

SIU (CONT'D) (SIDE 1)
CINCINNATI (SIDE 2)

GURURAJ: Ancient rishis and sages had contributed a great amount of knowledge to this world. But unfortunately... I was born in India. I was brought up there, educated there, went to university there. Traveled around the Himalayas trying to find God meeting various gurus, going to various ashrams. There is a little leaflet, a biographical sketch, on what I have gone through. Been a very successful business man and father. I've got three boys. And things like that. And I've learned by experience the meaning of life. What spirituality is all about and how to combine spirituality into materiality, not creating confusion but creating a fusion.

Now I met this family in India, and they had about eight or nine children. And they were poor. So I asked, I spoke to the husband and wife. And I says, "You know, you can't really afford all these children. "So they tell me, "Oh, God gives. What can we do?" I said, "Did you sleep in separate bedrooms?" See?

When we can't do things for ourselves, we blame always some, someone else. We blame our wives. We blame our husbands. We blame our children. We blame our bosses. And then when we can't blame anyone anymore, then we blame the guru. And then when we can't blame the guru, we blame God. Do you see? What, what, what, what? You know talking of various religions here just now reminds me of a little story where through the... There was a religious conference held at some hotel. And this one person was walking around in his pajamas in the foyer. So the manager saw him and stopped him and said, "Hey, man, what you doin'?" That kind of thing. So this man replies, "I'm a somnambulist." So the hotel manager says, "I don't care what religion you belong to. You're not allowed to parade around the foyer like this." All these ism's, ism's, ism's in the world. All the ism's. What about self ism which is non selfish? That Self you have to find which is within you all the time through your waking state, through your sleeping state, through your dreaming state. It is always there. Next question.

AUDIENCE MEMBER: I'm a clinical psychologist and I've worked with some very disturbed and disorganized minds. I was wondering...

GURURAJ: Oh, by the way, our coordinator is also a practicing psychologist. Yes, she has a practice in Chicago, near Chicago.

AUDIENCE MEMBER: Oh, I'd like to talk to you. Are there specific meditative practices you would recommend working with such people? I find that simple relaxation and like mantra meditation is very difficult for them to do.

GURURAJ: Yes. There are practices definitely. And as a matter of fact I do work as a consultant to various psychiatrists and psychologists, cardiologists, and things like that.

For example in cardiology, if a person has to undergo a major surgery, I get called into our hospitals there. I go about two, three days a week as a service. There's no reward for it whatsoever. And they've found that by... I give them certain practices to do and give them an understanding of what life is all about and what the disease is all about and this, that, and the other. And if they are put into a better frame of mind, there's a greater chance of the operation being more successful.

Now as far as psychology is concerned, this can also be done. There is a psychiatrist, [Dr. Shokey?] who is an active teacher of mine. And some of the difficult cases... And you know what psychiatrists do when they can't find a problem, and they give you the shock treatment. And I am totally against the shock treatment. So he refers those cases over to me, and then of course I write back and tell him what practices to give because it's an individualized thing. And what Dr. Shokey does is on the form which supplied, he writes down in layman's language what the real problem is, and I work out a certain practice for them. If, if I have to teach you that art of healing, you'd have to spend about, do a course with me for about three years. Yes. So rather let me do the prescription for you on your difficult cases. Like Vidya does that. As a matter of fact she started a very beautiful program there in the Chicago area, the prisons program, where she goes and teach the prisoners meditation. And it has been very helpful. She works hard, I think.

Yes. That's possible. Just refer them to Professor Merrill Harmin, and we can do something because it's only... mental disturbance is only an imbalance of mental energies. And you can get them balancing properly. You can repattern certain things at a touch. Yes. Next.

Where are we? 3:37. OK.

Oh, yes, this one Italian fellow migrated to America I tell you these little stories so, while you are preparing your questions migrated to America, and he went to see the priest. He says, "Father, when my first child was born, I asked you to christen him Tom, but you christened him, Thomas. Now after these few years another boy is born, and I want you to christen him Jack. So don't make it, Jackass!" [Laughter.]

I see the subtler ones are rather difficult to understand for you here but the other ones... [laughter]

AUDIENCE MEMBER: This's a university.

GURURAJ: Yes. Yes. Higher learning. [Laughter.] Yes. Higher learning. Yes, that's what I said here in the beginning that I could feel it's an institute of higher learning because I saw one chappy sitting on top of a ladder with a book. Institute of higher learning.

Next question. Right at the back there. Or whichever. Please guide it because I...

