

PURIFICATION PRACTICE AND DIVIDING THE INDIVISIBLE

"We have used the word here "purification technique," or "purification practice," rather, for want of a better word. Now I'll explain you what it does, but before doing that, let me repeat it so you can just get the sound value of it, hmm? [Repeats parts I and II]

The meanings of these Sanskrit words are along side. Now, these sounds, you might ask, why use Sanskrit? But Sanskrit was formulated by sages, as you might have heard me speak about it before, that a sage would go into meditation and, if he would meditate on the chair, the sound will come to him as "chair, chair, chair," and that is how you'd formulate the name of any particular object. And, as all know, that Sanskrit is the mother of all languages. Even in the English language, there so many Sanskrit words. For example, the word "man" came from "manu." You see. So, being the mother of all languages, and being conceived or perceived at it's original level, we use these words. Because they would have a definite and a different vibratory effect upon you. Because you are nothing else but vibrations. And when you are this is more for contemplation than meditation. Now, when you are imbibing within yourself, digesting within yourself, assimilating within yourself, the proper vibrations and the sound that goes with the vibration, it has a great beneficial effect. Good.

Now, I've had many complaints from people and they tell me, they do not go deep enough into their meditations. Many reasons for that. And of the main reasons is that you rush in from outside, being hassled and harried, and you want to sit down to meditate. Naturally you can't go deep into meditation or the deeper levels that you want to explore in meditation. You have a problem on your mind. Then you think you will sit down and you'll clear the problem away form your mind with meditation. That's another false conception. Meditation is more a preventative than a cure. By constant, regular meditation you will not be placed in the circumstances that will hassle you. You take it in a calm, cool, way, where nothing would just matter, hm?

Now, this is nothing new. The purification practice is done in all religions. For example, you walk into the church from your home and you hear the bells, the church bells. And immediately what effect is created in you? You're thinking of the church. In other words, it prepares your mind, hm, with the thought of church. You go to a mosque and there you have the Imam reciting from the Koran [recites in Arabic]. Calls for prayers, that's Arabic, by the way. Now, while you are listening to that and approaching the mosque or the synagogue, whatever, your mind becomes more attuned; but where these churches and temples the Hindu temples, for example as soon as you enter you ring a bell and you float into the temple on the sound of the bell. So, it is something very, very common.

Now, the way to get into deeper and deeper meditation is to sit down to meditate with a very calm mind. Now, these must just not be words, hm? But there is thoughts that has to accompany it. In other words, you contemplate. These are the various organs of your system which are important. And all these various organs are connected to certain chakras or energy vortexes in your body, and there are seven hundred of them. You can't go through seven hundred, it'd take the whole day. Right. But you go through the major ones. And it is so simple as we'll go on with it just now, that, let my you know the story of the three monkeys, those little statuettes that are so popular. You see the one monkey has his eyes closed May I see no evil; the other monkey has his mouth closed May I speak no evil, hm? So, approaching meditation, your mind is filled with good thoughts. That's the idea. Now, this will produce a particular kind of mood in you. But once you get into meditation you move away from the mood which happens very spontaneously. Now, as you touch the various organs, feel very sincerely within yourself that you are going through a period of purification. Why don't I get the feel of this mike? Is there anything wrong there? I'm not getting the feeling of the sound. I think that is slightly better now. Make it a little more better. Good. I like to hear myself speak. [laughter] Little down to reduce the echo. Uh huh! Testing, testing, test him. Yes. Yes, it's going on OK now. I think I can hear myself now. Ahh. To think that you hear yourself. What a beautiful subject. When you think you hear yourself, you're not hearing. Ahh, we'll talk about it some other time! Would you pass out... some volunteers required.

Hold the cup in your left hand and use these two fingers of your right hand, hm? Your middle ones. Right! Science has proved that these two fingers emit the greatest amount of energy. It has been calculated and measured. So always use these middle two fingers. Right. Just do what I'm doing, but, at the same time, the thoughts must rise in your mind. For example, every time dip slightly into the water. Water is one of the five elements that compose this universe. Water, earth, fire, air, and ether. Water's most convenient. I wouldn't like you to use fire, hm? [laughter] Good! Now, as you are doing this, for example: om, vaak, vaak. That thought should be in the mind, let my speech be purified, hm? Right! Om, prana, prana. That I breathe in purity so I might become pure. Because prana's not only breath, but it is the vital force within the air that keeps you alive, hm? Good! So we'll start! [Group repeats Part I]

We don't only pray for ourselves, we pray for the world. Let the entire world and everyone there be purified, as I, too, would like to be purified. Let's do it once more, huh? OK! [They do] If you can do this with sincere thought in your mind, asking divinity to purify these various organs of yours with which you have to deal daily speech, eyes, ears, etc., etc. Nabhi the solar plexus that bundle of nerves. The heart opening up in purity. And if you could have in your mind the sincere prayer to have all these organs of yours purified. "Om shiraha."

