

OPEN MEETING: GOVERNORS STATE UNIVERSITY

GURURAJ: ...explained why I greet this way. Thought, word and deed, I salute the Divinity that is within you. Because Divinity, if it's regarded to be omnipresent, must be permeating every cell of your body. So you are essentially Divine. Nothing else exists but Divinity. The assumption of your personal existence is only an assumption or, rather, a presumption. Good.

Now, those that are new here, for the first time, I never prepare a talk. If I do prepare a talk I'll be talking about the things that I want to talk about, but, rather, I would like to talk about the things that you would like to hear. So we start off with anyone asking a question. Every question is answered on its own level. The deeper the question, the deeper we would go. And after all, what is depth?

VOICE: I have a question. I [????????] and it was like, I can't explain it. I don't understand what happened, but it was like something opened up in my life. And like I told you out there, you've been with me the last two weeks, and I just don't understand it. Yet, I know there's a presence, I know there's a feeling, and I know this woman here does an awful lot for me. And to me there's got to be a purpose for it, and I don't know what that is.

GURURAJ: In other words, it means that you have started living, and not just existing.

VOICE: Yes, [???

GURURAJ: Good. Let's have a few more questions. I could answer half a dozen at the same time.

VOICE: Are there angels?

GURURAJ: Are there angels? Yes. On the top of a pinhead there are one million, eight thousand, eight hundred and sixty four angels on a pinhead. Go and count them.

Tonight's function will be a long talk, forty, forty five minutes, perhaps, on any particular topic. We'll have a ten minute break to stretch your legs, and then there will be a to and fro question and answer session, and you can ask me about anything you like. It's not important.

VOICE: Guruji, how does acceptance merge into desire? How does desire merge into acceptance? What are the mechanics, the dynamics, of this process?

GURURAJ: Mm, beautiful. Beautiful. We have to analyze what the causes of desires are. How does desires come into being? And how do desires merge into acceptance? That's your question. Desires are formed, mostly, by wishful thinking. You always desire things that you lack. So every desire comes from a weakness, comes from a lack you have within yourself. If you did not have the lack within yourself, you will not desire. Now, what is lack? Is lack not an attitude of your own personal mind? You can be very poor and yet not lack. You can be very wealthy, and find all the lacks in the world. You might have five million dollars, and the desire would be there that you wish you had ten million dollars. But how far does those desires take you within yourself? How far do those desires fulfill yourself? And in fulfillment desires disappear, for desire is a mental concept. Your heart never desires. The spirit within you never desires, because it is beyond desire. So you are functioning on the superficial level of the mind, which is patterned and conditioned to form desires within yourself.

You look at yourself in the mirror in the morning and your desire is, "Oh, I want to be more prettier." Hm. But why desire prettiness? Rather, convert the same thought powers, the same energy, into saying I want to be more beautiful. And that beauty stems from the heart and not from the mind. You can have the most ugliest person in the world so called, I've never met anyone ugly but the so called ugly person can be the most beautiful person in the world. Because that person that is beautiful does not operate from the superfluous, superficial, level of the little conscious mind. That person operates from deep within and finds that beauty that is within, that is there, will always be there eternally, and that is beauty.

Sattyam, Shivam, sundaram. Sattyam, Shivam, sundaram. Sattyam, truth; Shivam, God; sundaram, beauty. And you are made of truth, God, and beauty! That is the cognition that has to be developed in man. How does one do that? We take our little conscious minds...even Einstein only used eight percent of his brain capacity, and you might be using perhaps a bit less. Who knows? It's a pity I never met Einstein, because I use a million times more than what he used, because my heart is involved in the mind. I put the mind aside into the area of no mind, where the heart flows in total mindfulness in the area of no mind.

So all our desires are based upon a very superficial level of the conscious mind. I desire this, I desire that; I am going to a party next week and I desire to have a fur coat, mink poor animals. I desire this kind of dress; I desire this, this, this, this. What is it going to help you in any way? Because you might pick out the most unique, unusual dress to go to that party, and you might be surprised that five other women might have the same dress. The uniqueness is you, your

personality, and how you could communicate this heart with other hearts. I want you to be alone in your solitude, but never, never lonely. There is a difference between aloneness and loneliness.

