

Gururaj. Now last night I was speaking with some people and they asked me to speak on mantra, good, how a mantra is derived, what is the purpose of a mantra and how does it work generally on the system. Now I have given many explanations on that and I for reasons did not want to go into deeper details of the vast range of consciousness from which a mantra comes. So that we are going to speak about briefly perhaps, this morning.

There are organisations of people who select mantras at random and these selections could be quite jarring to a person's nervous system, to their physiology, biology, their physic make-up and it could prove to be a great impediment to reach the totality of themselves, the spiritual self of themselves. And these things if they are wrong and the proper sound basis is not used, then it could cause, it could manifest itself physiologically and organically. And there are some organisations that when you speak about these things, they would say that you are unstressing or pushing away stresses or something like that, which does not really explain much, which does not really explain much. Because if a mantra is not according or harmonious to your own system then it would be like you sitting down and listening to a lovely Symphonic Concert and someone shoots off a big bang, crackers, and your system will be jarred and shaken. And this could be very harmful. I have taught many people meditation and they had come to me in a terrible, terrible state and we are very happy to say that of the thousands of people that we have initiated, we have never had any complaints of this nature really, where a mantra is not suitable. So now what are the mechanics?

People talk of selecting a mantra. That could be with others - I have even heard stories that some people give you half a dozen mantras and say "Look, pick and choose which one you like." I have even heard of stories of people that give you a mantra and says "Look, if you don't like it come back in two weeks time and we'll change it for you." All these kinds of things we hear, be they true or not, that's not my business. Let people do what they want to do. If they knock their heads against a wall, that's their business. Fine. If the head is paining come to me, I will massage it and put some balm on and try and heal it. That is my dharma. Okay.

Now man's consciousness or man's mind has a range, a very vast range that extends not only in this little head of his but it is closely connected and part and parcel of the entire range of the mind. The entire range of the mind as I have said many time before, is as vast as the universe. Now the mind being a manifestation of the Manifestor is closely connected to the Manifestor. So Divinity is permeating this entire range of what we call consciousness. So when a person in his evolutionary progress is at a different stage of evolution. There are some people, like horses in a race, might be running neck and neck but they are very few. Most people are at a particular stage and because of being at a particular stage, every person becomes unique. And this uniqueness is because of their own individual samskaras on this

path of evolution. So as they progress and want to embark on the spiritual path, the guru should be able to know where that person is at. When he knows where that person is at, then he would be able to, not select a mantra, but he creates a sound. When I give you a mantra, it is not selected. To select a mantra means that there is a whole list existing and you select one from there to initiate someone with. Now this is not a right process. It is not a right process. Mantras does not fall in the realm of mechanical science. It is not a mathematical science where two and two makes four and four and four makes eight. It is rather an art. It is an art form where the artist can tune himself to his higher self or tune himself to the universe, or a poet, and draw to himself - as we spoke about thought during this week - and draw that, because of his highly developed intuition and purity of channelhood that he can conceive of the very subtlest vibration that permeates that person or of which that person is made with its subtler and from there to grosser and grosser ramifications until the person reaches the physical body. And so when I initiate someone into a mantra practice, I focus - this might be repeating to you because you know that - I focus on the photograph, the physiology of the person and with that person we, that is that person and I, the physical self, both of us regress to the subtlest value of that person. Is that clear up to now? Good.

So in that meditative state, through the mercy and the grace of God, I go to the level of where that person is at. Is the person travelling from London, goes through these various cities, I don't know the names, and how far is he away from Edinburgh. So from that milestone that he is at, the entire circumference from London to Edinburgh is taken into account and focused at the point where he is standing. If you are lost on the road say you are at - give me a town - Leeds, right, I am at the corner of John Smith Street, Leeds and I want to reach Liverpool and you don't know the way, you phone up perhaps or go to, phone up AA - I don't know how you do it here - and "Look I am here at this address and I want to reach there, which route do I take?" So you can only start from where you are and not from any unknown source. If you phone AA, the first question they will ask you "Where are you?" And then from that point, they will direct you to your destination.

A person's mantra represents his sum totality. If there were some mechanical means, for example to use a very stupid analogy, if there were some mechanical means where a person's mind, body and spirit could be melted down to sound value, the mantra within your range would be the sound that would be heard. You see. So in mantra meditation what happens after progressing on the path, is that you become the mantra. You become the mantra and by becoming the mantra, you are becoming one with your real self. And when you become one with your real self, you can watch your ego at play, all its ups and downs, its personality quirks and all those things and remain untouched. And that is freedom. That is liberation. That is self realisation. That is salvation, when you, recognising your real self, recognising your real

self, is able to live in this world as a witness, as an observer to all that is happening. So mantra meditation is something very important.

