

PURIFICATION/
RAPID FIRE

GURURAJ: ...very much. Now, most of you have been on courses where we did the purification practice. The purpose of it is this, that many people rush home from their offices or factories or jobs or whatever, and then want to sit down and meditate. And because of the intense tension, they do not go deep into meditation. So if the purification practice is done before you sit to meditate, you will find a great difference in quality of your meditation. The main requirement here is sincerity, total sincerity, that's all. And you would find on the right hand side the meaning of the Sanskrit words.

Those that are first time on the course will wonder why we are using Sanskrit. And, of course, most of you would know that Sanskrit is the mother of all languages. Now, ancient sages, how did they conceive of this language called Sanskrit? They would sit in front of a tree and meditate, and at a superconscious level of the mind, they would hear the word tree, tree, or in Sanskrit it is called [vraksha, vraksha, vraksha?] and that is how the entire language was composed. Most of the other languages, especially the Western ones are hybrid, because it makes, most times, no sense at all. And the example that I love giving is this: laughter, and you put an S in front of it and it becomes slaughter. Why not slaffter? You see how the impurities has crept in?

So, therefore, before sitting down to meditate, if you do this practice you will become calm and your meditation will assume a far deeper quality. Now, the water we have is for one purpose: firstly, it is calming and cooling. For example, if you are tired and you jump into a shower or a bath and you would feel refreshed. Right. Why do you feel refreshed? Because the muscles are relaxed, and seventy percent of your bodies are composed of water. And even this planet Earth, seventy percent of it is water. The entire universe is created of five elements: fire, water, air, earth and ether. Right, and water is one of the main elements. So we use one of the basic components of which you and this Earth is composed. Now, especially for the new people that are here, I will just go through part one so that you could get the sound of it:

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

Get the sound. Right. Now, have the cup of water in your left hand, and use these two middle fingers. You know these two are rabbit's ears. So you can remember it. Right. These two middle fingers. And it has been proven scientifically, and also through Kirlian photography, that these two fingers emit the greatest amount of energy. Like this, my love. Rabbit's ears, okay, or donkey's ears, whatever: these two fingers. Right. Dip it in the water.

AUM VAAK VAAK
AUM PRANA PRANA
AUM CHAKSHU CHAKSHU
AUM SHOTRAM SHOTRAM
AUM NABHI
AUM REEDHAYAM
AUM KUNTHAHA
AUM SHIRAHA
AUM BAHUBAYA YASHOBALAM
AUM KARATALKAR PRUSTHE

We do not only pray for ourselves, but we pray for all, because we are part and parcel of the all that there is. Right. Now, the other example I'm fond of using is the statue of the three monkeys, let me see no evil, let me hear no evil, let me speak no evil. So when this is done with sincerity, you will feel a beautiful purification within yourself. Because your mind is now directed towards purity: let my eyes see no evil, let my ears hear no evil, let my speech not say any evil words, let my mind, shiraha (you've got it there), not think of wrong thoughts or thoughts that are detrimental to you or to others. And let this throat, let my voice, always utter sweet words. Like that you've got all the explanations there. Right. Now, the second part. 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 SARVATRA

Do you see. It is so comforting. Now, we've only dipped our fingers in the water once. This was for demonstration purposes, but with every one.

AUM VAAK VAAK
AUM PRANA PRANA...

You get the idea. Right. Now, the third one is a pranayama mantra. You can... You got to say this in one breath. In exhaling and inhaling. Okay, fine.

AUM BUHA
AUM BUVAHA [HE SAYS SWAHA HERE]
AUM SVAHA
AUM MAHA
AUM JANAHA
AUM TAPAHA
AUM SATYAM

The words are so balanced that you have total exhalation. Right. And when you have total exhalation, the inhalation becomes automatic. This has the effect of bringing your body into a rhythmic state, and also chucks off toxins from your system that you have accumulated during the day with all these motor cars, and fumes, and gases, and... Right. Now, let's do it again with exhaling.