So now, the surface level of the mind cannot function on its own, it has to have a stimulus. And that stimulus comes from the subconscious mind in which there are so many inhibitions, repressions, that are crying to express itself. Everything in this world expresses itself. Take a seed. It expresses itself into a flower. Take anything; it is always seeking for expression. So those thoughts or impressions imbedded in your subconscious mind is seeking for expression, and the only means of expression the subconscious mind has is through the little conscious mind, and that is where desire is born. So all those impressions that are imbedded there are trying to burst out in various forms. All your problems, all your troubles, come from that level, from the subconscious mind. Now, the subconscious mind has many levels. And the subconscious mind contains the memories. It has a memory box since the time you started as the primal atom in this vast explosion. From the black hole you are shooting forth, and in the shooting out it duplicates and replicates itself, it gets mixed with other factors of life, and you today are the sum total of all the experiences through many, many lifetimes, if you believe in that. Hm? All these impressions, these memories, are imbedded there. And you, your life, is controlled by those impressions, and expressing those impressions [?????] comes to your little conscious level and create various kinds of desires. What can we do about it? That is the question. How can I still the turbulence, the turmoil, of the conscious mind so that it does...the subconscious mind, so that it does not disturb the conscious level of my mind. You came here tonight. But before you came here tonight you were thinking, I'm going to see Guruji, what dress am I going to wear? All of you thought that. You just did not pick up anything from the wardrobe and put it on. You did not. Desire, desire, desire. Now, how to make...how to use desire in desirelessness. For the more you are involved in desire, the more you are conditioning yourself. And all those conditionings are forming deeper and deeper patterns in your subconscious mind. So what we have to do is unpattern the patternings. You come to see Gururaj, okay, so come naked. Who cares? I won't even notice your bodies, because I only see blobs of light here. That's all. Some dim, some bright.

How to have desire and yet be desireless, that is the question. So we use the conscious mind as a vehicle only. And through meditation and spiritual practices we go through all the layers and the levels of the subconscious mind until we reach, what I called...which I call the superconscious level of the mind. The superconscious level of the mind is clear, like a clear window, and the clarity is lost because of the dirt of the subconscious mind. So with using the energy of the superconscious level of the mind, you clear up all the samskaras and impressions of the subconscious mind. So there is a direct connection from the superconscious level to the conscious level of the mind, which makes you function in the world to do your physiological, biological and whatever functions you have to do. And the result is this, that whatever you

do has to be done. You have to go to your work, you have to earn a living. Right. You have to get your paycheck end of the month or whatever. But there is a greater clarity. And this clarity produces in you a sense of non attachment. You work for the sake of work. If you are in a job and you are supposed to be paid on the thirtieth of the month, you are not working, thinking of payday all the time. You are just doing your work, and on payday the check is automatically there on your desk or wherever. That is the secret of losing desire, but just to work for the sake of work. So now what is happening is this, we are using the energies of the conscious level of the mind, and expending those energies in work without any desire for the fruits of your work. You do your work well, the check is there end of the month. If you don't, then your boss knows what to do to you: give you a kick on the backside and say, "Thank you. Off you go." And that is exactly what the Gita says: Work for the sake of work and not the fruits thereof. So that will take desire away from your mind.

But now, let us not confuse the issue between desire and ambition. To perform your work to its fullest capacity, you have to have some guidepost, guideline, which you could call ambition. So you are working on the factory floor, and one day you want to reach the managerial position. Why not? Do your work well, and automatically you'll be promoted, promoted, promoted, to the managerial position, without even desiring the managerial position. Because this works, as many of you here that are psychologists.. I've got quite a number of Ph.Ds and psychologists here, sitting. Do not think of the managerial position! Just do the work that you want to do! And that you have to do, and do it to the best of your ability. And by doing it to the best of your ability, when you come home you feel self satisfied, insomnia disappears, you feel more relaxed and you feel at home not the home, the four walls, you feel at home within yourself. And then if the promotions come, they are bound to come because you have been doing your duty. Duty, in Sanskrit, is also called dharma. Dharma means, a way of life.

Now, we all know life is filled with so many troubles and turbulences. The daughter is not behaving well or the son or the husband or whatever. If my wife does not behave well to me, or she ignores me, what am I going to do then? What I will do is accept her ignorance of me. To ignore is to be ignorant. That's her weakness. Why shall I wallow and be caught up in her weakness? Should I not preserve my strength? So my husband ignores me. He does not speak to me. Fine. Let him not. But in your strength, you show the kindness and compassion. You feel when he wants a cup of tea, you take it to him. Don't say a word. Put it down at his table. If he smokes, you take his cigarette and lighter, or whatever put it there for him. Cook a nice meal. Something which he likes very much. Have it there. And that is the way you are going to change his ignorance. That is the way you will make him not ignore you, because the human heart is essentially kind, the human heart is essentially compassionate and all giving. The trouble only begins when the mind comes into play, this stupid brain box. That's where the trouble begins. So you don't work from that level, you work from the heart level and do

work. Don't even expect him to say thank you to you for bringing him his tea or his cigarettes or the lovely dinner you have cooked which he likes. Don't even expect any thanks. And when you don't expect, you accept. That is how desire merges into acceptance. You accept a situation for what it is, whatever situation. Who has created that situation? Not my beloved. I have created that situation; therefore, it gives me greater power to accept. Because every action has a reaction, and every reaction turns out into another action, and that action has another reaction. And the whole unending circle just starts.

