

## RAPID FIRE

This is a satsang with Gururaj Ananda Yogi, USA 1981, Number 28, recorded at Techny Towers in Illinois.

GURURAJ: You know, this church, they were laying a new carpet in the church, so of course the carpet layer had left a lot of tacks lying around. So this minister who was known for his long sermons called him. He says, "You know, Jack, what would happen if I put my foot on one of these tacks during a sermon?" So Jack replies, "Well, sir, that's one point you won't linger on too much." [Laughter]  
Lovely. Are we having a rapid fire this morning? Good. Fine. Please.

VOICE: Guruji, you've often mentioned that to send healing energies to someone else you envision blue light surrounding that person. I'm wondering, can we do that with ourselves? And can we also do it with certain parts of our bodies?

GURURAJ: Yes, oh, yes. The same principle works. Blue is a very healing color. Now things beyond the normal senses can be perceived by the inner eye. Either in vibration form auditorally, or one can see with the inner eye, and those vibrations always translate themselves in colors. And blue is a healing color. So if it's an ill person, we visualize this person not as ill, but as well. If a person is limping, visualize him as walking straight and nothing wrong with him. By that you'd be sending positive thoughts. If you think of him as ill, then you're sending him thoughts that are of illness. What you have to send out with a directed mind, and the practice of tratak will help you very much in this, is to send out healing thoughts, and seeing the person well and not ill.

Now to aid that process the healing color blue helps a lot. Now, if you are well established in tratak you could even use yourself as a focal point of tratak and not a candle. A candle is just to start you off with. Any object can be used for tratak. And if you can visualize the particular organ within your body that is unwell, visualize it to be well and it definitely has an effect. It has the effect of setting off certain vibrations at a much higher speed in the subtle body of man. And by setting up the vibration and by forming a coordination between the other chakras... it's normally said that there are seven chakras. Actually there are 700, and seven are the main ones. So at that particular point of pain or illness, the mind can activate the subtle energies that flow in a person's body, and you can heal yourself. Oh yes. For example, when you call a doctor the drugs he gives you are only an aid in healing you. Most of the time all the time, really the body heals itself. So medicines can be an aid, but your own thought power can be a bigger aid. Many times the doctor prescribes you

medicines and they are of not much value. Most of the time they give you placebos, capsules which contain aspirin, perhaps, or something like that.

So the same process is happening. You have the faith in the doctor, or even without faith, you say oh, he's treated me, he's given me injections could just be a vitamin injection he's given me some pills and this will help me. Now that very thought that you have in mind, that very positive thought that I am being helped, cures you, helps the process of healing. So these are general principles and they have been used, for example, by Emile Coue, who started his first healing clinic in France somewhere where the person just repeated to himself morning and night that "I am getting better and better, I am getting better and better." So here, to reformulate the structure of a certain pattern, thought force is used in the form of auto suggestion, and that aids the healing process. And of course everything to do with the body is controlled by the mind, and the mind can heal the body. So in other words, it could also mean mind over matter. In reality the mind is matter, but at a subtler level. So we use the subtler energy, the subtler level of yourself to overcome the grosser level of yourself which we know as solid matter.

So these things work very well in many many facets of life, but of course it has nothing really to do with knowing the real self that you are. And once one knows one's real self, one's spiritual self, then all these things automatically come into harmony. But while we do not know our real self we can use the mind as an instrument to influence our bodies. In every act we do it's the mind that works. And the thoughts of the mind translates itself into physical energy. And many of these things are done so automatically. For example, I'm speaking to you and I'm lifting a hand or whatever, I do it totally unconsciously. But there is some process set off in the mind that makes me do that, although I'm not aware of it. I might be trying to emphasize a certain point and use some kind of gesture, so even behind the workings of the mind, of the word, there's still a subtler level that makes you act very very spontaneously. Now this same principle applies if one does not have the spontaneity one can do things very consciously. So any organ, any part of the body that is unwell, can be healed by the mind by creating healthy thoughts. If you say you've got a headache, "Oh, I've got a headache, a headache," that headache is going to become more severe.