Let my mind be filled with good thoughts. And if one could do that with sincerity and you could it's very easy really. And then after that you start meditating. And you see your meditations will become deeper and deeper until you reach the

core. What is the core of your mantra, for example? The core of your mantra is to reach the level of superconsciousness where it had been picked up. I pick up your mantra on the superconscious level and I have to bring it down to a gross level where it becomes audible and utterable. So, as you meditate regularly, your mantra will go deeper and deeper. That's a tool you have. That's a shovel. You're digging the tunnel to the various levels of the mind. And as you dig and dig you reach the superconscious level and you'd find your mantra will change by itself at that subtle level where it was originally picked up. And when you are at that level where it was picked up, you have entered the superconscious realm of self realization. And then you function in totality. Then you draw those energies from the superconscious level, that vast storehouse of energy, and you energize everything within yourself.

Sometimes people say, "Oh, I've been meditating and I get nothing out of my meditation." Are they really meditating or are they playing the fool? That's a question I would like to ask. We have a meditator in Cape Town who is the credit manager of South Africa's largest building societies, a loan company, United Building Society. Mike. He came to me one day. He says, "Guruji, I've been meditating " I think I've told this story before, but I'm addressing this specifically to one person. Hence, Mike comes to me, he says, "Guruji, I've been meditating for a year and nothing seems to happen." So I say come on, sit down, relax, we'll chat. I got on to the intercom to my girl. I said, "Bring us some tea." Sipping tea and chatting we start talking about his work. How's things at your work? And he tells me, "You know, I used to get so angry with my boss before because he keeps on shouting. But nowadays I don't take any notice of his shouting because I know that in two minutes time he won't know what he said to me. So I take no notice. I used to get so angry with my subordinates that worked under him in the credit control department. But now if someone does something wrong I call them into my office and I have a nice chat with the person and I get greater productivity out of that particular worker." And then we drift off in conversation while sipping tea and talking about his home life. He says, "Oh, you know, my wife, she's a bit of a `B' yeah. And shouts and things like that. But she still shouts, but it doesn't affect me anymore. I turn everything into a joke. And then she laughs and I laugh. And that's fun." We start talking about the children. He say, "Oh, God! Where do they invent, or whoever invented this loud disco rubbish or whatever you call it? It's mind blowing. I'm tied up to a whole day's worth of work working with figures and what have you all the time, and now I have to reach home and listen to this blasted noise which is blasting." He says, "But I don't notice it any more. I go into my study and do whatever I have to do and the kids carry on."

Then we start talking about the various clubs he belongs to. And he tells me he gets on so well, you know, with his pals now. He could understand them really. And he used to be a very angry sort of person, but the anger has subsided and he doesn't feel angry any more with various things. Then I said, "Mike, has meditation done nothing for you? Your twenty

three hours of the day has improved in your job, in your family, in your friends and in all your relationships. Say, is that not a benefit? Hm?"

People do not appreciate this how their lives have been benefited. They want to go in for flashy experiences which I discourage! If you have them, enjoy them. But don't aim for them! Because flashy experiences is very easy. You condition the mind to a certain thing and you get it. Because the very flashy experience is a thought itself, made tangible to the mind and recognized by the mind. So such people do not appreciate how they are benefited. They should rather stay away from group meetings. It is better that way. Instead of being disruptive. Hmm? Good. Let us do this once again. Hm? [Group does Part I]

Part II: Panatu. The word punatu means "again" in Sanskrit. [Group does Part II] If this is done, say, six times before you start your meditation, you'll find your meditation of a totally different quality. The first thing you will notice, that, in meditation, there would be thoughts and mantra, and thoughts and mantra. They alternate all the time. And the first thing you will notice that your thoughts they will be of a better and of a more positive quality, hm? Good.

