

Gururaj. Is this okay? I think this should be nearer. Thank you very much. There is only one person who likes to listen to me, and that's me. This morning we are doing the Purification Practice and for the new people that are here, a few words of explanation. Now you'd find that these words are all in Sanskrit and there is a reason for that. Sanskrit is known as the 'Mother Tongue', as the mother of all languages. Most of the languages in the world, I don't find very pure. For example in English you say "laughter", and by prefixing it with an 's' you say 'slaughter'. Why not 'slafter'? Yes. Good.

Now the way the Sanskrit language was conceived was that ancient Sages used to sit, say for example at a tree, and would hear the vibrations and the sound of the tree and the sound they would hear would be 'tree, tree, tree' so the tree was called 'tree'. You see? So the entirety of Sanskrit is based upon the very vibrations of any particular thing.

Now the reason for the Purification Practice is that many people have a habit of rushing in from work from their offices or shopping or whatever and then want to sit down to meditate. And you'd find that if you are in that rushed or agitated state of mind your meditations can definitely not go deeper. So by doing the Purification Practice, it relaxes you and it makes you more conducive, your meditation becomes more deeper, become more conducive to better meditations. Good. But there is only one thing that is very important in here is total sincerity. It's no good doing things in a parrot-like fashion, it will not make any sense. I am sure you must have seen the little statue of the three monkeys, 'See no evil, hear no evil, speak no evil'. It is a lovely statue. And of course something like that here applies. And, of course, here with the Sanskrit words, you'd see the meanings of the words for example, Vakka is speech, Prana is breath. And so you'd say here 'Let my speech always be truthful'. That is the thought that should always be in the mind. 'Let my breath be pure. Let my eyes see no evil, my ears hear no untruths or ugly things'. Good. Say it with sincerity and you will find yourself calming down so, so beautifully. And it also forms a prayer that you want to be purified by performing good deeds. Now for example, the navel you have there, Nabhi, which is supposed to be in the solar plexus area, the Manipura Chakra and that has a bundle of nerves. Now if, now if those nerves are functioning properly you will be enjoying better health. And of course you have Ridayam, heart, 'Let my heart be pure'. I like that. Let me go over part one so you can get the sound of it.

(Gururaj recites first part of the Purification Practice).

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 Yashobalam

The last one is to all. Never pray for yourself only, you pray for all. 'May all be purified. May all have good thoughts. May all hear good things. May all speak good things'. Fine. Now you will know one thing that your hand is an extension of your mind. Now you can try a very simple experiment, for example if you are reading, and if you move your finger along the line, you will read fifty percent faster. Therefore the hand is used. And then of course, we use water. The entire universe is composed of five elements - fire, water, air, earth and ether. And water is one of the major elements on earth, for example this planet contains seventy percent water, while thirty percent land. Even your bodies have seventy percent water and just thirty percent flesh or blood or whatever. So we take these two fingers, and it has been proven by science and by Kirlian photography, these two ones - imagine a rabbit with two ears up, - these two, these two middle ones. Yes. That's it. Yes. Now it has been proven by science and by Kirlian photography that these two fingers emit the most amount of energy. So, therefore, in healing too, as the healers will tell you that these are the fingers that are normally used. So, the hand being the extension of the mind, we use the hand. And water as usual does have a calming, cooling effect. For example, if you are tired, if you jump into the bath, you'll feel refreshed and you will feel nice. Okay. So, it is very simple really, so let's do it together.

(Gururaj and group recite the first part of the Purification Practice).

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 Yashobalam to all - Get the idea?

Right, now we will go to Part Two there. The word Punatu means 'again'.

(Gururaj and Group recite the second part of the Purification Practice.)

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. Do you see?

Now this, of course, you can do as many times as you like until you settle down. You can do it once, twice, thrice, six times - depending how much time you have and how you feel.

