

Gururaj. Now for those that are doing the Purification Practice for the first time, let me give you a few words of explanation. It happens so very often that people come home tired and all fluttered and then they want to sit down to meditate and the meditation could never go deep, just be resting a bit but not really meditating. The proper approach to meditation is to first relax and become calm. Now the Purification Techniques means naturally what the word says, to purify yourself. Now why do we use water? The earth is composed of five elements, fire, water, earth and ether and water is one of the greatest components in the composition of the universe. For example, this planet earth is three quarters water. Your body contains seventy percent water. You are seventy percent water. Good. Water also has a cool, calming effect and when we do these movements, we do feel that calmness and know one thing for sure that your hand is an extension of your mind. And you can try this out right away – for take a book and if you follow the lines with the finger, you'll read fifty percent faster. So therefore the hand is an extension of the mind. Now the fingers that are use are these two fingers, like a bunny rabbit, two ears with two middle fingers. Now it has been proven by science and also through Kirlian photography that these two are the most healing fingers that emit the maximum amount of energy. Fine. Now I will do the first stanza so that you could get the sound of it.

Aum Vaakaha Vaakaha  
 Aum Pranaha Pranaha  
 Aum Chaksu Chaksu  
 Aum Shotram Shotram  
 Aum Nabhi  
 Aum Reedayam  
 Aum Kantaha  
 Aum Shiraha  
 Aum Bhubya Yashobalam  
 Aum Karatalkar Prusthe.

Now when we do this, the most important thing to remember, is that let all these aspects on the right hand side of the page speech, breath, eyes, ears, may that all be purified and you have that in your heart filled with sincerity, not just parrot like repetition . You have it with sincerity and then it also becomes a kind of affirmation. Now all of you must have seen those little statues of the three monkeys - see no evil, hear no evil, speak no evil. It's a similar principle, and by affirming this to us and being very sincere about it, we naturally would develop those qualities. So all these organs , all the Indrias as it is called in Sanskrit, may they be purified. And then after that you go into meditation and you find your

meditation of a far, far deeper quality for this very Practice alone makes you so much more relaxed and so much more conducive to meditation. For example if Leslie hurries home from one of his symphonic concerts and then plunks him down to meditate, he will take time to settle. Right. For Hugh from his Waterworks, I don't mean the toilet (Laughter) from his Dam Department, it does help a lot.

Now what we do is dip these two fingers in the water. Fine. You can repeat it with me

Aum Vaakaha Vaakaha,

Aum Pranaha Pranaha,

Aum Chakshu Chakshu,

Aum Shotram Shotram,

Aum Nabhi,

Aum Reedhayam,

Aum Kunthaha,

Aum Shiraha,

Aum Bahubya Yashobalam,

Aum Karatalkar Prusthe.

Right now the last one Aum Karatalkar Prusthe is push your arms up to all because you don't pray for yourself, you pray for everyone. Let their speech be pure and their breath, let their eyes see only good things, let the ears only try and hear good things, and navel, the Manipura Chakra, which is the solarplexus, the bundle of nerves may they be purified and unknotted perhaps. And let my heart be loving, let my throat always utter, it goes with speech, right. And then top of head may I always think good thoughts and then may I have strength in my limbs and then may this be to all. Do you see?

Now we come to Part two. You dip your fingers in water and every time we do one stanza, you dip your fingers. Now the reason for that, you just don't do aum vaak vaak vaak, aum prana prana, aum chaksu shaksu . While dipping your fingers you have that moment for reflection - it affect on your speech, let my speech be pure and feel it. You got to be sincere about it. Now Part Two.

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.

You see here, the word Punaha means again. Fine. So you - Top of Head , Eyes, Navel, Knees. And again Aum Satyam, let there be always truth, purity in my mind. Fine. Good. The third one is a Pranayama Mantra. You do all these one, two, three, four, five, six, seven with the in breath and you do all of them again with the out breath without doing (panting) between each one. Right. So it's a Pranayama. It's an inhalation, exhalation which brings a rhythm to the body. Now when the body through your breath is brought into a rhythm, your mind also follows the body because the actions of the body affects the mind and the mind of course would affect the body. So a rhythm is created in the body and the mind as well. So it is Pranayama and not only that, by this total exhaling it is very scientifically balanced but this total exhaling, your exhaling called the carbon dioxide or is it monoxide? Dioxide that's it your exhaling that and the better the exhalation, the better the inhalation. Fine.