Now I told of an experiment on some course, I wouldn't recommend you to try it, where four friends and they wanted to play a joke on another friend. So when the first friend number one met this chap he said, "Oh, but you look terrible this morning. What's wrong?" He says, "No, I'm alright." That was in the morning. At noon friend number two says, "Oh, my God, what's wrong with you? You look terribly ill." During the evening the third friend... now this was all planned... the third friend says, "Oh, you're terribly ill. You'd better go to bed. Don't come to work tomorrow." And that fellow went home and really went to bed and felt terribly ill. So you see how weak the mind is to suggestion. Now the point is this, that recognizing the weakness of the mind, how can we take advantage of that weakness. Not to produce greater

weakness, but using that weakness to produce strength in us such as healing, such as autosuggestion, such as affirmations. But we know the mind is susceptible to suggestions made to it so why not give it suggestions whereby a positive result could be attained. And that's the process. OK.

MERRILL: Gururaj, some of the new age training programs like EST seem to suggest that the key thing is not to change what you do in life, but to change your attitude toward it. They suggest, for example, that... it's hard to communicate it for me. I don't quite get it. But you should see yourself as a process and not as a thing. And you just start accepting what you're doing, and don't try to change your behavior but try to change your acceptance of your behavior.

GURURAJ: Well, that is what we have been teaching all along. The methods they use are drastic and could have certain detrimental effects. Now acceptance is not a thing that could be controlled. It could land a person up in a lot of inhibitions and repressions. Our process is a very natural one, that this what you have said has a lot to do with autosuggestions. You suggest to yourself; that takes you to a certain stage. But in our process we have a direct line to that storehouse of energy that is within us. That is within us. And by drawing from that, we put a floodlight on those dark areas of ourselves and thereby banish the darkness.

So I believe in some of these programs they make you sit for about 12 14 hours. They don't even allow you to go out to the bathroom, and things like that. And it is a kind of brainwashing. I'm speaking in general and not about any particular kind of

program or any particular kind of movement. We don't want brainwashing. We don't need training the brain either. But we can allow, by allowing the mind to function as it wishes to function and by becoming the observer of the functioning of the mind, the entire pattern of the mind can be changed. This is a natural process, and not something that gets hammered into you.

There are movements again that would try and start you off by swearing you from the word "go." It becomes a kind of a shock treatment. No shock treatments are really worthwhile, because by shock treatments what you are really doing, you are replacing energies. You're taking energies from one level and putting it at another level. So the quantity of the energy remains the same and you are just shifting it around. So you cure the headache but perhaps a bit later you'll start a toe ache. We don't want to shift energies from one area to the other. We want to bring a balance in the energies that is contained within us. That is the process.

VOICE: [?????] alcohol... are they detrimental to your spiritual growth?

GURURAJ: Nothing is detrimental to your spiritual growth. These things effect the body and the mind, and if anything done in moderation there would be nothing wrong with it. I'm not a faddist. Many teachers say you must not eat meat, you must not do this, you must not do this, that. So what are you actually doing then? Ok, so the teacher says you must not eat meat. And yet you have that desire in you to eat meat. You have that desire in you to have a little drink. So you are suppressing that desire. And all kinds of suppressions must have some kind of reaction, which modern psychologists will tell you. So while going through this process, to say again on the same principle, Merrill, that if we can become observers you'd find that as the pattern changes, and by the change of the pattern the need for these things become less. And there too the principles of acceptance do apply. But anything which the physical body is subjected to can never touch the purity of the spirit. Many of these do's and don'ts are in the realm of morality for stabilization of society, but it does not effect the spiritual self whatsoever.

Can they block one in the spiritual path? Now this is a very contentious questions. Because if you can infuse everything to be divine, that Divinity into everything, and regard everything to be divine, then the very remembrance forever in your mind of Divinity would make you see everything to be divine. Now, for example, you take a little glass of wine with your meal. Nothing wrong with that. Do it. But do have the remembrance that this very food that I am eating, the very knife and fork I'm using is made of the same substance that I'm made of. And having that realization, that there is no difference and what you are doing is taking Divinity to Divinity. And therefore it will enhance the enjoyment of everything. Then drugs, for example, these mind altering drugs. They are harmful in one respect only: they are harmful that they would damage certain brain cells, and after all, we use such a little bit of our minds eight to ten percent perhaps, the rest is lying dormant and then to even reduce that little percentage could interfere with your thinking processes in daily activity. But it has nothing to do with your spiritual self.