Now as you get more and more established in your mantra, your mantra will reach a finer and finer and finer level until it remains just as an impulse, the impulse of Divinity. My guru gave me a mantra which is thirteen syllables in length, thirteen syllables and with years of practice and various things, I experience all thirteen syllables simultaneously as one impulse. Even as I am sitting here speaking to you, I am totally aware and conscious of that impulse within me. You see? That is as far as we reach while we are still embodied. But once the impulse has been reached and once we discard this body then that impulse merges away in the universe, a universal impulse into that absolute realm. And yet the impulse being there, man can say he experiences the relative as well as the absolute, the grosser workings of the relative as well as the finest impulse of the absolute. Now in this range of the relative, which I have spoken of so many times, there is only one thing, it's the mind and the body is only a grosser manifestation of the mind, it is a continuum. Good. Now in the mind we have three major categories, conscious mind, subconscious mind with all its various layers which I have spoken about many times and the superconscious mind. Good. So all these layers are taken into consideration, the superconscious mind being nearest the absolute reflects the light most clearly and the subconscious mind which contains all the samskaras and the impressions or rather, the impressions are the things for want of a better word that does not allow the light of the superconscious to shine totally clearly to the conscious mind.

So through meditation we are forming a connection, a direct line from the superconscious to the conscious mind, where the conscious mind becomes flooded. Now when we do mantra meditation what happens is this, that we start on a conscious level and through this connection, we go through the various layers of the subconscious mind and reach the superconscious mind whereby that purity of light is brought back. Like I always say if you spend half an hour in a perfume factory, you come back smelling like perfume. So that is the purpose. Now being able to combine the superconscious, sub conscious and the conscious mind into a oneness, having this link, this connectedness that is called integration. That is called integration where all three aspects of the mind could function harmoniously. And when that functions harmoniously, then the body which is just a grosser aspect, a grosser step further from the conscious mind also becomes one with it. That is the purpose of mantra meditation.

We have a little diagram here through which I will explain you how a mantra, I never select a mantra, I create a mantra. Good. Fine. Although all the essences are there because sound is eternal and we know that the primal manifestation was nothing but sound. And all the Scriptures say and we know it all so well 'First was the Word and the

Word was with God and the Word is God'. We all know that, so the God being abstract had to concretise Himself by its own nature to make this, what we call the universe. Like the flower does not create fragrance, it is the nature of the flower to give off fragrance. Fire does not create heat; it is the nature of fire to give off heat. Good. Now let's get on to this board. Can you see from there? Fine, now here is the physical body. We know the physical body and we know a bit about the conscious mind. We think we know. Nevertheless we are quite aware of the conscious mind. Then we have various layers of the subconscious mind. Psychologists up to now have been able to reach layer one and layer two. This whole range here is still unknown to them, so they have just gone beyond the surface of the conscious mind into a small realm of the subconscious mind.

Now within all these layers of the subconscious mind are the impressions which manifest themselves, for all impressions cannot remain stagnant. Impressions themselves are motion and to find expression these impressions find expression in the conscious mind and from the conscious mind to the physical body. And that is the origin of all diseases of the physical body. Today science has discovered that practically all ailments originate from the mind, from the abstract value of the subconscious mind and translates itself psychosomatically into the physical. Now what do we do in meditation is this, that from the conscious layer, we form a channel to the superconscious, the area which is closest to the absolute. Now one thing must not be forgotten that the absolute permeates all this, but the absolute is best expressed here at the superconscious level, at its most brightest. And as it goes through the subconscious layers and comes to the conscious layer, it is coloured by the impressions or samskaras contained there.

Now when it comes to the creation of a Mantra what happens is this, that when I go into meditation, I tap at which range the person is vibrating. So in the whole complex of the mind there are twelve wavelengths which the Seers have proved. This has nothing to do with the twelve signs of the Zodiac, but there are twelve ranges, twelve levels or wavelengths in the mind itself. One person might be there, another person might be there, another one might be there. So in deep meditation and focusing on the person's photograph at the conscious level, at the physical level rather, I would regress and find his vibration, to see where he is. Now say the person is at this place according to his evolution, I would focus from the physical through meditation, deep meditation to exactly where that person is standing in his stage of evolution. Now this is a whole range, a total range. Now we are having this diagram just to illustrate because all these various layers or sections, you could never even use that word, are interpenetrating but for the purpose of explanation, we have divided it up. They are superimposed upon each other and each one has a definite connection, each layer has a definite connection with the other layer. Now when I reach a person at his particular stage, at his totality in evolution, although permeated by the absolute connected to the superconscious and all the other layers, he is at his most vibrant

self, his total self at that point. So, a sound is heard in the meditation that represents that person. But this sound is heard in a different dimension at a very subtle level. So now my job remains to bring that subtle level from a different dimension to this physical level so that the sound could be made speakable and audible.

