

Questioner. Could you complete answering your question that we put to you yesterday on the Pranayama exercises, the exercise that involves moving the breath from one Chakra to another and also the one about the Gap, the exercise about the Gap which a lot of people have difficulty in doing and also they want to know the reason why they do it?

Gururaj. Beautiful. Some people have a practice, where they are required to be aware of their breathing and it is a technical practice which is given to a few. It is fairly advanced and cannot just be accomplished immediately, it requires some practice. Where a person requires to establish a smooth flow, say for example from the Muladhara Chakra, which is the first one, right up the Anahata Chakra, which is the heart Chakra. Now in the samskaric value of life, there are blockages not only at one place. All the samskaras are not clustered at one place only. Now each Chakra does denote certain levels that a person has passed through all various existences. Now the Muladhara Chakra, the bottom one, is associated mainly with the lower self of man, the animal self of man. The area between the Muladhara and the Swadhistana Chakra, including both of them, there would be found the samskaras of the lower nature of man. Good.

Now when these areas are not clear, one would find great difficulty in establishing a smooth flow of this energy. Fine. Now that does not denote, that one is of a higher state of evolution or one is of a lower state of evolution. That has nothing to do with it. A very highly evolved person might have certain kinds of samskaras which has to be worked out or smoothed over and that does not interfere with his state of evolution at all, but because of the strictures there, his evolutionary progress could very, very much be expedited. Now man really only becomes man, real man in the true sense of the word, normal man, from the Manipura Chakra onwards. So what we try and do is this, is to heighten the vibrations of the Muladhara Chakra and lead it on through the Swadhisthana, to the Manipura or even further up to the Anahata which is the heart chakra. The reason is this, that the forces in the Swadhisthana and the Muladhara Chakra are so powerful that if it is required in certain cases, a great generation or a great vibration can take place there and that could help immensely in pushing up that subtle energy to the Manipura area or to the Anahata area, thus stimulating those Chakras.

So, now some people require to do this with the full mantra and some people are required to do inhaling, retaining and exhaling with the various syllables of the mantra. The reason being this, that your mantra also has various levels of vibratory affects. If you are making soup and you are going to use some ingredients in the soup, now each item would on it's own have a different taste, but when they are mixed together in the soup it produces a totally different taste. Good. So in that way there are some people that require a greater accentuation or a greater emphasis on a particular syllable of the mantra which has to be associated with a particular Chakra. Now the reason for this is that, that this particular

vibration, in this set of vibrations that composes the mantra, that particular vibration, that particular sound, has a direct affect on that particular Chakra and thus heightening its vibration.

Now we have said before that all the Chakras are not apart from each other, they are all interconnected. Some people have wonderful heart qualities. We see them around us all the time, but yet within the heart qualities, there is a greater emphasis on animal passion associated with the heart quality. So that just proves that there is a direct connection from the repository of animal samskaras, to the present heart chakra which is developed in man and not into animal. So by creating this smooth flow, a balance is brought about. Now man can never be devoid of the animal samskaras in his present state of evolution. But the animal samskaras, the very passions etc. could be sublimated. So this process of lifting the energies and creating a smooth flow between the Muladhara to the Anahata or Visuddha or the Ajna, creates this flow and in the creation of the smoother flow, the lower samskaras are elevated and the elevation of that, is helped with the stirring of the higher Chakras, the Chakras which come about into full play in the stage of man. So here we are transforming the animal in man, into normal man, so that normal man can function at the level of man.

The majority of people in the world do not function that way. If you observe very carefully, you would find in many people the animal dominates. And then although he might have the guise of man, he is still nothing but an animal or as I said, the animal qualities dominate and they superimpose the qualities of man. I have always said that man has three aspects, the animal, then the man aspect and the God aspect. And so of course, the aim is to reach the man-God stage, that is the range that we have. So by doing this systematically and properly, you elevate the lower qualities, you sublimate them and not only sublimate them by sheer force of the rising of the energies but also there is a pulling power of the higher energies. You push from one side and you pull from the other side. That happens. When the smooth flow takes place you will find that man becomes more and more integrated. His heart opens. His heart opens.

