

Gururaj. Now, this afternoon we ended off by talking about Kali. Kali comes from the word Kala, which means black, and this has been well equated with the black holes that we have been hearing about, that scientists have been speaking about, where the entire universe recedes into a very compact dense matter, where vibration almost ceases and where it is so compact that even light cannot come out of it. Now, this is the same concept behind Kali, that all the grossness, all the fragmentation that is within man must come to that stillness of that compacted energy which remains for that moment in a state of nearly staticness. Let us see what science has to say about this. When this balance is disturbed, there is a loss of equilibrium. This is the process of evolution and the world is recreated anew. The cycle continuing ceaselessly, thus in other terms Tamas is inertia, the magnetic force, the, and Rajas is the kinetic force while Sattva is the balancing force between the two opposites. When these forces are in balance there is no motion, no manifestation, no flux, only perpetual stillness. When this balance is agitated, all the forces begin to combine and recombine, evolution takes place and the universe slowly projected in the form of waves 'til there comes a period when everything has a tendency to revert to the primal state of equilibrium, which is a black hole.

Now, this is what Einstein has to say, as quoted by Lincoln Barrett. The universe is thus progressing towards an ultimate heat death or as it is technically defined, a condition of maximum entropy. When the universe reaches this state, some billions of years from now, all the processes of nature will cease, all space will be at the same temperature, no energy can be used because all of it will be uniformly distributed through the cosmos. There will be no light, no life, no warmth, nothing but perpetual and irrevocable stagnation. Time itself will come to an end for entropy points the direction of time. Entropy is the measure of randomness when all system and order in the universe have vanished, when randomness is at its maximum and entropy cannot be increased when there no longer is any sequence of cause and effect. In short, when the universe has run down, there will be no direction to time. There will be no time and there is no way of avoiding this destiny. Now this in scientific terms is what the Goddess Kali represents when the Goddess Kali, an aspect of Shiva, or the consort of Shiva is regarded to be the dissolver of the universe. So, from that state of equilibrium, the universe starts evolving again.

The universe evolves layer after layer. First, we would have the vibratory element, as it is said in the Bible, 'First was the Word and the Word was with God, and the Word was God'. They, in the Tantric philosophy, they say the same thing. Now, this vibratory element goes into another state of condensation called Akasha, which is aether, which then again turns into heat and that heat turns into gas - gas becomes liquefied and that liquid becomes solid matter. So this is the process of evolution from the state of Pralay, which means that equilibrium, to the state of the flux that we now

experience. Now, the system of Tantra is this, that this is the evolutionary process but Tantra teaches the involutionary process. That means that the world has, the universe has evolved and we have to reach that static state again. So, it means it is a reversal of what has happened. So the reversal would be solid matter into liquid, liquid into gas, gas into heat, heat into aether, aether back into the vibratory element which we know as sound. Fine. And then of course there is a level of the impersonal God which goes, transcends all sound as well. Good.

Now the potential of the infra-atomic particles that we know about or that science knows about, is not only mass and energy, one point that has been missed, is the cohesive quality that is contained in the mass and the energy because mass and energy are the two aspects of the same thing, yet a cohesiveness is required and that cohesiveness is that unified field that brings all together. And that unified field could be called Divinity which pervades all matter and energy. Now whatever matter and energy exists, the three, the trinity, the Hindu theological trinity has to exist - Brahma is the creator, Vishnu as the preserver and Shiva as the destroyer. So in this mass mixed with its energy or its counterpart the energy, these functions do take place until the universe reaches back to its static state where stillness is. Now, as matter has its counterpart of energy or energy has its counterpart in matter, so the trinity that we have spoken about also have their counterparts in the female principle, their consorts. Brahma has Luchsmi and of course Shiva has Parvatti or Kali. Fine. Now this entire process, this entire complex of heat, gas, liquid, solid matter, the, the cohesive quality that exists between matter and energy is charged with sound or the sound potential of the energy of vibration, because vibration is at a far, far subtler level than the grosser manifestations that we have spoken about. Now sound too, has various classifications. You have the Sanskrit word called Forta. Now Forta means transcendental sound. Then you have Nada which is supersonic sound, and then you have Dreni, which is audible sound. So in our meditational practices, I get your Mantra from this Forta level which is a transcendental level. But to make it audible I have to bring it through the various stages from this Forta to the supersonic and then from there, to the auditory level, so that it becomes audible and speakable. So as you carry on with your meditations, you would experience the subtler and subtler levels of sound. Fine.

