

SMILE OF KRISHNA / PURIFICATION PRACTICE PRANAYAMA / PROGRESSIVE AWARENESS TECHNIQUE

GURURAJ: Good. Now, what shall we talk about this afternoon? Any question. I'll make these announcements a bit later. The brains are thinking, aren't they?

ROOPA: I didn't know we were going to have a satsang. I have a question, actually.

GURURAJ: Yeah, sure. We'll have a short satsang.

ROOPA: Alright. It's two questions...I mean two sentences. It might be the same question, I don't know. The first sentence is: What is the meaning of the smile of Krishna? And the second sentence is, what is mankind?

GURURAJ: What is mankind? Now, what kind of man are you referring to? [LAUGHTER] You have turned me upside down. [LAUGHTER] Laura! [LAURA REPLIES ABOUT GR BEING UPSIDE DOWN] Oh, she's sweet, isn't she? What is the smile of Krishna is rather more a theme for poetry than a talk. The smile of Krishna is the smile that smiles through the entire universe, because his smile is the creation of the universe. Because Krishna or Christ smiles, this universe, as we know it, is created. Now, to me, Christ or Krishna or Buddha means the same. I'm more interested in Krishna consciousness or Christ consciousness. And that very consciousness is a smile. For consciousness, with its cognition of the universe, cannot but help to smile. It's a pity we haven't got Jesus' picture here, have we?

VIDYA: [INAUDIBLE]

GURURAJ: No. What a pity. All the pictures you have seen of Jesus are all totally false, just artist's impressions. Since I was a young lad I had visions of him, and I used to see him totally clearly. And he never had that sad face with all the tears running down his cheeks. He was a cheerful person; therefore, he taught be of good cheer. If he was crying all the time, like the pictures depict him, he would not have taught be of good cheer. Hm? Right. So that is the Christ smile, that is the Krishna smile: to be of good cheer.

And everything is cheerful if you know how to recognize the cheer. Cheer, or the smile, becomes distorted because of your mind. Your mind is that which distorts cheerfulness into cheerlessness. Hm? So, if you look around you, everything is smiling all the time. The flowers are smiling, the plants are smiling, this thing is smiling. Everything just smiles. But

that recognition of the smile of Krishna, or the smile of life, must come from you. You have to recognize it in order to know it. Have you really seen Krishna's smile? Hm? Of course you have. Every time I smile at you that's Krishna's smile, because I do not find any difference between his consciousness apart from mine. It's just one consciousness. And I am smiling through his smile, and he smiles through my smile. And yet, if you should watch the smile carefully, you would feel it bubbling over. For I never smile with my lips, I just pull them. I smile with my eyes, and there lies the beauty of a smile, not the pulling of the lips or whichever way. With every time the lips are formed into a smile your eyes must sparkle with the radiance. Then only is it a smile.

Now, apart from the smile of Krishna, which we can equate with creation, for everything is creating and recreating itself all the time, nothing stands still, everything is in motion. Now, I might have said this before, that even a stone, although it might be lying there seemingly still, it is in perpetual motion. All the time. All the millions and millions of molecules swirling in that piece of stone, that is the smile of Krishna. So the smile of Krishna would mean, or the smile of Jesus would mean, motion, the motion that makes everything exist. For nothing could ever remain static, nothing at all. We think we are sitting here in this room, no. This whole planet is hurtling through space: perpetual motion. As a matter of fact, I am busy on a paper, at the moment, for one of the universities: The Energy Levels of Perpetual Motion From A Non Physics Viewpoint. And when you can capture the non physics viewpoint of Krishna, you will know what his smile means. Huh? So physicists mix up things. They deal in solid qualities and quantities. But the smile does not deal with any kind of solidification. The smile has to do with the inner core of your personality, which is Divine. And that is why we call it the smile of Krishna, because Krishna is Divine and so is Christ and so is Buddha. So when we operate from the inner core of our personalities, then only we know how to smile.

And when we can really learn to smile, everything else smiles with you. As the old saying goes, laugh and the world laughs with you. Same principle, hm. And when you cry, you cry alone. But you are not really crying alone. You are crying in loneliness. For if you truly want to cry, then you would have to do it alone to find yourself at one ment with yourself, and then let the tears flow, because those tears are synonymous with a smile. You find tears flowing and you say, ah, tears of joy, tears of happiness; and then you also say, tears of sadness. What is the difference? Same tears. But the core of your personality is different when you smile with joy or you cry with tears of joy or you cry with tears of sadness. So the smile or the cry must come from deep, deep within yourself, from the core of your very being. Do you know it takes ten times more energy to frown than to smile? These people that are close to me have noticed I always put a smile... Vidya was with me. We went to... That's a mall.