AUM BUHA
AUM BUVAHA
AUM SVAHA

AUM MAHA
AUM JANAHA
AUM TAPAHA
AUM SATYAM

That was out. Now, let's do it inhaling:

AUM BUHA

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

And, of course, the meaning are on the right hand side, so I do not need to explain that to you. After that I have devised a little prayer, and it is not necessary to use the same prayer. You devise your own personal prayer, if you want to. It's entirely up to you. But don't do a prayer which becomes meaningless. How many people really understand The Lord's Prayer? Our Father, which art in Heaven, hallowed be Thy name. Thy kingdom come... and may it go also. Huh. For it is in the going there is a coming. Good.

Oh, 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.

Now, if this is done with sincerity, you can do it three times, four times, five times, six times. It depends how many times you want to do it. And then you start meditating with your practices. Hm? Good.
What was next on my menu there?

VOICE: Rapid fire.

GURURAJ: Rapid fire. Right. On every course we do have one session where we have rapid fire; which, of course, to the new people here it means, a question and an answer. An interchange with all. Because one person asks one question, and I will speak an hour or more on that one question only. Meanwhile, they're other people here who would want to have some question answered, And it does not need to be philosophical or metaphysical. It could be on anything. Right. Someone start us off. Vidya, would you light that incense, please?

CHETAN: Guruji, I have two short questions.

GURURAJ: My beloved Chetan. Ask me one by one.

CHETAN: When several people experience great danger together in a plane crash, or in the war, or in similar situations, a bond is formed among them. What is this bond?

GURURAJ: Among all people of the world there is always a bond. They do not recognize that bond, and because of nonrecognition of this universal bond in which we are bound, they find the separation. So in a plane crash when a few hundred people would die together, it is meant for them to die together. There is something called collective karma as well as individual karma, for everything has an emanation. As a person you would emanate your personal vibrations. A little village will, in its togetherness, emanate the whole village's vibrations; so would a town, a city, a country and the entire world. So because certain karmas have a greater bond of individual people with each other, they leave their bodies together.

I've had many experiences in traveling around the world for the past twelve years in my present work, my mission. And before that I've been traveling during business days two, three trips a year, at least. Right. And there were times when I would miss a plane, not because I wanted to miss it, and that plane had a crash; because my karma was not bound to anyone's karma. And that makes the difference between a nonrealized man, and a self realized man, for the self realized man is karma free, and has no samskaras except that two percent. So the ninety eight percent outweighs the two percent. It's so simple. Yeah. Many times you drive in your car, and suddenly you feel you want to turn off on some particular street. Right. But if you had to travel further on, on the same street, you might have been ticketed by a traffic

policeman. So you determine your karma, and yet you are still involved in collective karma. And that is what we are trying to do is bring collective karma to a higher rate of vibration, so that this world could be a better place to live in. Next.

CHETAN: When I observe you healing, Guruji, I am under the impression that you take on the illnesses and the pain of those persons being healed. And then I am under the further impression, as you have stated, that you throw this off very quickly. In one of the books on Ramakrishna, it says that once he observed his subtle body walking ahead of him with spots all over. Assuming that these spots were illnesses he had taken on, why did he not throw these off?

GURURAJ: Aha. Good. When I see a person physically or mentally ill and just by seeing the person I know, not through the mind but from somewhere inside, that it will take the person five years to throw off that illness, while I can take it on just by thought force and throw it off in half an hour. Just now on the last course somewhere there was a lady who was practically deaf. So I took away most of the deafness. She requires a few more treatments, which we will do. So I took on the deafness, and I had terrible pains going through my ears, but I chucked it off in half an hour, while that person would have taken five years, perhaps, if not more.

So the subtle body which Ramakrishna talks about can be filled with the spots, the illnesses of others. But he has the ability, or he had, rather, to observe them and get rid of them. If you study the lives of the greatest sages in the world, you will find that they cared not for their bodies at all. They did not. Raman Maharshi had cancer. Ramakrishna, that you mentioned, had cancer of the throat. Swami Vivekananda suffered of severe asthma. I could mention so many, many more names. Because to these realized beings this body is not important at all, because they have realized their immortality, they have realized eternity; so who cares for this little blood and flesh? Rather take on the sufferings of others. Why not? And that is what is said in the scriptures, that Jesus suffered for others. That's what it means.

Jesus was a very frail, weak person. I don't know if any of you have seen the picture of Jesus. Most of you have, I suppose. It was brought on some of the courses. And that is what he looked like, because he had been my constant companion all the time, and Buddha and Krishna, too. And so we were, I think it was Des Plaines, and we got hold of a... who was he?