So, why I mention is that the, the sound value is also incorporated, incorporated in the Tantric system. And as I have said before and to repeat again, that our entire system is a combination of various systems where we have taken the philosophies and the thoughts and methods of the best, the best out of everything that is available, and even the best out of things that are as yet not available. Good. Now this means that energy is reduced again to its original vibrational state. Now, I said just now, that there is an area which is beyond the vibrational level which is called the unknown level, the impersonal God, and scientists and metaphysicians as well, being unable to define it in words, just gave it a name. They call it the 'Psi-field', 'P S I', you must have heard of that, the 'Psi-field', which is regarded to be the course of the universe.

Now, that is very true, that there is a course when every cycle of the universe begins. For even in the state of Kali, even in that staticness there is a fine vibration which through millions of year in our time, billions of years, starts pulsating, pulsating, pulsating and increasing in intensity so that, that black hole, that Kali starts exploding again, creating the universe again. So this process is being carried on all the time through eternity. Now when we say universe, it is normally meant to be the entirety of all things, the entirety of all existence. But within the universe there are millions of smaller universes that collapse and are reborn again. So we are part of one of those smaller universes which in turn is connected to every other universe and which in turn forms the entirety or the wholeness of all the universes that there are. This is the philosophy behind Tantric teachings and this totality of the universe is the aim of Tantra to experience the universe in its full entirety. Now we are going to discuss the ritual of Tantra.

The ritual of Tantra is based on various astronomical and astrological calculations. Tantra has contributed so many things to this world. I will point out to you just a few of the things, the few of their contributions. There has been a lot of method even in madness. Tantra absorbed and elaborated upon this sum total of traditional scientific knowledge in mathematics, astronomy, also chemistry, alchemy, the invention of decimal, or numeration including the discovery of zero in ancient India. All mathematics would be lost without the zero. It is one of the greatest contributions to human knowledge. Some other discoveries include the Heliocentric system of astronomy, the concept of lunar mansions which in Sanskrit is called Nuxsutras, the precision of equinoxes and the determination of their rate, the establishment of the Luni-solar year, the construction of an astronomical calendar on a scientific basis, the rotation of the earth on its axis, and this was three thousand years ago. The knowledge of geometric principles and a contribution to algebraic symbols, the spherical shapes of the moon, sun, earth and other planets. And yet just some one hundred years ago they used to regard the earth to be flat and three thousand years ago the Tantrics knew it was of a spherical shape - spherical shapes of the moon, sun, earth and other planets, the mean distances of the planets based on the theory of equalinear motion, with an elaborate account of various types of motion such as rectilinear and curvilinear, which is of course vibratory and rotary, momentum and impressed motion - the assumption of interplanetary attraction which Newton spoke about the other day, gravity, in order to explain equilibrium.

Tantra's notions concerning time and space, the nature of light and heat, gravity and magnetic attraction, the wave theory of sound, are strikingly similar to the concepts of modern science. It must however be borne in mind that these scientific generalisations were based on intuitive insight, Yogic visions and practices and intense observation of natural phenomena, conditioned by an ontological viewpoint and were not determined by experiments carried out in accordance with modern methods. So all these discoveries were made by experience and not experimentation. We were talking the

other day of the left hemisphere and the right hemisphere of the brain, so this is what it means, that experiment is mostly a product of the thinking level, the left hemisphere, while the intuitive insights of the Yogis were more of the intuitive level, the right hemisphere, one of the thinking level, one from the intuitive level. And they could intuit thousands of years ago what we modern scientists are just about discovering now. Now the ritual part. Now this is going to sound a bit ridiculous. It sounds so to me really. Good.

Now the ritual for love-making in the Tantric system must only be done on the eight and fifteenth day of the dark half of the month. You see the Hindu month is divided up into two, not four weeks but two fortnights. You have the dark half without the moon and the light half with the moon. So in the dark half on the eight and fifteenth days must these rituals be practised. Now the practice of the ritual must be done from midnight onwards and the entire ritual takes three hours and thirty-four minutes. (Gururaj laughs) The entire ritual takes three hours and thirty-four minutes and the actual act of union must take one hour and twenty-six minutes. I wonder if those chaps went to work. That is why I said from the sublime to the ridiculous. Nevertheless, now, you'd be wondering what takes so long, (General laughter) three hours and thirty four minutes of preparation, three hours and thirty four minutes of preparation. I do it, used to, do it very differently. From the moment I used to come home from the office, little wifey normally knows the time, she hears the gate, and she's at the door. And from that time the ritual starts with a good evening kiss and cuddles and what have you until midnight perhaps. But these people made a special ceremony of it. Now they took three hours and thirty-four minutes in preparation.