VIDYA: Shopping mall. White...Mall.

GURURAJ: Uh hm. And she noticed I put a smile on at least ten, fifteen faces. Hm? Right? That is the art of life: where you draw out the sadness from people's hearts and replace it with laughter or a smile. And it's so easy to do. It's so easy to do. You can see in a person's face, if you are aware enough, the depth of their sadness. And knowing the depth of their sadness, you can yank it out of them and replace it with laughter, joy and a smile. That is Krishna's smile. We should practice smiling. It might seem artificial in the beginning. Look in the mirror, in the morning or whenever you do, and just smile. Smile at yourself. That's where you begin. And smiling at yourself, you are making yourself happier. You can even pull funny faces if you like, as long as it makes you smile and laugh. And it can become so habitual that the drop of a feather will make you smile, the change of the weather will make you smile. So try it. Try it on yourself. Look in the mirror and smile every morning. To men I have different advice. Learn to pull your faces while you're shaving. It applies to women too. You exercise the facial muscles. For example, when I shave I... [DEMONSTRATES] [LAUGHTER] You see, I make you smile by pulling funny faces. Huh? Do it on yourself when you face the mirror! And you smile. [CHUCKLES] Mind you it's a very light topic, so... It's a light topic because your smile must be light as the feather. Do you see. Yes. There must be no heaviness. Very few people really know how to smile. Very few. They might pull faces, or whatever. That's not smiling. In that smile your entirety must be contained, then your eyes smile, your lips smile and something happens inside that is also smiling. So you become the totality of Krishna's smile. Do you see.

You are not born to be sad. You are not born to be sad or to be sorrowful or to suffer. You come from this vast creation, you are part of this vast creation, and that creation is laughing all the time. Creation is laughter. Everything around you is laughing, laughing, smiling, enjoying itself. But because of the stupidity of people's minds, they do not recognize who they really are. They are nothing but the product of laughter. Can you imagine that when a man makes love to a woman there are about five millions sperms in one ejaculation? And you, that one sperm, has reached the mark. Hm? And that's how you came into being. That one sperm out of five hundred million sperms. Isn't that enough to be joyous about, that four hundred and ninety nine point nine, nine, nine million get lost on the way, and you reach the mark? Look at the combination when the sperm meets up with the ovum. Isn't it a celebration, isn't it joyful, hm, where Divinity combines itself with Divinity. So how can it be sorrowful? That little sperm wiggles its way to the ovum. It does not only wiggle to propel itself, it wiggles in joy, like a little dog wags its tail. Huh. Because a dog is feeling joyful, therefore it wags its tail. So that little sperm, that you started from, also wagged its tail. [LAUGHS] Life is so beautiful. Never feel sorrowful, never feel distraught, always feel joyful. For in anything which you find unpleasurable, remember the un is only a negation of the pleasurable. Take away the un. And in any situation

whatsoever there must be an element of joy in it, for Krishna is smiling all the while. This is his play. As he played with the gopis in Vrindavan, danced to them, blew his flute. That melody is a smile, so that others could hear and fill their hearts in that melody. And anything that is melodious produces a smile. That is Krishna's smile. Krishna loved Radha very much. He had sixteen hundred gopis, his playmates. I beat him by another naught: sixteen thousand. And yet, each and every one of Krishna's gopis loved him so, so much. So one night, it was a full moon night in [Brindaban?], he asked all his gopis to be there and he manifested himself, duplicated, replicated himself, into sixteen hundred Krishnas and he danced with them with each one of them, to make them each feel that they are all equal to him in his love and in his smile.

And of course in England now, and I think we did it in... What do you call your area? Midwest?

VOICES: [VARIOUS SUGGESTIONS]

GURURAJ: Oh, that... What's... Village Woods and in England too, I made a special appointment. I said, "You start meditating quarter to twelve tonight, and I will be in my room and you will feel my presence in your room." And many people felt it in different ways. Some actually saw me; some smelled me; some touched me, depending which sense is most developed. Because everyone has one particular sense which is more developed than another. So it is true. That is the smile of Krishna, where you can be simultaneously at so many places at the same time. So therefore, Krishna is smiling all the while, all the while, that eternal smile which is eternity itself.

Now, on Easter Sunday I have an appointment with you. A dinner. I don't know...now there is always a confusion with the American people about dinner. Now, to me there are three things: lunch is in the afternoon, a light meal; supper, is in the evening, which is a light meal; but dinner you can have in the afternoon or the evening. Dinner means a big meal. Right. At your tables when you are with friends, this appointment I've made in England as well, set a chair for me at your table. A white plate. Not any fancy designs, pure white plate. And just put a flower on it, and you shall see what will happen Easter Sunday. Hm? Good.