VOICES: George, someone. George Becker?

GURURAJ: No, not the artist. The one that did the identikit.

VOICE: Oh, Captain Ed Dennis of the Niles police department.

GURURAJ: Yeah. He was not only a captain of the police department, but he was also an instructor on identikit. So I spent quite a few hours, three, four hours, I think, can't remember too well, and got... You know how they do it they flash a slide in front of you, and then you say, yes, no, yes, no, yes, no until you get the right one. And then after that when the identikit was done, Doris' friend, who was an artist, drew it up, and I spent quite a few hours with him telling him, just change that, change this, change that, change that. And that is exactly what Christ looked like. And if you look at his face you will find that leanness which denoted so much lack of strength. Yet the strength was in his eyes, and, of course his heart. Do you see.

So all these paintings you see of Jesus are just artist's representations of what the artist thought what he looked like. But if you really want to see what Jesus looked like see the picture. You haven't got it with you have you? No, pity. Because there are some new people and I am sure they would like to have seen it.

VOICE: [I have a little one in my wallet?].

GURURAJ: Have you? Well, this afternoon bring it down, or this evening, and pass it around to those that haven't seen it. Huh? Good. Next question. I see half a dozen hands up, and who's first? Please. Remain seated here. Don't move away.

VOICE: Merrill.

MERRILL: Gururaj, can you tell us how we can find our purpose in life? How do we know when we're on the right track?

GURURAJ: Uh hm. Your purpose in life is to reach home. There is no other purpose. Is to merge away into the source that you have come from. Now, through spiritual practices you will become more and more aware of the source that you have come from, and it will become like a magnet and you as an iron filing will be pulled to it. And this works so beautifully. I don't know if you have experimented with magnets. You put a magnet here, and an iron filing, say an inch away, and the iron filing will be pulled to the magnet. So that guy up there is waiting to pull you to him, yeah. Do you see. That's the purpose of life. And without achieving that purpose, you will always find nonhappiness. Do you know what is true happiness? It's when you phone the dentist and no one answers the phone. And that is what your life is all about.

You are suffering with toothache, and other aches which I would not like to mention. [He laughs] That, Merrill beloved, that is the purpose. Oh, yes. Yes.

PRIYA: Guruji, I have been suffering from terminal boredom lately. So I'd like to know what is the relationship between boredom, fear and the spiritual life?

GURURAJ: Aha. Very good. If you suffer of terminal boredom, then terminate yourself. And I do not mean suicide, of course. "Terminate yourself" means repattern your mind in such a way that the boredom disappears. And when it comes to fear, you are fearing what? You are fearing that you will have more boredom, thus increasing the pattern, and strengthening the pattern. While what you should really do is unpattern yourself, and spirituality automatically dawns, like the magnet we spoke of; and that iron filing just gets pulled to it, without any effort from the iron filing. That is spirituality. Next.

Do get these guys in, Bob the questioners. Because you don't want to see my stupid face in all the time.

PRASEELA: Guruji, I notice that here on the course where I have almost no responsibilities and not much else to think about and be distracted by, I can most often feel the pull of the magnet and have an idea of where to go from one minute to the next. How can I keep that when I get home and everything... what appear to me at this point, to be much stronger appearing forces are tugging at me in every direction?

GURURAJ: Uh hm. Very true. That is why we have these courses is to impart the little wisdom I have to you. And also impart that spiritual force that makes you feel totally different. Your cares are taken away, your worries, or whatever you want to call them, are taken away. You have a feeling of well being within yourself. You feel some upliftment, there. Now, the question is how to maintain this. Hm? You maintain it by being regular in your spiritual practices. Do you see, when a force is imparted, and because of the limitedness of your mind, you cannot sustain it until I come next year, this year in November, or something like that. You cannot sustain it. But you can keep the force that is given to you here by being regular in your meditation. In other words, you are keeping it alive. The seeds are planted and the plant is sprouting. But by your meditations you will be nurturing it and making it grow more and more and more. I don't know if you've noticed one thing, those that have been very, very regular on different courses, that when I started off teaching about nine years ago, eight years ago here in America, I started off very basically, elementarily. And now we have reached a stage for the regular course comes not course goes, course comes that I'm going deeper and deeper and deeper into subjects.

