

CHAKRAS

CHELA: This is a satsang with Gururaj Ananda Yogi, U.S.A., 1982, number ten, recorded at U.C.L.A.

CHELA: [Tape begins in mid sentence.] ... nothing profound. What I'd like to know is ...

GURURAJ: What do you mean you have nothing profound? You are profound.

CHELA: OK.

GURURAJ: Right.

CHELA: Are there chakras in the system directly related in any way to physical organs like the heart chakra and the ...

GURURAJ: Right. Fine. The whole kundalini yoga which describes the chakras is fallacious and is a fallacy. Good. Now the brain is not only centered in the head, but the brain through the spinal column goes right down your back. The spinal cord is part of your brain. Now for the physical system to function it has to have certain vortexes of energy. Vortex. Chakra means wheel, and a wheel forever turns. And therefore it is a vortex forever spinning, spinning, spinning. Now there you have seven hundred chakras. In other words, seven hundred centers from which energies are emitted, but there are seven main ones such as at the heart center, at the navel center. You have the muladhara, svadhishtana, manipura, anahata, vishuddha in the neck, and the ajna in the forehead, and of course, the sahasrara which is the sum totality of all the brain cells in your two and a half pound weight organ called the brain. That is called the sahasrara.

Now the purpose of the system of the kundalini yoga is this: to concentrate on a certain area of your body. And that concentration is directed. And we know for example at the navel center there is a whole complex of nerves. At the heart area there is also a very high, complex nervous system there all gathered in a bunch and likewise at various parts of the body. So what we are doing is just discovering the extension of the brain which contains twelve billion cells. So the spinal cord is a continuation of the brain with its various nerve centers. Without these nerve centers you cannot function. The solar plexus has its own vortex of energies, and so does the heart area, so does the muladhara and the vishuddha and the svadhishtana. So these are energy centers, vortexes in the brain.

Now certain parts of the brain, at least ninety odd percent of the brain, is dormant. The cells are functioning, but they are not totally connected to your consciousness. So by spiritual practices what happens is this: we set them, we set those energy centers or chakras at a proper rate of vibration so that the left hemisphere of the brain could work in conjunction with the right hemisphere of the brain through synapses. Neurons or whatever you call them flashing across at such a high vibratory rate that you would be able to cognize things that you have not cognized before. And that is the meaning of awareness. So by activating these various vortexes of energy, you are awakening the dormant brain cells.

Now with the physical body we have the subtle body, and the subtle body is just a duplicate in a subtle form of the physical body. All mental illnesses or psychosomatic illnesses stem from the subtle body which the subtle body not containing it within itself has to transmit it, express itself. Everything in life is an expression. Everything in life has to express itself to rid itself of these various energies. And it is only by dissipating or throwing off energies that more energies come to you. So it is always by giving that you are gaining.

Now this principal applies to the subtle body as well. So when the subtle body functions in harmony, that very harmony is transmitted to the physical body or to the waking conscious mind, and that is where cognition occurs. Without the subtle body you will have no perception whatsoever. All your five senses seeing, hearing, touching, smelling, etc. will never function if your subtle body is not functioning properly. As in the case of bad hearing what is affected first is your subtle body. So when we do healing and this brings to mind because I had a healers' meeting this morning that we treat the subtle body and bring all those energies of the subtle body in a harmonious state, bring them to the right pitch of vibration. And then that in turn reflects upon the physical body and rights the wrongs of the physical body. So the subtle body is but a continuum of the physical body. And so is the spiritual self of man a continuum of the subtle body.

So it is all but one superimposed one upon the other. So that means there is no separation whatsoever. But if you start at the root when you water a plant, you don't water the branches or the leaves you water the root. You treat the roots. That is where the fertilizer goes. That's where the water goes. So once the root of yourself is strengthened, your subtle body is strengthened, you will not find ill effects in the grosser counterpart which we know as the physical body. So talking about the healing session we had this morning, we treat the subtle body. So as the physical body has its own physical nervous system, so has the subtle body its own subtle nervous system. And by energizing that subtle nervous system, by bringing it into a greater harmony, you have a feeling of well being. Certain organs of yours could be destroyed, but the feeling of well being can always be maintained by exercising the subtle body. And therefore that is why certain chakric practices are prescribed to people wherever they are required.

So do not ever think the physical body is separate from the subtle body. It works in a continuum, and the only time a so called separation occurs is when you discard the physical body. The physical body is just an instrument, a piece of wood,

through which the subtle body or the mental body or you could all it the samskaric body transmits itself. You like someone, or you fall in love with someone. You are not falling in love with the physical self. You are falling in love with that subtle body which is transmitting itself through the physical body. And therefore people not understanding the ramifications and the complexities of the subtle body concentrate only on the physical body.

So what has to be righted there is the subtle body. That is where healing comes in the picture. And to heal is to make whole. That is healing. And when you as healers become the channel and you are taught how to become the channel and when these energies are transferred to you to use wisely without any gain or sense of gain, then these energies of the universal spirit flow through your subtle body, then through your physical body, and makes contact with the object or the patient's physical body and penetrates into the subtle body and makes the subtle body function in harmony. Now the subtle body is the vehicle that leads one to enlightenment where all the chakras are functioning at a much more finer level in total harmony.