What does this all mean, which I am talking about? It means only one thing: creating happiness within yourself. For that is your greatest desire in life, is to be happy. I've seen people trudging around, throughout the Himalayas, going from guru to guru to guru and all over. I've met people that do not possess a second shirt. Thank God, I do. Everything here was given to me as gifts: these socks, this pants, this coat, this shirt, the underclothes, as well, without expecting anything. So expectation creates desire, and desire is the mother of disappointment, always. No desires, no disappointments. So, so, simple. We live in a land of desire which is a false land. The falsity comes about because of our attachment. I'm going to a party and if I do not have a blue dress for the party I feel disappointed. Then you go and buy it on credit if you have a good account at some shop. Ahh, end of the month comes along and you got to square up the account. So you are going to square up that account. But now, by squaring that account, you will be so short for vital necessities for your husband, wife and children. Is that not the way it works? And then you start scratching your head. No wonder I got so grey. So live life without expectations.

You cannot live totally without desires, but let desires be there. But view desires in a totally different way. And I've repeated this a million times, but for those that are here for the first time listening to me, I would say, "Two men behind prison bars; one saw mud, the other saw stars." Now, is that not a mental attitude? The one in his gloom, can only see gloom, the mud. The one can see the glory of the beautiful stars. And yet, they are both in the same prison cell. So we can very easily change our attitudes towards life. Your life is based totally on attitude, attitude, attitude. What is your attitude going to be from tonight onwards, for example? Do I want the gloom of the mud, or do I want the glory of the stars? Because in every adversity there is an opportunity. I would pray for all the world. And I go around the world. I travel seven, eight, nine months a year through various countries, teaching, teaching, teaching, bringing the message of love, hope, peace. And my peace I impart to thee, because I've no desires at all. And because being desireless, I have found the oneness between me and my God. Because God does not desire; He is a neutral energy. It is your little minds, mixed up minds. Ninety nine point nine, nine, nine percent of you people sitting here are insane. And that very insanity is creating problems in your life. Can any one of you here tell me very truthfully, "I do not have a single worry?" None can.

Most of you worry and are weary of life. But life itself is a celebration. Look around you. Look at the flowers, the trees, the birds, the bees; they're all celebrating. They're all celebrating. Only we so called human beings are not. I wonder why they call us human beings? Are we really beings? If you were beings, then be yourself! Then you are a being; otherwise, you are just a bean, b.e.a.n. Now, to become a being is to be yourself, unto yourself, totally to yourself, which means be natural. Just be natural. I saw a woman dressing this evening before coming to this hall. I said, "Come on girl, we're getting late." She was transporting me here. She says, "One moment, Guruji, I've got to put on my lipstick." Is that putting on of the lipstick going to make you more beautiful? It is not. To be natural makes you more beautiful. That little color there is not adding to the beauty of you. It's a facade. And people in the world live with a mask over their faces. Tomorrow morning when you look into the mirror, look deep into your eyes. The eyes, as Shakespeare said are the windows of the soul. Look deep within yourself. Forget the face. Forget the face. Look deep within yourself, and see how much beauty there is in your soul, in your spiritual being that depth, that beautiful beauty that is there and your whole day will be made for you. Because you are starting off not with a mask, you are peering deeper within yourself and seeing the beauty there. And when you see the beauty there, your whole day will be filled with beauty, beautiful. Try it tomorrow. Try it, try it.

Now, this little mind, this little conscious level of the mind, twelve billion cells in that two and a half pound thing there, and you are only using one millionth part of that twelve billion cells. So how much have you made use of yourself? Very little, I'm sorry to say. Forgive me. So through meditation and spiritual practices you open up more and more of those cells in your brain, twelve billion cells. And as you open up the cells more and more awaken them the more and more the mind infiltrates through it, because the brain is just an organ like your hands, your feet, whatever, more sensitive, perhaps, yes. Some do have brains that are insensitive, but we are not talking about them. We are talking about you that have sensitive brains.

So through spiritual practices and meditation, which is individually prescribed to you according to the level of your evolution, working on your own personal vibration, you open up more and more of the cells and the mind flows through because there is only one mind, the universal mind that contains all knowledge since the cycle of this universe began. It contains all the knowledge. And that is why I can sit here and say, without preparing any lecture, "Ask me any question you like." Because those brain cells are awakened and the universal mind, the universal forces, are flowing through. I would not teach anyone anything which I personally have not experienced. I do not talk from books. I talk from personal experience. And being together this evening is a sharing, a love sharing, with all. If any one of you should ask me, "Gururaj, do you love me?" I'll say, "No. I don't love you. I am love." I don't need to love, because there is a separation between you and me. I am love, and you are love. And it converges, combines within itself, and the beauty is found in

that confluence, that converging between spirit and spirit, for there is only one spirit. "Seek ye first the Kingdom of Heaven within." That is what I am talking about: the Kingdom of Heaven within. Here, here, here, in the heart. And I don't mean this physical organ. I mean the core of your personality which is Divine. So why battle along on the surface of the mind? Those waves are so turbulent. Dive a bit deeper and you'll find the ocean to be so, so calmer. So, having various organizations throughout the world, and that's why I have to travel along so much, living out of suitcases, eating food which I'm not used to eating five star, oh, yes. My followers look after me, they...so, so well. It's [not?] the stuff that I'm used to, really. Right. Different kinds of waters from here, there, there, there, there, there. Every couple of nights you sleep in...you hardly get used to one bed, then you got to sleep in another bed in another city, and things like that. But, yet, I find it so joyful. The joy does not come to me from that food that's served to me or the bed that's offered to me to sleep on. The joy comes to me from my inner self. That is the source of joy.

