

CINCINNATI TOUR PART 1

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 so, 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; fine; 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, 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 to 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, 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, a wide angled lens and get it, 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 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: [Unintelligible.]

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

GURURAJ: No. 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, 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 that 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, 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'm a, 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.]

BALDEV: 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, there are auras undoubtedly. For example most times when I sit and talk to an audience, I don't see 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 that 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, 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 might 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 a, on an airplane, 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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