And then, of course, the other thing is it would give you false experiences. Not genuine experiences. People taking LSD and various kinds of drugs go on various kinds of trips. And they cannot predict if it's going to be a good trip or a bad trip. So some might have a good trip, ok, let's assume that it is a good trip. But then when you are out of that state you fall further down than where you started from. You might have flashy experiences with the drugs in you which has certain interactions with the brain cells that could influence your glandular, endocrinal system, etc., etc., it affects the entire body. But it would be a temporary experience of no value whatsoever. In other words, it is just done for kicks. Now the true spiritual experience is something that is always uplifting and takes you on, takes you forward on the spiritual path. Therefore, I would never recommend the use of drugs. I would never recommend it. Yet in some cases drugs are necessary. If you're ill with some kind of virus and the doctor injects you or gives you antibiotic tablets, fine. Use them.

Get well. Why suffer if there's an easy way, why not take that. But they would be drugs that would soon be thrown out of your system. For example, if you take a few shots of whiskey before you go to bed as a nightcap, nothing wrong with that. Because by tomorrow morning all that is out of your system, and it doesn't affect your spiritual progress whatsoever. Does not affect at all.

But people must do according to what they feel and require. But with that requirement one should always remain conscious that underlying all this, permeating all this, is the Divinity which that is and which I am. I am that I am. So, where do we reach from there? Is it a total sincerity to oneself. That's a great achievement. Because people, very few on this earth, are really sincere to themselves. They either picture themselves to be totally miserable which they are not, or totally happy, which they are not. They project themselves into something else which they are not. And that is delusion. So to get away from illusions and delusions, a person must just be oneself and accept that "I am this and what can I do about it?" That should be the analytical side of it. How could I progress? Would I be harmed? And by my actions would anyone else be harmed? That should be one of the factors that must be considered. So sincerity brings with it acceptance, and when a person can truly accept himself then he will start to know the answer to the question, "Who am I?" Or man, know thyself. What is meant by "know thyself"? Where are you going to start? You self is Divine. Fine. But seeing that you do not know that Divinity yet, how about knowing the reflection or the manifestation of Divinity. Start by that. And your body and mind is the manifestation. Start trying to understand that in some way. Instead of finding causes to find, cures, forget the causes, forget the cures and the LI QUERS. But by a process of trying to bring that light from within, the entire road is lit up. And then there are no dark corners that frighten you. And as you walk through a dark street you would find a tree stump which you might mistake to be a robber. The robber is not there, it is just a tree stump. That fear comes into you. You see a piece of rope lying the old Vedantic analogy and you mistake it to be a snake. In reality it's a rope. Because the darkness is there. But if our lives are flooded with that inner light, then we do not mistake the tree stump to be a robber or the piece of rope to be a snake. That is knowing oneself. And by knowing oneself when one's own self is flooded with light, then everything else is flooded with light and we do not understand things wrongly. We understand things in its proper context.

And that is why, by understanding things in its proper context, we stop judging ourselves. And when we stop judging ourselves we stop judging others. Judge ye not that ye be judged. Same principle. And when you stop doing that then you start loving people. When you start accepting yourself you accept others. That is what is meant by love thy neighbor as thyself. If you can't love yourself, how are you going to love your neighbor? Because you know nothing about love. So you start with yourself first. This is a holy temple. The mind is holy. Everything is fine. We are all in this process, and we

are all at different stages in this process vibrating at different levels. Hurling through infinite space all the time. But we think we are sitting still, we are still. That is an illusion. And yet we know that this very planet we think we are sitting still here but we are really being taken for a ride around the universe. This little earth planet is hurtling at this very moment through space. So you're never at the same place at any given moment. You're always going on and on and on. So in this path, in this progress that you are doing, something which might not be so conducive to you now might be the lesson you require to overcome a certain tendency. So what is life? Nothing else but patterns and tendencies and impressions. All that has been gained, all that has been done, have to be undone to reach one's primal purity. So I never talk of do's and don'ts. That man decides for himself. That falls into the man made laws of morality. What I talk of is purity. Ah. To find purity within oneself, and that purity in everything around us. Never to condemn, never ever to condemn anything.