So those of you that are new here have come here for the first time, learn to meditate. We have teachers in this area who are qualified teachers, I trained them personally. And I prescribe personally the teachings to each and every single person, and the teachers are just taught how to teach the teachings which I have given. Individual prescription, because everyone is a unique person. There are non different...sorry, all are different. Everyone is unique, there are no two people alike. So, therefore, for their own evolutionary development, and their evolutionary status, their emotional status, their physical status you can't use one bottle of medicine to cure every disease so everyone is personally prescribed. And the teachers I have here in your area are highly qualified people: psychologists, Ph.Ds, professors, and they carry on the work because I can't be around everywhere at the same time, although, I could give you that experience too. We had it in the seminar we held at...what's the name of the place?

VIDYA: Village Woods.

GURURAJ: Village Woods, yeah, where I told them, "You start meditating at quarter to twelve, and I shall be in my room meditating from that time till quarter past twelve, and you all will have an experience. And they all did. They felt a presence, they saw me physically, and this I attribute to the grace of God. I am an ordinary human being, totally ordinary as you are. And what I could achieve, you can also do that. And then you will be able to say that I and my Father are one. That is the total totality of life: to merge into your Father from whom you have been manifested. So the manifestation merges into the Manifestor. And there lies the answer to life and all of life's problems. So what we do in our practices of meditation is this, it's taught in two parts. The first...

[END SIDE ONE]

GURURAJ: We call it the preparatory practice that gets you attuned to a higher force and then you are prescribed individual techniques for yourself, which leads you on to greater and greater peace within yourself. And that is what you want: peace within yourself, so you can free the mind. Let the mind do its own little meanderings and workings, and you become the observer of the small conscious mind. And who observes the small conscious mind is the higher level, the superconscious mind observes the workings of the lower level of the mind. And by becoming the observer, you do not feel the impact of the workings of the lower level of the mind. And when you reach, through your meditational practices, you'll find the difference in a couple of weeks. That's guaranteed, hm.

And our organization is non money orientated. Not like other gurus that come and make millions here in America. I'm the poorest guru in the world. Everything I have is a gift. I bless them for making me look decent instead of sitting here in rags. So those of you that are not meditators, contact any of our teachers in this area, and we have quite a number of them, educationists, psychologists, Ph.Ds, blah, blah, blah, blah, blah. Contact them and they'll show you the path. And once you are on the path...I do not promise you enlightenment! I do not shine the light upon you, but I shine the light on the path so that you do not stumble and fall. Then your life becomes happier and happier and happier, more controlled, more at one ment atonement at one ment within yourself. Do you see how beautiful it is? I have no worries at all. I could sleep on the floor, I could sleep in a bed, I could stay hungry for days and days and days and I'm so sorry that they had to make a charge of five dollars here for you to come (Thank you, beloved). I'm so sorry that... ([CLEARS THROAT] Change of climate. Talking, talking, talking.)

Do you know the nickname of a professor of ancient history? Hm? The nickname is Babylon. He just babbles on.

Good. So we're going to have a ten minutes break. I've spoken for about fifty, sixty, minutes now. We'll have ten minutes break, you know, to stretch your legs, or the ladies to go and powder their noses or whatever, fine, and then we'll have fun time. When we get together after ten minutes, we'll have a lot of jokes and fun and laughter and you can ask any question you like. Hm. You'd be surprised the kind of questions that come up. "Guruji, my menstruation has been delayed for three days. Do you think I'm pregnant?" [LAUGHTER] So I answer to them, "Did I have anything to do with it?" [LAUGHTER] She says, "No." Then she asks, "Do you make love?" I say, "Yes, once a year. And some years I forget." [LAUGHTER] Good. Stretch your legs, my beloveds, and we get together in ten minutes time.

[CONFUSION TRYING TO REMOVE MIKE]

[TAPE CONTINUES AFTER BREAK]

GURURAJ: ...and this goes? Well, you'll have to...

VOICE: [INAUDIBLE] tie it around your neck. Do you want to put that on your knee?

GURURAJ: No. Put it around the neck. Doesn't matter.

VOICE: It's a little bit short.

GURURAJ: Doesn't matter, at all. Those of you that do not know the meaning of shanti, it's a Sanskrit word meaning peace. Aum means Lord. Lord, give us peace. How about we doing it together? It'd be a good idea, I think. Aum shanti, shanti, shanti. Beautiful.