So with one breath, so let's breathe out first

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

that was out now in

Aum Buha,  
Aum Buvaha,  
Aum Svaha,  
Aum Manaha,  
Aum Janaha,

Aum Tapaha,  
Aum Satyam.

Fine. Now of course I do not - you can read for yourself. 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 you all worship, Lord you are the creator and preserver, Lord you are the destroyer of all my negativities, Lord you are the eternal truth. So you have got it written there.

And then after you finish this then you have a prayer. Now here is one which I wrote down but you can choose your own prayer, it's not necessary to stick to this one, but I found this one which I composed to be very good.

O Lord, you are that which spreads the nectar of life,  
O Almighty, you are that which is the container of nectar,  
O Almighty Father, you are truth, love, success and the beauty of life.  
You are my Life.

You see. So you can use this prayer or any other prayer which you would find suitable for you. But to repeat again it must be done with sincerity. So now you don't only do this once as we have done it now, but you can do it as many times as you like and then you will feel calmer and calmer and calmer. You can do it half a dozen times whatever depending how you feel. So there is no restriction on that but the more you do it the better it is. So you have the idea. Before meditation do the Purification Practice and you will really find that if you do it sincerely, that your eyes, your head, your nose, your ears will feel pure. It will also rid you of stress and tension which is the greatest bug bear today. So it seems so simple but it has very deep meaning to it and the very sounds I don't know if I told you how Sanskrit was conceived. It is regarded to be the mother of all languages and when the ancient Sages of five thousand plus years ago, if they want to call this a lamp they would sit at the lamp and meditate and get that sound lamp, lamp, lamp and they would call it lamp. It is not like English where you use the word laughter and just by putting an S in front of it, it becomes slaughter. Why can't it be slaughter? Laughter. Slaughtering. You see how mixed up we are. Good. So it's a very, very pure language and therefore I use Sanskrit.

Voice ..... (Inaudible)

Gururaj. It doesn't matter, you'll get into it as long as you get that gist in you with sincerity. You say Vaak Vaak, my speech be pure. You will get into it and of course we have our tapes and you can listen to them, listen to the tape over and over again and get the sound. You would see there is a rhythm, a softness, a beauty - Aum Vaakaha Vaakaha, Aum Pranaha Pranaha, Aum Chakshu Chakshu, soft smooth flowing, slow Because if you go too fast, how are you going to relax? Do you see? Good.

Now this morning as we said last night, our programme is going to be Rapid Fire, so any question you would like to ask, please feel free to do so. Yes, Joyce.

Questioner. .... when we leave this body we might take it with us..... (Inaudible)

Gururaj. Ha ha. Life after death. When you discard this body the thing that goes with you, is your mental self, your mental self which is composed of nothing else but thoughts. We just drew that up in sections for explanation purposes. If you wish - at the gong. So let it be gonged. So what really goes is the mental body which is also known as the subtle body and in a different dimension - oh that's fine, that's fine I think - and in a different dimension the subtle body occupies itself in formulating and examining all its past lives. And after this evaluation it decides to take on another body. Some people can get reborn in thirty years and some might take three hundred years to be reborn until the problems of the lives lived, until this stage has been totally evaluated, for it to take another body. I am just busy on a book and I am about half way through it I was telling Hugh and Chetanji, the title is going to be 'What really happens after death' Because there have been books written 'Life after Life' and 'Life after Death' and those Doctors are talking a lot of nonsense. They interviewed people that were on the brink of death and those are just reports. Now everyone reported that they felt as if they are going through a tunnel and then after going through a tunnel bright light comes to them. What actually is happening is this, that the tunnel you are going through is your conscious mind which darkens up and the light that is coming to you is not an outside light but it is that light which is already within you, that you observe in another dimension.

