

Public: How is the relationship between meditation and karate? And can these two be combined?

Gururaj: The relationship between meditation and karate and how could it be combined? Meditation can be combined with anything. As a matter of fact, if a person meditates properly, then the very energies that are released in meditation can be channelled in whichever direction one wants to channel it. Now karate is your line, not mine. And you would be the best judge of how to channel those energies. Good, fine. But one thing I do know that the greatest steadiness you have in mind of mind in the performance of karate, the more effective would karate be. But you must always ask yourself why am I doing karate? Tell me why?

Translator: He doesn't know but he think that he really feels the need to express and be physically outward side.

Gururaj: I see, then why not gymnastics or physical culture or boxing or wrestling? Why karate? Why not kungfu? Now all these means the same. It could be boxing, karate, kungfu, wrestling, it is all physical expression. But what is important is what goes behind that physical expression. Now as we said that the power generated through meditation and spiritual practices is a general force, general power. It is a power like electricity, you could use it in a fridge where it will produce coldness and you can use it in a stove where it will produce heat. So any of these martial arts can be used destructively and constructively but by using the divine energies within us, very spontaneously we would use these powers in a more constructive manner. I have meditators who are tennis players, football players and since they've taken up meditation, their games have improved considerably because with the quietude that is produced in the mind, one's action becomes more precise. And when actions are precise, they become more effective so that it is not only the half an hour in the morning and half an hour in the evening where you do your meditation, but the 23 hours in between must be a meditation itself. So you can make your very karate actions a meditation. Like a housewife washing the dishes can become a meditation to her. Taking a walk, admiring the flowers, any action in life could be a meditation. Me speaking to you is a meditation, a form of meditation for whenever I do speak I never remember that what I've spoken about. It is only the next day when I listen to the tape, then I say, "Oh, did I say this? Did I say that? Did I say that?" so basically the question is very simple and the answer too is very simple but here comes the complexity which man fails to understand. The Gita says, "Be established in being and then perform action." Where the presence of being or divinity is forever present and the mind and body acts. The big I becomes the observer of the small I and then the ego self becomes the observer, ego or the mind self becomes the observer of the physical self.

Now for physical and mental action to become effective, all mental and for all mental and physical action to become effective, the mind must come to one realisation that “I am not the doer, there is something else that does and I'm just an instrument.” Where the instruments of minds and bodies has to function permeated by the big self within us and that is the purpose of meditation. To find that permeation so that mind, body, and spirit functions in a totality, in a wholeness and when mind, body and spirit functions in wholeness, then we truly live a total life. Otherwise –otherwise it is just a fragmented life. We are not using our full potential. So even in karate, to become a better karatier (laughs) – karatist – if this inner force can permeate every movement of the hand (laughs) how powerful it can be, so if your punch has the weight of a 100 pounds behind it, then that very punch will have the power of 200 kilos because it is not the physical body that exerts the total action, but the mental self, the subtle self that exerts far greater power than the body. So you must have read many things that the mind is capable of.

For example, you read this one book, umm *Psychic Discoveries Behind the Iron Curtain*, they describe various experiments to you where a woman could move objects from one place to the other just by the power of thought. I'm sure this book is translated in Danish, yeah, good. Now so that just shows how powerful the mind can be, even more powerful than the body. Lets use another example, husband and wife love each other very much, the husband is under the motor car repairing something, and here the jack slips – jack that – jacks of – and the car falls on the man, at the moment the – the woman entirely forgets her body for her whole mind is involved in what happened and so much strength comes into her body that she lifts the car. This has been experimented upon and proven (laughs), languages are so wonderful. In Spain now I said a sentence of seven words long and it was interpreted in fourteen words. Yeah, here I say a sentence in fourteen words and then it comes down to seven words, that is the beauty of language. Yes, so the mind can generate so much energy, force and power. Now to unleash this energy, force and power, one has to meditate, that is the simplest way and the true karate practitioner is taught a certain form of meditation. Some people take – take up karate, I know young men that take up karate because they are bullies in their school and by taking up karate, he can beat them up. That is the wrong reason. The true reason for taking up any of these arts is to find that coordination of the body so that it could function in a far greater cooperative manner with the mind. A greater cooperation is achieved, a togetherness and when that togetherness of mind and body is achieved, then the spirit shines through, so karate is a meditation, washing dishes is a meditation, sweeping the street is a meditation, everything can become a meditation. But first one has to be established within one's self and with our individualised techniques, one does become established within oneself. So therefore to repeat the words of the Bhagawat Gita, be established within yourself and then act.

Now what happens is this – oh she’s so sweet – what happens is this that by being established within one’s self, then all the actions we perform, good or bad, does not leave an impression, does not leave a lasting samskara because all our problems as we said last night is because of samskaras. So when the light of the spirit shines so forcefully, then the little candles of ordinary daily living has no effect because that light is too bright. There they go unnoticed and leaving no impressions whatsoever. So man’s evolution depends on acting in such a way where no impressions are create or left. Therefore the self-realised man becomes a law unto himself, he can do whatever he likes and nothing effects him. He can even be rooted in mud like the lotus flower and yet remain pure and unblemished – unmarked, unblemished, good. So that is for the self-realised man and this must not be used as a justification which many people used. This I do this, I do that but I'm not really the doer, some inner force within me is doing and I have met people that uses this as an excuse which involves them in more and more samskaras and karmas. Good. So to – come my darling, come –come sit nearby, okay. Now you take your feet up there – um-hmm good, I think that will be nice, it’s alright, so sweet – Yeah, so I think that more or less sums up in a simple answer your simple question. Okay? Good. Next question.

