

GURURAJ: ...because all the impressions are there. For example... small I from the big I and then as the chanting goes on you will find that the chant just goes on automatically. And you are observing it. Hmm? Now that is important. That is the most important thing in spiritual practices where a person can discriminate or distinguish between the small I, the relative self, and the absolute self. Good.

Now this chant is also very, very scientifically based on the principles of pranayama. When you chant, you will find that you are exhaling all the time. With the words, they are so basic, the sounds are so precisely worked out that you are exhaling all the time. Now in any form of breathing the most important part is exhalation because if there is proper exhalation the inhalation is just automatic. Now with the exhalation what happens is this, that we are exhaling all the toxins.

Now, if a person has psychic ability, the sounds that you would be chanting are the exact sounds that you would hear in all manifestation of the universe. So, there too, the principle of the Bible comes into play that first was the word and the word was with God and the word was God. So the sounds that you...

[Loss of sound on the recording]

... however, during this chant what happens is this, that we are tuning ourselves with the finest relative sphere. Now until man reaches the finest relative sphere,

[Further loss of sound]

... after we do the chanting we can go into more deeper details about it.

CHELA: [Unintelligible]

GURURAJ: Yes. Immediately after the chant we will do the gong meditation.

CHELA: Ok. And how long will we do it for? I have three sets of times there.

GURURAJ: The twenty four minute one. You've got the precise times?

CHELA: Yes.

GURURAJ: This is not connected to a loud speaker, is it? You haven't got that. You do all hear me well at the back? Hmm? Because the acoustics are bad here. OK.

AMRIT OR RISHI: For those of you who haven't done the gong meditation before, just do your regular mantra meditation. Is there anyone on the prep technique here? The preparatory technique? Did you mention how many rounds today?

GURURAJ: Between five and seven? Five. For today? Good. Five rounds. Four are done altogether and the fifth is done alternately, ladies first, then gents, ladies, and gents.

Aim hrim krim chamunda yé vee che che.

[Chant repeated prerequisite number of times followed by gong meditation]

[END OF SIDE ONE]

GURURAJ: ... found the sound going slower? For your information, for the last seven minutes there was no sound of the gong at all. Now that is a very good experience you had. It means that that hum, that sound was reverberating in the mind all the time. And that has the effect of really pacifying the mind. Good. Now the purpose of the Tibetan gong meditation is also, like in the chant, to experience a deeper level of the relative. Were many people aware of noises around you like a child crying, chairs squeaking? Hmm? Did it seem very near or at a distance? Distance? That's lovely because it's a good meditation.

Now we are going to do some advanced practices on this course. And for that we are going to do a test which closes off the senses. We use the thumb to put in the ears. Fine. And then, of course, these two fingers would close the eyes with just a slight pressure if you like. And these two fingers would close the nose. I'm speaking through the nose. Fine. You get the idea? And then by doing that what we're doing is we keep in the breath as long as possible until we can't keep in the breath any more. Then, of course, you exhale. Now we have to do this three times. And all of you will have certain experiences which must be written down. You'll be given slips of paper where you will write down these experiences.

Now for this test you don't plan it; you don't pre plan it. Just anytime during the day today until this evening's satsang, just do that. Takes half a minute or so or perhaps a minute. Depends how long you can keep your breath in. Then whatever experience you have you record it down. That will be studied and that will determine, the experiences you have in it will determine many, many things for the kind of advanced practice that might be required.

AMRIT or RISHI: Write on the blank side of this and the back side of that paper. Did you hear that? Just write on the blank side of this paper.

CHELA: Guruji, let me be sure that I understand this. Just one breath and hold it just that one time.

GURURAJ: Yes. Right. And then when you can't breathe anymore, you just let it out. How are you feeling? Now anytime during the day, do it three times and record it down and let us have these forms back by the evening satsang. This first one you can do later on today if you would like. Or why don't you just do it now? Come on.

AMRIT OR RISHI: Who has pencils and who doesn't? Who has something to write on? I've got about three extras here.

GURURAJ: Never mind the pencils. Let's do this now? Close the mouth, nose, eyes, ears.

CHELA: Is the pressure on the ball of your eyes or on the corner?

GURURAJ: Anywhere. [LONG PAUSE]

GURURAJ: Before the satsang?

CHELA: [Unintelligible.]

GURURAJ: No. You do this three, four times during the day. You do this three, four times during the day without planning it. Just all of a sudden you do it. And, for example, if you have any patterns and if you like so that you can explain it better, you can draw a little squiggles, you know, of the design of the patterns or whatever.

AMRIT or RISHI: Yes, we would like to have that back this evening at the evening meeting with your name on it. Everybody, be sure to put your name on it.

GURURAJ: Good. Now we break for coffee. You get a coffee break, and we'll get together after half an hour for a discourse. 11:00?

AMRIT or RISHI: Yes. We should until 10:30. So, we're a little bit ahead of time. Wonderful.

GURURAJ: A few minutes more because some of the times are changed on the other form.

AMRIT or RISHI: 10:30?

AMRIT or RISHI: Yes. We'll have a satsang starting around 10:30.

[Coffee break.]

END