AUDIENCE MEMBER: You said a while ago that after death we all achieve a state where we can review the previous life that we just had and any other lives that we had before that. And my question would be if through meditation you could achieve that state in this lifetime and realize who you are and what you have been as some people have said they have done in public statements and newspapers and things like that.

GURURAJ: What's the gist of that? The gist of that?

MERRILL: What's the question, John? Can you do it?

AUDIENCE MEMBER: Yes, I think, can you achieve that state here in this lifetime...

GURURAJ: Yes.

AUDIENCE MEMBER: ... with the realization of who you are and what you have been as some people have told?

GURURAJ: Yes, you can. You can achieve that state very, very consciously. You can achieve that state in the waking state of life, and you can go through all those things through the dream state as well. Just imagine all the things that happens to you in your dreams. If you had to relive them in your waking state, your life would be a misery. So it's good to dream. Good to have nightmares, you know, throwing off all those samskaras, all those impressions. But it can be done in one lifetime. Oh, yes. Oh, yes. Because essentially you are it. You are pure. You are divine. You just have to unveil, throw off the veils of ignorance, of nescience, and find the truth and beauty which is forever existing.

MERRILL: Yes, there.

GURURAJ: Don't be shy. A guru, a guru is like a father, friend, a buddy, a pal, a confidante.

AUDIENCE MEMBER: [??] delicate one. [Laughter.]

GURURAJ: Look. I could, I could take a crowd the largest crowd I ever addressed was about thirty thousand but I could take a crowd of a few thousand and make them feel that they are sitting in a small drawing room. So don't you be shy. They are all our brothers and sisters, all ourselves; a reflection of ourselves.

AUDIENCE MEMBER: OK. I was wondering if you would talk about relationships. And I was wondering... OK. The kind of life that you must have being the spiritual person that you are, how does that affect the relationship with your wife? Because if everyone is pursuing their own path, where do you find each other?

GURURAJ: I see, I see Divinity in everything. Most times when I see people sitting around me around the world wherever I'm talking, I don't see faces. I just see little blobs of light. Some dimmer. Some brighter. Some clear. Some opaque.
My relationships with my wife... is that what you want to know?

AUDIENCE MEMBER: Well, I...

GURURAJ: It's a very normal relationship. Very normal. She is also very deep into the spiritual path where physical touch is not even necessary. And yet that deep love is there. That oneness is there where it's not two. In a real marriage where two people use two legs each so they walk with four legs. In a true marriage you start walking with three legs. You become so joined that instead of four legs you march through life with three legs. It's beautiful. It's a beautiful experience.

And if you find you are the expression of your wife and your wife is an expression of you, then only love and beauty could remain. Yes, so because of her understanding and because of she knowing of my mission which she had realized a long time ago, experienced my mission a long time ago it's a different subject she allows me to travel around about eight months of the year and to do my work, to teach, teach, teach, to do whatever I can for humanity, to try.

There's one motto I have: inform, educate, entertain, and uplift. And we start off by telling you that you are not suffering. That's an illusion. I start off by telling you you are divine. And from there we proceed. So we make your suffering into an offering. Do you see?

AUDIENCE MEMBER: In the flyer it said that you experienced altered states of conception or altered states of consciousness. Could you give us any insight on what you perceive and how you perceive that? In those altered states?

GURURAJ: It's a misnomer to call it altered states of consciousness. Your state of consciousness never alters. There is only one universal consciousness. And you are progressing through greater opening within yourself with a greater amount of awareness to the totality of consciousness. So consciousness remains the same, but you are altering. Right. As your awareness grows you are altering. You know, this little boy when he was seven, he said, "Oh, my father is so stupid." But when he was twenty one, he said, "Oh, my father has learned a lot." Do you see? So you are altering not your consciousness. Consciousness is the same all the time. But if you allow the consciousness to shine through a forty watt bulb, then you will only get forty watts of light. But if you can use a thousand watt bulb, then you allow forty percent of the light of consciousness to shine. Do you see?

Now my personal perceptions have been the same. At the age of fifteen when I was with my guru for the first eight months, he just totally ignored me.

To work through, you know, to get through university, I used to go and work in film studios as an assistant to a director, a producer, a script writer, the camera man and all that. And I used to get paid, and I used to meet lots of lovely people, especially of the feminine sex. And I was a good looking little rascal. Yes. And I used to be followed around. And a lot of fun. But at the same time being a brilliant student, I used to do the art, the drama department and this, that. And I became arrogant, cat's whiskers, with all these little girlies following me around, and the phone never stopped ringing in my room and things like that. Pride. Arrogance.

