

VOICE: ...the course at Casa de Maria, October 7, 1977, Saturday, satsang two. Evening.

GURURAJ: [PROBLEM WITH MIKE] Does everyone know what namaste means?

VOICES: Yes. [LAUGHTER]

GURURAJ: Have I been reading your minds?

Can we have a meditation for a few minutes together? It's always good to meditate together. [TAPE IS SHUT OFF DURING MEDITATION]

Good. Fine. Questions.

VOICE: Can you hear this [??????]?

GURURAJ: Yes, I can hear you very well.

VOICE: We'd all be very interested in hearing you talk about the techniques that you personally selected for us. In particular we would like to know what a valid experience in meditation is. What, in meditation, would indicate to us that we are doing the practice correctly. For example, if the person has been doing the meditation for a month and they still don't have any clear image of God, are they doing the practice correctly?

GURURAJ: Oh, you want to find self realization in a month? [MUCH LAUGHTER] [Only an hour?]. It took me many lifetimes.

VOICE: And also what are the benefits of the various techniques, [????????????????]?

GURURAJ: It's a very beautiful question. But of course it would be something like an introductory talk, which in other countries have normally been left to the full counselors, and of course, those that assist them.

Shall we start off with mantra meditation? Okay? Because mantra meditation is a meditation which most of you are practicing. There are certain cases where mantra meditation is not required. Now, there are hundreds of meditational

systems in this world. Now, to go into the theory of mantra meditation, or any meditation, let us go back a bit into its philosophy.

Now, you would know that the entire universe is composed of nothing else but vibrations. Good. The entire universe is nothing but vibration, and this is verified, very much so, in all the theologies and scriptures of the world. For example, in the Bible they talk of "the Word:" First was the word, and the word was with God, and the word was God. Now, by "word" what was meant was vibration. Now, vibration can exist in so many different levels. Vibration can exist in a subtle form, and it can exist in a grosser form, and still a more grosser form. Good. We can use our old analogy of water vapor, which is very fine. The water vapor can be condensed into water, which is grosser still, and then also it can be frozen into a solid block of ice, which is, of course, still more grosser. Fine. But the underlying principle, you know, between the water vapor and the block of ice remains the same: H₂O. Fine. So when the vibrations, the subtle vibrations, become congealed, do they become perceptible to our five senses, hearing, seeing, touching, tasting, smelling? That only happens when vibrations become congealed, because our five senses are incapable of perceiving or conceiving anything that is finer. Many times water vapor cannot be seen by the naked eye.

So when I receive a photograph from you with the various details, the questionnaire that's filled out, I go into meditation on your photograph. I use the photograph as a focal point to concentrate the attention. And in the focusing of the attention I go into meditation. And in going into meditation I am in complete communion with you, with your subtler self. Now, we have hundreds of letters telling us that at that moment the person just feels something which is inexplicable. Hm? They feel something. They can be awake, they can be asleep, but something happened as if some hand has touched one. Something happens within one's psyche, as if there is some communion or some communication. Now, in that state of meditation there is no such thing as time or space, there is no distance. It is all here and now. It is all here and now. And in that state I hear and see your vibration. Fine.

Let us digress for a moment. Now, wherever there is vibration it is the nature of vibration never to remain static. It is the quality of vibration always to have motion. Good. This table in front of us we think it is standing still. But really speaking there are millions of molecules swirling around in it. It is in motion all the time. We think that our earth planet, this little speck of dust, is standing still, but it is hurtling through space. It is hurtling through space at millions of miles per hour. So nothing in this universe is standing still. It is forever in motion, perpetual motion.