That is why if we take the lives of these great personages like Jesus and Buddha, Krishna, their lives were filled with love and compassion. Why? Because they did not condemn. They never condemned the sinners, so called sinners. Of course, that whole concept is a man made concept to put people in straight jackets, to put blinkers on their eyes, for the organizational benefits of certain kinds of theologies. But it has very little to do with purity. Purity is boundless. It knows no limits. Purity remains eternal; morality changes from day to day, time to time, condition to condition. From age to age there are different concepts for that particular period. You see.

So be where you are. Start from where you are, not from where people tell you you should be because you're not there. You must be here. That is the idea. Here and now. Let every moment be filled with joy without remembrances of the past or projections into the future. It does not help at all. But to live for the moment, that helps, for eternity is here and now. There are no tomorrows, and yesterdays are gone. And yet you remain the sum total of all that has gone by. So let us not work out how many figures and what digits made a certain total. We are a totality unto ourselves at this moment. It's easy for people to say, "be like this one," and "be like Saint So and So and Saint So and So." But very few people tell you "be yourself." For you are Divine; not only an expression of the divine, not only the manifestation of Divinity, but you are Divinity itself. So let it function. If the sea is rough one day or calm one day shall we call the sea to be bad one day or good one day? It is its nature, it is functioning within in its own laws, within its own principles.

So the best way to tackle any problem of life is to be what one is. You start from there. Now there are many ways, many angles one could use. You could use the analytical angle, or you could use the totally devotional angle. Or the angle of action, where action is performed for the sake of action. Not because it is good or bad, but action performed for the sake of action as an offering that in reality I am not the actor. He is the doer, not I. You see. Then of course, spiritual practices

is another path. That helps all these other facets of life. So that is where one starts, and that is the way out of the mud and the mire. And maya. You see. Next.

HARRIET: Gururaj, what when you try to be your own observer and sense yourself to be somewhat resistant to the meditation process, how do you handle that?

GURURAJ: Be resistant. I tell you why. If you resist meditation every time, you're thinking of meditation. Those thoughts are there in your mind, although you're not practicing it as it should be practiced, but there is some little glimmer, some little awakening there that there is something in meditation. Now this word in the Western countries has been so bandied because of all the things happening under the name of meditation. It has assumed a totally different meaning to what it should really be. Let every moment be a meditation. You do not need to sit down for half an hour in the morning and half an hour at night if you are ready to live every moment as a meditation. It is good for the student to start him off, to put him in the scheme of things in that meditational frame of mind. And once he's established it is not the one hour a day in meditation that's important; the 23 hours of the day that is the important part of life. And that gives you the results of that one hour of meditation. It's no sense sitting down for half an hour of meditation even doing it well and properly as you are taught and then you say, "Well, I've done my job." No. That is not the idea. The idea is that the force which you generate in that beautiful stillness becoming one with that stillness within you you allow that power to permeate throughout the 23 hours, where sleep becomes better, your work a day life, your communications with people become better and better, and that is progress. That becomes a living meditation, not only sitting down and closing the eyes for half an hour. That is a start. That is switching on. That is winding the clock. But the clock must run for 24 hours. Then it requires winding again. So keep on winding. And one day it will become an automatic clock. Yes. With modern technology. Or to realize that technology that is inbuilt in you already. That would become automatic, where every moment is a meditation.

Me speaking to you now. What am I doing really? It's a form of meditation where I don't use the mind at all. I'm dimly aware of what I'm talking about. I speak to you from a totally different level. Right from inside here somewhere. Therefore I'm never aware of what I say. It's only afterwards when I listen to the tapes that I say, "Oh, did I talk about this, did I talk about that? Did I really say that? Oh, my God!" You see. So every moment becomes a meditation. You become so engrossed in meditation, engrossed in the work of life. Even washing dishes at the kitchen sink, or that lovely tea you made for me the other night, that's a meditation too. It is not the

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tea that you pour into the cup from the teapot. It's not the tea; it is the pouring. The pouring of one soul into the other soul in a continuous stream, unbroken stream.