We have other practices like, at odd moments of the day, you do not need to prepare for it, but while you're sitting in your office, just close your eyes for a moment and take your attention to the Chakra that is prescribed to you and soon with some practice, you'd actually find a whirling energy in that Chakra. You'd find it swishing around and those that become more and more established in their Tratak practices, will actually see this energy. And they would see it in the form of a Catherine Wheel that's used at Guy Fawkes, shimmering around. The usual perception of that is of a bluish-silver shimmering colour. Now you might have that perception in a different colour that doesn't matter, the whole idea is to get the movement going. I had an eye specialist looking at my eyes yesterday and he has done a good job. He has

made it redder. (General laughter). But I suppose that is a settling down process. Everything has to settle down. Good, even Chakras. Good.

Now the other practice of watching the Gap, that is a very long-term practice and that was the practice that was practised by Buddha to reach enlightenment, that was his only practice. The mechanics of this practice is this, that between the in breath and the out breath there is a definite gap. We find this in everything around us. Between two heartbeats there is a gap. When we walk, we rest on one foot while we move the other foot. And like that throughout nature, there is a rest period between two activities. In other words, it's like an alternative current, alternating current, which we find in electricity, the AC not the DC. So everything around us contains that, there is that rest period. Now with sufficient practice, it's a very long-term practice, one really becomes aware of the gap between the in breath and the out breath. Now when you really become aware of that gap, then know at that moment, at that second, you are dead centre to yourself. You have reached the innermost centre of yourself. It's a very good practice. It's not for all. It's good for some because the whole personality or the samskaras or whatever you wish to call it, is conducive to that.

Now when a person throughout the day, a few times a day, finds himself dead centre to himself, then you have really touched your real self within you. And in that moment such wonderful great silence is felt. You can go on days and days without any sleep. You might need to lie down for an hour or two a day, to give the body a rest but you can go on for days and days, just by experiencing that fraction of a moment a few times a day in finding your dead centre. At that moment, an explosion occurs in your entire system. I am using the word explosion very literally. An explosion occurs that re-energises your entire being, your entire subtle body, your entire physical body. But that as I said requires some practice and it is a long-range practice. It is not a practice where you have to sit down to actually do it. It's while even you're taking a walk or doing other work or washing the dishes, or whatever, become aware of the breath and just find that Gap, the void. The Buddhists call it the void. Reaching the void, that area which is the nothingness but which in reality is the everythingness of creation of existence. Okay. Have I covered your points? Fine. Next.

Questioner. Gururaj, could you talk to us about the purpose of doing night Practices and how they work on the sub-conscious during sleep?

Gururaj. Good. The purpose of night practices, for a little while now, there are many people that need night practices but they do not do them properly. Therefore I have rather stopped prescribing those. The purpose of a night practice is to reach such a beautiful state of quietness and this is very, very much applied to people that suffer of insomnia, although

that is not the only reason. In the night practice, when you are told to become aware of a certain part of your body, when you are told, in some instances, to be aware of a certain colour associated to that part of the body, you might even be told to place your hand on the navel area for example. We'll use this just as an example. Placing the hand on the navel area, is just to direct your attention to that area. Now if you try and do it mentally, it might become very difficult. So by placing your hand automatically, your attention would be directed to that area. Good.

When you are asked to use a certain colour for the area, that colour has a certain affect upon the whole psychic being, the whole subtle body that is within you, because that very colour is dominating or your status of evolution can be perceived, as I have always said before, it can be perceived in sound and it can be perceived in colour form, auditorially and visually. Good. So now bringing the attention; now the most important thing here, which very few people are able to do, we have had many letters where so many people are very successful at it. The most important thing here is not to strain. People tend to concentrate on that particular area or try and think too hard about the colour. The whole idea is just to take one's attention to that area.