Now, the third part is a Pranayama Mantra. Now, for example, there is some guru that charges about four thousand pounds to teach you how to levitate. And this is what is used in that practice. It is a Pranayama practice so there are seven syllables here which is done with one exhalation and the seven syllables are repeated with one inhalation. So in other words, it brings a rhythm in your breathing. When your breathing, physical breathing, is rhythmical then your mind also becomes rhythmical and calmer. Fine.

(Gururaj and the Group recite the third part of the Purification Practice.)

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

Total exhalation. Now exhaling is always more important than inhaling because the more you can clear out the toxins - what is it - Carbon Monoxide? Dioxide? Monoxide? Dioxide. The more you clear it out the deeper your intake of breath will be. Right, we will try it again:

(Gururaj and Group recite the third part again).

Do you get the idea? Fine. And then of course in the end, there is a prayer. And of course, you can devise your own prayer of what you would like. You do not necessarily need to stick to this but this is to give you an idea. We would pray for example - I wrote this out:

'Oh Lord, you are that which spreads the Nectar of Life.
Oh Almighty, you are that which is the Container of Nectar.
Oh Almighty Father, You are Truth, Love, Success and Beauty of Life
You are my Life'.

So you can use this prayer if you like, or any other favourite prayer. But with sincerity, with meaning, with feeling. When you say 'You are my Life', feel that Divinity is your life, that without that Divinity, you would have no life. So this gives you an idea. So of course, you will all take this home, John, won't they? They will be taking this home. And if you run short of a copy, you can always get one of our people they will.....

Fine. What shall we speak about this morning? Some deep, profound, philosophical question coming up. That's better. That's the way. People never know how to use mikes. The mike should never be there where your face is hidden.

Let it be there so your face can be seen, and at the same time you have eye contact with the people you are speaking to. Do you see? And the eye contact is so important because you are not only appealing to the person's ears but also to the eyes, and through the eyes to the souls. As Shakespeare said that the eyes are the windows of the souls.

Jasmini. Namaste, Bapuji. Bapuji, in the Bible we are told when Moses was given the Ten Commandments by God, as in the Book of Deuteronomy, Chapter Five, Verse Nine, 'For the Lord your God, I'm a Jealous God'. Again in Chapter Six, verse Fifteen, 'The Lord the God in the midst of you is a jealous God. Now being taught that the Impersonal God is a neutral force and that the Personal God has two percent imperfections to be able to be embodied, one could the jealousy be one of the Personal God's imperfections and two, what are the mechanics of jealousy, seeing that this is one of the cardinal sins of man?

Gururaj. Beautiful. You know when you talk about the Ten Commandments that were written on tablets and Moses had them he went around the world to flog them. So he went to Germany and he said 'Look I want so many Deutschmarks'. And of course, they said 'No, that's too expensive'. Then he went to England and he tried to sell those tablets for so many British sovereigns at that time. I wish I can find a few and it was too expensive. And so like that he went to many countries and, of course, nobody would buy it. So at last he landed up in Israel. He was tired of carrying them around, you know. Those tablets, ah, made of cement they are heavy. It's not like the tablets you people carry around in your pockets which are called Valiums. So they were heavy. So then he approached Israel and he went to this one Rabbi and says 'Look, I've got these tablets and I am tired of carrying them around.' And he says 'Look, I don't want anything for it.' So the Rabbi says 'Oh, if it's for nothing leave it here'. I hope there are no Jews here. My apologies to them. But I have been told that they are tight-fisted but I don't think so really.

It is said that God is a jealous God. I agree with that. I am a very jealous guru and the reason is this not because of possessiveness. There is a difference between that kind of jealousy which is actually a wrong word - you know language is funny - and the other kind of jealousy, which the ordinary man suffers. The ordinary man's jealousy is because of his possessiveness. You think you possess, you think you possess your wife, you think you possess your husband, mother, father, brother, sister. But you cannot possess anyone at all. How can you possess the independent immortal spirit that is within everyone? You cannot possess. So it is a total misconception when people say 'Oh, my wife, my husband, my son.' You know. And like that it goes on and on and on, when in reality you do not possess anyone at all. I have known of cases where, say a daughter has passed away or a son or something and in that possessive sense, instead of doing good charitable works to help the poor, the needy, the lonely, the lost, they rather create great memorials.