Now, wherever there is motion, there is sound. If I pick up an object from here and put it over there, it has caused a sound. Perhaps the human ear is incapable of picking up the sound, but there could be some electronic device, for example, that could pick up that sound. So in the state of meditation when the guru goes beyond his five senses and

uses another sense call it the sixth sense or the seventh or the eighth or the umpteenth, hm and in that state he hears the vibration. And he not only hears it but he sees the vibration of the person in color form, as well. Good. Now, once that vibration is picked up what happens is this, that the vibration is analyzed, it is evaluated, it is diagnosed as a doctor would diagnose a patient. And in the diagnosis one could see the various imbalances in the person. Now, this you must take as granted, that ninety nine point nine percent of the world's population are imbalanced. Everyone is imbalanced. The only person that is a total balanced person is the self integrated, self realized person. What all are trying to do is to achieve that balance. Good. Now, there are three aspects to man: the physical, mental and the spiritual. And there is an imbalance between the three aspects. Fine. So the practices would be designed, if it is a mantra or any other practice, it is designed to bring about the balance between the three aspects of man so that man could function as a total being instead of a fragmented being. Now, all problems in life is because of this imbalance. It's just so simple. Hm. Good. Now, the sound, the vibration, of the person is picked up at a very subtle, inaudible level. But for me to convey the sound of your vibration to you, I have to bring the essence of that vibration to a grosser level so that it could become speakable and audible.

So as you carry on with your meditation, and regularity is very important, as you carry on with your meditation, you will experience the subtler and subtler and subtler levels of your mantra. In other words as you go to the deeper and deeper unfathomed levels of the mind, to the more and more subtler levels of the mind, you will experience your mantra in a much more subtler form. Hm. Good. You will experience your mantra in a much more subtler form, and the time comes when you even go beyond the mantra. Right.

Now, the mantra has three aspects. One aspect of your mantra is that when you (millions of years ago) became an individualized entity...it is like, to use an analogy, a spark flying out of the fire, so there is individualization. And in the individualization there is motion. And wherever there is motion a sound has been created. The spark has flown out of the fire, but in the spark the essence of the fire is contained. Fine. So one aspect of your mantra would represent that primal individualization. The second aspect of your mantra represents your present state of evolution. And the third aspect of the mantra represents the range you have ahead of you. So your mantra is you. It is totally you. Now, if there was some device whereby the human body and mind or the human being could be brought down, reduced to sound value, then the sound that would be heard would be the sound which your mantra is. Your mantra is you.

Now, as you progress in your meditation you and the mantra becomes one. At first there is a separation. You are doing the mantra, you are repeating the mantra. And by you repeating...

[END SIDE ONE]

GURURAJ: ...forms of the mantra until the mantra remains as an impulse.

Now, the mantra given to me by my guru contains thirteen syllables. And all thirteen syllables of my mantra I experience as an impulse all the time. Right. So those experiences will come to you when greater and greater integration takes place. The immediate benefit of mantra meditation...the immediate benefits of mantra meditation are many. Firstly, if it is done properly and taught to you properly, you would find the physical body going into a deep state of relaxation, and that is seen by the drop in the metabolic rate. When the body relaxes, the mind being a counterpart of the body, we discussed it this morning, I think, or yesterday, the mind being the counterpart of the body, that too also reaches a deep state of relaxation.

Now, when mind and body reaches a state of relaxation, then it allows the inner self, the spiritual self, to shine through. And not only to shine through, but it allows the spiritual self to permeate the mind and the body. Hm. Good. So there is, because of the physical relaxation, there is a physiological and a biological benefit. Hm? Then when the mind reaches a tranquil state, there is a psychological benefit because the man who can think, whose mind is tranquil and at peace, his thinking becomes clearer, his awareness expands, his mind becomes less and less and less cluttered. So there is a psychological benefit. Now, the subtle body of man that contains all these chakras, they also start pulsating and vibrating at a higher level. And when the subtle body starts pulsating and vibrating at a higher level it can capture the spiritual self of man within itself. And capturing it within itself it conveys it to the physical self. Now, through meditation when more and more integration takes place, a person creates greater harmony within himself. Now, when greater harmony is created within oneself, one automatically becomes harmonious with the environment. So it benefits you sociologically. Your environment, of course, is composed of your husband, your wife, your children, your friends, your society. And the best way to make people love you is to become lovable, and a harmonious person is always very lovable. We all have the experience of going into a home and the vibrations are such that we feel, "Oh, let me leave here quickly." Sometimes you might be sitting in a very gloomy company, and just one person walks in and the whole atmosphere is lightened up, because that person, perhaps, at that moment is ticking off at a much heightened vibration. And the subtler the vibration, the more heightened the vibration, the more power it radiates. And the power it radiates is a soothing, healing power. Fine.