So my guru, when I first met him, it was an instant attraction. Something. Something clicked. What, we don't know. You can't explain. You can't explain the mechanism where the spirit meets the spirit. Something clicked. And he ignored me. When other students used to go home on vacation, and I never used to. I used to run to the Himalayas to be with him. And so like that for eight months he totally ignored me, and then one day he said to me, "Come. Let's sit down and meditate." The only time he used to say something to me, he says, "Why is that paper lying there? Why is that pen lying there? What's this? What's that? What's that?"

I remember one instance. I had to light the hookahs all those swamis there in the ashram I had to light the hookah... I don't know if you know what a hookah is. A hookah is a pipe, a pipe that is filled with water that acts as a filter and molasses. And then you have the tobacco, and you put a burning coal there. And my job as the youngster there was to light the hookahs for them. Get it ready for them. And one day I overslept. He came along with a cane, you know, on my backside. "Hey! Look at the time. It's a quarter past four. You should have been up at four." That was how my guru treated me. Fine.

And then one day he said, "Come. Let us sit down to meditate." And then we sat down together to meditate. And I just slipped away. Took two hours, but when I came out of the meditation, I thought it was only two minutes that had gone by. And everything was covered with gold. And even now I see everything around me everywhere with a golden haze just everywhere. And it's so peaceful. And that golden haze is not only outside but inside. At one ment, atonement, at one ment with that. And that's my minute to minute experience all the time.

And then in reflection, I said, "Why did my guru ignore me like that?" Because, you know, being that arrogant, proud fellow, the cat's whiskers, I wanted immediate attention. And he ignored me, but I kept up with it. And then in retrospection I found out what he was trying to do. You see, guru's are funny people. You could never understand how they work. Each one would be treated differently. He was trying to break down my ego. He was trying to break down, cut off the cat's whiskers. He was trying to break down my arrogance. And he succeeded in doing that. And he made me, through his teachings and spiritual practices, made me humble. Made me humble. All loving. Therefore I said earlier, I am a lover, the greatest lover of life, a lover of life. Yes. OK. Next.

MERRILL: Gururaj, it's almost time. I wonder if, if you could lead us into a brief meditation?

GURURAJ: Sure. Sure. Sure. Oh, here's one of my poems I'd like to... She just asked me to read it. I write poetry, and this is what I stand for really. OK. This poem might reflect something of it. Right.

Let my love be measured by giving and not by gain

For if gain I sought this life lived would be in vain.

Love, then yourself to loose I say again and again

For the giver can only give as clouds disperse in rain.

Filled and full as a tear drop on maiden cheek without stain, For heaving breasts heave but to give all, all to her swain,

The blushing bride can blush no more. (Wheat) Wheat becomes flowered grain.

Sweetness of the sugar comes from the crushed giving of the cane.
Let my love be measured by giving and not by gain,
For flowers too its fragrance gives. Let me sing forever this refrain. [lines are ours]

Thank you for listening.

Now meditation is an art to be individually taught. It cannot just be taught to you in a few minutes. But what we can do now is: I want you to sit very relaxedly. Sit relaxedly and then take your attention on your breathing. I will start you off on the simplest form of pranayama which brings rhythm into your body. Many of you might know this. And then after that you just be aware of your breathing. Be relaxed. The rest I will do. What I will be doing as the channel is send to you the spiritual force which flows, which will flow to you, and you will find yourself very, very much at peace. OK.

So we breathe first. We'll do just half a dozen of them. You inhale to the count of four. You retain the breath to the count of eight and you... to the count of sixteen. And you exhale to the count of eight. Now be very careful in the exhalation part because that is where control is required. OK. In to the count of four, retain the breath to the count of sixteen, and exhale to the count of eight. Right. I'll do the counting. We'll start now.

One. Two. Three. Four. Retain: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Thirteen. Fourteen. Fifteen. Sixteen. Exhale: One. Two. Three. Four. Five. Six. Seven. Eight. Now breath normally again for a few minutes, for however seconds. Just normal breathing. Just normal breathing.

Now we'll start again. Inhale: One. Two. Three. Four. Retain: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Thirteen. Fourteen. Fifteen. Sixteen. Exhale: One. Two. Three. Four. Five. Six. Seven. Eight. Breath normally. Right.

We'll start again. Inhale: One. Two. Three. Four. Retain: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Thirteen. Fourteen. Fifteen. Sixteen. Exhale: One. Two. Three. Four. Five. Six. Seven. Eight. Breath normally.

