

PURIFICATION PRACTICE
(THE PANTY SATSANG)

GURURAJ: Is this fine?

Why bind yourself with this black cord when there is light and whiteness all around? What have you understood of life that remains to understand? For life itself is an understanding where you could merge away in the understanding of that which is divine.

What shall we talk of today?

VOICE: [Inaudible]

GURURAJ: People rush home from their offices or workshops and they want to sit to meditate, and you can never get into the depth of meditation without feeling that calmness. So the purification technique is aimed to make you feel calm so you could dive deeper and deeper within yourselves.

Now I will give an example. You all have your glasses of water. Now let me explain you hold it in your left hand, right, and use these two fingers. Okay, the rabbit's ears. Like that. Right. And I will give you an example of what is to be done. What has to be done is to be done in total sincerity where you feel every part of yourself; then only can you be yourself. And when you are yourself, you can then really dive deep within yourself.

So to use the old analogy, which I normally do, of the three monkeys: let me see no evil, let me hear no evil, let me speak no evil. So you would have on the right hand column that which you must feel within yourself. Do not become parrots, but feel it deep within yourself. Now, I will give you an example of how it goes and how it starts. And I'm saying this especially to the new people that are here that has never joined me before in the purification practice.

[Recites first part of the purification practice.]

We do not pray for the purification of ourselves only, but for everyone that are dear to us, that are loving to us, and even those that we know nothing about. And we send out these energies. And to repeat again, it must be done with total feeling. Because your feeling conveys the power of your thought. Because thought is thoughtless if it is not combined with feeling. So your feeling engenders greater power to the thought which you send to yourself and all others around you. Right. Dip.

Now let me explain you about water. For those that are new here, you are composed of 70 percent water. And the entire planet that we live upon is thirty percent land and seventy percent water. The five greatest elements on earth is fire, water... Which are the others?

VOICES: Air, earth, and ether.

GURURAJ: Air, earth, and ether. You'd think I don't know it. I'm a sly old fox. Good.

[Sings first part of purification practice. Chelas join in.]

You get the idea. Right. And this, let me repeat over and over again, must be done with total sincerity where you feel that your speech and breath and eyes and ears, your navel, your heart, your throat, your brain, and your limbs are purified. And may I offer this purification of myself to all others. Do you see?

Now when you rush home from your office or your workshop or whatever you're doing, do this purification practice and you will feel calm. And then start your meditation. You can do this three times, six times, ten times, there's no limitation to it.

Now, too, "punatu" means again. So we are doing it again. [He sings second part] You never offer yourself unto yourself. But in the purification of yourself, with the depth of feeling, you offer it to the whole world around you.

Now, the third one is a pranayama mantra. Now, we do this starting with an out breath. Am I making myself clear? You start with an out breath, without inhaling. You breathe out. Get the toxins in your system out of you. Be rid of them. And then the second stage would be that you breathe in totally without any out breath. [He does the pranayama exercise]

The meanings of these ancient Sanskrit words are written next to it which you could, of course, absorb and study. Now we did the out. Now we do the in. [He repeats] Now that is the completion of the complete breath, because you cannot go further than that. Listen to me. I'm doing the inhalation now. [He repeats] Now the out breath. [He repeats]

Do you feel the vibration in your voices? I have to go to hospital once a month when I'm not traveling around. And it is through this mantra that my lungs are clear as a baby's lungs. And yet I enjoy my couple of smokes. So once you develop the habit of getting the toxins out of you, your lungs will never be effected. And not only that, you bring your body into a rhythm. [He repeats]

Now you do this before you start meditating. At the bottom is a little prayer which I wrote for you, but you do not need to stick to this prayer. You devise your own prayer. Offer yourself totally to Divinity. And you can do it in your own words, in your own way, in the way you feel. So I'll just read it [He reads the prayer] When you start realizing that you are my life, then only will I know how to experience that Divinity that is within me: Thy Kingdom come. And how does it come? Not by wishful thinking, but by that inner knowledge, by that self realization that Thy Kingdom come, for it is always within me. Try it, and you'll see you'll start your day so so beautifully.

Whenever you attend any courses of mine, you will never ever be the same person again. Because I do not speak from the mind, I speak from that Kingdom that is within me. And that Kingdom within me has to express itself vocally so that a greater understanding can dawn within you, the understanding of what that Kingdom is and what life is all about. I want you to live and not just to exist. For if you want to know the meaning of existence, then only can you exist. But because of the nescience, the ignorance, we do not know anything of existence.