You know, we people are so used to tricking ourselves, and sometimes we get caught by our own tricks. In India the trains are so full that many people sit on the roofs of the train or lie down on the roof of the train because of lack of space. And to get into a compartment, you either have to dive through the window or get pressed to pieces. Nevertheless, there we these two young lads, rascals, sitting in the train, and they said, "Look, let's do something mischievous make some mischief. So what shall we do?" So the one lad suggested to the other, "Let's pull the chain." There are many kinds of chain. I'm talking of a train chain that stops the train. Fine. So he says, "Look, if we get caught..." Now, this old man, Mullah Nasrodin, was there on the roof and he was listening to the conversation. So the two guys were discussing with each other, "Look, if we get caught we would have to pay three hundred rupees in fines." So the one looked into his pocket and says, "I've got two hundred rupees." The other one looked into his pocket and he also had two hundred rupees, but the note was a bit torn. Right. "So if the worse comes to worse we'll pay the three hundred rupees as fine." So they pulled the chain and the train stopped. And the train inspector, guard, whatever you call it here, I don't know, came along and asked these guys, "Who pulled the chain?" So they said, "Not us, sir. That old man up there." So they called him down. They called Nastrodin down, and says, "Did you pull the chain?" Nastrodin says, "Yes, I pulled the chain." "Why did you pull the chain?" "Because those two loafers, hoodlums, down there pointed a knife at me and robbed me. And if you want proof, in this one's pocket there is a two hundred rupee note. And in that one's pocket there's a two hundred rupee note, but it is torn." So, naturally, the inspector searched the pockets of those two rascals. (We call it rahscals. You call it rascals. We say potatoes. You say potahtoes? [LAUGHTER]) No.

VOICE: We say potatoes.

GURURAJ: Well, we say tomahtoos. You say tomatoes.

VOICE: There you go.

GURURAJ: I just wanted audience participation. You think I don't know! [LAUGHTER] So...so they got hold of this guy's torn two hundred rupee note, and they got the other one's two hundred rupee note and gave it to this old man. And the two rascals got arrested. Those are the kinds of tricks we pull upon ourselves all the time. And we are always losers, by pulling tricks in our minds. Good. Any question? The house is yours.

VOICE: Guruji, I hope you can answer this. It's a riddle I've come across in my own meditation. No matter what pictures or visions I might get, I always end up stopping [INAUDIBLE] to the point where there's [INAUDIBLE] But I know I should [INAUDIBLE] [but I refuse?]

GURURAJ: It's not a very difficult question, really. You are doing a certain form of meditation which is not conducive to you. It's a generalized form of meditation that you are doing, but if you start meditating by a special prescription to you.... Now, if there is a physician available, you are not going to try and use every bottle of medicine which is on the shelf. So if you would start meditating on the particular form of meditation which is suitable to you, which a spiritual master prescribes, himself, and I have teachers here of this area. There's a psychologist; there's an educationist; there's Ph.D. over there; and so many others, right. And they would teach over to you the kind of meditation which you would require, and that will be very helpful. Because the meditation you are doing is creating a block, and that block does not allow you to dive deep within yourself. That's the answer to it. Good.
Next? While you are thinking of something, let's see what I've got here.

This guy says, "Let's get married or something." So she replies, "We'll get married or nothing."
Question? Yeah.

VOICE: Guruji, how do we get rid of those obsessive thoughts?

GURURAJ: Obsessive thoughts are nothing but revolving round the certain patterns that are formulated in your mind. Now, what you have to do is unpattern the patterning which will get rid of the obsessiveness. Obsessiveness is also very, very similar to excessiveness, because when you become very obsessed your mind goes on and on and on and it leads to excessiveness. Now, in one of my television or radio talks, whatever it is, I challenged Dr. Norman Vincent Peale on the subject. He says, "Take a negative thought away and replace it with a positive thought," which is not possible at all. You need a spiritual practice whereby you fade away the negative thought, neutralize the mind, and slowly you introduce the positive thought. So obsession, to repeat it again, is just a patterning, swirling and swirling and swirling. So, through spiritual practices, you stop the swirling in the mind. Simple. Next question. Uh. Oh. While you're preparing one...

This manager of this office gave a ring, engagement ring, to this one girl. So she asks, "Can I show it around in the office pool, the typist's pool?" He says, "Yes, sure, sure, sure, you know, show it around." So she came back half an hour later and gave him a hard slap, so he nearly fell off his chair. "So why are you doing this," he asks? She says, "They not only liked the ring, but three of the other girls there in the office recognized it."

Question. Uh, hm.

VOICE: Guruji, in talking about acceptance, life constantly presents us with opportunities for change. If we totally accept the [INAUDIBLE] we do not change?

GURURAJ: No. You accept the change. So you are growing and changing all the time in the sense of acceptance. Whatever change comes about, remember, it is not retrogressive. It is always progressive to your personal evolution. So you accept, Ac cept the change. And you will find the change less painful, because of the acceptance. Next?

