety percent...won't reach enough of the population to get rid of ninety percent of the [problem?].

GURURAJ: True. That is very true. I do not say lose your individuality, but infuse the universality in your individuality. Do you see. I do not say do not think of yourself. Think of your well being, think of your family, think of your needs; because you are not what I am. Do you see. My role, my mission in life is different. What I could say to you would be, look after yourself. If you have a house with five rooms, why not have ten rooms. Get a bigger, better house. If you've got five million in the bank, why not have ten million. But what is the motivation? That's important. What is the motivation? Is it a sense of just acquisitiveness? Is it greed? Or is it a gathering for something good? That is important.

I believe in abundance. Have abundance. But not only material abundance, but the abundance of that spiritual joy. And let it be infused in each other. Regard everything to be divine: this table is divine, this chair is divine, you are divine. And if you examine it carefully, it contains the same atoms and the same molecular structure that makes it into what it is. And even this piece of wood here has consciousness. Yours might be more evolved. No difference, it is all but one. Yah. If God is one and He is omnipresent, then everything is but divine, everything is Divinity.

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