Bring her here. Come, my darling. [Laughter] Oh, she can pee on my pants. That's my daughter, isn't it. Yeah. Right. I'm going to wait for you. Hurry up.

Love flows in so many ways. And love is never cognizant of days, for love is timeless in timelessness. So what do I do? Become myself in that timelessness and yet exist within the boundaries of time. When I exist in the boundaries of time, I am the individual self. But when I expand the horizons and become timeless, then the boundaries disappear. For boundless am I not subjected to any boundary at all. The boundaries I create is my own creation from the mind.

So where do I find myself to be now? Where do I find the glory that is inherently mine? I can find it no where else but just except in me. And when I except, I accept the boundless within the confines of the boundaries I have created in me. Do you understand this? For boundless you are. And your problems are of no avail. So let Divinity prevail in my heart, in my consciousness. And that consciousness is not unconscious, as Jung has said. But it is the totality of pure consciousness that we have failed to feed, and failed for it to be fed.

I may grow older, but I'll never grow up. Wrong statement! You have not grown older at all. And you say you will never grow up? If you are not getting older, then how can you grow up? Life is eternal. And eternity is the word that should be printed on your shirt, that "I am eternal. For that eternity empowers me." Or else how could I live this life, if I am not empowered by that Divinity? So if you grow older, then God too will grow older as well. And how can He, that youngster, grow old? For He is so bold to be eternal to give me that eternity. Good.

What shall we talk about today? Questions.

ROOPA: [Whispering] If the first question is not enough for you, this is a [???] second, if you wish it.

GURURAJ: Oh thank you, dear.

My beloved Jagriti. When I say Jagriti, and every time I whisper your name, Jagriti means "an awakening," an awakening to truth. That's what we want, the awakening, the awakening inside. And the Awakened One, as he was described, was Buddha himself, forever illumined and awakened: Jagriti.

JAGRITI: Thank you. Beloved Gururaji, you have said, "You come here and you leave here naked. What you take with you is purity of the soul." Could you explain this for us, please?

VOICE: [Whispering] [Partially inaudible] ...the last line on there?

JAGRITI: They just asked me to read the full question.

GURURAJ: Read it again. Come on.

JAGRITI: You have said... You have said, "You come here naked and you leave naked. What you take with you is purity of the soul." How can you take purity with you? What is the naked soul? And can we bring a change of underwear? [Laughter]

GURURAJ: [Laughing] Beautiful. Oh, lovely. [He laughs] Oh, wonderful.

I said before that you have come naked and you go naked, in spite of the underwear. But in reality that was said in a different context altogether. For you have come fully clothed and you go fully clothed. And what is the underwear or the clothing that you have brought with you? The clothing is the burden of samskaras that ties you down to be born again and again and again. It is, that clothing, that underwear so stuck away in your subconscious mind, that you change to the underwear all the time, don't you? And if you have just one pair of panties with you, I'll go buy another pair for you. So that is the burden that we have brought with us in this life.

Nakedness does not mean not being clothed. For if you were really naked, why have you brought this burden of samskaras with you? So that is your clothing and you brought it into life to put it in the washing machine to clean it. For those samskaras has to be cleansed, and hopefully it is cleansed well. You can use Jip or Jap or Omo or, you name the soap powders, I don't know them. [Laughter] But the soap powder that I give thee, my beloved, will cleanse all the dirt from your underwear.

That's a beautiful word. Try and realize the meaning of that word. For you wear under yourself all the characteristics and characterizations of your samskaras. It is not outerwear, it is underwear. Within the subconscious mind there is filled with all the memories of so many lifetimes, perhaps. And who knows? So that's a good word, "underwear."

Forget the outerwear. The outerwear is just this skin and bones and flesh and blood that is left behind. When you leave this world you discard this flesh and blood. You discard it all, for it has no value whatsoever. It is only a vehicle in which you travel, like traveling in your motorcar. What value is there in your motorcar? You spend ten, fifteen, twenty thousand dollars for it; and just one little plug goes out of alignment, one little tube, or the carburetor I don't know mechanics, I only know the mechanics of the heart and you are stuck. So what is the value of that motorcar? Right. This is the same value of your body. It is a vehicle that takes you from point a to b. But that which goes on is not the car, but the very essence of your being.

And what takes you wherever you have to go, in whichever dimension you have to dwell, is non else but your subtle self, the subtle body, which is non else than the thought forms you have created for yourself. And when you create these thought forms within yourself, they go on. They go on and on and on. And when they go on into another dimension, where is the reality existing then of what you think to be real? Your body is gone, you have discarded it, and only thought forms remain. That is your personality.