Don't worry about it you are still going to live for another fifteen years. (Laughter) Yes.

Questioner. ....books ..... ( Inaudible)

Gururaj. Male chauvinism, because most of those books were written by males. I have through all my travels in the Himalayas met so many ladies, Ladies Swamis really entitled. To be a Swami does not mean you're entitled but just that

you have renounced the world. Right. But enlightened people, enlightened people don't need to put on ochre robes and you know and go around, no. They can be so ordinary. I'm sure you all know that Zen story where this person asks the Master 'Before you became enlightened what did you do and what do you do after you have become enlightened?' So he says 'Before I became enlightened, I used to draw water, I used to chop wood and I cook food and after I became enlightened I draw water, I chop wood and I cook food'. But there is a difference in quality between the actions of the two and the difference is this like sound. Sound at a very low pitch is inaudible and sound at a very high pitch is inaudible. And light too at a certain level cannot be seen and at a higher level cannot be seen either. For example with the naked eyes - he was more of a scientist than what I am. You can't see ultra violet light. You can't see gamma rays, no, but it is there.

So the mark of an enlightened man is his total sincerity, truthfulness and his oneness with God. He lives in a unified state a world of his own and yet he is in the world. He does everything which everyone else does. You find these other Saddhus and who have you, that go into certain kinds of penances and restrictions. They say oh, you must become a celibate and you must not eat meat and you must not have a scotch and you must not do this and you must not do that. That's all nonsense. That's all nonsense. You've got to become more ordinary than ordinary to become extraordinary. Do you see? So I could tell you one thing that if Christ has to walk down the road he would most probably get arrested for vagrancy. Do you see?

So you got to have a certain amount of enlightenment in yourself to recognise the enlightened man. If you want to understand a true Spiritual Master, you have to become really understand a true Spiritual Master his inward workings, then only, you have to be at that certain stage. For example you can never see on top of a ten storey building from down the street, you've got to climb up to the top of the ten storey building to see the roof of the other ten storey building. And Gurus are funny people, very unpredictable everything they do there is a purpose behind it. I don't know if you this story, this Guru was sitting with his Chelas round a fire in the forest and all of a sudden the Guru picked up a burning piece of wood and jabbed this one Chela on the arm with that burning fire. So all the other Chelas were aghast. They said 'Oh Guruji what have you done?' So they insisted and they insisted and then he explained. He says 'This Chela's destiny was to be burnt alive in fire and I by doing this have averted that fire'. So it is so difficult to judge a Guru's action. Did I tell you what happened to me one day? At my Centre, at my offices in Cape Town - it's all glass frontage and the Secretary has a office with a waiting room - and there was a lady there that came to see me for a consultation and after talking for a little while I gave her a hard smack. So people sitting there in the waiting room could see through the glass. 'So what is Guruji up to smacking a lady oh my God and he is such a kind compassionate person and he did this'. So the

purpose was this that she was totally hysterical and couldn't get a word in what I was trying to explain her in this counselling. So to get out of her hysteria by giving her a shock. You see? So the outside person that is sitting behind the glass partition would think oh what an awful man. But then when this lady left whom I had smacked she was a totally different person. Another story - I was on the sixth floor - oh I could tell you hundreds and hundreds of stories - I was on the sixth floor and a lady used to come and see me about some problems and she used to walk up six flights of stairs to the sixth floor and walk down six flights of stairs. And then later on I found out about this so I said 'Come on we are going to the elevator' - we call it lift in South Africa. We go to elevator and I was riding up and down with her for twenty, twenty five times. So there was a janitor there, so he thought I had gone loco, I am having a joyride like a little child riding up and down the elevator all the time. But after that the fear of going into a lift, an elevator had gone from this lady. You see?