Now, are we going to do the purification...?

VOICE: Gururaji, does it matter what color the flower is that's on the plate?

GURURAJ: It can be any color, but something to contrast with the white plate. So if it's yellow or red, whatever, doesn't matter. Would you hand them out and give me one? [PAUSE WHILE PAPERS ARE HANDED OUT] Hold it in your left

hand. Right. Okay. Now, let me give you a little brief explanation, especially to the people that have attended our function for the first time. People tend to rush home from their offices or their factories or their jobs or their shopping sprees or whatever, and then they want to sit down and meditate. Now, if you are not in a relaxed state, you cannot really meditate, and you cannot go deep enough into meditation. Now, you'd find written next to the word, I'll go over it first so you could get the sound of it. The first speech on your right hand side: speech, breath, eyes, ears, navel, heart, throat, top of head, knees. And we pray not only for ourselves, but for everyone else. Now, you must have seen those little statues of those three monkeys. And the one has the, you know, his hands over his eyes, meaning let me see no evil. The other has his hands over his ears, let me hear no evil. The other has it over his mouth, let me speak no evil. The secret of this practice is sincerity. When you repeat these words to yourself, you must feel sincere to yourself. In other words, you put your mind to it, not repeating it like a parrot. That means nothing. Mind you the parrots don't mind, because they have no mind. Good. Now, let me read this so you would get an idea. Watch me, huh?

AUM VAAK VAAK

AUM PRANA PRANA

AUM CHAKSHU CHAKSHU

AUM SHOTRAM SHOTRAM

AUM NABHI

AUM REEDHAYAM

AUM KUNTHAHA

AUM SHIRAHA

AUM BAHUBYA YASHOBALAM

AUM KARATALKAR PRUSTHE

To all. I don't pray for myself. We must never pray for ourselves. Pray for yourself and offer it to all. Hm? Good. Now, there are three sections there, and before meditating do it three times each. Three times each, and you'll feel yourself very calm, because these Sanskrit sounds are very, very scientific, and they are aimed at heightening the vibrations within you, producing the calmness.

I might have told you this before, that the ancient sages...how Sanskrit language, the mother of all languages, came about. The sage would sit down in front of a tree. He would meditate on the tree and hear its vibrations of the tree. That is how I give you your mantras, for example, hearing your vibrations. Right. So in Sanskrit a tree is [vrikshe?]. [Vriksh?]

So they hear that sound; [vriksh, vriksh?], and that is how the tree is called [vriksh?]. It is not like any of the Anglo Saxon languages which are totally not so meaningful, perhaps. For example, you take the word laughter, and putting an s in front of the word laughter it becomes slaughter. Why not slaffter? You see the senselessness of it? Hm? I think it was G.B.S., George Bernard Shaw; he left quite a large fund behind so that they could improve upon the English language. I don't know what's been done about it so far. Do you see. And you can use many words like that, where just adding a prefix or a suffix changes the whole pronunciation and the meaning and the works. You see. So Sanskrit language was conceived by the original sound, the original vibration, of that particular thing. Therefore, it is the truest language, perhaps. The rest of other languages are hybrid, mixed with so many others. For example, if you look up an etymological dictionary you'll find the roots come from a different language. Take the word man. Man comes from Sanskrit, [manu?]. There are so many words that has its origin in French or Spanish or German. Do you see. So Sanskrit is a very pure language, and because it is pure it has a certain vibratory effect. Good.

Now, left hand, and use these two fingers. Right. These two middle ones. Rabbit's ears. Okay, fine. These two fingers. It has been... It has been proven... It has been proven scientifically that these two fingers convey the most amount of energy. It's even been proven through Kirlean photography, for example, and other scientific methods. So these are the two fingers we use. As a matter of fact, these are the two fingers I use when I do healings and things like that. Right.

VOICE: Guruji, should we use the left hand or the right hand?

GURURAJ: Right hand. You hold your cup in the left hand. Right. Now, dip these two fingers. Now, let me explain you this first why we use water. The entire universe is composed of five elements: water, fire, earth, air and ether. Good. Seventy percent of your bodies are composed of water. Seventy five percent of this planet Earth is water, twenty five percent land. Right. Water has a very calming and cooling effect. Water always has a calming effect. Good. For example, say in India if you go to a funeral, and when you come back from the funeral there would be a tap outside, or buckets of water, where you wash your hands and face. It calms you down, cools you down. Right.