So we have seen that through meditation we can benefit physiologically, biologically, psychologically, psychically, and find a spiritual integration. We benefit sociologically. And these are the various areas of life that requires fulfillment. And when this fulfillment comes about, then man becomes happy. Now, through meditation as we dive deep within ourselves,

we don't come back empty handed. I said the other day, "If you spend half an hour in a perfume factory, you will come out smelling like perfume." Hm. Good.

Now, when we become more harmonious within ourselves, we are not only benefitting ourselves, but we are benefitting the environment. It is the nature of a flower to grow beautiful, but that's not the only thing it does. It also enhances the beauty of the garden. So you see by meditation what far ranging effects it has. And the greatest effect that everyone wants is for himself. He wants to become an integrated being. And by being integrated he automatically serves his environment. The best way to serve the world is to become a better person, because society is composed of units and if each unit improves itself, then, very naturally, society is improved. There were many reformers in the world that tried to reform society collectively, but that had never been successful. The way is for every individual person to try and improve himself. And there...he wants to improve himself, because within himself he finds so much sorrow, so much misery. So by improving oneself, by gaining greater and greater self integration, the sorrow becomes less, less, less, less, less, misery becomes less, less, less, less, until you reach the time when sorrow and miseries are words that you will not be able to remember anymore. Good. Fine.

So we've spoken a bit about mantra meditation. I could speak to you for hours on it and what values mantras have. Good.

Now, let us talk a bit about tratak. Tratak is a very important general practice. And I've been told here that there are very few people practicing tratak. Tratak is the candle meditation the flame. That is tratak.

Now, we know one thing for sure, that all our mental energies are scattered. There are very few people in this world that operate, or could have their mental energies and use them in a total combined manner. So most of the time our mental energies are scattered. The difference between success and failure in any undertaking is due to concentration or lack of concentration. Now when we do the tratak practice, we use the flame as a focal point. Now, we do not concentrate on the flame. That would be wrong. Concentration is something that comes about on its own. What we do is sit down comfortably and have the candle flame at eye level. The reason for having it at eye level is this, if you have to look down or look up you might cause strain on the neck, and then your mind would be going to the strain instead of the thing which you are doing. So very gently we gaze at the flame for a few minutes for a few minutes in the beginning. And when you become established in the practice you would just need to glance at the flame and close your eyes and it would be there. So in the beginning for a few minutes we gaze. Gaze means just taking one's attention to the flame. And then taking the attention to the flame for a few minutes, we close our eyes and we visualize the flame in front of us, here at the forehead, outside us. Fine.

There is one thing to remember, there is a difference between imagination and visualization. The test is this, that when you imagine, then the flame would be inside your head. When you visualize, the flame would be outside your head. Good.

Now, let us look into the mechanics of it. Fine. Now, when the flame is there you visualize it. And when the flame disappears and nothing is left, you open your eyes again and you gaze at the flame for a few minutes. You close your eyes again and you visualize the flame. And you repeat the process for twenty minutes, twenty five minutes, half an hour. Fine. Now, what happens is this, that you very gently are taking all your mental energies and focusing it to one point, which in daily life could be...in waking life could be very beneficial to you.

A child came to me some while ago and he tells me, he says, "Gururaj, I've got this one subject, mathematics, and I don't like the subject because what I intend doing in my future life I will not need mathematics at all." Good. So I explained this child that, "It is very important for you to do math, even if you are not going to use it in your work in later life. But that practice of mathematics, doing math, is giving you the required discipline of concentration, of taking your full attention to the mathematical problem. Now, by being accustomed to that, by giving your full attention to something, then whatever you are going to do in later life will be helpful to you because your mind is trained that way." Likewise, in tratak what we are doing is taking all our mental energies and focusing it to one point. Fine. So in the waking state of life it helps us in our work, or whatever we are doing, where we can give all our attention to the thing at hand.