So there are many ways of doing things and therefore our organisation is always, everyone is regarded as a unique person and personalised attention is given and personalised techniques are given. So it is very difficult to understand a Guru. Oh yes he'll give you the finest knowledge, he'll impart that spiritual force to you, even by the sound of his voice or his presence yes, but if you see me lighting a cigarette, I have a smoke, you say 'God, he's a Guru and he smokes' but do they know why. I seem to drift off into meditation all the time so I put some junk into me to keep me grounded, so that I can work and communicate. Like that. So you know Jesus, he used to be more with the poor, the lonely and the lost rather than with those aristocrats, the Sanhedrins and what have you. So you become one of them, you behave like them, you act like them, but that is just the surface acting which the real Guru inside is watching his outer actions all the time without being affected by anything. There is no karma attached. The seeds of karma have been burnt and gone and nothing can attach to him. So all these outer actions is like water on a duck's back. Just runs off. Next.

Questioner. ....actions..... (Inaudible)

Gururaj. It's a very deep question that. Fate has nothing to do with that Divine energy. Fate has only to do with the impressions that you yourself have created in your minds through many, many lifetimes perhaps. Now that constitute fate has to do with karma. Now by fate I know you mean predestination. When a person is born, he has certain tendencies and those tendencies are because of the experiences, and the Samskaras of his previous lives and that has created those tendencies. And to express those tendencies, the soul chooses the right parents with the proper genetic or chromosomic combination so that these tendencies gives vent if they are allowed to flow as they are. Now that is predestination. But where free will comes in is where you change the cause of the tendency. It is your aim or tendency in this life to reach Vancouver, right, and your freewill lies in the fact that would you be taking a helicopter or an aeroplane

or are you going to swim over or are you going to take the ferry. That's where your freewill and choice lies. But you can never override that which is predestined and in our analogy your destination is to go to Vancouver. How we do it, that's our freewill. We can do it the easy way and we can do it the hard way. And that is what Spiritual Practices teach. Certain kinds of teachings takes you all round the bush, round in circles. But if you practising under a true Master, he shows you the direct way. That is what matters and who wants to live another two million lifetimes and go through all the sufferings and sufferings and sufferings, if it can be done in one lifetime by taking the direct road.

So the Guru here is a guide - if you want to reach the sea and you floundering the roads that leads to the mountains, you meet a person and you ask him, 'Which way do I take to go to the sea?' And he says 'My son, you're going in the wrong direction, you go through there'. That's what the Guru does. It's to stop people from floundering around and suffering, suffering, suffering, suffering. If you take the direct road and you reach the destination, life become happy and so, so peaceful. Mental turmoils disappear, all this turbulence disappears and most importantly you become an observer of all your surroundings and moreso of the inner surrounding that is in you.

Questioner. ....Gurushakti..... (Inaudible)

Gururaj. Gurushakti could also be called Grace and if there is a clear channel that Grace can flow through the channel. Like our Karuna, she is a flautist, she plays the flute. Fine. Now the flute does not create music but Karuna is blowing through it and the music comes out for the world to enjoy. Likewise Divinity flows through a clear channel to others. Now why is this not a direct process? Why can't that Grace flow to you directly instead of through some other object? The reason is this being human you need the touch of a human and that is how Gurushakti flows. That Grace can never be explained verbally but it can be experienced. Because Grace is God really flowing to you and therefore Jesus said that 'No one goes to the Father but through me'. So you have a focal point and when your problems are thrown off to the focal point, you automatically draw through that channel that Divine energy. So that is Gurushakti. It's beautiful. It's beautiful. If one just develops greater receptivity towards it, you will find it flowing. If you want fresh air, you won't get it if all your windows are closed. You got to open the window for the fresh air to come in, so that means to be receptive or of an open mind. And that is part of Gurushakti. How it works is, no one can understand. There are many things we see all around us that we can't even understand and we are busy with it every day. Electricity, they can't explain electricity or magnetism, they can't explain it and so many other things that cannot just be explained. But here to use another analogy, there is a lot of electricity in the waterfall in water but that from the water it can't come directly to your light, it requires a generator to capture the electricity in there and generate it to the whole city and the whole town and every room in your



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house. So the Guru can be called a generator that's all and even if your bulb is broken or has fused, the generator is still working, for the energy is still there. So if the one bulb is fused, we put another bulb in, light is there. Yeah.

