

GURURAJ: ...rapid fire questions and answers, so we'll continue.

VOICE: Who would like to begin?

(1): I would like to know...I know very little about your healing. What healing you have done, what types of healing you do, whether you heal [with?] a physical plane, in a spiritual plane, whether you can [deal?] just with physical ailments. I have a very close friend who suffers from multiple sclerosis. It is dormant at present, but it has come up twice with loss of vision.

GURURAJ: I see.

(1) And once in one eye and once in the other. And if I could help her in any way, I would like to introduce her to some healing [????????????].

GURURAJ: Yes. Good.

(1): So my question, I guess, is related to that. And also do you heal on a physical level, you know, with something at the present, or do you actually take away something?

GURURAJ: Good. Fine. I understand your question.

(1): And [INAUDIBLE] spiritual?

GURURAJ: Yes. Yeah. I've spoken about this before many times, and perhaps you could get a tape from Bill. But just very briefly, there are two types of healing. One is magnetic healing, where the person actually pours his or her own energies to the person to be healed. Now, what happens there is this, that in that process the person can also impart all his negativities to you, so I would not advise magnetic healing.

The kind of healing which I do, not as a healer but just to help, I would never put myself out as a healer. I'm a guru. I'm a teacher. But in the process when someone is suffering, I could never say no. That's my problem, I could never say no. Got into a lot of hot water because of not being able to say no. [LAUGHTER] The kind of healing I do is spiritual healing,

where I open myself up totally to the universal forces, spiritual energies, the forces of God, if you wish to call it, and allow those forces, and they're always healing. God's energy's healing, you know, makes one whole. Wholeness and healing is the same thing. And I allow it to flow through my hands. And there are certain principles one has to adhere to, but the basic thing is that these healing forces pours through you to the person that requires healing. And through the grace of Divinity I could also transmit this power to someone else who has the capacity, but dormant capacity, for healing. And then, of course, I transmit these healing powers. For example, Doug does healing and he has performed some wonderful, wonderful things. Good.

So what happens is this my method of healing that when I touch...and these two middle fingers these two are the most powerful to send forth those energies. And then when I touch the person, I do not feel or look for the physical pulse, but I look for and locate the pulse of the subtle body where the real energies are that is brought from the spiritual self. And the spirit is pure all the time, but it is the subtle body where something goes wrong, where the energies are not flowing properly, and things like that. So by allowing yourself to be a channel and pouring these spiritual energies, it's a booster. Like if your car won't start, then you connect wires from another battery to your battery and then the car fires and starts up. So the spiritual energies are poured into the person, which always has a healing effect. You know, when a person is enervated and all kinds of imbalances are a form on enervation you recharge the person so that the person becomes healed. Now, with these energies flowing in the subtle body, it must have its counterpart in the physical body. It does express itself in the physical body, and the physical ailments are also helped. So it helps one organically and... well, I do nothing. It is all Divinity that does it. There has to be some receptivity in the person, although that's not so, so important, but it has a marked effect on the person. And we've got thousands, hundreds and hundreds of letters where people writes in gratitude where a person gets healed.

We had such an experience now on the west coast where we had a course. And a lady, I can't remember her name, [Leek and?], [Betty?] would you...? This lady wrote to me is South Africa.

VOICE: [Herbie and Mary Lou Dell's?] daughter, I believe.

GURURAJ: Yeah. Uh huh. And her daughter was in severe... you know, she had severe cancer, very terminal. And of course she wrote to me a letter about the disease and sent me a photograph of the person. Then of course on the photograph I went into meditation. And, as you would know, that in that state there's no time or space, there's no distance. You are there, as a I am with you here now. And going into meditation and sending forth these healing energies through the grace of the Almighty, of course, and there's nothing apart from Him. I mean, He is everything. We

are just instruments. And she came up and says that the daughter just went to the doctors again and the cancer is totally cleared. You see. Mary Lou, is that her name? Yeah. Mary Lou, yes. And her husband was... yes. So, a lot of things like that keep on happening all the time. All the time.