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Gururaj: Are you having that? Do you hear vibrations in your head?

Public: <0:19:39.6>

Gururaj: Um—hmm, beautiful, yes. This sound could have many many reasons. It could be a very deep spiritual thing or it could be just an ordinary physical thing. The one lady came to see me with a similar problem. She says, “Guruji, I'm hearing the sounds in my head all the time.” She went to psychologists and all over the place, they couldn’t help and then in the end she had a toothache. Good. So when the doctor examined the toothache on one side of the mouth, he found something else on the other side of the mouth that two of the teeth, the molars were compacted – compacted, yes, they were together deeply planted in the roots. Yes, and this was causing a great pressure on one of her nerves and this pressure on the nerve was creating as a rumble within the head. So like that – be a good girl – so it could be a very simple physical reasons and this is just one example. It could also be caused by certain brain chemistries. Now the brain has two hemispheres, the left hemisphere and the right hemisphere. Now the left hemisphere governs thinking and language, the left hemisphere does the recognition of things and translates it, interpret it into either words or symbols. That is the part of the brain which is used by the mind to be able to think and that is what most people concentrate on. Now the right hemisphere of the brain is the section which is the intuitive section, good. It is through the right hemisphere of the brain

that one realises higher knowledge. Just as the – the eyes, the receptive organs of the eyes requires the physical eyes, the instrument of the physical eyes to be able to see, so does the mind also requires its physiological counterpart called the brain. Now the left and the right hemispheres of the brain are connected, there are certain synaptic impulses – synaptic – um-hmm which jump from one section to the other. There are various neurons, I don't want to go into scientific terms now because it is very technical and there is total interchange in the billions and billions, twelve billion brain cells. In this three and a half pound weight organ.

Now modern science has not found that what is the chemical reaction that occurs to produce this continuous sound in the mind. Now that is the mental reason – that is the mental reason for the sound, so we have heard the physical reasons and the mental reasons. Now there is a spiritual aspect to it also where a person can be conscious of the universal sound for everything in the universe is nothing but vibration and – and everything that is perceived with the five senses are compacted vibrations. Now we think this table is standing still, but there are millions and millions of atomic structures swirling around in this very table and where there is vibration, there is motion because vibration can never remain static and all motion must produce sound. If I pick up this flower from there and put it over there, perhaps the ordinary ears might not be able to hear it but there could be some kind of device that can pick up the minutest sound and the deeper level of the mind can pick up every sound. For example your mantra is nothing but a representation, your mantra is nothing but a representation of your entirety. This must have been explained to you by the teachers that the mantra has three aspects, the one aspect is that when we became individualised like a spark coming out of the fire and that very motion created a sound. Another aspect is your present state of evolution and the third aspect is the range ahead of you. So your mantra represents you in totality, past, present and future. Good.

If there was some kind of machine that could reduce you to sound value, then your mantra would be the sound that would be heard. Now I pick up in meditation your sound at a very subtle level, it is so subtle that one cannot hear it or speak it with the ordinary mouth and ear. So like an ice-cream cone – do we have that here? – the mantra is picked up at the thin end and brought to the broader end so that it could become speakable and hearable. You see, as you carry on with your mantra meditation, you'll find subtle changes taking place in it. So from the broader end of that sound, you proceed gradually to the thin end of the cone, what a good subtle way, until the stage is reached where there is no difference between you and your mantra. You are the mantra and the mantra is you and this is in complete conformity with all theological teachings for it says, first was the word and the word was with god and the word is god – first was the word—word, the word was with god and the word is god. So we reach that sound deep within ourselves, for everything existing is vibration and vibration is sound. Now to come to the question, what sound are you hearing? Are you hearing it from the

physical level, from the mental level or from the spiritual self? Actually such a question which deals with your personal self should be spoken to me about in private so that I could go into a certain kind of analysis and tell you the origin of it and what to do about it. In a satsang it should be a general philosophical questions, metaphysical questions of a general nature, of a wisdom. Please see me and discuss with me this afternoon okay? Good, I'll be glad to discuss it, next question? We still got time, one more question. Yeah, one moment, in a satsang we don't want to discuss people's personal little problems, that I can do personally with them. In satsangs we like to discuss wisdoms which is applicable to all. Nevertheless he has reminded me that I have an initiation to do at half past eleven.

So in the next five minutes, I want to tell you of something. Good. Tonight after satsang, we are going to do a special practice, it will be a practice where you would do nothing and I will go in communion with divinity and you, most of you, according to your level of reality, you will have some experience how divinity cannot only be reflected in sound value, but also in sight value. For example, light, things like that. I don't want to go deeply into this because then you will have expectations and expectation is the biggest block, expectation conditions the mind and so rather we experienced first so that we will do tonight after satsang. Fine. Umm, you have supper at 6:00? Good, so we'll just – our satsang starts at 8:00 o'clock yes Right, then 9:00 o'clock we start this practice. So 6:00 to 9:00 your food will also be nicely digested. Okay?
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