Have you noticed that? Hm? Do you see. And there's still far more deeper to go. And there is still plenty out there. And the day when I will feel satisfied, when you have the entirety of universal knowledge. Then will this little life be well lived. Next.

BARBARA: I have two questions, Guruji.

GURURAJ: Start with one.

BARBARA: Okay. My first question is, I wanted to know the difference between being highly evolved and being a very spiritual person?

GURURAJ: Uh huh. A highly evolved person is a spiritual person. It stands to reason that you cannot be spiritual unless you are highly evolved. Now, in evolution there are degrees of evolution. So like climbing up the staircase, you go step to step until you reach the top story. So it's a process, and life itself is a process through which you have to proceed. It's no sense standing on the ground floor and trying to observe the top of the Empire State Building. You can't. Take the lift, you call it elevator, don't you? Take the elevator. And if you are afraid of elevators, hold my hand, it's there for you to grab and grasp at any time.

You know, I don't know if I told you a certain story of a certain case where this lady used to come to my offices for counseling. Good. And it was only after a time... Now my offices were on the sixth floor, and it was only after a time that I found out that she used to walk up six flights of stairs, and walk down six flights of stairs every time she came to visit me because she was afraid of elevators. So when I found this out I said, "Come, my girl. Come. Press the button of the elevator." Which I made her do. And I rode up and down twenty times, or perhaps more, up and down the elevator, up and down. The elevator operator is that what you call them, the attendant thought I was nutty. [LAUGHTER] But this lady lost her fear of elevators after that. Do you see how fears, Praseela, Priya, I mean, can be so unfounded. They are phobias that robs you of your real self, and you create unnecessary fears. Do you drive your car on the road thinking every moment of the time I'm going to have an accident, I'm going to have an accident, I'm going to have an accident, or a puncture, or whatever? No, you don't think that. You drive merrily along, and your thoughts would be elsewhere. Do you see. That is how it works. Next.

BABITA: I wanted to know are people born knowing how to love or does everybody have to learn how to love?

GURURAJ: Aha, beautiful. People are born knowing the totality of love, but just because of the samskaras and the karmas that they build that wall there, not allowing the full force of the love to flow through. You can never learn to love. That would be false. But you can open that gate there for love to flow through by itself. Can anyone force love? You can never do it, because love is God. Love is Divinity. God is love and love is God, as we say always. So you open up that section there at the superconscious level and allow that force to filter through to the various aspects of the mind, and then consciously you experience love. Do you see. Because you want to bring everything to consciousness. So why not? Nothing wrong with that. You want to be conscious of love. So clear up those walls, that mess. We made a mess of that board, didn't we? Clear up the mess and allow that force to flow through, and that is love.

If I love my beloved, which I do totally in its full totality, I do not use the mind at all or think how much I love her; because you can't think and you can never measure love by a ruler or by a scale. You can never weigh it, you can never measure it. It would be an impossibility. Because the very moment you start thinking that I love her so much, how much? Huh? So much, so much, so much, so much, so much? Is there a limitation to muchness? There could never be, because love is allness. So when I love my beloved it is never through the mind, never through analysis, that she's got a cute nose and, you know, pretty hair or what do you call that?

[END SIDE ONE]

GURURAJ: ...shapely. I allow that spiritual self to flow through to my beloved. For even a self realized man or an avatara also needs a focal point, where he focuses his entire spiritual self so that it could spread to the world. That is love. And that is the essence of your existence, if you do exist. Only love exists. Everything else is an illusion. How can Colleen's clarinet blow by itself if there was not her breath going through it? For then the clarinet is worthless and of no value. It is only of some value when music flows through it. Tamaji's... Where's mother? I can't see her. Oh, there! Tamaji's easel and her canvasses and paints and paintbrushes would be of no value if they are just sitting there in her art room. It only has value when she paints, for the painting becomes her and she is the painting.

Now, talking of painting, you will be handed some art paper. I hope you have watercolors with you. And those of you that have not brought any water colors you can always share. Right. Now, there are two ways, mainly, how the mind expresses itself: verbally, and more so by the colors and forms and, in Jung's words, the imagery that gives a greater insight into a person's mind. Now, if you would spend this afternoon or tomorrow is it Vidya, this afternoon, whatever? Do them. Write your name at the bottom or on top, wherever. And then I will give you an insight into the workings of your

own particular, individual mind. We did that on the California course, right, and Pennsylvania too. And in California and Pensyl? Pensyl, something... Right. It was, everyone reported, 100 percent accurate. And remember there would be things where I could be hard, but it would be with love for the purpose of teaching. Right? So you would be handed that this afternoon, Roopaji. Okay?