But, of course, my real mission is to touch people's hearts, allow them to open. And so that hearts and minds could merge to get away from all unnecessary analysis that only sends you into a whirlpool all the time. Because you find an answer to something and that very answer will produce half a dozen extra questions. I was telling someone this morning, I says... this person asked me, "I can't decide about something." I said, "Stop trying to decide. In any case you can't decide at all. The forces are such that your decision you think it is your decision but the very forces, all the forces around you, makes you take a certain path."

So there's no question of decision; just do. Just do. That's all. And if it works out, you have gained something. If it doesn't work out, you still have gained something. But have the bravery and the courage to take the leap. And all the greatest things achieved in this world, as we know it, is because the person had the courage to leap, not because he worked out everything to a fine detail. A businessman, for example, as Charles will tell you... he's one big businessman in England, owns a very large firm of catering, industrial catering, all this and that. And you can speak to anyone that's in business, for example, use this analogy. You work out things and you take a calculated risk, but yet the leaping element is still there because you never know. You never know. There could be a Wall Street crash. There could be a depression. There could be this, there could be that. You might just find the wrong staff whom you have trusted, and they might just turn back on you and do you wrong instead of good, and yet you have trusted them so much with all your confidences and everything. I mean, I've been through it all. I've been through the works, I know. I only talk of experience, I talk of nothing else.

So one has to have the courage to take that leap. And come what may will always be good if you leap in sincerity. And if you leap for a purpose, it will always work out. It does, you know. It's one of those mysteries, so called mysteries, of nature. If

you are sincere enough, it works. It just works.

And everything that happens to us, by the way, is for our own benefit, really. It wakes us up. It really keeps us alive. Otherwise, life would just become so placid and so self satisfied, you know, without any progress. You sit back and...huh, uh, no. It's nice to be contented, but not to be smug. You see. And we need that element of challenge every day in our lives. Without that challenge nothing really happens. Life must be a challenge moment to moment. And then there's joy in the challenge, because every moment becomes new. And if you are smug is that the word you use? Smug, you know? Complacent? If you are smug, right, then what you do is this, in your very smugness you would be mulling over

the past or thinking of the future but never of the moment, while we want to live in the here and now. We want to live in the moment, and what makes us live in the moment are the challenges. And the challenges sometimes aren't pleasant. And some challenges are very pleasant. But we live in the moment, yeah. So that is how life goes.

Please send me a photograph of this friend of yours, birth date, and if the time of birth is known. Because I'm not an astrologer and I don't, as I said the other day to some question, I don't encourage astrology. But this does help me to focus to the point more quicker. It's an aid which expedites matters for me. No promises are made. I focus on the picture and meditate and allow Him to do whatever is to be done. It could be her karma, her or his karma, to have that to work through to lessen the burden. Or she might be in a position where a little push is needed and that helps. Send me a picture.

VOICE: [????????] Nirmala.

GURURAJ: Now, here comes a deep question. [LAUGHTER] I tell you, amongst us all here there's one person that really reads avidly and really makes a study is Nirmala, which is very good. You see, that stimulates the mind. Sometimes we get stuck with questions not having questions. You know why? Because you just listen to Gururaj, but after that it's all finished. You know, you don't keep up with reading and studying and things like that. If every person decides to read a good book, you know just ten pages every day, it takes ten minutes or how long, it's helpful. It makes the mind alive.

What makes a person old? What ages a person? Because we allow our minds to die. Now, with good reading we stimulate the mind, and by sorry, Nirmala, I'm keeping you standing. [LAUGHTER] Yah. Well, I won't be long. Just a second. So, by this kind of stimulation it keeps the mind alive. And by keeping the mind alive, the body is alive. The mind regenerates the body. Of course, if it's very far gone, then the mind can't do anything. But still, it helps. Yes, ma'am. [LAUGHTER]

NIRMALA: I wanted to ask you, Gururaj, what I asked you the other evening. If you could specify many of us are a little vague just how we tune in to gurushakti? We know that you look at the picture and so on, but if you could just tell us more explicitly, if possible.