Now, part three is slightly more difficult. But with a little practice, you'll get used to it. It is a pranayama mantra, and pranayama mantra... this is, by the way, what Maharishi uses to teach people how to fly and no one has flown yet. Yes, oh, yes, something has flown away from the back pocket. Oh, do I give that boy hell sometimes! [laughter]

Q: Guruji, before you go on, do you mean six times both sets or six times one set?

Guruji: Six times all three sets. Six, six, six.

Now. Number three is a pranayama mantra. So, you take a deep breath first, and with the total exhalation you repeat. Om, Buha, etc... And then, with the in breath, you repeat them again. Now, in the beginning you find that to repeat these words while breathing in and out would be difficult. So you can do it mentally. But just with a little practice, you'll find that you'll be able to do it you'll be able to verbalize it and yet control your breath. You see. And this produces a wonderful synchronization within yourself. Hm? And once your body is balanced within yourself, then your meditations are bound to go deeper. Hm? Good! Oh breath in, hm? [Group does Part II] Now breath out, repeating it again... [etc..] Do you feel the totality of inhalation, totality of exhalation? Now, the exhalation is more important than inhalation. There greater control is required. For if exhalation is done, inhalation automatically follows it, hm? This little breath in. Afterwards you wouldn't even need to breathe it would become so automatic. Let's try it again, OK? [They do.] Entire lung is empty, huh?

Q: Do you breathe in first before you [inaudible]

Guruji: You can start either way. You do what you like.
But the whole idea is that in that one breath, out or in, these syllables are to be repeated.

Q: Can I demonstrate how it sounds when I do it breathing in. I want to make sure I'm doing it correctly. [She does]

GR: Very good!

Q: Now is that correct then?

GR: Correct! Correct!

Q: When do you do it, it doesn't sound like you're breathing in, so I wanted to make that clear with everyone. It is an "in" breath repeating the words.

GR: That's right. See, in the beginning if you find it difficult to verbalize, and you, sort of, do it mentally, it's OK. But if you can verbalize it it adds greater force and power to it. Just imagine verbalizing, you know, the same time you're uttering sound how forceful does it not become. But you'd get used to it. [Om, etc...] Just [inaudible] out, out, out and in, in, in, in, in, and then your body becomes calm, rhythmic. Your mind is filled with the thoughts of purification: See no evil, do no evil, hear no evil, hm? Things like that and then you drift off. Slowly, slowly, you pick up your mantra. And then go on. To such deep levels which in our theology we call the Kingdom of Heaven within. In my pseudo scientific expression I call it the superconscious level of the mind. It means the same. In Sanskrit they call it the [Huntahukerana?], hm? Same thing. Different words. Same thing. Fine.

So you have an idea now, and of course these sheets are for people to take home. Yeah. One moment? And, do them, you'll find a great aid to your meditation and that's important. And, if you do it regularly, when I come again in, I think November, yeah, perhaps you will tell me yourself that, Guruji, my meditations has gone so, so deeply. And meditation has nothing to do with anyone's religious beliefs. You follow your religion the best way you can, and meditation will help you to understand your religion better. It'll help you to open your mind. It helps you to open your heart so that you could absorb the eternal truths that Judaism, Christianity, or Hinduism, or Buddhism or whatever ism teaches. It is

complementary. Our meditations and spiritual practices are very scientifically worked out. Even when you chant, the very duration of the sound produces an effect, also creating a rhythm. There's a certain kind of pranayama and at the same time, those sounds are so modulated that you uplift your vibrations. And by uplifting your vibrations, you uplift the vibrations of the entire hall. And when you are at a deeper level of vibrations, a finer level of vibrations, you, too, will automatically feel uplifted. That is why you chant. And later on, what would happen is this, that, with a bit of practice, after more or less three rounds, you do not chant on anymore. The chant goes on by itself and you become the watcher, the witness of the chant. In other words, you learn to separate the small I from the big I where the big I is watching the small I functioning. And when one gets into this practice of watching with the big I the small I functioning, then the small I having the watcher, the witness there, will always function well. And everything done in life, or during the day, rather, will always have a deeper meaning and a better quality to it. So this is what chanting is all about.