I don't know what I will do without these two girls, and all of you that have been so, so helpful all the time. Wonderful. Wonderful. It's twelve. It's twelve, isn't it? Yes. I've spoken for more than an hour, I think. If you have a good laugh before you have lunch, you will enjoy lunch better because the muscular contractions that happens during laughter gives you a better appetite. Yes. And not only the muscular contractions of your stomach, but the pleasantness that is produced in the mind will enhance the food that you are going to eat just now. You see everything in life has a deep philosophy to it if you can only think! Right.

So this widow attended a seance. (Seance, seeance? Seance. Is that the way you say it? Seance, oh.) I don't know how many of you catch my play of words. Right. So in the seance she asked, "Is that you, Harry?" So Harry says, "Yes." "Are you happier there than you were with me? Heaven must be a very happy place." So Harry replies, "I ain't in Heaven." You see, Vidya, what this means is that he was having hell with his wife down here. You see, I've got to explain my jokes.

You know, technology today is so wonderful that what you never heard about ten years ago, you are paying for it today. So this lady goes to this art shop and spoke to the attendant and said, "Look, I want a picture frame for a twenty thousand dollar picture." So this clerk we say clark so this clerk was astounded. Where am I going to find a picture frame for her, for a picture that costs twenty thousand dollars? But the clerk said, "Let me see in the store. We'll try and find the best you can." So he brought a frame for the picture. And do you know what the picture was that cost twenty thousand dollars, was her son's diploma. [LAUGHTER] Shows you how expensive education is, and I know. I've got two guys at university and colleges.

Do you know that to have loved and lost is definitely cheaper? [LAUGHTER] Right. Amen. So there was this fellow that saw an ad in the paper. And the ad was from a local church who needed a bell ringer, but this man had no arms. And he went to see the priest in charge. So the priest was quite astounded that... You know the belfry is on the third floor, and this, that and the other. And how is he going to ring the bell? But the priest was sorry and tried to please, you know, this man without arms. You don't want to be nasty, you know, to people. Right. So this man without arms says, "Look, I can prove it to you." So they went up to the belfry, and he rang the bell with his face. So he says, "Look, I'll show it to you again. I can do it." And the second time this armless man ran to the bell, he missed the bell and fell out of the window, three stories down. So here the priest ran down. This man was dead. The priest ran down, a

crowd gathered, and a policeman came along. And the policeman looks at the priest and asks the priest that, "Do you know this man?" So he says, "I really don't know him, but his face rings a bell." [LAUGHTER]

VIDYA: Speaking of bell ringing, we were going to ask you to explain the gong. You know, why we use the gong. You want to do that now or some other time?

GURURAJ: Shall we do it now quickly? It's ten past twelve. Right. Here is a very short explanation, which Vidya just reminded me of.

VIDYA: Speaking of bells.

GURURAJ: Say it had a gong. If you understand English, gong has many connotations which is not my business to discuss. Right. Now, when you ring the bell and you meditate, fine, it is an old system of Tibetan meditation. Right. Now, would you give that thing a shot?

VOICE: Not with your face. [LAUGHTER]

GURURAJ: Give it a hard bang. [GONG] Once more, please. [LAUGHTER] [GONG] Thank you, dear. I won't ask you the third time. [LAUGHS] Now, what you learn from this is how to use your mantra. You start off you mantra and you allow it to fade away; like the sound of the gong fades away. Do you see. That's the purpose of it. So once you get used to the gong, then automatically you'll get into the habit of getting your mantra to fade away. And as it fades away it goes to the deeper and deeper levels of your mind. Otherwise it is japa, not meditation. For example, you say, [REPEATS SOUNDS] I'm just using any. Right. [REPEATS SOUNDS] No. [REPEATS SOUNDS, FADING OFF AT THE END] You see how it fades away to the deeper levels of your mind? Right. You girls must always remind me of things I forget. Is this the way you do it?

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