GURURAJ: Um hm. If I could explain gurushakti explicitly, my whole body will disintegrate immediately. [LAUGHTER] Yes. I can give you some idea about it, but not really explain it because it is something that is experienced and not

explained. Gurushakti is the universal force that is existent in this universe. It is a spiritual force of such tremendous power that it could override any difficulty, any ailment, any mental, physical, psychic, any problem. Right. Now, in the river, the flowing river, there is electricity. We can't deny that. You know, hydroelectricity. Hydro means water, as you would know. Someone told me about it, I don't know. Right. There is electricity in the running river, but now that electricity has to be harnessed. So what we do, we build a hydroplant, a generator that could capture that electricity. And from the generator, we send it out through all the streets and the homes that could use electricity for light or for the refrigerator or for the stove or for whatever. Good.

So, why is it called gurushakti? Because that very electricity is electricity. We call it gurushakti because the guru has developed through the grace of the Almighty to become the generator, to capture that energy to himself, and acting as a channel, it is directed to the person who needs it.

Now, when a person is initiated... now, initiation does not take place at the time when the teacher teaches you the practices or hands the mantra over to you and shows you how to use the mantra. True initiation takes place when I am sitting down in meditation. I go through a process very similar to the communion practice. Therefore, when one or two forms come I don't get on to it, I wait until there's a little pile, because it's quite a process going through that communion practice. And that is why sometimes you get your forms late. Now, what happens is this, that you are initiated the very moment I conceive of your mantra. That is the time when you are initiated. And initiation means, in our sense of the word, that a link has now been formed between me and you. That which is within me has now been combined or linked to that which is within you. That is initiation. The rest, the ceremony, and all that, is necessary, you know, for sanctity. It is a very, very special occasion. It has been the turning point in the lives of thousands of people. You see. But true initiation takes place at that time.

Now, when a person meditates regularly, then that link is kept alive, it is activated. In other words, the flowers are being watered. They're alive, or otherwise they die. So that is why a regular meditation is important, not only to keep this link alive, but also for your own self, the mental calmness and the rest, and getting in touch with your spirit. The more you get in touch with the spirit, the stronger that link becomes with the universal spirit the guru represents. And the difference between you and me, perhaps, is just this, that if the mileage from here and New York is a thousand miles, some might be a hundred miles, some might be two hundred miles on the path, some five hundred miles. I've walked the whole path, and I know the thousand miles. That's the only difference. Otherwise, we're all human: fingers, toes, arms, legs, you know. Same, same. No difference. Right.

So we call it gurushakti, because the guru has the ability to capture that electricity, those universal forces, in his generator and sends it out. Now, when a person consciously practices gurushakti, then that is also a kind of meditation which opens

up that link that has been established, the bond between guru and chela. And through that you draw from the guru through the guru, rather, that's a better word you know, those spiritual energies which are helpful to you in every aspect of life. Now, some might... someone has asked me, "Don't you get depleted with all these thousands of people, you know, focusing their attention?" I say, "No." I say, no, because I am just a channel. And where those energies come from is a well, an eternal well that has a built in spring where water is always gushing. And how many buckets you take out of it, the well remains full all the time. Some days, some days you find some undue pressure. I mean, I find some undue pressure and a bit of tiredness might set in, but in five minutes I replenish that. So, there's no problem there at all. No problem whatsoever. So, if you bring a small bucket, you draw a little water; bring a big bucket you drink, you know, pull out more water from the well. It depends upon you, huh? And you can, if you like, take the whole well away. It's yours. I'm only the keeper, the caretaker, so that the water doesn't get muddied or polluted. Okay. It's God's well, not mine. Okay.

VOICE: Okay, [??????].

(3): Guruji, what would you say at a wedding?

GURURAJ: What would I say? [laughter]

(3): [inaudible].

GURURAJ: What would I say at a wedding. I would say nothing. Yes. So much to say, but it could be expressed in one word. Well, a phrase, really, not one word, that I pour my heart and soul out to you in the form of blessings. And may you see the light, walk on the path of light. Life is a bed of roses. There are some thorns there, but we that really love deeply take more note of the beautiful roses than the thorns. And then, of course, nothing stops you from cutting away the thorns. Just have the roses. Yah.