AUM VAAK VAAK
 AUM PRANA PRANA
 AUM CHAKSHU CHAKSHU
 AUM SHOTRAM SHOTRAM
 AUM NABHI

AUM REEDHAYAM
AUM KUNTHAHA
AUM SHIRAHA
AUM BAHUBYA YASHOBALAM
AUM KARATALKAR PRUSTHE

You get the idea. Right. Sorry?

VOICE: Could you please pronounce the names again.

GURURAJ: Yes. Aum bahubya yashobalam. Aum bahubya yashobalam. Right. Now, this is just to give you an idea. You can take these sheets home. Just to give you an idea of it, so you could do it at home. Right. We on to part two now. The word Punatu means again.

AUM BUHA PUNATU SHIRASHI
AUM BUVAH PUNATU NAYTRAYAM
AUM SVAHA PUNATU KANTHE
AUM MAHA PUNATU RIDAYE

AUM JANAHA PUNATU NABHAYAM
AUM TAPAH PUNATU PADYAM
AUM SATYAM PUNAHA SHIRASHI
AUM KHAN BRAHMA PUNATU SIRVATRA

Sarva means all. May this go to all. Now, section three is a pranayama mantra. Good. So you exhale, pronouncing these words... Let me show it to you. Right.

AUM BUHA
AUM BUVAHA
AUM SVAHA
AUM MAHA

AUM JANAHA
AUM TAPAHA
AUM SATYAM

See, you are clearing your entire lung. Now, exhalation is more important than inhalation. Because if you have exhaled completely, then the inhalation would be complete as well. And it is not only the breath, but the breath contains prana, which is the vital force that keeps one alive. Good. Then you exhale with these words, and then you start again inhaling with the same words. Shall I do it once more?

AUM BUHA
AUM BUVAHA
AUM SVAHA
AUM MAHA
AUM JANAHA
AUM TAPAHA
AUM SATYAM

It's all out. Right. Now, you inhale, saying the same again.

AUM BUHA
AUM BUVAHA
AUM SVAHA
AUM MAHA
AUM JANAHA
AUM TAPAHA
AUM SATYAM

Wonderful. Many people don't know how to breathe. People breathe very, very shallowly. Now, the way to breathe is this... I'll turn on that way. The way to breathe is to take your breath first to your stomach, and then you push it up. Like this. Watch my fat stomach. [DEMONSTRATES] My stomach relaxes. You see, the diaphragm helps to fill your lungs

better and more effectively. You know, every two months I've got to go to hospital to have a check up because of my heart operation. And I smoke some cigarettes a day, and they tell me that my lungs are as clear as a baby's lungs, because of pranayama, you see, where you get all the toxins out. Hm. Fine. So have we done three? Yes. Now, of course, it's explained here: AUM BUHA, Lord you are the vital energy; Lord you are the taker of my burden; Lord you are the giver of my happiness; Lord you are that which we all worship; Lord you are the creator and preserver; Lord you are the destroyer of all my negativities; Lord you are the eternal truth.

[END SIDE ONE]

GURURAJ: ...bottom we have a prayer, but it is not necessary for you to use the same prayer. You can use any prayer you like. Any favorite prayer of yours, or you can formulate one, whatever; as long as you are sincere.

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.

Do you see. So take these things home and...

Now, let's do pranayama: four, sixteen, eight. We'll do it six times, won't we? I'll do the counting. You inhale to the count of four, you retain to the count of sixteen, and you exhale to the count of eight. Now, when you retain your breath to the count of sixteen, you might want to exhale [EXHALES SHARPLY]. You know? [COUGHS] You know, traveling from place to place, difference of climate and...you know what it is living out of a suitcase. Nevertheless, inhale to the count of four, retain to the count of sixteen, and exhale to the count of eight. Now, you'll have to use more control in exhaling, because you might tend to just let it out. That is where greater control is required. Okay. Inhale: one, two, three, four. Retain: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen. Exhale: one, two, three, four, five, six, seven, eight. Good. We'll start again. Inhale: one, two, three, four. Retain: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen. Exhale: one, two, three, four, five, six, seven, eight. Once more again. Inhale: one, two, three, four. Retain: one, two, three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen. Exhale: one, two, three, four, five, six, seven, eight. Right. That gives you an idea, because it's a general practice. For example, if you feel troubled of mind and you have some

worry or something disturbs you, just do a few pranayamas and you will see your mind quietening down. Because pranayama brings your entire body into rhythm. And when your body is in rhythm, then naturally, the mind also becomes rhythmic. You see. So when you have some problems on the mind, do some pranayams. It helps a lot. Taking in vital energy. And if you can stand outside the universe, the universe is using the same motion, you stand outside you'll find it going like this: four, sixteen, eight; four, sixteen, eight. So you're tuning yourself into the universal rhythm, which naturally helps you to make you more calmer. Hm. Good. Now, what have they got here for me? Isn't this the same?