Now the problem with relaxation or not having relaxation rather, is because the mind is not quiet. You all know some times you get set off on a certain trend of thought and your mind will just start on that thought and take your sleep away from you and you can't relax. Now in order to push these thoughts away, you have a substitute. So very gently, very easily, we become aware of the colour. We become aware where that colour actually originates from, the area that is prescribed. And very gently, when our attention is fixed to that area, we are not only stimulating the chakra, it's normally to do with a chakra. By the way there are not only seven chakras, there are thirty. Seven are the major ones. There are thirty subsidiary chakras and in the totalness, in the sub-sub subsidiaries there are seven hundred chakras. Yes. But the seven that we normally deal with, are the major ones. Fine. It has a stimulatory affect on that chakra. And, in a night practice, the affect which that chakra has, would be to send forth throughout the entire system very soothing, calming energies.

Now this, being teachers, I could tell you this, that whenever a person is doing a night practice, invariably and without fail that person will also be aware of the mantra that is given to them, always, always, always. Now we don't tell them of this. The reason why we don't tell them of this is, because they will start thinking of the mantra. But in the background of their minds, the mantra is also activated. So here, while they fall asleep, when they fall asleep, the very vibration of the mantra is working on the sub conscious mind. And the subconscious mind is stilled. All the ripples of samskaras are being stilled and quietened. And if a night practice is done properly, without strain or effort, smoothly,

when you wake up the next morning you'd feel so, so wonderful. You'd feel so, so wonderful. It is just unbelievable. That is why Yogis don't need long hours of sleep because they exercise all these various faculties within them and find sufficient rest. And the mind needs more rest than the body. That is why in sleep, your conscious mind is lost. Your conscious mind is brought to a standstill. Yet in sleep, your body is not still. All the functions are still there in the body. They might be slowed down but they are not stilled. So, the human mechanism is so well designed that in this beautiful sleep, the conscious mind is stilled. It is given rest, more rest than the physical body because the mind requires far, far greater rest than the physical body.

Now all of you will know that the mind uses eight times more energy than the body. If you do physical work and you use two pounds of energy and in the same period of time if you do mental work, you will use sixteen pounds of energy. The mind uses eight times more energy than the body and that is why the mind needs more rest than the body. And Shakespeare said it very beautifully that "sleep is the finest – now how does it go? No. No. No. "In the feast of life, sleep is the finest nourishment", the finest balm, you get the point. I don't remember the words very well. But in the feast of life, sleep is the finest nourishment or whatever. The best part, you know the dessert. It's nice I like it. So, so that is how it works and that is the purpose of night practices. Night practices are also good, not only for insomniacs but also for people that are very nervous. Because we even allow the subconscious mind to work on their nervous system bringing it greater quietness and strength even while they are sleeping. But the thing is, it has to be done properly. There must be no strain whatsoever. It's just something natural. It is like slipping into a hot bath. You're not making any effort and yet enjoying the warmth of the hot water. Like that. Okay. Next.

Questioner. Guruji, can we as individuals make our active life a meditation in itself? If so, how can this be brought about?  
Gururaj. Good. Fine. Well the purpose of meditation, is not the half an hour morning and the half an hour evening. Meditation should be twenty four hours a day. Yes. Every act that we do, every act that we perform, is to be a meditation. When I am sitting up talking to you, to me it's a meditation. Oh yes. Because you operate, in spite of the outward activity, you are operating from the inner stillness. And knowing the inner stillness, feeling the inner stillness, being one with the inner stillness, the outside activity is just performed mechanically. All that around, you are so non-attached to it and yet so, so involved in it. When a person has reached the stage of meditating twenty-four hours of the day, then everything to him becomes very enjoyable. Yet there is a non-attachment to the object of enjoyment. All his faculties are enhanced if he is in that state of meditation all the time, his sense buds, his perceptions, every area you can think of. This flower that is so beautiful here and if you are established in meditation throughout the day, this flower will seem much more beautiful.