So in married life there would be some little squabbles and this and that. These things happen in everyone's home. If you show me a home where there's never been a little squabble, then that would not be a home; it would be so boring. [LAUGHTER] Yah. Yah. If the wife doesn't do something... if a wife does something perfectly all the time, she'll become a boring woman. And if the husband does everything perfectly all the time, he'll be a very boring man. So you have these little squabbles, you know, it excites life. [LAUGHTER] It stimulates, you know. Yah. It opens up the heart and the mind. It makes one think and keeps one alive, you know. But one thing to be remembered: don't make mountains out of

molehills. And when a person makes a mountain, La Mountain. [LAUGHTER] How many didn't catch that one? Hands up. [HE LAUGHS] He's the only one that put a hand up. Yah, so most people have the habit of making mountains out of molehills. And that is a reflection of one's own mind, really. It's a reflection of some form of imbalance or aberration. Yes. I would rather take the mole out and flatten the hill, make it level. Level, huh. You see. So that's the thing that one guards against in marriage. So, okay, the wife's in a bad mood. So what? You crack a joke. Or if the husband's in a bad mood, avoid him, you know, [LAUGHTER] and let him simmer down. That's one way. The other way, of course, is this, that he comes home from the office, and he had some trouble with the staff or a customer, so he wants to take it out at home. So let him blow his steam off. It's not harming you, it's not your steam. It's his steam. [INAUDIBLE] Let him let steam off, he'll cool down.

Everything cools down. And I can tell you one thing, that the person who... if I should meet that person, I will shoot that person, yeah, the person that invented twin beds. [LAUGHTER] Yeah. So if you have twin beds, change them. Buy a double bed: queen size, king size, any size, but one double bed. A lot of the problems of life are resolved in bed. Now, I don't mean conjugal love or, you know, things like that, but just being together there on the one bed, where each and... you know, as I've always said, you emanate a certain energy from you all the time. You are emanating. Everything... this flower is emanating, this table, you, I, everyone is emanating. And how nice to be close together and share those emanations, without even saying a word and let those emanations intermingle. They stem from the subtle body. Let them intermingle, and that is how you become closer and closer and closer. And when two people can really become close, you have become close to God. Because the love you can portray, true, unselfish love, to your beloved is the same love you have for God try to have for God who is to the mind something abstract. But your beloved is concrete. You see. So as I've said before, loving each other is not looking into each other's eyes, but looking in the same direction. You see. There's a lot of things about marriage I can tell you about. I could write a couple of volumes on that. [LAUGHTER] The thing to aim at is this: idealism is good; be idealistic, but don't have the idealism beyond proportions. Have a balance there. Don't have an ideal that, oh, my wife or my husband or boyfriend or girlfriend must be like this, you know, thirty six, twenty four, thirty six. All that business, it's all nonsense. For you can be so infatuated that that very projection of your mind, the ideal can be so real that when you come down to bare facts, day to day living, then all that idealism disappears and you find something else. So have no, no ideals. You don't need to have an ideal. What you need is a warm, loving human being that loves you and that you can love. That is the real ideal, not the picture or the image you have in your mind of an ideal that, ah, this is the ideal woman, this is the ideal wife.

