

Gururaj. What we are going to do is do a bit of chanting and I'll explain you why it is done and what the results are thereof. We will do some chanting and after that we will be doing what is called for lack of a better word Purification Practice and then after that we will do a meditation. Good. Many of you are not meditators but I will give you a very simple form of meditation and as I go along with these I will give you a brief explanation on it because on each of these things I could write a whole book. So I'll give you a brief explanation because I do believe that anything we do, we have to do it with understanding. There must be some reason, some logic of the mind and with that, we open the heart where the opening of the heart or the core of our personalities become one with the thought processes of the left hemisphere of the brain and form a wholeness. So as we go on I'll explain things to you and then we invite a question from the audience because I never prepare a talk. So one question from the audience, a deeply philosophical one if possible because questions are answered on the level it is asked and then on the one question I'll speak for about an hour perhaps a bit more and then we will have an hour of Rapid Fire. That means you can ask about anything you like on question and answer dialogue thing on any subject even how to make curry and rice. You know some of our meditators were late this morning - I believe this is the story - I was told that the lady was upstairs getting ready and of course the husband was shouting from downstairs 'Darling, please hurry up, we're getting late for Gururaj's talks this morning and the programme.' So she shouts back 'Did I not tell you half an hour ago that I would be ready in five minutes'. (Laughter) Today we will have a lot of fun, a lot of jokes, a lot of laughter, a lot of deep wisdom and it'll be a fine day.

Now let us start with chanting. Aim Hrim Krim Chumundi Yai Viche Che, I'll explain you what it is all about, Aim Hrim Krim Chumundi Yai Viche Che. Now these words – I'm entangled, I am always entangled with the absolute and the relative. I suppose I will have to take this off. Good. Good.

The question would arise that why should people chant. We have that in all theologies where there are certain chants being done. The purpose of the chant especially you will notice it, we will be doing seven rounds and there are one hundred and eight beads here. So seven times one hundred and eight. Fine. Now when you chant it is so scientifically worked out, they mean nothing it is for the sound value only. The ancient Sages that discovered the Sanskrit language they would meditate on a table and everything in this universe it nothing but vibration. For example in the Scriptures we would them saying that first was the word and the word was with God and the word is God. What is the word. The word is sound and sound is vibration so everything we observe around us with our five senses are nothing else but congealed vibrations. So this table here is also vibrations, nothing else but congealed so that we would find it to be solid. So now vibrations could exist in so many different forms, like water vapour which is very fine, the same vapour

could be condensed into liquid which we call water and the water could be frozen and made a solid block of ice. But the same principle of H₂O remains the same.

So the vibrations we feel can be heightened not only in the atmosphere but also within ourselves. So you feel lighter and there is a greater harmony taking place within yourself. And the vibration is so set the length, the period is so set that as you chant Aim Hrim Krim Chumundi Yai Viche Che, you'd find a total exhalation. Now the most important thing into bringing rhythm to the body is exhalation. Exhalation is more important than inhalation. For if you exhale properly, you will inhale automatically. So when a rhythm is established in the body naturally from the physical it goes, this is from the out to the inward process. From the physical the mind too goes into a rhythmic state and as far as rhythm goes and everyone would know that rhythm creates harmony. So here the mind and the body is in a form of harmony and this is produced by chanting. And all these words you see there are just based on sound to uplift the vibrations so that from a grosser level of vibration we go into a much deeper and finer level of vibration. Now the first three rounds will just get you into it and then thereafter the next four rounds you'd find that the chant will go on automatically, that you are chanting and you are observing the chant. You don't make yourself observe it, it happens very spontaneously. Because in all Spiritual Practices spontaneity and effortlessness is the key principle. So you'd observe yourself doing the chant. So who is observing who? The bigger 'I' within yourself is observing the smaller 'I' that is in action doing the chant and this leads to integration. If everyone in this world could perform their daily tasks as an observer, they would be totally non affected as far as the mind is concerned, no impressions would be created on the mind. There would be no cause for which, and that is why there would be no effect because we live in the relative field of life of cause and effect. So every cause has its effect and the effect in turn becomes a cause for another effect and that is how we are forever in this whirlpool of suffering and misery or whatever you call it.