The perfume you use, Chanel Five, will even smell more beautiful because you are established within yourself, within the core of your being. You are operating from that level all the time.

So in spite of enjoying everything around you, you are still non-attached to it. And being non-attached, even in enjoyment, being non-attached even in enjoyment you are not bound karmically. It does not leave that deep impression in the recesses of your mind. As a matter of fact all the recesses get smoothed out like the pond without ripples. That is the state, that Yogis live in twenty-four hours of meditation. And real Yogis always are very jovial and happy and happy-go-lucky type of thing. And that's what they are, because they feel joy in everything they do, being established in meditation. So everything becomes joyous. Everything becomes joyous. And everything he sees with an equal eye. To him there is no saint and no sinner. They are all the same because he sees beyond them, being established beyond the various laws of opposites. That is why he loves. He has compassion and things like that.

Being established in that state of meditation, a piece of dry bread or a King's feast is the same. They taste the same really speaking. They don't taste the same but his conception, his perception, his value of them, is the same. Therefore he feels no disappointment. He has no expectations and having no expectations, there are no disappointments. He goes to visit a friend, for example, and many people go and visit or say, go to a cinema expecting the film to be so great and so wonderful and yet when they go there, the film doesn't turn out to be good. And that's something really wonderful about films, incidentally, and going to the cinema. I have been in the business, I know. First, they take your money and then you get ushered into the hall. Fine. And sometimes you have a choice of which seat you could sit on. And then not only that, they switch off the lights and put you in darkness. And then, you've paid already, and then they show you what they want to show you. But the blurb would say that it's "The greatest film ever made". And let me tell you which is the finest film, is what the trailer says is playing next week! (General laughter). Right.

So, now the man established in meditation or established in self, would find no disappointment. Many of us go to the cinema and say, oh I wasted my time, it was a rotten film. Although the posters were so beautiful and the advertising blurb was so wonderful and it attracted you to go there. But the man established in himself would go to the cinema and see the film and he will find something in it, even the stupid Director, he would find beauty in the stupidity or the acting. Now that is the difference. It's a very fine difference, a subtle difference between one established in meditation and one not established in meditation, because he sees everything with an equal eye.

So that is why we all try to aspire to this state. We do start off sitting down for meditation in the morning and the evening. But doing that, the vibration of the meditation still lingers in our system throughout the day. It lingers in our system throughout the day. Some people require it to be stimulated more, so they are asked to swirl their mantra, this was another question left unanswered I think. I'm not too sure now. They are required to swirl their mantra in certain chakras. So this vibration, this takes ten seconds, twenty seconds, thirty seconds, a minute perhaps while you are working, walking, doing anything, it's to preserve that vibration that has been set up. Some people don't need it. Some need it. Some people need half a plate of food to fill themselves and some people might need two plates of food to fill themselves. So this is all very, very systematically worked out when you get the practices. Please never think, you as teachers will realise the beauty of this that when you get your Form back with practice one, two, three, four, five, six or whatever the case might be, it is a programme to make a man a whole man and each and every practice is interlinked with each other. One helps the other. That is why our Foundation has become so successful and the rate of progress has been phenomenal as we have seen.

Rita, is this sun bothering you? You can pull the curtain a bit. It's not. Are you sure? And you Alan? Okay. Ivor? Fine. Good.

So that is it really, that is it. And these practices must be taught as they should be taught. And the Counsellors have been taught how to impart these practices. Now do you want to know what happens to a full Counsellor when he initiates a person. Have you told them about all this? Just to the full Counsellors, that's all. But the Preparatory Teachers could know the surface of it, not necessarily what the full Counsellor does or what practice he has. But what happens is this, to the full Counsellor, when he sits down to initiate a person, he does a practice, he does a practice that has been given to him. Fine. And in doing this practice, the good full Counsellor, and most of our Counsellors are good counsellors, are good full Counsellors, they become totally oblivious of themselves. They are not aware of their minds and their bodies. They really become channels. And when they give over a mantra, for example in mantra meditation, they give over a mantra, these Counsellors tell me and report to me that 'It was not I that was speaking there, I don't know it. It was not I at all. There was some force, some power that just flowed through from me as a channel to the initiate'.