VIDYA: Not necessarily. You've done different things. This is yoga nidra.

GURURAJ: Yeah, but we haven't got space for that here, so we'll just do awareness.

VIDYA: Okay.

GURURAJ: Right. Good. Relax. Sit back. Put those cups away, papers away. Relax. We are going to do an exercise in awareness. Good. It is very relaxing, and I'll explain you the other benefits of it later. Now, take your attention to your toes. Your toes are relaxing, your toes are relaxing. Actually, they are feeling a bit heavier now. They are relaxing. Move your attention up, your attention up to the soles of your feet and the top of your feet, and the soles of your feet and the top of your feet. And they are also becoming a bit heavier, they are being relaxed. Your attention now is at your ankles. Your attention is at your ankles and your attention is moving up, up over your shins and over your calves. Your attention is moving up, up, up, feeling beautifully relaxed. You are feeling more and more relaxed. Now, your attention has reached your knees. Your attention has reached your knees, and the back portion of your knees. It is feeling relaxed. It is feeling relaxed and your attention is still moving up, up, up, up over your thighs and behind your thighs. Your attention is moving up and you are feeling more and more relaxed. Up, up, your attention is going. Your attention is now on your buttocks and on your pelvic area. It is relaxing, and up it goes. The small of your back, the small of your back and your navel. So relaxing now. And further up, up, up, up, it is going to your chest area and your upper shoulders, your upper shoulders and your chest area. And now your attention is around your throat and neck, around your throat and neck, around your throat and neck. And still moving up, up, up, up, up. Your attention is moving up. Now, it is reaching further up, further up. It is reaching your medulla. Medulla which is situated at the back of your neck. The back of your neck. And it's moving up, up, up, through your head, through your whole brain area. [???] your head. And up through your brain area. your head. Your attention is now in the head. Feel your breath at the tip of your nose. Feel your breath at the

tip of your nose, and it is going up your nostrils. It is going up your nostrils, up your forehead, and it is going around your brain; your breath is around your brain. Feel it swirling around your brain. Feel it swirling around in your head. Feel it swirling around in your head, and you are feeling totally relaxed, totally relaxed; beautifully relaxed. Relax. Relax. Totally relaxed. Open your eyes slowly.

Feeling relaxed? Hm? Yes. Another purpose of this process is this; say for example you have a pain in the knee or the leg, take your attention to that pain. Do not fight that pain. Flow with the pain and you will find the pain disappear. It's what's commonly known as mind over matter. Yes. Take your attention to the area of pain, and don't fight the pain. Flow with the pain and you will find the pain disappearing. If you suffer of insomnia, this exercise of progressive relaxation will cure you of your insomnia. It'll make you sleep well. Yes. And it helps in so many, many different ways. When the body becomes calm, the mind becomes calm, so you are benefitted physiologically, biologically, psychologically. You know, there is only one difference between our system and the systems used in many clinics and hospitals on progressive relaxation. In our system we also use the prana, or the breath, and allow it to swirl in the head revitalizing the mind to make it calm. Get rid of some of the cobwebs that's in the mind.

Still sleeping Jerri?

JERRI: Uh huh.

GURURAJ: [LAUGHS] Lovely. Good. I think we should end the day now. I believe I have a few people to see.

VIDYA: Guruji, what about the slips of paper?

GURURAJ: Oh, yes. I forgot that. Now, good. Would you just pass them out and I'll explain you. One each. Have we got a large envelope, Madhu? Have we got a large envelope in which these slips can go? Now... Well, you have some time, so you can do it later while I see to some people that want to have consultations with me, or healings, I don't know, whatever. Any problem you have in your mind just write it down and it will be resolved within three days. Now, don't ask something foolish like let a million dollars drop into my lap.

VOICES: That's foolish? That's serious business.

GURURAJ: That's serious business in three days. It's very serious then.

JAGRITI: I don't want to sound greedy, but how many problems can you write down? [LAUGHTER]

GURURAJ: Be brief as possible. By the way, whatever you write, no one will read it except me. Put your name at the bottom, so that I could focus my attention on the person, or else I wouldn't know who's who and what's what. Okay. And just drop them in that envelope. Slips. Okay. Fine. Any problem you have it'll be resolved in three days. So I will start meditating on each and every one of them. Oh, yah.

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