So chanting on a regular basis takes you to a higher vibratory level, it makes you observe the small 'i', the ego I performing and at the same time the bigger 'I' within one, the reality within one is watching the ego self functioning. Good. Now the seventh round would be, six rounds is done together by all, the seventh round, there is an interchange the women say the chant, Aim Hrim Krim Chumundi Yai Viche Che, and then the men and then the women. It's alternated between men and women, that's in the last round. It's fine. I'm sure everyone can see it up there and whoever wrote it out did a wonderful job of printing. I must really thank the person whoever did it. Yeah. Good. So I'll start off and in between I'll skip a beat or two but you carry on. The reason why I'll skip a beat or two is to listen to you. Because when I'm involved in the chant I can't listen what's happening outside. Fine. Good. We shall start. Gururaj starts chanting Aim Hrim Krim Chumundi Yai Viche Che.

(Gururaj and the Group chant seven rounds.)

Open your eyes slowly. Fine. Some of you here might be singers, have you noticed one thing that your entire jaw is used in the various ways in form in which any language in the world is spoken. Those of you that are not used to chanting might feel a slight stiffness but of course that's the first or the second time. You rid your body of toxins and of course I have explained these things to you before. This is working - you can hear me at the back.

I was at a home as a guest of one of our meditators and they had given me the upstairs room, a beautiful room and when I woke up in the morning I heard my hostess downstairs in the kitchen the sound was floating up and she was chanting Aim Hrim Krim Chumundi Yai Viche Che, Aim Hrim Krim Chumundi Yai Viche Che. And so after I got ready shaved and bathed all the s's, I came down stairs and I told my hostess 'Oh what a beautiful way to start the morning by chanting'. So she says 'Gururaj I have to be very honest with you'. I say 'Yes, tell me'. So she says 'I do one round of chanting for a soft boiled egg and three rounds for a hardboiled egg'. (Laughter).

I had a hankie here somewhere. Ah there, good. Did any of you find, well most of you are new to this, did any of you find a separation from yourself and just found the mind and the body chanting away and you felt as if you were apart from it. Anyone have that experience? You did. Very good. Very good. And that is how one learns to separate the small i from the big I where when you watch the performance of the small i with the big I and whatever the small i does will not affect you in any way. It won't affect you emotionally, psychologically. And this chanting also has other benefits - I could write a book on it. For example instead of using these sounds why not apple, orange, banana, pineapple, plum, apricot. If you should use words that has a meaning, it will set your mind thinking you know and immediately your thinking then you know oh that was a lovely plum or that was a lovely apricot. You see your mind starts floating and working. While these sounds, you not knowing the meaning, has its value, for these sounds are used for the sake of the sound alone and chants like these have been used for thousands and thousands of years. It brings a calmness to the mind, a togetherness and it improves one physiologically, biologically. It regulates the glandular system, endocrinal system and every system, the circulatory system. It's for example very good for people that have pulmonary diseases, disease to do with the lungs. And people that have heart problems, it is also very good, advisable. Another thing it is very good for also - we are just skimming over the top because many people are new to meditation and any of you that would be interested in learning to meditate would be given individual techniques to suit your own particular needs. There are no two people human beings alike in this world, like finger prints everyone's finger prints are different.

Now you have movements in the world where one kind of a thing is given, one mantra or whatever or there is this movement that has sixteen mantras and they dish it out on age and sex basis. Nevertheless that does not help you at all. But in our system each one is given particularised techniques for that person alone. So in other words if you are given a mantra remember no one else would be having that or the set up practice will not be the same as someone else's set up practices. Fine. And of course all it takes is one hour a day or twenty minutes in the morning, twenty minutes at night or half an hour, half an hour, just one hour and the rest of the practices are done while you're working washing dishes or in the office or the factory or the shop, whatever. Fine. So therefore ours is an individualised way of meditation and the way we do it is this that you fill in a little form giving name, address, age, date of birth and a few other questions and what is your major problem in life. Is it financial, economical or emotional, or physical or whatever? And what is the area you will like to correct as soon as possible? Questions like these are asked and then you put a passport size photograph on that and then it's taught in two parts the Preparatory Technique is taught by our Teachers here who will introduce themselves to you all a bit later and they teach you the Preparatory Technique and they would explain it prepares you for the Full Techniques and they are sent to me wherever I am. I travel about seven or eight months a year throughout the world giving talks and holding seminars and what have you and Courses and they are sent to me and then on the photograph, using the photograph as a focal point, I go into meditation to the level of the superconscious state. You have the conscious, the sub conscious and the superconscious. We will discuss all this in these two days that we are going to have.