Ninety nine. 99999 percent of the peoples, of the world's people, their subtle bodies are not functioning in harmony. And that is why conflicts occur. That is why one samskara is battling against another samskara, and conflicts are produced. And conflicts are expressed in all kinds of relationships and all kinds of communication because it is only the conscious mind that is taken into account in relationships and in communication. And the conscious mind only recognizes the conscious mind of the other. So therefore you have all your opposites: love, hate; cold, heat. All the opposites occur. Fine.

So what we do in our spiritual practices is bring the subtle body in total alignment where all these vortexes of energies

function harmoniously but not only harmoniously to keep the physical body well but also to heighten the vibration. And when vibrations are heightened to a certain pitch, when they are heightened to a certain pitch, they merge into the spiritual, the real self of man. So therefore spiritual masters never care for their physical selves because their subtle bodies are so merged into their spiritual body, their spiritual, universal self. Their subtle bodies are vibrating at such a fine rate which is the rate of the real universal self. And that is called knowing yourself. That is called self realization. That is called God realization. That is called "I and my Father are one." Do you see?

So the greater emphasis should be on the connecting link. And the connecting link is the subtle body between the gross physical body and the spiritual body. So that is where we put our emphasis. And this is what I lecture to physicians and surgeons about: how to tackle the subtle body of man. All cases in a lunatic asylum is because of the subtle body where the various vortexes of energies are not functioning in harmony or in combination with each other, thereby creating disharmony.

Now the subtle body can also be termed the mental body. So we want to get rid of the mind because the only thing that stands between you and God is the mind. But we use the mind to reach where we want to reach. Do you see? So it is like in a certain science of medicine where you remove a thorn with a thorn. So you use the mind to get rid of itself. You use the various levels of the mind, the higher levels to overcome the grosser levels which is the repository of all your memories and experiences. And when that is reached, there is no yesterday, and there is no tomorrow. Yesterday is gone, and tomorrow is but a projection. That is how it works. That is the key. That is the secret. (This is turning out quite well. Are you recording it? [Laughter.]) So that is the key for stability. And what requires to be stable in human life is your mind. Nothing else. You can be the ugliest person in the world, the most deformed person physically, the most ill person, but if your mind is stable, then everything is well.

Now, this stability is brought about by the proper rate of functioning of those vortexes of energy that is in your mind and transmitted through the organ called the brain. So what we need is an awakening of that organ, making those twelve billion cells come alive because we are only using one millionth part of those twelve billion cells. You see how far back we are? From this you could measure at what stage of evolution we are. Where, where we are using only one millionth part of twelve billion cells. So the more those cells are awakened, the more could the mind flow through it. And the mind as I've said before is only one mind. There is only one mind, and the individuality you feel is because of how many cells have been awakened within you. When you say that one person is more spiritually developed than the other and making that statement, if you have to translate it into physical terms you study the brain. How many of those cells are awakened? How many of those cells are dormant? You see?

Do you have a, a museum here in Los Angeles, Sidney? I bequeath my brain to them. [Laughter]

So our spiritual practices are aimed at that. To translate, to awaken brain cells, the neurological part of ourselves, to awaken it, open it, open the windows so the air of universal knowledge that is already there can be brought out, can be transmitted and transmuted into physical action.

Stella understands everything. She knows it all. Do you see?

So what are we doing about it?

Gore, blimey. Half an hour gone. And a short talk. I've got to rush and pack and to the airport. Thank you, my beloveds.

CHELA: Could you quickly go over the use of [unintelligible].

GURURAJ: That will take time. What we want to do I'm still two and a half months here in the country and Vidya and I will be sitting down and writing it up. Will you make a note of that? You are referring to the purificatory practice and ...?

Yes. Yes. Yes. I'll have it all out in English and in Sanskrit with the explanation of every detail: what it does, what it means, how the mind must get involved in those physical actions, how the combination of the brain takes place with action.

For example, in reading, if you use your finger ... You know, I do speed reading. I can read about two hundred pages in an hour. Right. So you use your finger. Your finger becomes the extension of your brain where you get in not word by word by word but you get in whole paragraph by paragraph. Just by, if there are three paragraphs on the page, you do that, that, that, and the whole page is there. Do you see?

Now all this will be explained in this little pamphlet which we will produce on the purificatory practice and that chant and all that. So 'til then. OK. Sorry, I can't go into it now. Time does not allow unless you have a private plane to fly me through to Chicago.

VIDYA: Guruji, you said that we would be mailing that out or handing handing it out on the next course.

GURURAJ: Handing it out on the next course. We will not mail it. It will go into the wrong hands, and it's not to be given to anyone else who is not a meditator. They might do it wrongly and thereby harm themselves. We are here to benefit people and not harm people. So we'll, we will draw up a pamphlet on that. Bill? So that would be fine.

CHELA: Just quickly ...

GURURAJ: Quickly again.

CHELA: Three, those three breaths. There's an out breath, no breath, and inward breath?

GURURAJ: Right. Inward, inward, retention. Inhalation, retention, and exhalation. Now by doing that before your ordinary meditation, you'd find your meditations will go more deeper. It's a pre preparation for deeper meditations. Right. Well then, my beloveds, it's been so nice being here, meeting all of you, being together with you, speaking a few words of wisdom, having a lot of fun together, enjoying ourselves, and creating this feeling of brotherhood and love. So you are all [guru bais and guru bens?]. [Bai] means brother, and [ben] means sister. That's an old, ancient term. When two people are studying together under a particular guru, they are known as guru [bais?], guru brothers. So guru brothers and guru

sisters, au revoir. Namaste. And see you soon. Please. Please try your best, if you could, [takes off microphone] to get some of your friends if they are not meditating

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