What is the use - memorial of course is based on the word 'memory' - what is the use of having those memories, because they are not helping you? You are living in the past while we teach live in the present. Because you can never recreate again that which has happened in the past or a loved one has passed over and therefore it is the past.

So our possession is because of our own needs, our own attachment to things to which we should not be attached. The greatest suffering in the world is because of attachment, when you are so attached to a thing. I had a case of a woman who was past eighty, she just could not leave her body. She was due to pass away and she just could not leave her body because she had some beautiful antique chair, and she was so attached to this chair that she just could not let go of life. And, of course, the people around her suffered because, you know, it's not an easy job to really look after somebody who is a total invalid and could hardly eat or could not even go and perform any of the biological functions. It is difficult. And so, the son came to me, at two or three in the morning I think it was, and said 'Look, the old lady is suffering but she just does not want to let go.' So I sat down and spoke to this old woman. I had to just speak to her very softly and gently so that she could understand me. And in fifteen minutes time, she passed away, passed over. And she had a sigh of relief when I told her that this antique chair you love so much, will come with you. It does. Don't you know that? Yes. You can take your home with you, your mansion, all your Rolls Royces you can take with you when you pass over. Yes. Because your mansions, and homes and that antique chair of this old woman has created such a deep impression in the mind, the Samskaras we talked about yesterday, and in the other dimension, you can actually see your mansion and your Rolls Royces in projection form. So in other words, it is your own mind that is projecting that which you are so, so much attached to. And even in the other dimension, you remain in bondage and not in freedom because of your attachment. Do you see? And whatever your mind is conditioned to while you are living in the human flesh, formulates your next birth. I think I have said this before, that these thought impressions evaluate themselves.

For example, when a person passes away - as a matter of fact I am busy on a book - the title is going to be 'What Really Happens After Death' and Vidya of course, from America of course, is helping me with it. She is a good stenographer and typist and computer operator and my best critic also at the same time. Good. In this I have said, one of the things amongst others, that all these various attachments creates the bondage within you even in the other dimension. And it is because of this bondage that you are forced to take rebirth. And the most painful process that you can find, is taking birth. And the most pleasurable process is in dying. It is very, very pleasant. There are only two kinds of people that die a thousand times, the one is a coward, he dies daily and the second is a true Spiritual Master. He leaves his body at will and comes back at will so I know what I am talking about. It's a pleasurable process. You come into this world, you get born, the first thing you do is cry, don't you? I would still like to see a child being born smiling. Even if a child doesn't

cry, you make the child cry by slapping its bums! And, of course, what the doctors tell you that's to make them breathe, which is nonsense. Why only the bum? Slap them somewhere else! So aren't we born bums? (General laughter) You see?

So our jealousies that we have in human life is cause by a deep unwarranted attachment to a person or an object which, as you know, everything is just transitory. It hasn't got permanency in its present form. Nothing is destructible. Nothing. Even when a person leaves the body, the body disintegrates itself and goes back to its various original elements. The water in you goes back to water, the air to air, the ether to ether, the earth, the flesh to flesh and from dust to dust as the saying goes. Do you see? And it's not destroyed. It is just transformed into different elements. So why the attachment when you know that nothing is destructible? Your attachment is because of the form of a thing and not of what a thing really is. Like this lady over there, - there, there, there - you are made of the same molecules, the same molecular structure; same physical system; same everything. Some might have ulcers and the other might have something else, but you are made of the same molecular structure. Now, the only difference you might find in Mary and Martha, whoever, is just shape. So one has a little turned up nose while the other has a straight nose. Or one has red hair, one has, you know, blonde hair.

This reminds me this woman asks her husband 'Will you always love me darling even I turn grey?' And so the man replies, 'Oh, but definitely. I will love you even if you are the most greyest person, like Guruji, in the world. I will still love you because I have passed all the stages. I loved you when you were blonde, I loved you when you were brunette. I loved you when you were auburn-haired. So if you become grey I will still love you'. Good.