Questioner. ....(Inaudible)

Gururaj. When I'm gone. I have never come and I am never going to go. I have never come and I shall never go. I might change my bodies as I've changed many, many times because the consciousness, the pure consciousness which is Divinity itself only takes form from time to time to help humanity. As Gita says the Bhagavad Gita says that when evil rises in the world and there is a great imbalance then I take birth from age to age. Do you see? Never gone, never. My Guru passed away when he was eighty four. I was doing a Course in London at that time, pardon, I was doing a Course in London at that time and on the Course a telegram arrived that Swamiji has passed over. But do you know even up to today, Swami Pavritananda he was my Guru - I think you've have got a little biographical sketch on the table there to read - he's still so alive with me all the time. He is alive, alive. I just need to close my eyes and I see him vividly. I can touch him and feel him. Do you see? That depends upon ourselves but once the connection is made on the spirit level, it can never be destroyed. I always say physical links can be destroyed, mental links can be destroyed but the spiritual link is never destroyed because the spirit is one. There is one difference between you and I, we are totally the same, totally the same spirit and the difference is this that I know of all the lives that I have gone through but you don't, yet. And you will, you will where the totality of all knowledge dawns upon you and you feel that total oneness. Therefore I would never prepare a talk, a lecture. As you know I will say 'What shall we talk about today?' Finish. It can be any subject. Because I do not speak from the mind, the mind is too limited. I speak from a far deeper level where the entire knowledge of the world is contained and it is just to draw in this one minute of meditation we do I am gone really, but yet I am speaking to you. So that is why I said the other day to you that I'll give a talk now and you ask me half an hour later what did you talk about, you know I wouldn't remember. I would remember very dimly because it has to register on some level of the mind but not totally. Vidya was telling me last night the same talk I was asked to do on the mind because they don't know much about it, at least modern science doesn't know very much about it and she told me that the very same talk that I gave last night was so different from the one I gave in England, although the main points were there but it was presented totally differently. That's what she told me because she was on the English Course, this year, six weeks ago. Like that.

Questioner. I have a question .....for some time ....Christ....that you have been in that body....come back.  
.....(Inaudible)

Gururaj. Just between us. Ah. That is very true but then there is a difference between an Avatara and an Enlightened man. An Enlightened man would be like a drop of water dropping in the ocean and merging with the totality of existence, in other words merging with Divinity. An Avatara sits on the fence. He can fall away totally into Divinity and merge away entirely and not come back. Right. But he being the eternal wanderer, he being the worker, he always sits on the fence and when he's required he takes a body. It's quite a process and that was the real suffering of Jesus apart of the suffering of the world. He had to come from that, let's use a funnel, to come from that vast , vast, vastness and bring himself into a little flesh and blood body. So that is the Avatara that is born because he is needed. And it's not his will that brings him, it is the will of the various worlds. When - everything emanates something. Fine. And a little town emanates its vibrations, a city its vibrations, a country its vibrations, the whole world its vibrations and those very vibrations in times of trouble draws the Avatara to be present and he takes birth. The Avatara has nothing at all to do with the genetic combination of parents. He gets born through anything and that is what is meant as Immaculate Conception. It's not a matter of there being no physical contact between Joseph and Mary, no. He does not need the contact of the parents to be born but he's born through the Mother's womb but he no ties, it can just be anything anyone. And the Avatara can come into the world while the ordinary man has to wait for the proper combination. Do you see?

Did I do a Midnight Special here in Canada?

Voice. No.