You know, when I got married I don't know if I told you this story. In India in those days, no such thing as courtship. You know, you have a... if you are, you know, at the age of being married, then the girl's parents don't write to your parents directly. But they ask their relatives, uncles and aunties and what have you, to write, you know, to your parents that, you know, in our family we have a daughter and I believe you have a son that is of age, this, that and would you like to come and visit us? Things like that goes on. So all those letters came, you know, and things like that, and then I went and I was a guest. I saw about thirty girls. Because you can't chat with them or anything. That's phht! Out of the question. You know, there's no courtship or anything. And then of course I saw Lata. And the only thing that happens is this, that you are sitting there with the, you know, parents and the relatives. You don't go alone, you take your whole bunch with. [LAUGHTER] And of course the only thing the girl is supposed to do is bring in the tray of tea. And she brings in the tray of tea... now, you've got to be sharp and just [MUCH LAUGHTER] see if you like her or not. Right. And then of course you reach home and you don't... your parents don't commit themselves at all. "Oh, we'll let you know." Fine. You always say that, "We'll let you know." It's like applying for a job here in New York, or anywhere, were in Washington. Where he says, "Yes, thank you for the application. We'll let you know." That means no. Good. Fine. So my parents asked me, "Do you like Lata?" I says, "Mm, I think so, I do." You know. Fine. And her parents asked her, like me. And she says yes. And of course, then they start corresponding. Then the date of engagement is set and marriage takes place. Now, I had not spoken one word to Lata before that. I had just seen her bringing in the tea. [LAUGHTER] And then she doesn't serve the tea either. No. She puts it down on the table, and then the mother does the, you know...hm. Right. So what happens here is this.... It's not love at first sight. You just like the person. Right. So this is a lesson. This is one extreme, perhaps, I mean, to the Western concept. But you know two extremes can be combined and a middle road can be found. So what happens here is that as you live with the woman, and I'm married to her thirty one years not been all that good all the time, but nevertheless, we've been married to each other for thirty one years. And as time went by life became an adventure, an exploration into the mind, the heart and the soul of your wife and the other way around. And so love grows. And that's how you don't fall in love, as I always hear, you get exalted in love. It grows. You don't plant a seed and within five minutes expect a flower. No, you nurture the flower: water, fertilize, this, that, and the flower grows in its own time. But you got to do your job of watering. And that's how love grows and it becomes that beautiful flower. And then you feel a beautiful oneness, and you are happy and joyous. And of course being together so long, she's also "my way" inclined into the spiritual field. She spends about six, seven hours a day in meditation and things like that.

So I did not marry an ideal, I married a woman. She might not be looking like Sophia Loren, but who wants Sophia Loren in any case? All of those, they're quacks. Yeah. Yes. They do because all the parts and things they play, and they get so involved, these actresses, in these various parts I was talking to someone the other day that they start living that and



then they get muddled in the head. Therefore, there are more divorces in Hollywood than in anywhere else in the world. They develop an emotional confusion, emotional instability. So you don't marry an ideal. You marry a man, or you marry a woman. There must be some mutual attraction. Yes, there has to be. And once that mutual attraction is there, and some similarity of interest. Because we live in a different time in the Western society, so these things are necessary. And then one does not start exerting independence. That is where troubles begin. And the minute the man is so independent and the woman is so independent that's where troubles begin, because one wants to go north and the other one wants to go south. There should be an interdependence. See. And that's how one makes life work. Life is a beautiful clock. And if you forget to wind it every morning, it's going to stop, baby. [HE LAUGHS] Yah. So you wind the clock every morning and it clicks on. If it loses time, gains time, make the necessary adjustments. So simple. For if two people really want to make it, can make it. They really want to make it, can make it. Yes. They could try. The effort is required. And meditation gives you the strength for that effort. You see. So, that's that.  
Next question.

(4): Guruji, yesterday...

GURURAJ: The way you put up your hand, I thought you were going to say, "Heil Hitler, or something." [LAUGHTER]

(4): No, I wanted to make sure that I got it.

GURURAJ: Ah. [LAUGHTER]

(4): Yesterday you said that we really truly don't think that we attract thoughts. As a result of doing meditation and spiritual practices, the quantity of thoughts that we attract seems to diminish. Does it diminish to nothing, and in fact, we just act on impulse and become the watcher?

GURURAJ: Um hm. Yes. That is the ideal of meditation. Many people, and this must be really put over by teachers that are here, you know, and well explained, that meditation does not mean a blanking out of the mind. Because if you blank out your mind, then you are unconscious. You have to be alert. So when we meditate thoughts would be there, but we don't get involved in the thoughts. Doing our mantra... you know thought is like a story: it has a beginning, a middle and an end. So when the thought tapers off we introduce our mantra easily, smoothly. And then another thought will pop up

by itself, and that ends. And so it is a smooth alternation between thought and mantra, and thought and mantra, and then slowly you'll find thoughts slowing down, your metabolic rate slowing down, your breathing slows down. The entire physical system gets a rest. The mental system and mechanisms get a rest. And as that rests, your mantra makes the pathway to dive still deeper to the level of the spirit beyond the superconscious. It goes to that area from where you draw, where you draw.