Now, the same thing happens, when I conceive of a mantra for a person. At the time that mantra is conceived, such a great force is imbued in that mantra. Such a great power is in that mantra. It's not only the sound - see this is also where we differ from so many movements, where they just pick an arbitrary sound which anyone can find in books. But this very mantra that is given contains such a spiritual force that if it could be used in an atomic sense, it could blow up

this entire solar system. So powerful it is. Yes. Because the whole force of the universe is contained in your personal mantra based upon your personal vibration which is associated to the entire vibratory status of the universe. What more do you want? (General laughter) You see?

Now when a guru, that is why personal initiations are so necessary and not arbitrary initiations. Do you know that when Ramakrishna initiated his wife, he wrote down the mantra with his finger on her tongue, which is very symbolic of course. But what happens is the force that is conveyed, in those syllables, the spiritual force that is conveyed in those syllables, that is associated with the gurushakti practice. So even in your mantra, there is gurushakti, remember that. You see how it works. Good. And therefore we tell people, do not divulge your mantra. Your mantra is something sacred to you. Keep it to yourself. There would be other movements perhaps that tell you not to divulge your mantra because they have a limited range of mantras. And everyone will know that your mantra and my mantra are the same mantra that kind of thing.

We had a funny experience in Cape Town. This young man's name was Monty Walsh I think it is, a University student. So of course, there some system started initiating people at the University. And at University you would find a group of friends doing a similar kind of study, they are more or less in the same age group. So of course those mantras are based on age. So one day, a whole group of them were sitting down and somehow or the other what happened, as one person, his mantra slipped out. Then everyone said 'Oh, but that is my Mantra'. So therefore because of that reason, other people might say, not to divulge your mantra. The reason why we say, do not divulge your mantra is this, that your mantra is based upon your personal vibrations which is empowered with this universal force. Now if you tell your mantra to someone else, now we know how powerful thought is - I mean - and telepathy is a very well known established fact now and even science is recognising it, they have made many experiments, they do admit to the validity of it, although they do not know the mechanics of it. Fine.

Now if you tell your mantra to someone else, remember your mantra is only known by three people, you, the full Counsellor and the guru. No one else. A full Counsellor is necessary, because or else we can't reach people throughout many parts of the world. But the full Counsellor has the necessary purity, has the necessary ability to be a channel, has the necessary quality of character never to make use of it, in any way. Once they initiate a person, they themselves would forget what the person's mantra is. They keep the forms for future reference. If a person refers to them, to ask them 'I have just forgotten my mantra' - so then the full Counsellor would look it up. So the full Counsellor too does not remember. Once it's imparted to you, it's imparted and then it is finished. Right.



Now if someone else knows your mantra, while you are meditating, that other person thinks of your vibration, it will cause a jam in your meditation. You will not have a good meditation. It's like, it's like the radio again. If two broadcasting stations try to broadcast on the same meter, then the broadcasts get jammed. I remember in one country, where, - this country did not want to allow the broadcasts coming from another country - its not nice to mention names - I could get into trouble - so this country did not want the broadcasts to come through from another country. So what this country did, they used the most powerful transmitters on that particular meter, so that the other broadcast could only be heard very faintly in the background. At least you'd want to switch the radio off because you are just wasting your time, because this broadcast from this particular country has become so powerful, it has jammed up the broadcast of the other country.