Now let us concentrate on this. Any questions on this here.

Questioner. Yes please. The sound is fixed at that point but it presumably doesn't stay at that point?

Gururaj. I know. As a person progresses, it goes further up. Right. It might take you twenty lifetimes to get away from that range.

Now within the twelve wavelengths of the range of the entirety of the mind, we have now reached Mr A's level. Fine. Mr A. The sound is heard there in a different dimension because in the total depth of meditation you are in a totally different dimension which is beyond, far, far beyond the physical and far beyond the conscious. So now here, from this range, you have to bring it down to the conscious level so that you could utter and hear. Hear contains ear. So here from this level, you have to bring it down so that you can utter the word and you can hear the word. But now in the twelve wavelengths, this is a vast range encompassing everything that this centre there is vibrating, is vibrating. Now, one problem arises, it is this, that having reached the centre of that person where he is at, my job remains to be able to create syllables in that meditative state whereby I could speak it and utter it. Now in this whole range of vibrations, depending on many factors I might conceive it at this moment as, this is just flicking it out of the groove, I might conceive it as Ass-ay-yum on the conscious level. Right. I might go into the same meditation on the same person a few weeks later and interpret it through the mechanisms of the conscious mind as Ram-ay-reem, also through the conscious level. Now what is the difference? A person that does not know will say that three weeks ago you gave me Ass-ay-yum, three weeks later and this happens very seldom, you give me Ram-ay-reem. Why? Why? The reason is this that there is the conscious level of the mind and conditioning of the conscious level of the mind has to be taken into consideration. But the most important factor is this that it comes from the same range. So therefore there can be no conflict whatsoever. You take a chicken, you take a bird out from this wing or you take a bird out from the stomach, it is still from the same chicken. Right.

Now with many systems where Mantras are taken arbitrarily what happens is this, that you might be on this frequency, this waveband and the person not knowing and not being able to reach you where you are, might choose any sound at random and that sound might be from a different frequency which does not gel with your frequency. And that is

how all the emotional problems begin. That's how all the unstressing begins. The thousands of people that we have initiated, we've never had a single complaint as far as their mantras are concerned because they are harmonious to them and beneficial to them. So the important thing to remember that the proper range, the proper wavelength on that radio of the mind has to be connected and contacted, otherwise you cannot have your proper mantra. You are playing with fire. Otherwise why not just pick up a book and pick out any mantra. It's a game of chance which is wrong, which could harm people so much and this has happened. In America I have been to Ashrams and things and you know a whole group of us, and you'd be surprised the things that were going on there, the shouting and the screaming and the - those ladies there will tell you that were with me, on this tour of the Ashrams. And it is because they are working on vibrations that are not conducive to them. And what are we actually? We are nothing but vibrations, congealed vibrations and vibrations can exist in many forms. Vapour, vapour further condensed becomes water and water further condensed becomes a solid block of ice. Yet the same vibration is existent, the H<sub>2</sub>O, is there but modified according to the circumstances that that vibration is involved in. If that vibration is in heat, it will be vapour. It can become liquid, and frozen, becomes a solid block of ice.

Questioner. Gururaj, I don't know if it is the time now but I would like to know the difference between using something like Christos Ananda or Gururaj Ananda or Sri Ananda.

Gururaj. Yeah. Now there was a time - look I'm so sorry - there was a time when the BMS, there was a controversy, controversy about using Gururaj Ananda or just Ananda. I at first thought, "Oh let them do what they want to do, give them, let them play. It's all, you allow children to play and then you can stop them, don't, don't go beyond that fence yet, you'll get hurt. Play within the fence, it's alright." Studying it later, I found that there were deep psychological reasons to it. It was a subtle way of drawing away the attention of a chela from his guru and which is totally against us, against our principles, for our principles are these, that there has to be a bond between chela and guru and not something that does not create a bond. Now as we said, there is value in sound. I was telling some people last night that in India for example, there existed a musician, Tansen, and many others but I remember Tansen so well, I have heard his compositions so much where by singing a certain Ragga, he could produce fire, by singing another Ragga, he could produce rain. And science has proved it today - if you play your violin at a certain pitch, you can crack all the windows. Because everything is composed of vibration, vibration has motion because vibration is motion and wherever there is motion, it has to produce a sound. Now that very window over there is also vibration and it is vibrating there as it is. There are millions of atoms and molecules swirling around in that pane of glass and that very motion is producing a subtle sound in that pane of glass.