So, people in their possessiveness only see the outer form and not the inner self. And yet they do not seem to realise that even the outer self is immortal, just as immortal as the inner self is. And, because of that possessiveness, we create all kinds of jealousies within us. Jealousy is also associated to covetousness, avarice and other things which are totally against the Ten Commandments. You feel jealous of a person because he has got a beautiful car. Why? You feel jealous of a person because he has got a very beautiful wife. Why? What are you seeing? You are seeing only outer forms. Why the outer forms? Why not see the Divinity which is equally the same in everything and after all, if you have a little Mini and someone else has a Rolls Royce, why feel jealous of the Rolls Royce? Because, as I have said many times, when you have had a Rolls Royce after a couple of weeks you get tired of it. Like a child, you buy him a new toy, he plays a couple of weeks with it and discards it. Right. Now the whole meaning of having a car is to take you from point A to point B. That is exactly what a Mini does and that is exactly what a Rolls Royce does. Doesn't it? And that is what

you want, to take you from Point A to point B. Do you see? To bring me from Forest Gate to Hoddesdon. It could be a Rolls Royce or that. In any case, what is that Rolls Royce going to help me? In what way? I don't see any difference. Ah, so here, the ego starts growing and developing and encouraging the jealousy. And so you drive in the Rolls Royce, you think you are a big shot. Do you know, I started life when I came to South Africa from India, I started life as an Accountant. And of course my clientele was mostly of very wealthy people. And they had all kinds of possessions, they had all kinds of possessions, so much so that they became as self-possessed by their own egos, which in turn is a creation of their own minds. And yet we call ourselves religious people, Christians, Hindus, Buddhists. 'The Giver is always the winner' or something like that. You have to die in order to be, in order to have life. What dies? That ego-self that is possessing you which in turn is creating the jealousies and covetousness and animosities. And with that you find all the anxieties creeping up. All the worries start accumulating, packing itself one upon the other. And where do you land up? Miserable, totally miserable. 'M' is so wonderful. 'M' stands for 'Mother', 'Mother of the Universe'. 'M' stands for so many nice things you can think of. But yet instead of using the 'm' in a right way, we add it on to 'miserable' that 'ness'. We add on the 'm' prefix and we are 'miserable'. Now these are the basic causes of the ordinary person's jealousies. We can go very much deeper into it.

Now when it says in the Bible, 'that I am a jealous God', what does it mean? That does not mean the human kinds of jealousies that you go through, or if I would say I am a jealous guru, it does not mean the human form of jealousies. But this is what it means and listen to this very carefully, that when God says 'I am a jealous God', He means that you are a part of Me, and I do not want any of that part to be broken away, because if any part of Me, which are you is broken away, you will only land up in misery and I don't want you to suffer. Do you see the new meaning to it? When I say 'I am a very jealous guru', that does not mean that you mustn't go to any other guru. You can go to whoever you like and, as a matter of fact, I encourage people. Read whatever books you like, listen to different opinions, go and listen to different speakers. Learn from whatever you can, whatever situation you can, learn, learn, learn. But, when I say 'I am a jealous guru', it doesn't mean that you must - I'll be jealous if you go to Rajneesh and do naked dancing, or whatever. What I would mean is this, that I love you so much, so deeply and sincerely, that you are a part of me and I wouldn't like those parts to be broken off. So that you don't start developing misunderstandings.

You know, in America I was once in San Francisco and someone showed me a tabloid sized newspaper, it must have been about sixty pages thick. And it was full of nothing else but advertisements, advertisements of every kind of movement you can ever think of. And people can start movements. You buy a dozen books on a particular subject, study them, read them, pick up a little from there, a little from there, a little from there, and you cook your own soup. But by

doing that you will be cooking your own goose. So that's how you will find false gurus in the world. And their main aim is, of course, money-making. I haven't seen proper gurus around except when I look into the mirror. Do you see? So that makes no sense. Anyone, as I said, can gather material from there, there, there and call themselves Guru Shitananda – Satchitananda I mean - sorry. Do you see?