Gururaj. Oh, well we better add it on to that, add it on to the Schedule. I'll tell you what the midnight Special as I call it humorously what it is, is this, in England and America we have done it, where I would sit and we make an appointed time that you start meditating at quarter to twelve. Then I would be sitting in my room meditating and all of you would be sitting in your rooms meditating and at twelve, five past twelve, each and everyone of those people and there were about a hundred on this last Course had some wonderful experience. Some saw me there in the flesh, some saw the whole room lit up in golden light, some smelt you know wonderful fragrance and some just felt a presence. Do you see? So the whole point of the experiment was this, that although I am thousands of miles away from you, I can still be near you when you are in trouble. Yes. When I say I, I don't this little body please, I mean that inner self the real 'I' not the little small 'i'. So let's fix a Midnight Special. I've got to go to tomorrow night, right, oksy

Voice. .... home.... people can do it.....(Inaudible)

Gururaj. Oh they can, they can. .... Bina. For the golden thread I was telling Hugh this morning, we have it set for when? This evening after Satsang and if you can't be present to come here for the ceremony, I am going to come to you before leaving for Vancouver to initiate you in that. But if you can come it would be nice, it would be nice, if not, okay. We do have some time after Mondays, after we finish here on Monday we do have some time to get the ferry, don't we? So if we miss one, we take the next one. Good. Any more? Yes. There is such beautiful aura around here, so beautiful brilliant pale blue. Nice. Nice. Nice. Yes, you want to ask something.

Questioner. ....(Inaudible)

Gururaj. Yes. How can you differentiate? Let me tell you about myself. You can never choose a Guru because choosing will be from your mind won't it, you will be thinking of what he says or how he acts it sets your mind at work. But something happens in the heart a spark flows between a Guru and Chela. So you never choose a Guru, it just happens. And there's an old saying when the Chela is ready the Master appears, always. So the spark just happens, you can't explain it. There is something and many sure that I have seen and I know there's a few here too, quite a few that I have been with for many lifetimes. Do you see? So we don't choose, we don't choose. In ancient times when they had these Monasteries especially in the East, they used to be very careful who they took on into their Ashrams, they used to be very careful but in today's world we don't need that. We need to spread as much of our philosophies, and wisdom and practices as much as possible. Someone might just hear a few words that could change their entire life. Someone just by a glance is transformed within himself or herself, whatever the case might be. So it just happens. It happens.

What made you for example, our little group here, what made you come here? You could have found a hundred excuses not to come but you came and I am grateful for that to be with you all. Yes. But there is something apart from that that made you come. You see? Yah. It is not only a communication of words or of giving you talks on the subjects you want to hear about, it is also imparting that Gurushakti. Do you know Buddha in his last days never used to talk, never used to give discourses. He just used to sit still with his eyes half closed and the Chelas were just sitting around him and when they left, some solution was there in the mind for the problems, there was some transformation. Now these people with psychic powers - I could teach you clairaudience, clairvoyance, psychometry you name it within six months but I discourage that. If you read Ramakrishna or Vivekananda, or Ram Tirtha or all the great Masters you know they discouraged developing of the psychic powers because you get wrapped up in these things and you miss the goal of becoming one with Divinity. It becomes a stumbling block. You reach your front door to go on to the street, to the gate

and you have a lovely garden with flowers, okay and as you go along you look at the flowers, admire them but you are not going to get stuck there, you have to reach the gate to go out.

So likewise, the aim and end of all life is to become unified with Divinity and not get wrapped up in psychic phenomena. Because psychic phenomena is of the mind, only of the mind nothing else. And one could easily recognise what is psychic phenomena and what is spiritual force, the pure force. To practice psychic phenomena does you more harm than good. For example if you read that book Psychic something behind the Iron Curtain, 'Psychic Discoveries Behind The Iron Curtain', they give you the case history of many of these people, where this one woman for example you put down an egg and just by that concentration could separate the white from the yellow. Or put a piece of metal there and just by thought force, move that piece of metal. But she's a total nervous wreck. She does this for demonstration and things and she is a total nervous wreck, totally emotionally imbalanced. Do you see? So it does not help at all. We go for God. We go for God and not for these little tricks of the mind which anyone can learn. As I told you I could teach you all this in six weeks how to do it, but what it's going to help. That is not my mission in life. If I want to make that my mission in life I could become a multi, multi millionaire and yet I am the poorest Guru in the world. Yes.

Ten past twelve - are we off time? Okay.

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