Now, here in the middle of the forehead we have, what we call in Sanskrit, the ajna chakra. Or in laymen's terms they commonly call it the third eye. Now, with this practice we are actively opening the third eye. We are opening the third eye. And by opening the third eye our perception increases, our awareness develops. After the practice with the candle, when you're well established in it, you would start using a more complicated object. Say you take this flower, and you look at the flower for a minute, and you close your eyes, and believe you me that the details you have missed with open eyes you will pick up with closed eyes. So here, very spontaneously, you would have started looking at objects not with the physical eyes, but with the inner eye. And that is one of the first steps that if people are so inclined to develop the powers of clairvoyance, these are one of the first steps one uses in developing this power, where you can see with eyes closed and time and space is no barrier. Good.

So you are opening the third eye, fine, which would increase your awareness and your sense of perception. And when your sense of perception increases, your intuition develops. Your intuition develops and you reach a stage of knowingness, where you just know. You come to a fork on the road and there are no signposts, but some little thing within you just tells you take the right. And you are right. Right. Fine. Now...so it opens up the third eye.

Now, we have had experiments made in South Africa... experiments done at the Groote Schuur Hospital and the University of Cape Town that the third eye has its physiological counterpart in the pineal gland. So with this exercise you are stimulating the pineal gland. And by stimulating the pineal gland there is a substance secreted which is called melatonin. Now, this substance, melatonin, has a regenerating effect upon the entire physiology and biology of man. It has a rejuvenating effect upon every secretion in the body. Now, these tests are being done. The results so far has not been entirely conclusive, but these things have been alluded to thousand of years ago by Vedic seers and Vedic yogis. So if we go back in retrospect we will find that the practice of tratak benefits us physiologically, biologically, psychologically, by bringing tranquility. And it brings about a deeper insight. Call if psychic insight if you wish to. It brings the spirit to the fore, that power that is hidden within man. So you see all these benefits are there. So I would strongly recommend that any of you that have not been explained the benefits of tratak properly I've given it to you very, very briefly now the main points of it and all of you that are not practicing tratak, please do so. And it causes no damage to the eyes, whatsoever. The candle is so weak that it has no damaging effect to the eyes at all. And this practice has been practiced for thousands and thousands and thousands of years.

Now, not only that but the practice of tratak will help you in your mantric practice, because through tratak you are getting together the various energies of the mind. And in meditation, which we do without effort, which we do effortlessly, and in the effortlessness if all the mental energies are gathered together, the more deeper your mantra meditation will become. Now, everyone is given a program of practices. You would have mantra, perhaps. Then you would have tratak. Then you would have pranayama. Right. Plus some individual practice which might be required by that person. These are all personally prescribed, and each and every practice is linked to each other. Our system is not a system where certain mantras are taken out of books, four mantras or eight mantras or sixteens mantras, and dished out on age basis. We don't do that. Because a person's age has nothing to do with his state of evolution. Fine. The mantras or the practices are selected by me personally. And the teachers that are trained to hand over these practices to you are trained in such a way that they are nothing but channels. If you speak to Amrit he will tell you that at the time when he initiates a person he is entirely oblivious of his mind and body. He's entirely oblivious of his mind and body, and he just has a feeling of an unknown power that flows through him to the person that is initiated. And all these full counselors have reported that the initiate most times feels a certain presence. Feels a certain presence.