A true Master is one that does not only make you see the true perspective of life the truth behind what life is and what, and make you experience what life really is, how to accept what is, to change the things which you can and accept the things which you cannot, the Serenity Prayer. Fine. And not only that he imparts a deep spiritual force to you and yet in all his humility, he will always tell you that he is nothing else but just a channel. It is that grace that flows through a self-realised person for the benefit of all those he loves. And he just can't help loving, he just can't help it, it's his nature. He does not cultivate it because true love can never be cultivated, sham love can. But true love just is - that 'isness' 'isery'. Ah, that is love. Do you see? And this is what is meant in the Bible, that 'I am a jealous God. In other words, He being One, one totality, He does not want the one totality to be fragmented, to break up into pieces. And that is what is meant.

So we also say 'God loves you' and then you would think that he says 'I am a jealous God' which might seem to be a contradiction of terms. But it is no contradiction at all. He loves you because He is jealous. And He is jealous because He loves you. Where that One is that unified wholeness which is Divinity can never be fragmented. And that is why in the Bible too, people have been warned of false prophets. I call them false gurus. False prophets that would like to bring fragmentation instead of unification. How many teachings are there not that separate you from Divinity? Think of these theories of the Agnostics or the Atheists or whatever, driving you away from your real inner self. And your purpose in life is to recognise your real Self. And then the worldly jealousies and miseries will evaporate, evaporate, like a drop of water being thrown on a hot pan, just evaporates. Do you see?

So life is a process all the time, life is not for stagnation. But we are stagnating, stagnating in our pettinesses like the petty jealousies, we stagnate. And as you know, that if you have a pond stagnant water starts stinking. But flowing water is fresh. You can't drink stagnant water, you might get poisoned. But flowing water is always fresh. And yet, there is one book which many of you might have read - Herman Hesse, 'Siddhartha' it is based on the life of Buddha. And in all of the literature that I have gone through on the life of Buddha, Herman Hesse was the man that came nearest to the truth. So if you haven't read it, you get it in paperback, it is very inexpensive. Read that book, it is beautiful. And there is one passage there which I can't remember word for word, but the gist of it is this, that the river is the same there, and the river is the same here, and the river is the same at the end. It is the same river and yet within that river there is so much

movement of the water flowing. At places it will flow over driftwood, at places over rocks, through crags and crannies, it is the same water.

Now, if you can regard every happening in life as a sameness, using the analogy of the water. Look, it is the same of the water in the middle, at that end or that end, it is the same, continuously flowing as life is continuously flowing, eternally, because you are eternal. And therefore, you will keep on flowing eternally. But amidst the movement, there is also that quietude, that peace, that silence which every person is capable of experiencing. So within all the movement around us, in spite the pettinesses or whatever of circumstances or others or anything else, you can still be still. As the Bible would say 'Be still and know that I am God.' Now, who is the 'I' that is referred to there? Not someone sitting far above in the clouds but that 'I' which is within yourself. And you will know when you reach that stillness that I am Divine, I am God, I am Allah, I am Ishvara, I am Christos the same consciousness forever flowing like the river in total freshness. And yet in the river you would have crocodiles, in the same river you'd have beautiful fish. I am sure many of you have watched underwater movies, films, it's a beautiful world on its own. So, so beautiful.

So, we just go slightly deeper than the surface waves, slightly deeper than the surface movement, which is inevitable, and find that stillness inside. And life would assume a total different meaning to you, you would be transformed, not reformed, but transformed. You don't require reformation. Like we have some churches for example - the Dutch Reformed Church, what has been reformed there? Only the rules and regulations and how much dues you must pay that has been reformed. But your heart has to be transformed - trans, across - you must go across the boundaries and reach that inner depth which is so, so near. Every breath you take, is expressing that inner depth, every breath is expressing that inner depth.