I remember I had to open a temple in India and we started chanting. It was a different chant, of course, for those kind of people you got to adjust things according to the kind of minds you're working with. And we chanted for three weeks before the statuettes and statues were installed in the temple. Twenty four hours a day for three weeks the chanting went on, in groups, of course. This group takes over for two hours and the next group fills in for another two hours, but it went on and on and on and on and by the time I entered the temple to do the final ceremony of installing the goddess there, ahh, we were walking on air actually walking on air because of the vibrations established there by three weeks of chanting twenty four hours a day. See? So it has its value.

Even, for example, when you are troubled with a thought in your mind some negative thought is creeping up there. By starting to do a chant, Aim, Hrim, Krim, etc., and you'll find that negative thought going away. Do it. You see? It works beautifully. Because here, what you're doing negative thoughts are heavy, gross. And here you are beating up that grossness with something which is very fine and subtle. And the subtler you get, the more powerful it becomes. Like I always say, if you throw down a 2,000 ton bomb it will just make a big hole. But you split one atom, you can destroy this whole of Wisconsin. You see. So the subtler you get, the more powerful it becomes. And so, whenever you're troubled with some thought or whatever, burst out into a chant. If you're alone, do it aloud. If you're in company, do it in your mind because the company will think you've gone bonkers. [Laughter] Good, now. What shall we talk about today? [END SIDE ONE]

SIDE TWO

GR: Question?

Chela: In the [Book of Initiation?] there is a [inaudible] that deals with the seven levels of life: the first being the mineral stage; the second, the plant level; the third, the animal. Man is the only form of life who can run the scales of all seven, the seventh being that of the god man. Is the awareness of these levels spontaneous and permanent, or do we become aware of them a little bit at a time?

GR: Show me those levels first before I talk about it, and I don't mean that piece of paper. Show me your levels. Hm? I'm waiting; I'll put on my glasses.

Chela: Do you want the book?

GR: No, no, not the book. Show me the levels, here, here, here. Show me the levels here. I'll talk about them. You can't? Right. The major factor here is this, don't go by books. How do you know there are seven levels or seventeen levels or twenty seven levels or a hundred and seven levels! Just because one person has told you there are seven levels, you think that there are seven levels. There is only one level. Only one level in its totality. Many of these writers and authors try to make things complicated. And that's not only this particular author that you're talking about. She might be a total ignoramus, I haven't read her book so I wouldn't know. But if she talks on levels, then she must be an ignorant person. There's only one level, and that's the level you exist in as divinity itself. Do you think divinity divides itself up into various levels, huh? Smaller divinity, and little bigger, little bigger, little bigger, little bigger. Huh? Bullshit! Just one level and you are that level. You are divine. And that's the only level you know about. Do not speak to me of authors that know nothing. Speak to me of what you know. At what level you are. Ah! Then we start from there and say aha! You are the big river. And little tributaries. We will see how we can block off the tributaries that's wasting the water instead of channeling it straight to the ocean. There, to repeat again, is only one level. And that one level is indivisible. You cannot divide it. You cannot categorize it. You cannot dissect it. It's beyond all that. What this person might be speaking about is the levels of her mind which is totally incomplete. From what you have quoted, I could tell you definitely she's not a self realized person. For if she was a self realized person, she'd talk of one level and not of seven levels. For the very consciousness that pervades a blade of grass or a stone, a rock, is the same consciousness that is within you. One with greater expansion, other with less. But the same consciousness. And you are on the same wave band as that piece of stone.

What keeps a piece of stone together? And what creates changes in that little piece of stone? Have you ever held a stone to your ear and listened? I tell you what you'll hear if your ear is trained enough a total buzzing sound, whirring,

swirling, the entire molecular structure is on the go in total movement as you are now in total movement, although you think you're sitting still. You are not. Look at all the various cells of your body, billions of them working, working, working, working all the time, and you think you're sitting still. Likewise, a stone is not sitting still either. And you can hear it if you train your ears to hear it.

So where are the levels? You call that a stone, and Tom, Dick, Harry out there, you call him a human. Sometimes that stone is better than that Tom, Dick, and Harry. So where do you draw the dividing line in levels? For all is nothing else but consciousness. Everything is conscious. It's just that people don't recognize consciousness. As a matter of fact, they do not recognize consciousness in another human being either. They interpret consciousness as thinking ability. And thinking ability is not consciousness. You see how you psychologists have so much to learn. Thinking ability is not consciousness. Thinking ability is an off shoot of consciousness, but not consciousness. For each and every one and every thing existent, including this chair I'm sitting on, is fully conscious of itself. For it is only consciousness that makes this a chair or makes this a what do you call a jug in this country? Pitcher. I thought that was in baseball! [laughter] You see. For everything is fully conscious and there are no levels. And as soon as you introduce the idea of levels, you're introducing your thinking mind which is not consciousness but an offshoot of consciousness. So you're beating round the bush and creating levels where there are no levels. You see.