VOICE: Guruji, I don't know if you can explain this in words that I can understand, but during the conversation with you there's a surface level message being said in the words. Also, at the same time, there's a much deeper level of communication going on simultaneously. And, somehow, I know that it's my thoughts you are really listening to and not the words. How does this work?

GURURAJ: Uh, huh. When I was four and a half years old, I ran away from home to search for God. I went from temple, to temple, to temple. And then my parents found me, ragged and barefooted in a village street. And then when I was fifteen, I ran away from home again in search of God. So it's been a study of life, the entire life, and perhaps so many

lifetimes before, who knows? And you want me to answer your question in one minute? To put it very simply, I do not contact the level of your conscious thought. I contact the superconscious level which energizes your thought. In other words, I go to the root of your subtler mind, the deeper, deeper layers of your mind, and from there finding the root, I know what seed is there, and what kind of flower it would bloom into; and then I come down and look at that growing flower. Some of them have many thorns. Don't worry about the thorns. Let them prick you. Keeps you awake. Okay. Next. Here's one. This girl was an air hostess for Wright Brothers. [LAUGHTER] Wright brothers was the guys that invented the aeroplane. [AUDIENCE: Yea's and laughter.] You Americans. What do you know about America?

VOICE: There's a lot of gas stations with a bunch of air. We all need some.

GURURAJ: Next question. Anything. Anything, anything. Anything.

VOICE: [INAUDIBLE] The question seems so sophisticated, and I meant to take it up to you [INAUDIBLE]

GURURAJ: Doesn't matter.

VOICE: I would like to know if we can [INAUDIBLE] we can prolong this life [INAUDIBLE].

GURURAJ: If we can prolong this life...?

VOICE: And can we decide not to have another one?

GURURAJ: Yes. You know, I'm giving a talk in Bourbonnais... Bourbonnais? Or Bo...How do you people pronounce it? Ba bo nus. Ba bo nus. What date is that, Vidya, dear?

VIDYA: December fifth.

GURURAJ: December fifth.

VIDYA: Seven thirty.

GURURAJ: Yeah. Her question...her question is a very, very... Her question is a very, very profound question, and I will not be able to do justice to it in just a few minutes. I could give a whole hours talk on that, because it is very profound. Can this life be lengthened, and can we choose not to be reborn again? Write that down, would you, and give it to Vidya. Because that will be a lovely topic to discuss. Sorry, love. Because I won't be able to do it justice in a few moments.

VOICE: [INAUDIBLE]

GURURAJ: Yes. My next lecture on the fifth of December at Bourbonnais, where is the place?

VIDYA: December fifth it's at the Holiday Inn in Bradley Bourbonnais.

VOICES: [INAUDIBLE DISCUSSION]

GURURAJ: So it is at the Holiday Inn in Bourbonnais.

VOICE: Hey, could you go over there [INAUDIBLE?]??

VOICE: I sure will.

GURURAJ: At the Holiday Inn. Yes, seven thirty. Yeah. It's a very, very profound question. And even if you can't make it, give Vidya a ring and she could send you a cassette or something. But it's better if you are there yourself, because it's not only the words that are...

VOICE: [INAUDIBLE]

GURURAJ: Oh, dear me. Yah. It does... Oh, dear me, what a pity. Because, I tell you, listening to a tape and listening to me in person makes a great difference. Because when you listen to me in person, it's not only the words, but it's the spiritual force that's imparted with it. I'll give you a demonstration of that in a few moments. Hm? Okay. Next question.

Oh, yes. This man was worrying so much about his nephew. He says, "My nephew, you know, can't spell. He can't put three words together in a sentence, and he can't do this and he can't do that." So his secretary consoles him by saying, "Sir, do not worry about that. He's still got another whole year to finish his Ph.D." Questions? Yes, Sally Ann.

SALLY ANN: Gururaj, in the last few months I find that I have to worry about money. And I used to be very concerned all the time whether I would have enough money or not to, you know, live. And right now I don't have very much money, but I'm living fine. And sometimes I just have turned it over to, you know, a higher power or whatever, and I find that my needs are taken care of, [??????] and I don't have to get all worried about it. But sometimes I think I better get all worried about it. And I'm not. [LAUGHTER]

GURURAJ: Well, I'll tell you what you can start worrying about now. These guys that brought me over to America on this trip had to pay a lot of money for air tickets. So start worrying about it now, by putting some extra cash in the donation box. No. It is not what you want that will be given to you. You will be given what you need. Never be a beggar to God. Who are you to ask Him for this, that, or the other? He knows what you need, and He will give you that. But for personal stability it's nice to have a job, something to keep the mind occupied and at the same time bring in a few cents or a few dollars bucks, that's what you call it. It's nice and it's good that way, keeps the mind occupied, keeps the mind healthy, keeps the body healthy, because no one can remain in full sanity without physical and mental work. So it is highly recommended that you find yourself a job. Never mind what it is. Doesn't matter. Dust collector, whatever, whatever, whatever. Keep yourself occupied. Because anything earned in honesty is never ignoble. Any kind of work with sincerity and honesty is always noble. It's not what you are going to do, it's how you do it. That is important. So get yourself occupied. You want a job right away? I'll give you one.