We'll start again. Inhale: One. Two. Three. Four. Five. Retain: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Thirteen. Fourteen. Fifteen. Sixteen. Exhale: One. Two. Three. Four. Five. Six. Seven. Eight. Breath normally.

Inhale: One. Two. Three. Four. Retain: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Thirteen. Fourteen. Fifteen. Sixteen. Exhale: One. Two. Three. Four. Five. Six. Seven. Eight. Breath normally.

And the last time. Inhale: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Retain: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Exhale: One. Two. Three. Four. Five. Six. Seven. Eight. Nine. Ten. Eleven. Twelve. Breath normally. OK?

Now we want to clear the system of certain amount of toxins. Now you are going to breath fast in and out, fast in and out like a dog panting. [Demonstrates panting breath for one minute.] Stop. Breath normally. Just breath normally. Just breath normally.

You feel relaxed. You have just learned what proper breathing is about, what the rhythm should be, because four, sixteen is the rhythm of the universe in which this whole universe vibrates. So you are attuning yourself to that rhythm. Now just breath normally, and just be aware of your breathing without trying to do anything. When thoughts come in your mind, let them come in your mind but observe the thoughts as if they are happening on a cinema screen. Thoughts, observe them as if they

are happening on a cinema screen. Just be aware of your breathing. If you want to help yourself being aware of your breathing, feel it at the tip of your nose. It might be an aid to help you just to be aware of your breathing.

[Sanskrit Prayer] Om, shanti, shanti, shanti. [Pause.]

As you become aware of your breathing, you will find... As you become aware of your breathing, you will find your breathing slowing down. [Pause.]

[Recording continues during several minutes of silence.]

[Sanskrit Prayer] Om, shanti, shanti, shanti. Open your eyes slowly. Namaste.

We had to do this very quick. This is only a very preliminary thing really. How many of you felt your breathing slowing down? Most of them. Now you know what that means? When your breathing slows down, you're metabolic rate drops. And with the dropping of the metabolic rate, your system gets deeper rest. So this is just surface really, but when you do take up a program of how to learn meditation, then you will really feel the benefits of it. How many of you felt a sense of peace within you? Quite a number. Yes. Yes. And this just in five minutes. And if you take the eight lessons of about forty five minutes to eight hours each, how much more won't you gain? Do you see? Do you see? And I don't charge you for teaching you meditation. Every form that is sent to me with your photographs, they send me ten dollars. Now that ten dollars is used for return postages you know how expensive postages are? return postages, filing, secretarial expenses, creating ledgers, creating files with your names and that on it. So in future if you write to me

about anything, immediately the file can be pulled out. There's a lot of book work involved. So the ten dollars that I get for teaching is used solely for expenses.

And then of course you are required perhaps to give a small donation. I don't know what, how they work. Different countries work in a different system that... Nothing much really. And that is to help the AMS grow and increase its activity and let the world or America here, in this case, know the message of love and peace.

Let my peace be yours. Let God's peace be yours. And may you experience the peace that you really are. God bless you.

It's nice to have been with you today. It's really beautiful. And I hope we'll have the opportunity when I come May, June most probably that we all meet again. Thank you.

[End of recording.]

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CINCINNATI (SIDE 2)

GURURAJ: Hmm. That's a subject on its own. The basis of karma is action. Action constitutes karma. It's very much according to the injunctions of all theologies that whatever you sow, that shall thou reap. Fine.

But there is another way out of it which I teach. It is this that although the law is that whatever you sow, you will reap if you plant potatoes, you don't expect tomatoes to grow that's understood but there is another way how to overcome your past deeds, how to lighten the burden of karma. And it is this that if you have killed ten people, it does not mean that you will have to be killed ten times. You save eleven people's lives, and you have one in the credit balance. Right. If for five seconds you have a negative thought, for the next six seconds have a positive thought. One in the credit balance. For the next ten seconds a negative thought; for the next twelve seconds a positive thought. Another two in the

credit balance. That makes three. And by the time you go to bed at night, you have gained. And you get rid of all the karma ...because karma is a balancing factor. It's a balancing factor where you by what you do today can override and overcome all the deeds that you have done in the past. Right.