As I say, if you spend half an hour in a perfume factory, you'll come out smelling like perfume. And that perfume that you come out with is those energies that starts permeating your mind and your body because it is one continuum. Only thing, we've created barriers. That is why those energies don't come out in full force, they only trickle through to keep us alive. But if we allow it to come out in greater and greater force, and we really become enlivened not being just kept alive enlivened, vibrant! You see.

So we become, as you have said very rightly, we have become the observers of the thought. As if you are sitting in a cinema and watching the cinema screen, you can do nothing to encourage or discourage what's happening on the screen. You are sitting as an observer. Now, when man can really sit and observe his thoughts, it means that you are observing your mind. Because mind, as I said in this week, the mind is nothing but a whole getting together, a lump, of all various kinds of thoughts. Now, when man gets into the practice of meditation and becomes an observer of the thoughts that have been attracted to the mind, then those thoughts have no power left in them to leave deep impressions in the mind.

And when no impressions are left, the mind gains greater and greater clarity. And when the mind is totally clear through constant practice, some people tell you, ah, twenty minutes in the morning, twenty minutes at night and within a few days time, you know, blah, blah, blah you're enlightened. I believe some gurus even set a time that you practice seven years? you're enlightened. I haven't met one yet. That's all blah, blah blarney. [????] word. I could use another stronger word there, also starting with a "b," [LAUGHTER] but, you know. Rather, leave it alone. Yah. So it's a gradual process. The more we put into it, the more we get out of it.

A person comes to me and says, "You know Guruji, this is my problem, that is my problem." I say, "Yes, fine. When did you meditate last?" Because it could be very easily observed, huh. A regular meditator you can spot a mile away just shines. "When last did you meditate?" "Oh, well, for the past six months I never had any time." I say, "Don't complain to me then. Don't come and complain." But then of course, I feel sorry. I say, "Come, come, son, sit down. Let's see now. I know what we can do." You see. So the more we put in... and to become an observer of thought is to be able to observe the small I, the ego I, the mind I, acting, and not be a part of that action. To stand aside and watch it as it flows by, because all that accumulation of garbage has to go to the trash can. And that's what meditation is all about, is to gain the clarity of mind. But when people think that lots of thoughts are coming and going in the mind, don't let that deter you

because this is a must. Your mind was conditioned for that. Let the thoughts come and go. Just try to be the observer. Don't try. Automatically as you do your mantras you slowly get into that spontaneous habit of just being the observer. So let the thoughts come and go, let them come and go. And it's good. If a lot of them come and go it cleans quicker then. Before you were not able to bring it to the surface. Through meditation you are now bringing it to the surface. They are no more deeply planted there in the subconscious. There they are festering [END SIDE ONE].

So don't let thoughts bother you. Become the observer of thought. Become the observer of action. Then you realize that all what the mind does is so so trivial and so so petty. For the real doer within man always does that which is right. And it is only the mind that distorts. The more unclear the mind is, the more the distortion. The more clear the mind is, the less the distortion. And that is what happens in meditation. That's the purpose of meditation. And then, of course, with the meditation, other practices are given which are all one parcel, as the Americans would say. One helps the other. One helps the other, one strengthens the other. In your progresss forms some people write to me and tell me, "I don't like tratak." Why do you tell me you don't like tratak? Are you the doctor or am I the doctor? Huh? Huh? It is necessary for you; therefore it is prescribed for you. Now, you know, tratak is thousands of years old. And it is so simple, and yet so so beneficial. Firstly, you don't concentrate on the flame. I'm going over these few practices you don't mind. You know them all. It's nice to be reminded. I'm sure the teachers have done a good job of telling you all about it. You don't concentrate on the flame. You just focus very easily your attention to the flame. And you look at it, gaze at it not stare, but gaze at it for a few minutes, then close your eyes. At first you'd have an after image, and your after image turns into visualiation with a bit of practice, of course. Now, the reason why we use a flame is that it creates an afterimage in the retina, which is a physiological function that encourages you to convert it into visualization. Right. Now, when you convert the flame, when you visualized the flame, what happens is that all your mental energies are now centered on the flame. Good. Now, that develops concentration within you, because you are learning... man's mind is fragmented. And all his mental energies are flying around in every conceivable direction. So here with this practice you are learning to concentrate without concentrating. You see. And the difference between success or failure in any undertaking in life is concentration or lack of concentration, be it business or spiritual practices or anything. Right. So your mind becomes more and more concentrated. That's not the only thing it does.