VOICE: I'm very happy. But I just had this idea I should be making more money.

GURURAJ: Make it! Make it! You have a poor guru. You can always give it to him if you don't want it. [LAUGHTER] No, no, no, no, no. Look, none of us are getting younger by the day. We are growing older. And, of course, our greatest security is Divinity. But Divinity also asks you to put away something for the rainy day. This man was drowning and he prayed that, "Lord, I've always been very sincere and faithful to You, and I'm sure you are not going to let me drown." A little while later a little boat comes along, a rowing boat. You know it was a big flood and, you know, drowning. So this little boat comes and says, "Come friend, get into my boat, and I'll take you on the other side." So he says, "No, no, no,

no. No. Lord will save me." He refused that. A while later a bigger boat comes along and sees this man, and he says, "Come along. Get on, you know, we'll take you on the other side, then you won't get drowned." So he says, "No, no, no. The Lord looks after me." And then, some while later, a submarine comes along, surfaces, and wants to get this man on the submarine to take him to the other shore. So he says, "No, no, no. That Guy is looking after me." And the man drowned. So when he reached on the other side, he tells the Lord, he says, "Look, I've been such a faithful servant of yours, prayed to you night and day, and all the time, and you let me drown." So the Lord replies to him, "I sent you a small boat, I sent you a bigger boat, and I even sent you a submarine to save yourself and you used neither." The moral of the story is this, "God only helps those that helps themselves." Work. Next question.

VOICE: I have a question. I know somebody that I'd like to help them a lot, to open up their eyes to see what I've seen. You know, they are a good person, they have some problems. And it's like step by step that we go at it. And it's like if there's anything I could do or if you could give me some pointers to maybe just...

GURURAJ: Yes, very easy.

VOICE: [INAUDIBLE] a little bit more.

GURURAJ: No, no. Very easy. Very easy. In a very subtle way start them, you know, get them started off into meditation, and their lives will be immeasurably improved. Do that. You'd be doing...

VOICE: But I'd have to get him to understand that, you know.

GURURAJ: Yes, well, borrow a few of my tapes on meditation, or buy them or borrow them, whatever. You've got the address. You

can always contact Vidya or Praseela or any of the other guys here, Mary Beth. [COUGHS] Pardon. Let him listen to them. Let him listen to them. (Yeah, thank you, darling.) Doesn't matter. And you'd be doing a wonderful service. You'd be putting someone on the path to Divinity. I, personally, have said many times that I'm just a channel. I'm like a hollow piece of wood. Divinity blows through it, so the world could enjoy the music and the melody. So introduce him to meditation. And you can tell him, look, if you don't like it, you can chuck it. Right. The proof of the pudding lies in the eating.

VOICE: Well, right now, he's got a low self opinion. And it's, you know, you're not that bad. You...

GURURAJ: You build up that opinion of his, if he has a low opinion.

VOICE: I'll definitely...

GURURAJ: Yes, of course. You talk to him of your experiences and...you know, that's the best way to get someone on the path. And if he doesn't want it after, he can chuck it. As I said before, I think this evening, that I do not shine the light upon you, I shine the light upon the path so that you do not stumble, you do not fall.

VOICE: [You go up the ladder?]

GURURAJ: I show the way, that's all. Next question.

Nasrodin was passing a house where they were installing a fire alarm. And in those times in Turkey, they had these bells. So he watched and watched and watched this workman working on it. And he says, "That's not going to work," Nasrodin says. He said, "The bell will ring, but the fire will still burn the same."

Question.

While your thinking... So this person in the middle of the night phones the doctor and says, "Doctor, please come to me immediately." Doctor asks, "What's wrong with you?" He says, "I have a very high temperature: 150 degrees." So the doctor replies, "You don't need me, you need the fire brigade." [CHUCKLES]

Question? Anything, anything, anything, anything. Yeah.

VOICE: You said earlier this week that we really don't make choices in our lives. Yet, during the day often have decisions that have to be made. Some people find themselves basically ambivalent people that have difficulty making a decision. And they vacillate back and forth, and back and forth and waste a lot of energy and time, because they can't make decisions. What would you say was the root difficulty in their inability to make...

GURURAJ: Yes. Yeah. The inability in making decisions is because of the conflicts in their thought processes. One thought is saying this, one thought is saying black, the other thought is saying white. Right. And because of that conflict,

they cannot make a decision. But if they should blend the white and the black, it becomes gray, Gururaj Ananda Yogi, by doing their gurushakti practice. Course, this is a subject we could go very, very deep into. How the conflicts are created in the mind and how the karmas and samskaras effect the thought processes. That's a different subject altogether. But for the beginning, if they blend the white and the black together, they'll get gray: Gururaj Ananda Yogi. And that gurushakti practice will make them make up their mind in the right and proper direction. And most of you here that are meditators, perhaps, have experienced this.