Now if you use your violin and tune it in such a way so that it could correspond or overpower slightly those vibrations there, then the glass will be shattered. You see?

Everything being vibration and the whole human composition being vibration, it is very important to use a mantric formula, if you wish to call it that, within the range of where one is at. That's not the only thing that happens. When a person is initiated, he's not initiated when the Full Counsellor teaches over the mantra. That person is initiated at the time when I conceive of his mantra. We have had hundreds of reports that "I am still on the Prep. Technique but I don't know since when I have felt something, I can't explain it of course, I have felt something, something has happened, something has happened." Do you see? So the point of depending upon a person's awareness and sensitivity to pick it up. So the person is initiated at the time when the mantra is conceived. The rest of course, the person not being sensitive enough to catch on the thing directly, telepathically, so we got to use the medium of trained teachers who will be able to show how to use a mantra, the technique of it plus other practices. Fine. Now that is only thirty percent. Seventy percent of it depends on the spiritual force that is sent out with that mantra because in that state, I am not me. I am not the man with all his faults and frailties, a human being like you and everyone else. In that state I am not that. I am in total communion and someone totally different. And that is where the spiritual force arises.

So in the creation of that sound at the time, it's not a selection, it's a creation, it's an art. That's why sometimes people get Forms so late - that until I can not contact the person at his level, I shall not initiate a mantra. It would be wrong and what's worth having is worth waiting for. You see this is something so important, the entirety of yourself depends on that because that very sound vibration is eternal and will go on from life to life to life. It will always follow you and even in the next life, you will find yourself being re-initiated within the same range that you are in, unless you have transcended or gone beyond that range. But yet the essence of this range will also be in that, at a different level. Do you see? The force of the spirit is the greatest force in the universe and it is eternal. Therefore I have said before and I don't know how many people understood this, that physical bonds can be broken, mental bonds of the conscious mind can be broken but the spiritual bond could never be broken. You might go away, you might call it a holiday, go for a holiday, you must come back, home, if not in this life, the next life is fine too. After all what is time, we measure it linearly here but in a different dimension, it's just like you're going round the corner and coming in from that door. That's all it is, going out from that door and coming in from the other door, that's what it is.

So one has to be very clever, careful in how one gets initiated, what sound is given, how harmonious it is. And can the layman, the beginner really judge for himself. If he could, he could pick up any book and find it for himself. Why are

gurus then necessary, real gurus, we are not talking of the bogus so-called gurus? A guru is apart from the personality. We can use so many analogies, Jesus is apart from Christ, Buddha apart from Gautama. Even you are not you that you think you are. You are someone else than this, just this physical and this little conscious mind. You have that inner stability. The only difference between you and me is this, that I have travelled the path, I could cognise, while you are on the path to that cognition. No difference, no difference at all.

So this is how - one moment - this is how the mantra is created and that is why we always say "Keep you mantra to yourself. Don't discuss it, it loses its momentum." There are Movements that tell you that you must not repeat your mantra to others because they only have a list of sixteen. I, I, - you know in Capetown, in Capetown, - just let me finish this and then we'll come on to Bill and then to you,

Voice. Guruji, we have to go to lunch

Gururaj. Just give me two more minutes to finish this - at the University of Capetown, one young man there, was sitting in the canteen having tea and lunch and that, and some of the others and one man blurted - they were all of the same age group, the one man somehow let slip his mantra - I think it was 'Ingo', 'Ingo', 'Ringo' or something, and they all stood up and said "But that's my mantra, too". What has age and sex got to do with your vibration? Nothing at all. Nothing at all. Something unique to you and the sound that is given to you is within the range of where you are. And that the adept, the one that knows, the one that has gone through the path, the one that has been trained perhaps for so, so many lifetimes, who knows. And the test is this, does it benefit you or not? Judge the fruit by, the tree by the fruit. Is the fruit good, is it helping me in some way? Has it smoothed out things for me? In some way is it teaching me something? Am I growing by it? That's the criteria of how valid this is because this is such a subject that could only really be understood. The explanation I have given is only the surface because you can't really explain the subtle vibration there. You can't even, you can't even speak it out, I've got to bring it down to be able to utter and hear it. Yeah. As long as that sound is given in that range where you are, that's important.

You want to go for lunch? Why not fast, why not fast today?

Voice. The Communion Practice?

Gururaj. Yes. This evening of course we'll have the Communion Practice.



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