You see, in a similar way, in a similar way, this can be done with mantras. That is why we never divulge our mantra to another person. That person is a friend of yours today, tomorrow that person might not be a friend of yours anymore, and could misuse your mantra, could misuse it, although the greater damage would be of the misuser. Because in the first place if they start on a mantra which is not theirs and which is not in accordance with their vibrations, they would feel harm. But then some people are so vindictive, so revengeful, that they could misuse your mantra, your vibration. And with your vibration, they could be thinking so many negative thoughts, that with the power, the wavelength of your mantra - the mantra becomes a wavelength - they could be sending forth to your mind all the hatred and all the negative emotions. Now a strong person resists it, like water on a duck's back, it would not affect him. But how many people are so strong? Some are. So that is why we say, 'Never divulge your mantra to anyone'. It is your personal property. It is something very, very sacred to you because the sound, not only the sound which is based on your vibration, but it comes to you with a great, great force, a spiritual force. And I could repeat this again, that if that same spiritual force could be put into its atomic value, it could blow up whatever you wish to blow up. So don't divulge your mantra because that person can blow you up, with your own mantra.

Voice. Could you reassure us about the use of a mantra in healing?

Gururaj. Yes. Twelve fifty six.

Gururaj. Well, Sibyl's question will take two minutes. Can I finish that and then it's done? Right. Now a healer has certain latent abilities within him or her. Good. Now when this healer heals someone, the greatest effect becomes possible on the subtler level. Right. Now, as you would know, your mantra contains these subtler qualities. It contains

the healing powers of subtlety itself. So when the healer asks you for your mantra and a healer is a person whom one can trust to the utmost or else he would not be appointed a healer - a good person of good character - that is very, very important. And, a healer also has the ability to transmit spiritual energies. So when telling your mantra to the healer, the healer thinks of your mantra at the same time while the healer is healing you. And you too are doing your mantra meditation. So here a link is formed between you and the healer, because of your mantra. Fine. Now when that link is formed, a channel is created, it is much easier for the healer to transmit the healing energies and healing powers to you. And that is the purpose. Therefore we have such few healers.

How many letters don't I get saying, 'Please Gururaj, show me the techniques of healing'. I don't reply. I don't like writing letters, I like receiving them. I tell you why, because it's something very wonderful. People have their problems. Most of the letters come with people's problems, this, that, a lot of them expressing thanks and gratitude and things like that. But it's very good to write. Write more, as much as you can. I don't mind because every time I sit down reading a letter, the heart wells up in love and blessings and prayers and spiritual energies are sent immediately. And many of you have written to me, that 'even before you have received my letter I found the answer to my problem already' and things like that. These are very natural things, very natural things. There are things which we regard to be supernatural is because we do not understand the finer laws. Everything is very natural. Seventy or eighty years ago, if you were to tell someone that you could speak to me six, seven thousand miles away on the spot on the telephone, they would say 'Are you mad? How can you do that?' Because we do not understand the laws of the telephone. Likewise there are certain subtler laws which are not understood and we think it's supernatural. You know it is all very, very natural. And what I could do, each and every one of you could do. Oh yes. Oh yes. Everyone has the latent ability. I might have had the advantage in so many past lifetimes, to have gone through all kinds of ascetic practices, and this, that and the other, to reach a certain stage perhaps. That is the only difference. Not much of a difference. Essentially there is no one greater or smaller or this that. It is the same spirit, same universal spirit, same Divinity, just the ability to express it a bit more. Some express it a bit less, that's all. And perhaps some don't express it at all unfortunately.

Questioner. Just one point, that is, they must be clear that mantras are only divulged to healers appointed by you or full Counsellors, not to any healer you might meet.

Gururaj. No, no not to any healer, that is very true. Well, we are speaking in the context of BMS. So it would naturally mean that those that are appointed by

Questioner. We do have healers appointed but who haven't as yet got permission to have mantras divulged, like Sidney, who is doing healing.

Gururaj. But he has been a healer who uses a completely different system and he is a very good man, he is a very good man. And there is no thing wrong seeing him - with his system. But our system is entirely different. Our system is entirely different. Good. Mind you Sidney, Sidney Sisley, Sidney has helped a lot of people. Good. Good. Everyone is capable of helping someone at least. Okay. You hungry, Keith?

Keith. .... (Inaudible)

Gururaj. See you later.

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