The greatest killer in the world is not heart disease. The greatest killer in the world is not cancer. The greatest disease in the world as my psychologist friend there will tell you is the sense of guilt. And if you study the subject more closely, you'll find that all the illnesses, mental illnesses, that the person suffers from or is afflicted by is by the sense of guilt. Guilt produces fear. It produces anxiety. It produces all these allied factors. But the basis is guilt. Now through meditation and spiritual practices and through a proper understanding where you become a more integrated being, integrated person, you develop a wider awareness where you can look at a thing just not in its narrow angle but you view things like a wide angled lens and get the picture into a bigger scope. You have a panoramic view. You have a greater awareness. Then your guilt goes. And when your guilt goes, your fear goes. Your anxieties goes. Do you see? These are all blood brothers, but it's basically the sense of guilt which produces fear. And the basis, the major fear is the fear of death, of the unknown, and therefore all the other fears stem from them. Now I have made at least a half a dozen tapes on this subject. Try and borrow from the library. (Are you taping there? You are not supposed to because it interferes with our very delicate mechanism there. If you want to borrow a tape, you are welcome to it.)

Yes. So while you are thinking, this minister advertised in the newspapers for a man servant. So the next morning a man walks in. And he says, as soon as he walked in, this minister starts talking. He says, "Listen, young man. You have to get up at four o'clock in the morning. You have to wash all the dishes. You have to make the fire. You've got to scrub the floors. You've got to, got to polish the furniture. You've got to do this, that, that." And he pointed out so many duties. And then in between that the man was listening, and he interrupted and said, "Sir, I've come to make inquiries about getting married, but if all this is involved, I'm changing my mind." [Laughter.]
Next question.

AUDIENCE MEMBER: Can you talk about grace and shakti?

HERB: [Relaying question.] Can you talk about grace and shakti?

GURURAJ: Ah. It's no sense me talking about shakti. You must experience it when, when they start meditating. [Talking to a chela.] You have experienced it. It is the power that flows from the guru to the chela which you must experience. Explanation is no good.

AUDIENCE MEMBER: What about other techniques? There seem to be a large number of techniques that are available in the market today, that are effective, that have a lot of value to millions of people. What is the difference in your techniques and those techniques that are available? At least they seem to be effective. They seem to be effective.

GURURAJ: That might be. But we get a lot of people from other organizations, and we call them casualties.

They might just fit in well, but as I was telling someone in the lobby outside, that if there is a whole shelf full of medicines and you just try this, that, and the other, it might be harmful to you. But if there was a physician that knew his job and could prescribe the particular set of techniques for you, that would be highly advantageous to you and beneficial to you. Because I know, for example, this good friend of mine that's got an ashram in the Catskills, you ask him for a mantra, and he's got a whole stack of printed cards. And he'll take one and give it to you. Right.

If you're practicing a mantra which is not in accordance with your vibration, you can cause yourself a lot of harm. After all you are nothing else but vibration itself. Right. The, the, the entire universe is composed of vibration. And you are a certain set of vibrations vibrating at a particular frequency. And if you do mantra meditation, for example as you mentioned, and if that mantra is not within the range of that particular frequency of you and like everyone else who is a unique being they can cause you more harm than good. But if a mantra is given to you, if it is necessary for you and if it goes... if it is in conformity and within the frequency range of your particular vibration or evolutionary, emotional, and mental state, your progress would be expedited because it's a prescription given by a physician of the spirit for you particularly and not a generalized thing picked out of a book or out of a hat. That's the difference.

Sorry. I'm not degrading anyone. Please. Whoever does any good work, my blessing are with them. As long as they do it selflessly, without any personal motive, to help humanity, I support.

AUDIENCE MEMBER: [Unintelligible.]

GURURAJ: I can't hear her. Please would you?

HERB: Say it again.

AUDIENCE MEMBER: [Unintelligible.]

HERB: [Relaying question.] Would the same thing be true with a mantra, the one mantra, that is used in Shiva meditation?

GURURAJ: In Shiva meditation? Yes. "Sohum. Om nama Shviaye. O shohum." No, no, no, no, no, no, no. You don't need it. What do you want to worship Shiva for? What do you want to worship anything for for that matter? Get in tune with yourself. Get in tune with the right tools. Yes. If you have to take out a screw from a piece of wood, you're not going to use a plier. You use a screwdriver. So all these mantras might be good for some, but the best they can do is float on the surface value of your mind and not enter to the depth of your spirit.

But if the particular, your personalized, mantra is given to you, conceived by your guru in the deepest state of meditation possible, then that would be you because you become that mantra. If there was some mechanical device where your mind, body, and spirit could be demolished into sound value, the mantra given to you would be that sound. Do you see?

So people pick up things from kinds of various books and start this and that and the other. Very well. Do it. I don't agree with it.