Now all these preparations used to take varied forms and they are Sanskrit names for it which I will explain you. First is Nyasa which is the pscho-physical aspect to sensitise parts of the body to awaken it from dormancy. Now for that various kinds of mantras are chanted which takes all this time. I'll give you a sample of the mantras in a moment. And then they have mudra, which means gestures and finger postures to produce subjective reactions in the mind. See all the preparation going on. Then we have something called butasudi which means purification of the elements in the body. Here we have the five elements that we spoke about, fire, air, water, earth, aether. They're all contained within the body so I suppose another forty five minutes goes on that. And then an extensive practice of Pranayama. The purpose of Pranayama as we all know is, causes rather, the vital point of contact between body and the real self and it also purifies the nerve currents. So the purpose all this time spent in preparation is for the purpose of purification. Good. And then they also have to be in deep concentration while the things which I've mentioned have been done. After a period of concentration and steadying the mind, I'm trying to work out the three hours and thirty four minutes for you, then they go into meditation, which of course the purposes is non-involvement in the modifications of the mind. You let the mind run do

what it wants to and you stand apart from it. Right. So we have nyasa, mudra, butasidu, primaima, concentration, meditation, and of course with all these things, the shakti or the power within, the Kundalini power is aroused, the psychic energy is aroused. Good.

Now let me give some of the Sanskrit mantras which they feel, which accompanies, which accompanies all these various practices, taking three hours and thirty four minutes. You've a few more slips there. Right, first they would indulge in purification, then through the purification a transformation of self. They include the guru in it also somewhere, I don't know why, and then the worship of the Goddess Shakti and then body worship with various forms of touching. Then from the top of her head, that is the woman, then from the top of her head to her left toe. The Sadak, Sadak means the Aspirant, touches his shakti's, that means his spouse's body, accompanying his gestures with this mantra. (Gururaj chants in Sanskrit) 'Om um pusaiya namaha, .....'. Now this must be done twelve times (General laughter) in the worship of the body. Then thereafter - that is the body worship - then thereafter the female organ has to be worshipped. The Sadak then proceeds to worship his shakti's yoni - yoni means the female organ - with the following mantra, offering water and flowers, (Gururaj chants in Sanskrit) 'Om aim chandraiya namaha', sprinkling water (General laughter) - (Gururaj continues chanting) 'Om aim suraiya namaha', placing the flower (General laughter) (Gururaj continues chanting) 'Om aim magnaya namaha'. And like that it goes on and this must be repeated thirty three times. And then, he then places an offering, as an offering red sandal paste and flowers on her yoni with this mantra (Gururaj chants in Sanskrit) 'Rim Strim Om Namaha, Om bagali nai namaha .....'. This to be done fifty four times. (General laughter) Good. That is the female side.

Now lets see what happens on the male side, the linga worship, which is the worship of the male organ. After this the linga is worshipped by reciting the following mantra ten times. I don't know why the differentiation. Why only ten times for the male (General laughter) - because greater importance was attached to the female being the creatrix, being the mother of the universe. Now in certain philosophies they talk of Herenyagurba, the golden egg, from which the entire universe was created and that represents the female. Now this is the mantra while worshipping the male, what em! (Gururaj chants in Sanskrit ) 'Om om misanaya namaha, om om guraiya namaha .....'. I seem to come across better with the male organ. Good. Now in this process three hours and thirty-four minutes is taken up. So I just gave you a few verses to give you a sample of it. Now the purposes of this according to the Tantrics is to create a certain mood through ritualism and it is - for example Sunday mornings, we hear the church bells ringing, or in the Hindu temples we have the bells - it brings to our mind certain kinds of thoughts - of course this is very exaggerated - it brings to our minds certain holy thoughts. When we hear the church bells, we automatically start thinking of Divinity, of the Church. So here these

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rituals are done for the purpose of attuning the body. Now, while these mantras are being recited, we have talked about the various things that were done, such as nyasa, concentration, etc. Fine.

Now all the ritual worship is to integrate oneself totally. Now according to Tantric philosophy every human being has five sheaths, in other words he has five bodies. Right. The first one sheath is Kosha in Sanskrit. The first one is Anamayakosha which is the physical outer body. Then beneath the Anamayakosha is the Pranamayakosha which is the body of the life breath. From there we have the Manainayakosha which is the mind and then the Vignana Mayakosha, the intellect. In other words Manainayakosha and Vignana Mayakosha are the cognitive sheaths of the body and lastly and the most subtlest of all is the Ananda Mayakosha which is bliss. So what happens here with this long ritual and the chanting of these various mantras in a particular mood of mind, on particular days worked out by their astrologers, on particular times, they create within themselves this mood where an integration of these five sheaths take place. Now of course I'm talking of the ideal and their philosophy, I don't know if they really achieve what they are talking about, but let us assume that they do. Now when these five sheaths are integrated, then the polarities become one. The polarities of sex energies in man and woman frees one from emotion. Now these is to be remembered, that in the very act that follows for one hour and twenty six minutes, the man and woman is totally free from emotion. The purpose of the long ritual, the reciting of the various mantras, is to free themselves from emotion, for the act is not for gratification or procreation. They free themselves from emotion by these long rituals and the act is not for sexual gratification and neither for procreation but to transcend into realms of spiritual values. So here is, what we do so simply, by sitting down and using our mantra, various spiritual practices that have been prescribed, we transcend all these Koshas, all these sheaths.