So everything can become meditation. Standing at the kitchen sink can be a meditation a form of meditation. It can be. When you feel, "Oh my God. I've got to do those dishes," then it ceases to be a meditation and becomes a mental action. But if you do it as a natural part of yourself, of something that is just there, then it assumes the proportions of a light meditation. And then you enjoy washing those dishes. Same thing in cooking. When you cook with love you're cooking for your husband, and you want to make a beautiful meal for your husband. Now what you are doing here is just this, that you're using the husband as an object to express the love that is within you. So all that is poured in the food that is made. You see. Right. All that is poured in the food and that food becomes so palatable because it contains all the ingredients of nourishment. But the greater nourishment is the love. And that is a meditation. That's meditation. So everything we perform in life, including writing a musical or a play... we went to see Evita yesterday, by the way. Writing a musical could be a meditation, where you are totally engrossed in it. It's not your mind working, it's not your body working your fingers on the piano. No. Those become automatic. Something else pouring out of you. But capture that moment, capture that infinity in those few notes. Capture that infinity. And then you'll see how it touches you from every aspect of life. You're touched by the hand of God. That is meditation. Yes.

Sometimes a non meditator could be the greatest meditator. Some people have to be trained into it. Some are born with it. [Yahoudi Minion?] could play the greatest symphony on his violin at the age of four. Bach and Beethoven, Mozart and the works could do that. While others require training of many years hard, arduous work and effort to achieve that. So it is known that out of millions and millions and millions of people there could only be one [???? the same name as before]. The others have to work for it. That is why we have to have this little discipline of trying to set down for one hour a day, half hour in the morning, half hour in the evening, and let those energies permeate us. Then with those practices other practices are given that are done throughout the day without requiring you to leave your work or to sit down. That to keep up the rate of vibrations that has been produced by that half hour of sitting down; to perpetuate that rate of vibration so that every action becomes so beautiful, so holy. Planting a seed becomes holy and plucking the flower becomes holy. For what are you going to do with the flower that you have plucked? Are you committing a sin? Are you committing a crime? The flowers belongs in the ground. That is its natural abode. So it's a great crime by picking that flower out of the ground. Logic will tell you this. No. But yet taking that flower from the ground, putting it in a beautiful vase, say in your home, where your friends come. So let them also enjoy the beauty of that flower. So everything in life should be an offering for some purpose. Then anything performed is no crime or sin. You see. Everything becomes a meditation. And when these things are realized, really assimilated within oneself, then you

become a law unto yourself. No laws can govern you then, because you are the master of all the natural elements. You're a master of all the laws that are existing. You're a master of nature. If you can really pluck that flower from the ground and put it in that vase. It's a total different concept than just plucking and putting it there now my home looks beautiful. Now my room looks beautiful. If someone walks in there they'll say ahh, how wonderful you are. Or this beautiful flower arrangement that you have made. You, you, I, I, you. I. You. I. Rubbish! Bullshit! You, I, you, I.

[END SIDE ONE]

No, but if it is done as an offering to Divinity I'm taking that very same Divinity from the mud and putting it on an altar. Not for me, not because I could make a beautiful flower arrangement, no. By being able to have this beautiful flower arrangement I'm offering myself more and more to Divinity. And even if the beautiful flower arrangement is not there, the sense of offering is there to beautify things more. And when can you really do it? When you feel beautiful inside. When you are beautiful, all actions you perform become beautiful. They have to be beautiful. No way out. You cannot escape from your own beauty. And everything is beautiful. And that is how you love everything, you love everybody. You are so much in tune with nature's laws. So much in tune that you are the nature. And yet being apart and observing in the world yet not of the world and yet observing, you become the master of nature. See. And that is what masters are all about. Not that they separate themselves from nature, no. They partake of everything. True masters partake more of nature than those that have not reached that stage. Because they will appreciate every little thing, every little thing around you with a greater intensity, a greater love.

But to reach that stage of natural meditation, daily meditation, where every breath becomes a meditation... and that comes about by the awareness that we have developed within ourselves. That perspective. Once you have a wider perspective looking through the wide angled lens, your attitude automatically changes. So you don't change the attitude first. That is from the outside in. But from the inside out is to have the awareness whereby attitudes automatically change. And that is why we should meditate until meditation is a natural process. Every time you strike the key on the piano what do you hear? What do you really hear? Do, ra, me, fa, so, la, di, do? No. That is just a formulation done through the mind at that intense feeling that you have. It is just a formulation, a surface formulation. What you're hearing is the voice of God, the sound of Divinity, that vibration coming through so melodiously. That is what you hear. When I look at you, what do I see first? I don't see you. I see God first, and then only do I see you. Why? Why? It is so because without God I could never see. Without that energy I could never see. So, I'm seeing what seeing is all about before I even reach seeing you. You see the concept? The idea that underlies everything. And that idea is Divinity. Total