AUDIENCE MEMBER: [Unintelligible question having to do with changing from one spiritual master to another.] Guess what I'm trying to say is it seems like it's best to stick with one spiritual master than to go from one to another.

GURURAJ: Uhhuh. Go from one person to the other. It doesn't matter. You have been used to using Palmolive soap for many, many years, and you thought that was the best soap until you discovered Body Dust which you find to be a better soap. So the proof of the pudding lies in the eating. But once you have found, then be one pointed. I'm not here to sell anything to you. I'm not interested. You see?

AUDIENCE MEMBER: [Unintelligible.]

GURURAJ: Yes, when you reach a certain stage of evolution, then you can use the mantra, Om. Then you can. Your vibratory status or your nervous system is not capable at the moment of being in conformity with the sound, Om.

And that's what most of these Hindu monks teach you about. Om. Om. Om. I'm not a monk. I am a householder that lived in the world as a business man, father, husband until the time came when I had to leave all that and start teaching. I wanted to become a monk originally, but I didn't want that monkey business. [Laughter.]

VOICE: Guruji, we've been in this oven for about three hours now. Do you think we're about done?

GURURAJ: Any time you say. I'm here to serve.

AUDIENCE MEMBER: [Unintelligible.]

GURURAJ: Yes. It is useful. It is useful. You begin with desire in anything, even the spiritual path. Even to find peace and tranquility starts off as a desire until you reach the stage where you have desireless desire. In other words, desire has attachments, and when the attachments from desire disappears spontaneously, when it becomes desireless desire, and then you have achieved it all. You just need to think and it happens. You don't desire. No hankering. No craving. And then you have an open mind.

AUDIENCE MEMBER: [Unintelligible.]

GURURAJ: Be yourself. If analysis overpowers you, why not? Let it. But allow that analysis to proceed in its analytical process empowered by the higher Self which is the highest source that you can tap. And then that analysis would assume a totally different quality.

AUDIENCE MEMBER: [Unintelligible.]

[HERB?]: [Relaying question.] Is an aura the outward sign of an inner divinity?

GURURAJ: No. That's what the psychics tell you. That's rubbish. Everything emanates. Even these flowers are emanating a certain force. So is every human being here sitting here, emanating a certain force. And their mental make up or the make up of the subtle body is seen, can be measured, through auric values. There are auras undoubtedly. For

example most times when I sit and talk to an audience, I don't see people's faces at all. I just see little blobs of light. Some bright. Some dim. Some more brighter. Some more dimmer. That's all.

So there are auras, but analyzing auras you would be going into occultism which I do not encourage very much. It becomes an obstacle in your path to the peace and serenity that you want because all psychics in the world and mediums are never very balanced persons. You must read this one book, *Psychic Discoveries Behind the Iron Curtain*. It's written by two authors, co authored. And there they tell you of a woman who does telekinesis, that can move objects by thought power. That is very easily done. I could teach that to you within six months by regular practice. But I don't advise you to do it because this woman, for example they tell you in the book that after she gives a demonstration for three weeks she is such a nervous wreck she has to be in bed. That is not the way. You leave your front gate...you leave your front door to reach the garden gate to go out. Meanwhile your garden has beautiful flowers, and there's lawns and rockeries. You, as you pass, you admire them. You don't get stuck there. Now with occultism and psychic practices you get stuck into those practices. In other words instead of refining the ego self, you block the ego self, and thereby you block your path towards that which is divine.

But there is truth in auras. I see them. I know they are there.

You know what I've been telling you now, I could sum it up in a little story. You know Paderewski, the great musician, he one day met a polo player, and they were sitting down to tea. And when they were having tea, they were having a discussion. So Paderewski says that, "You're a dear soul playing polo. And I'm a poor Pole playing solo." [Laughter.] You've got to do it yourselves. I can only show you the way. You've got to do it yourselves. Yes.

And the way is simple. You know if you want to climb a mountain, it seems so high. How am I going to reach those heights? You feel that. But if you fly across it on an aeroplane, then they look like small, little hills. So when you soar up there, these little problems seem nothing, the workings of the world. And you go beyond them, and your life is filled with joy and happiness. You live as a total being, not a fragmented being. Yes.

Such a pleasure having been with you this evening. So any further inquires you can always direct to Herb and Mary Kay. And Vidya announced the satsangs, the meetings, we were having. She announced them. Mary Kay, you wanted to say something. Would you please. Thank you.

MARY KAY: [Unintelligible as Gururaj takes off microphone.]

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