VOICE: This is sort of an add on to the question. You were telling us the little parable about the man who drowned. I was thinking that I understood what you were telling us, but at the same time we have an awful lot of problems in this world, and if we're trying to stay spiritual, or keep a spiritual frame of mind, I would say then that that man had a lot of pride to [????] a supreme being to rescue him. And I find that a lot of times I can't make a decision because it might not be fair. Am I being fair, is it illogical, you know? So sometimes I refrain from making a decision because I don't want pride to get there and to make it for me. I don't know why, but I...

GURURAJ: Beautiful. Beautiful. Beautiful. What you are actually saying, or have said, rather, is that the little grey matter, with all its confusions are working in top gear. And that is causing the conflicts. But if the mind can be calmed, through spiritual and meditation practices...meditational practices, a greater calmness comes about, and a higher force, the deeper layers of the mind, the subtler layers, infiltrates and permeates the confusions there, and then you do not make a choice, and neither do you make a decision. That is made by the higher forces that is within you. So, then, you could truly say, "Not my will, but Thy will be done." But one has to put a little effort in meditating and following the prescription of the...

VOICE: It's not procrastinating?

GURURAJ: It's not procrastinating at all. No, no, no, no. No procrastination at all. My most greatest decisions which I've had to face too, were at two places: on the toilet seat, or while I'm in meditation. Because I make the bathroom problem also a meditation. So if anyone says to me... The point which I'm driving at is this, if anyone says to me they've got no time to spend twenty minutes in the morning, and twenty minutes in the evening to meditate, then I ask them, "Do you go to the toilet?" They say, "Yes." Meditate on the toilet! It clears the mind. You'd be surprised. Yeah, it clears the bowels, as well as the mind. [LAUGHTER]

You know, there was an old lion, he was very old, and the birds made a nest in his mane. Now, this old lion couldn't sleep at night because the birds were twittering. And this old lion couldn't sleep. So he went to see a witch doctor, and he says, "Doctor, please help me. I'm old now. These birds have made a nest in my mane, and they twitter, twitter, twitter, and I can't sleep. What can I do?" So the doctor says, "Simple. You take yeast, you know yeast we use in bread to make the bread rise, huh, right, you take yeast and rub it on your vest." A few days went by. The birds were gone, and no more twittering. And the old lion could sleep well. So he goes back to the doctor and he says, "Doctor, what are your charges?" The doctor says, "Look, that's on the house. No charges at all." So he says, "Look, doctor, you know with this profound knowledge of yours, you know, you have taken my problems away, now I can sleep well. You must charge me." The doctor says, "No, no, no, no, no. No, no. No." So he says, "Yeast is yeast, and vest is vest, never the mane shall tweet." [LAUGHTER] Apologies to Rudyard Kipling. Yeast is yeast, and vest is vest, and never the mane shall tweet. Next question. Quarter to ten, is it? Yeah.

DANUSHA: Guruji, sometimes when it seems I have a difficult decision to make and it takes a long time, something will happen, a coincidence, or I term it an omen, and everything falls into place. Do you believe in omens?

GURURAJ: No, I don't believe in omens at all. You are the creator of your own omens. Omen is a projection of one's mental force and mental thoughts; therefore, omens are only projections and perceptions of your own mind. But one advice I could give you is this, that whenever you have any difficulty...you are...she's a

meditator, isn't she? Yeah, of course. I know the face so well. One of the most beautiful faces. I admire beauty. The best thing to do is to do your guru practice...gurushakti practice: the picture, you know that. And calming the mind down, you'll find automatically the answer just dawning upon you. Never mind where it comes from. By doing gurushakti practice, you are contacting the higher level of my mind, the superconscious level of the mind, and that is the area where your answer comes from. Because at that superconscious level we are not apart, we are one. Do that. Try it out. Let me know. It works like a charm.

VOICE: I have a question.

GURURAJ: Um,hm.

VOICE: Excuse the word omen. What about, like aura, or like why things do happen, you know. I feel that they do serve a purpose. I feel like I've met these two people because of a purpose. Like [??????] or I can't explain it.

GURURAJ: Yeah, uh hm, I know. Like attracts like.

VOICE: But is there such a thing as like an aura or...

GURURAJ: Aura.

VOICE: Yeah, or like [faith?]?

GURURAJ: Aura, right. Now, there is...that's an occult term, and I do not believe in any form of occultism, because they are just on mind level.

VOICE: What would you call that then?

GURURAJ: I call it an emanation.

VOICE: Emanation?

GURURAJ: Now, every person emanates certain...they radiate, they emanate a certain energy. And for married people I would very much advise not to have twin beds. Have a double bed. The auras of most people extend six feet around them. And by sleeping, married people...

[TAPE ENDS]

**** END ****