remembrance. To be conscious of every action. Then you become so observant of everything. That is why sages suffer the pains of those that are pained, and suffer the joys of those that are joyful. And yet, amidst this suffering they still stand apart and have a particular joy of their own. Yes. So we see the leaves on the tree. We see all the branches. But apart from that, we see the wholeness of the tree as well. So nothing is neglected, nothing is bypassed, but transformation occurs, and to me transformation is like transfusion. Ya. Some people need that blood to be transfused into their veins so it could pulsate in harmony with Divinity. It is pulsating in harmony as it is, but the recognition of it, the cognition of it, the experience of it comes. And then you feel lighter, you feel lightened, and you are enlightened. It's so simple. It's really so simple. Do you understand?

So let us not hanker after things that are for some unattainable. But let us do the things that can be done by us in our capacities. Let us not dive into that muddy pond of memories, for these ponds are stagnating. And you there in the dirt, the mire, the mud of the pond. But to get out to the river, the flowing waters of life. Enjoy the swimming there. And then you will know the force and the power that is existent within you and all around you. But we have to get out of the muddy pond. We have to get out. For that is just filled with memories, with longings, with future expectations. My son, for example is a very very brilliant student. He just received a gold medal in pharmacy a few months ago. Now, I say, "Fine, very good. You have done your duty. I'm proud that you have worked hard. I'm not proud because you have won the gold medal, that's nothing. But that you have worked hard. You've done your duty and that I'm proud of." Fine. But if something should happen to him tomorrow, I would not be touched at all. Yes, momentarily I would feel the pain. But I'm not going to keep that pain alive for years and years and years. I'm not going to keep that pain alive and become stagnated in that pool, that muddy pool of sorrow. I'm going to get out. What had to happen happened. Who am I, this little ego I that keeps on worrying about it, who am I to control that? So what has happened has happened. Fine. Ok. Perhaps these are other places, other times, when his talents might be required more. It's all part of a plan. If I'm a musician perhaps my music is required more in the celestial field than down here where it is so little understood. We appreciate beautiful music. We like it, it pleases the mind, makes you calm, perhaps. But who really understands or feels from what source it came. How those vibrations, universal vibrations of which the entire universe is made, how those vibrations came to be combined in such a beautiful way that the symphony came alive. Not created, nothing is ever created by anyone, but so well synthesized into that harmony of life. And who knows that the harmony that's created here might have reached such a stage where that harmony is needed at a more evolved plane in the entirety of existence. That's how we get out of the muddy ponds. We don't use meditation as a cure. It helps. But we use meditation and spiritual practices as a prevention, which is more important. Like I always say, the street sweeper is more important than the doctor. The doctor tries to affect a cure, but the street sweeper, because of the

hygiene he produces, prevents the disease. Then the doctor only tries to cure the disease there is. You see where we lay the emphasis. Huh?

So who's high, who's low, who's great, who's small? Nothing. All the same. Everyone little piece in the vast panoramic picture of that which we call life. And these energies are shifted in a divine plan that man's little mind could never conceive of. How could the finite mind conceive of that which is so infinite. But the idea is to get out of the mud, get out of it. And it's very easily done. It is more easily done than said. People normally use it the other way around. But here to get out of the mud there's just one decision to be made here now, even by the ego self, that to hell with it. I'm not going to put up with it. For there are so many facets to life. Life does not just revolve around one thing or one person, dead or alive. Let me be the adventurer, the explorer, and explore the hemispheres, the various facets of this diamond called life. Let me polish it more with spiritual practices so that it could shine. And the polisher and that which is polished find that oneness.

Leave the dead where they are. They are dead thoughts that we are trying to keep alive. That's not the way to happiness. That's not the way to joy. That is the way to misery for sure. Just jump out, that's all. Jump into the river. Out of the pond and into the river. That's all we need. That's all we need. And you don't even need to consciously take a bath. For those rushing waters gets up against you and the mud is cleansed off automatically. Ok. Understand this well, beloved Harriet, understand this well. Next.

DOUG: I think we've used up our time for today.

GURURAJ: This Chinese gentleman was coming to America, and of course at the customs they asked him for his name. So he said, "My name is Sneeze." They said, "No we don't want the American version of it, what's your name in Chinese?" He says, "Ah Choo."

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