Because of the focusing of these mental energies to a point, you are awakening and opening the ajna chakra which is known as the third eye. Now, the third eye, the ajna chakra, is the chakra of awareness. The more the ajna chakra is open, the more aware you become. As a matter of fact, if anybody wants to learn to become a clairvoyant, which I don't recommend, that is one of the exercises that one does to open up the third eye.

Now, the third eye is in the subtle body. Now, but the subtle body also has its physical counterparts. Now, the counterpart of the third eye is the pineal gland that is situated somewhere around here in the brain. Now, when medical men try to cut open a brain, immediately that gland becomes calcified, so science is still very far from knowing what the pineal gland really is. But one thing they have discovered is this, that the pineal gland secretes a substance called melatonin. And this very small amount this melatonin regenerates your entire system. It regenerates all your secretions, glandular secretions and everything. Good.

And in the practice of tratak, the mind becomes calmer, the physical body relaxes, breathing becomes slower, and things like that. So with this tratak practice one gains physiologically, biologically, psychologically, psychically. And with these conditions, naturally the spirit in man shines through. So, a simple practice like this has such far reaching effects. And then doing tratak, too, you will not be devoid of thought. So let the thoughts come and go, let it have its fun. The children are playing in the park, let them play. And you sit on the bench and watch them play. I love that. Whenever I have some time, I go to a children's park and I sit there on the bench and I watch the children play. How beautiful. That innocence, that loveliness. They fall, they cry, they laugh, they get hurt, they bruise their shins, they... huh? So nice. They shout, they... so beautiful. So, we sit in the park and watch those thoughts play. Some laugh, some thoughts laugh and some thoughts cry. So what? As long as we can just observe them. And by being able to observe, the sting is gone. Because it does not leave an impression. Hm? Okay.

VOICE: [WHISPERING] Guruji, it's almost lunchtime. Do you want to [INAUDIBLE] good bye?

GURURAJ: Oh, oh, oh, oh, yes, how time flies. What can we do with time? Yeah. Well, it's been... thank you for reminding me. You know, I'll just go on, you know. Yeah. Well, thank you very, very much. It's been so, so nice being with you all. And being with loved ones is like being at home, and home is where the heart is. Home is always where the heart is. I've got a big heart, it covers the whole world. So if I leave now and go to South Africa, it does not mean I am going away, you're still in that heart because it's so big. As a matter of fact, I'm not leaving you, I'm taking you with me. [LAUGHTER]

Thank you for the wonderful hospitality, the lovely kindnesses, the lovely smiles, the laughter. It's beautiful. Life, love and laughter, huh. That's our motto. So, once again, thanks. Okay. Good.

Now, before we end off shall we have a prayer?

Lord, make me an instrument of Your peace.

Where there is hatred, let me sow love;  
Where there is injury, pardon;  
Where there is doubt, faith;  
Where there is despair, hope;  
Where there is darkness, light;  
And where there is sadness, joy.

Oh, Divine master, grant that I may not so much seek  
To be consoled as to console;  
To be understood, as to understand;  
To be loved, as to love.  
For it is giving that we receive,  
It is in pardoning that we are pardoned.

And it is in dying that we are born to eternal life.

Amen

\*\*\*\* END \*\*\*\*