I reach in meditation, the superconscious state and at that level you are beyond time and space, there is no time and no space. Here on the very small conscious state we measure time and space linearly from point A to B to C to D but in that area it is beyond time and space and being beyond time and space I am in contact with you, whereby I sort of for the lack of a better word diagnose you, your evolutionary status, your emotional status, your physical state and all those things are put together and your entirety is heard by me in sound form, vibration form at the superconscious level which in turn is brought down, like an ice cream cone thin at one end and broad at the other end, is brought down to a grosser level where if it is a mantra for example it could become speakable and audible. And as you start practising on this mantra you would recede back until you reach the superconscious level where that mantra was first picked up and you have reached home.

Now of course all these Techniques are provided individually for individual people and then those are posted back to our Teachers. We have Preparatory Teachers and Full Teachers. It's posted back to the Full Teacher, who in turn would

phone you and make an appointment, mutual convenience and would teach you the Full Practices. That is how we differ from other organisations that just have a set of practices which is dished out you know, mantra market, supermarkets, mantra hypermarkets. Nevertheless that's the difference. Good. Now we are going to do something which is called the Purification Technique. Has everyone got this slip?

Now this you would find - it's all written in Sanskrit which being the mother of languages and as I said earlier they were conceived by the Sages by actually meditating on an object and hearing the vibrations that are emitted from the object. And that is how Sanskrit language was formed which is the mother of all languages. The other day we will be discussing semantics and philology with some of our meditators and we found that so many English words come from Sanskrit, for example man comes from monu and like that we could go on and on and on. Just let me go through so that you can get the sound of it. Okay. And then we will do it all together.

Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Am Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Pushtai. Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. That's one and two. Now for example when we go to church you'd have the church bells ringing. Now as you're walking to the church your mind would be put in a certain mood that you are going to church, those bells create the mood. Among the Muslim people and people of the Middle East, you'd find the Mueezin on his Minaret in his prayers, Allah Ukbar (Arabic) that's Arabic, you would find that. In the Hindu Temples, you'd find as you enter the Temple there is a bell there and you ring the bell and that sound is going through your mind and brings you to a mood.

Now mood making is very different from meditating but one could very easily proceed from a mood into meditation, because mood making is not meditation at all, it's sort of is against the principles of meditation. But what we have found through experience that a person comes home from work or had a day when he was very hassled and harried and then he wants to sit down and meditate and then he can't go deeply into meditation, but doing this would quieten the mind, bring him more greater peace and then when he goes into meditation, he'll reach far deeper and deeper levels of the mind. And this is to calm oneself, to put oneself into a nice mood and then you start with whatever Practice is given to you and then you will find that you will transcend the mind because mood making has to do only with the mind, while transcendence is something going beyond the mind. Fine. Now you must have seen the little statue of the three monkeys, hear no evil, see no evil, speak no evil. Fine.

Now this is also a form of a prayer you'll find in English there speech you'd mean that Lord let me forever speak the truth, breathe let me always breath in purity, a breath is only the outward manifestation of a vital force called Prana, then eyes, let my eyes see good things, let my ears hear good things, navel which is the centre of the nerve complex, let that be purified and activated, let my heart be pure, let my throat utter concordant sounds and then head, let my thoughts be clear and purified and good, then knees of course symbolises all the limbs, may I have physical strength and then arms up to all and let this be for all as well, not only for me, you don't need to pray for yourself you pray for others as well.

And then the second section goes on the same. Now what we normally do of course we haven't arranged it this morning. Could we have a little glass of water, where you dip your - these two fingers are always to be used, the middle two fingers. Fine. Right. See how you can remember it better. This chap was sitting round a table and they are talking about drinking and having a few drinks so this fellow says to his friends you know I only have two fingers of liquor, two fingers. (Laughter) So remember that little story, so you know that these are the two middle fingers that are always used. Science has proved that through these two fingers a greater flow of energy emanates and it has even been proved by Kirlian photography. So these two fingers. So repeat with me and what I do. Fine. It might be difficult from down there Ann but try your best.

Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Prusthe. Again.

Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Prusthe. Again.

Aum Vaak Vaak, Aum Prana Prana, Aum Chakshu Chakshu, Aum Shotram Shotram, Aum Nabhi, Aum Reedhayam, Aum Kunthaha, Aum Shiraha, Aum Bahubya Yashobalam, Aum Karatalkar Prusthe. Again.

Part two, the same procedure.

Aum Buha Punatu (Punatu means again) Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Again.

Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaaha Shirashi, Aum Khan Brahma Punatu Sarvatra. Again

Aum Buha Punatu Shirashi, Aum Buvah Punatu Naytrayam, Aum Svaha Punatu Kanthe, Aum Manaha Punatu Ridaye, Aum Janaha Punatu Nabhayam, Aum Tapah Punatu Padyam, Aum Satyam Punaaha Shirashi, Aum Khan Brahma Punatu Sarvatra.

Now you would find in Part Two that it is connected to most of the Chakras in the system. Now Chakras normally mean vortexes of energy and people who have read anything on the Kundalini Yoga might know something about the Chakras. And they are nothing else but vortexes of energy because the brain is not only confined to the head, but the brain goes right down your back in the spinal cord. So the spinal cord is also a part of your brain. Right. So this is also purificatory. The most important thing to remember while doing this is sincerity. You must feel that let my eyes see no evil, feel that otherwise it would just become a repetition, a parrot like repetition which serves no purpose. So these things must be felt inside, done with feeling and with sincerity and honesty. And it becomes a prayer to you where you would naturally act and behave in daily life that way, see no evil, hear no evil, speak no evil. Do you see how life can become better through this very, very simple means. It's also kind of affirmation that you take upon yourself which has a beneficial effect as well. Good.

Now the last one Three is actually a Pranayama mantra. It is done - I'll just repeat it first.

Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Now it must be said with exhaling the breath and repeated again inhaling the breath. Exhaling the breath it must be said and inhaling the breath. In the beginning you might find this difficult because having to verbalise and think at the same time, it takes a bit of practice. Nevertheless a lady was telling me this morning that she can't actually verbalise but she is quite successful in whispering it. So I said well that's fine do carry on, it's okay. And if you can't verbalise it, you can always do it mentally. Fine. So the outward breath, all the syllables there, one, two, three, four, five, six, seven, Good.

Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Out again. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

That was out wasn't it?

In. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Out. Aum Buha, Aum Buvaha, Aum Svaha, Aum Manaha, Aum Janaha, Aum Tapaha, Aum Satyam.

Good you get the idea and if regularly done you will find you would not need to look at the sheet you'd memorise it very easily. And of course Aum Buha, Lord you are the vital energy, Lord you are the taker of my burden, Lord you are the giver of my happiness, Lord you are that which we all worship, Lord you are the creator and preserver, Lord you are the destroyer of all my negativities, Lord you are the eternal truth. Good. So you have an idea. Of course these are just generalised practices Yeah. But when it comes to meditation those of you that are interested would be given Individual Practices. But these are sort of generally done if you wish to do them. Fine. Now. We shall meditate for twenty minutes. Now those of you that are meditators and have their Mantras, use their Mantras, fine. Are you doing the gong? Good.

Let's have a look at your timing there we will have to reset the timing. Right. I think that's alright. Yes. That's right. Now those that have Mantras would meditate on their Mantras and those that have not been given Mantras by me or are here the first time, just take your attention to your breathing, don't concentrate on it and you will find slowly your breathing will slow down. Don't try and slow it down, it happens automatically and that means the metabolic rate drops and the body becomes more rested. And if any thoughts pass through your mind, observe the thoughts. Don't get involved in them observe them as if you are sitting in a cinema and watching the cinema screen, you can do nothing to alter what's on the screen. You can't expedite the matter or stop the chap shooting the other one or whatever scene is happening on the screen. So whatever comes into the mind, just let it play and meanwhile take your attention to your breathing, you'd find that your attention will drift away from your breathing and a thought will arise. So let the thought play. A thought is like a story it has a Beginning, middle and end. So when the end of the thought comes, gently bring your attention to your breathing again. Good. Let's start.

(Group Meditate for 20 Minutes)

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