So, to repeat, it is, it frees one from emotion. You do not get involved in the mind. It is not, the act is not for sexual gratification or procreation, but it is to transcend or go beyond that all, into the spiritual realm. And yet during the sex act, there are a few requirements too which takes the mind away. The first one is of course control of mind by intense concentration on the spiritual value of life. The second one is control of breath, pranayama, which heightens the vibrations so that concentration could become more effective. And then thirdly control of semen and the ova and by doing this the orgasmic energy is gathered within. So it is not a question of ejaculation, it is not a question of explosion, but it is a matter of implosion, so that which would be ejaculated out, is, in an explosion is now imploded within. That is the sexual act of the Tantric. Now, and this would also include various Assanas and Hatha Yoga also has to be studied to facilitate this process. And the recommended Assanas of Hatha Yoga, many of you do Hatha Yoga, would be the savassana or the yoniassana or the ratiassana and these all form part of the Hatha Yoga, where the body becomes totally relaxed in order to aid the concentration on spiritual values and that combined with pranayama which heightens one's vibration. So

all these four aspects are interlinked within each other. Good. Now the state that is achieved by all this, the Tantrics called is Summerassa, which is parallel to Samadhi of the Vedantist. Samadhi as you would know is that deep state of meditation. That deep state of meditation, I might have spoken about it before, has two aspects, meditation with form, which is called Cervikalpa Samadhi and meditation without form, which is the Nirvicalpa Samadhi. So the end and aim of the Tantrist and the end and aim of the Vedantist is the same, is to reach that high state of Samadhi.

Now, all these things done means but one thing, it has one purpose, it is to sacramentalise the sex act into something of Divine beauty, so that the sex act does not contain any lust. As we said just now, it is not for self-gratification, but to find the mergence of two souls. Two concrete entities getting together in a form of extended worship and then thereafter an interpenetration of each other so that the two souls sort of seize and experiences the bliss of oneness that could be found in Samadhi. So it is to sacramentalise the sex act into Divine joy and this, this is happening all over the universe, all the time. The blade of grass grows to express its joy. The flower blooms and that bloom itself, is a joy. The sun sheds its light as an expression of its joy.

So there are high principles involved in Tantrism, in the Tantra, but as I said this morning it has been degenerated, debased, misused, abused by the Leftists. This morning we spoke about the five 'Ms'. Now the Rightists would have different interpretations of the five 'Ms'. For example the Rightist would say they have a different context to it. Mudia, the Leftist would call it wine, while the Rightist would call it intoxicating knowledge. Munsa, munsa meat, the Rightist would call it control of speech because in Sanskrit 'ma' is the root of the word tongue. Then muxia, fish, which symbolises for the Rightist the vital currents that flow in the Kundalini practices through the Ida and Pingala nerves. And then Mudra, cereal is the Yogic state of concentration. Good. And of course maytuna is union, union with the Divine. So you have these two schools of Tantric thought, one could debase Tantra, while the other could elevate Tantra. Now Tantra, I do not recommend it as a practice.

Last year when I was in India, I went to visit an Ashram that taught Tantric practices. I corresponded with the guru in charge of the Ashram and he invited me as a guest. His name is quite well known here in England as well. So after he gave his talk in the morning, from half past eight till half past nine, he left and as soon as he left I saw half a dozen couples just rolling on the floor. How debased things can become. Tantra is good for the person who has gone through all these various meditational and spiritual practices and that has gained such complete control over himself, a mastery over himself, he and his wife, so that they could without the long rituals, they could practice Tantra, not for gratification but

to find that Divine love flowing between each other in its totality, in its fullness. So Tantra can be used and misused, it can be abused.

So in this personal encounter, this face to face encounter or the contact of feeling between each other, the two become aware of the complex relationship of body, mind and the senses and the awareness is so heightened that the differences of ego that exists between the two partners is torn away. And when the ego self of man and woman in that relationship is torn away, then nothing else would remain but Divinity. See. Now that is the essence of Tantra. That is what Tantra is all about. It is not particularly a subject for me but I have been requested and asked to speak about it. Its nice to know about things for the sake of general knowledge, so therefore I spoke about it. Now if anyone asks me to demonstrate Tantra to you, the answer is 'No'. Good.

More than an hour is it? Well, do have a good night's sleep. It was very beautiful. At least you have some idea what Tantra is about.

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