Now, I as a guru am nothing but a channel. I am nothing but a channel. I am a very ordinary human being. An ordinary human being, and more ordinary than ordinary. And some say that to become more ordinary than ordinary you have to be extraordinary. [LAUGHTER] Now, that is what they say. I don't know how true it is. [LAUGHTER] There's only one

thing I know, that every moment of the day, every fraction of a second, I am in communion with Divinity, or call it by whatever name you wish to. As a physical being I would display physical qualities. I eat, sleep, what have you, [LAUGHTER] go to the loo. Huh? Is that what you say? [LAUGHTER] So...so being embodied, being embodied, one has to act and behave as an embodied person, right, or else you would be unnatural. Did Christ not dine with the Pharisees and the prostitutes? Did he not go to the house of the tax collector and dine there? He showed himself entirely ordinary. And that is what all spiritual teachers do. They are ordinary people. And they try to show the world that you can achieve and become one with Divinity not by developing wings, but by being ordinary. Because Divinity being omnipresent is present in everything, and more so in he who is simple and ordinary. Does the Bible not say that you have to become innocent as a child? That you have to become childlike? Hm? Every scripture says that. And that is what we are striving for.

So these practices are interconnected with each other interconnected. And if you wish to advance and find greater joy in life, then do them. Regularity is very important. If a child wants to learn to play the piano, he can play Beethoven and Bach and Liszt and Mozart and all that as long as he practices. And then these things just become very, very automatic. We have the experience where I come from where meditators tell us that at work they just wait for five o'clock, you know, so that they could go home and meditate. It becomes such a joyful experience that they look forward to it.

Now, the experiences in meditation. Right. Now, it is not necessary, it is not necessary to have any experience in meditation. Some people have visions. Some people see wonderful colors. And we have some artists that has done fantastic paintings from the colors they have perceived in meditation. And I am thinking especially of Trevor Wood, who is Rhodesia's most famous artist. And every painting he has done, and the demand is so great he can't supply enough, and every painting he has done is what he had conceived in his meditations. Now, these experiences are really not necessary. Some people can become highly realized beings without having any of these flashy experiences. I will give you an example.

Someone came to see me some months ago and this person tells me, he says, "Gururaj, I have been meditating now for about six months, but I sit down and of course through meditation I feel very relaxed. It is very nice, but people talk of all kinds of flashy experiences, but I have had nothing of that sort. Am I doing something wrong?" Then we started chatting. And then we have a system there whoever comes to the center one of the girls always brings in a cup of tea and things like that. And we sit down and it is a personal thing where so much love flows, a communication takes place, a oneness is felt. It is not...I am not the kind of guru that would sit far away on a pedestal. I want to be with the people together with the people. I embrace them. I love them. I love them more than I love myself. Okay. So this chap was sitting there and we were chatting. So we started talking about his work. And that is one of the easiest subjects a person can talk about,

his work. So he is a sales manager in a big company. And he has his general manager under whom he works. Right. Before he started meditation he says that there was not a single day when he did not feel like punching his general manager in the nose. Yeah. He used to complain about this and about that and about that, and he used to go on and on and on. And he says, "Now whenever the general manager shouts I just don't take any notice. I carry on with my work, so it doesn't effect me." Now, this sales manager has a staff, a sales force, and he, in turn, used to get irritated all the time with his sales staff that production is not there, and this, that, and the other, and you did this wrong, and you were one and three quarters minute late this morning. Things like that. But he says now if something is wrong, I go up to the man and have a nice chat with him and explain him, "Look, try and do it this way. Plan your strategy in this way. Do your presentation in such a manner." So he does that and there is beautiful harmony in his work atmosphere, and his sales force is producing greater sales. Good. After that we started discussing about his home life. He says, "You know, I used to get so het up at work, so in the evening when I come home I would get irritable or the missus gets irritable, and squabbles and squabbles and squabbles." He says, "Now, if she gets irritable I turn it into a joke, I laugh, and then she can't help but laughing also. And if I get irritable, she does the same. So there's greater harmony in the house. The children used to be misbehaved, and they used to make a noise. I didn't find peace. I would rather go off to the poolroom. But now, even if the children make a noise I go into my study to do my work, or whatever, and it just does not disturb me any more. So there is greater smoothness in his home life." There is greater smoothness in his friendly circle. Right. So I tell him, I ask him...

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