Now, some of these authors have some good things to say as well. We don't discard them entirely. Perhaps one little sentence might make some sense to someone at least. Nothing wrong. Let them write. In America thirty two thousand books are published every year. These are the statistics I've got. And out of the 32,000 books published every year, thirty one and a half thousand should be burned. A publisher is in the book trade to make money. And he knows what his people wants, or he knows what books will sell best. He's there for dough, bread as you call it here, I believe, and yet I don't see any difference between dough and bread.

So. Jackie Collins who is a sister of Joan Collins, she's written about seven, eight best sellers and I was quite interested. I mean knowing her sister well because I used to be in films so I knew most of these people, really. And they're all best sellers. And I picked up a book one day of Jackie's, beautiful woman, hm, lovely and on one page that I read I think there must have been about 12 or 15 four letter words. And she is a best selling authoress. You see. Does that not measure the minds of the population, not only of America, but of the world? Ask yourself this question, "What is my mind mostly interested in?" Ask yourself that question. And the three most important factors that will stick out are these: money, love, including sex which is mistaken for love, and all the creature comforts that money could provide. Those are the three most important things. And, of course, when I say creature comforts it includes health because that is a comfort to have good health, that's all. So these authors cater for these things.

Do you know, when it comes to novels, there are only 32 basic plots, not a single one more. There are only 32 basic plots. Now, if you want to write a book, you take the 32 I could list them out for you if you like take the 32 basic plots, shovel them in a hat and draw out 10 or 5, that's enough. And on those 5 plots that you've drawn up you create a story by juggling it around. And that's your literature of today. And millions of copies of that is sold. And yet, when a man of God comes along to tell you truths you have fifteen, twenty people around you to listen to Truth. You see. That is the mentality we have to contend with. So the levels quoted in that book is just the mental ramblings of this author or authoress whoever it is. You see. There are no levels because that one indivisible whole is one indivisible whole. It cannot be divided into different levels.

When we start compartmentalizing things, then we lose the entire beauty, the entire beauty of what is. We lose the entire beauty of that is ness. You are not climbing up a ten story building. Or you've climbed up one flight of stairs and say oh, I've reached the first floor. Another set of stairs, I've reached the second floor. Third, reached the third floor. No. It does not work that way. You have the entire ten levels and ten flights of stairs in the palm of your hand immediately. No climbing required. As soon as you come to the realization that you are divine. And you are not divided in your divinity. No levels to you. You see.

But still, I'll encourage anyone to read anything they might find of some benefit to themselves. Some people are capable of grasping certain things. Other people are capable of grasping things a bit higher. Others, still a bit higher perhaps. Depends upon one's mind. Depends entirely upon your own mind. But one thing is sure, that when you become more and more firmly established in meditation, you will find your reading matter will also improve. You'll not waste your time with James Hadley Chase or Liz Chandler or one of these names. You will not. You will occupy your mind with books of a better category, a higher nature, from which you gain more because once the quest for knowledge begins, you'll always want more and more and more. And when you reach the stage of saying, "I want no more," then you've had it all. Then you're realized. And there is no answer to be given, no question to be asked, no learning, and nothing to be unlearned. The process we are going through now is not a process of learning. The process we are going through is a process of unlearning. Getting out of the rut. Getting out of those patterns that we had created ourselves and remolding the grooves of the brain. And make those grooves deeper and deeper in the brain so this thing here, the heart, could at least reach up there to make the brain more sensitive by awakening the billions and billions of cells that are lying dormant there. Then the heart reaches up automatically. It's pushing, pushing, hard against the brain, against the mind, but it does not find an opening. The window's closed, the doors are closed, and the wind can't blow neither in and neither out. That's unlearning. Shatter those doors. Shatter those windows. They're not necessary. And that means become boundary less; and by having no boundaries, you become boundless and unbound by prejudiced ideas of cutting up divinity into levels.

Twelve. Lunch time? Good.

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