And yet we think Divinity is so far away. Just with this little realisation you will feel a better person, you will become less jealous, you know. You won't have any of these pettinesses that make life a misery and you will enjoy the joy which is your true nature. I have come as I have come here for the past ten years, sometimes twice, thrice a year I think, and I just bring you the message of love, of hope, of peace and to help you to feel that hope, to experience that love and know that joy. So always be of good cheer. And that's what Jesus also said 'Be of good cheer.' He was not a sorrowful man. All the pictures you've seen, you know, eyes full of tears and this, that - he had watery eyes like mine, I admit that. I know, because I lived in that body. I lived in the body of Buddha. I lived in the body of Krishna. I lived in the body of Christ because there is only one consciousness that from time to time manifests itself in human form, in physical form, so that a contact can be made with the other humans around. And this contact is important. Do you see? You can love a

human being but would you be able to love just as much the field rat or whatever you want to? Do you see? So therefore the human mind has certain understandings and that consciousness comes to broaden the understanding so they too, all His beloveds around the world, they too can share the consciousness that he experiences and that consciousness has always been eternal. Right.

So the distinction to be made is between human jealousies which are petty, baseless, without foundation and the jealousy of God which means something different. It means love. To repeat again that I, Divinity, that am the unified whole must not become fragmented. Keep it together. And you'll find this in everything, if you look around you. You take the tiniest atom and look how it is kept together. You have the nucleus, and the protons and electrons all swirling around keeping it all together. Look at this chair, look at this table, for example, there are billions, millions, billions of molecules there, but look at what's keeping it together. There must be some law that keeps all this together. You don't want the table to be broken up or shattered, disintegrated. Do you see? Look at all the beauty around you. You plant a seed and it gets just the right amount of sun, the right amount of air, it draws to itself the right amount of minerals in the ground and the plant grows. But for the plant to grow there is one necessity, it is for the seed to explode. So start exploding. That does not mean put a bomb under your you-know-where. No, explode inside. Let the heart explode and open up so the beauty of Divinity can pour out all the time.

Joke time. You can't be serious all the time.

You know this, you know Liverpool are very well-known for their soccer team but they also have a rugby team, you have a game of rugby, don't you, in England? Fine. So this one player, this one player, he missed twenty seven passes. You know, you pass the ball on to the next one and like that you go to score a try. That's what they are doing in rugby. So, he missed twenty seven passes. So when it came to half-time, he felt so sad and he went to sit in the locker room, on the bench there, and he tried to put his head in his hands and missed. (General laughter)

You know, for our Irish friends, Rafferty and Murphy had gone to the pub. And of course, they had a couple too many. So here Rafferty says, being in a drunken state, he says, 'The Pope is a bum'. So this other guy, Murphy really socked him. 'How can you call the Pope a bum?' So afterwards when this chap regained his consciousness, he says, 'Didn't you know that I am a Catholic?' I said 'Yes, I knew that, but nobody told me that the Pope was a Catholic'. (General laughter)

You know Liverpool is so rough that even if you walk ten blocks away, you still will not be leaving the scene of the crime.

Now this drunk person was there lying in the gutter. So a policeman was passing and he asked the policeman, 'Where am I?' So the policeman says, 'You are on the corner of George and Duke Streets.' So the drunkard says 'Please I don't want the details, tell me what town I'm in'. (General laughter)

You know nobody should really believe in astrology. You know, astrologers, they study the stars but there are only a few people that do believe in stars are the film agents. (Gururaj laughs) Ah, it's dropping in, the penny is dropping in! Naturally the agents have to believe in their stars or else they won't make money. Yes.

These two Americans, it was just after D-Day in England and met up with two British girls. And the one American says to this one girl, 'Honey,' - you know they never say 'Darling', they say 'Honey' and things like that. I'd rather say Nectar. He said, 'Honey, tonight you are going to have something which you have never had in your life'. So the other girlfriend shouts over, she says, 'Maggie, be careful or you will get leprosy'. (General laughter)

Oh well, do enjoy your lunch. Thank you very much, Alan. Good. Namaste.

END