Do you think these beautiful bodies are of importance? They are just but a glass jar that will break any moment never to be repaired again, but the essence remains. The water is there. And can I say this glass is half full or half empty?

I would like to see you in your underwear. And I can tell now, immediately, that you have a blue panty on. Why blue? What is the greatest thing you could see in this world? (I know it's pink.) Nevertheless. [Laughter]

Why did I mention blue? What is the greatest thing that you can see in this world is the sky. And the sky is blue showing you the vastness of yourself, if you have that perception to show how vast you are. That you are vast and vast and vast. Eternally in that vastness you exist. And not recognizing the existence you think you are living. And when you do not have the sense to live, then you find yourself to exist. And when you find the sense that you exist, then you live. Because life is eternal and vast as this blue sky.

Existence has to be intertwined with life, for you can live and you can exist separately. But how about combining life with existence? Then you know the fullness of the manifestation that you are.

Why were you manifested? Ask the reason, and ask why. Was it necessary really for you to come from that great, vast, blue sky to be here and suffer? It was not necessary at all. But you are forced to. And who forced you? None other than yourself. You forced yourself to come to this plane of existence, because you have created within yourself all the karmas, all the samskaras, all the impressions that pulled you down here to work out and wipe the slate clean.

And then you say the world is cruel to you? No. The world is never cruel to you. Nature supports you, so how can any cruelty be there? Say one thing to yourselves now, now, now. Say one thing to yourself that "I am cruel to myself." Recognize this fact. And when I say that I am cruel to myself, I will start realizing the reasons why I am cruel to myself. I will go back in time and find what has caused what I regard to be cruel now. And finding those causes you will know that there is no cruelty. I am not affected. I am not inflicted by the meanderings of this stupid mind. Everything that happens is your own creation. No one does anything to you ever. And they could never. Because your spirit within you is so strong and immortal that you are beyond all hurt, all sadness, and all suffering. So realize the "I" within you, the big I, for the small I is only mixed up with that little...

[END SIDE ONE]

GURURAJ: ...mind which you think you possess.

Do you have a mind? Tell me this, where is your mind? Show me. Where is your mind? You think it is here in the head? No. Your mind permeates every cell of your body. Your mind is in your toes and your ankles and your knees and your heart and your head and everywhere. It's a total permeation of thought formulation. And that is the mind. And how important is that mind? Because you put the emphasis on that which you call the mind, you will find all kinds of sufferings which are conjured by the mind. Be like me: happy, joyful, ananda blissful. How did that happen? Because I made my mind into no mind. The mind would still exist, but if you can realize one thing that it's existence, the existence of the mind, is really no mind. And that is why you suffer.

So if you want to know the glory of the divine, then go beyond the mind. And it's so simple. I've given you the tools to go beyond the mind. And yet we do not deny the existence of the mind for its functional value. We use it as a tool. We use the mind as a tool to reach the level of no mind. You see how simple it is, huh?

So stop worrying of the outerwear or the underwear, but learn to stand under and be not weary of what you wear. Wearing this body could be a drudgery, but it is a necessary vehicle for ourselves to expand. The spirit can never express itself without mind and without this stinking body. How else can it express itself? But there would come a time when no expression is needed at all. There will come a time when the expression exists on its own, being totally expressionless. And in that totality it will remain as that which is expressed and that which is the expressor. So when the expression becomes the expressor and the expressor becomes the expression, what is left? Shall I tell you this? Nothing is left. For the expression has merged into the expressor. And the Expressor knows not of what it is. For as soon as it starts knowing what it is, the mind will come into play.

So all this we see around us we think it's an expression of God or Divinity. It is not. Because if Divinity wants to express itself it has to have a mind. You get that? For the mind would involve thought. And thoughts are forever changing all the time. So if you have an expressor that will think and have a will, then expression is meaningless because the expressor would be meaningless, too. The gist of what I have told you is none else but an is ness. Is ness. No expressor, no expression, just that is ness. Just that which is there here and now.

And why should you despair then, my beloveds? Why? Why do you despair? Because you form yourself into a pair. And when trouble begins you dis pair. Why is that? What for, when Divinity you are. When you are the expression itself, and the Expressor, too. Find that secret within you.

And who is trying to find the secret? Who is trying to find the secret of who you are? Not you, forget it. You can never find the secret of who you are, because that again will involve the mind searching and seeking and trying to find the answer of who you are. Now, how about this. Just say to yourself through the morning, night, noon, throughout the day, "I am. I am. I am. I am. Nothing can affect me. I am beyond all affectations. I am beyond it all." For being beyond the little assumed I, then the realization will dawn, not through the mind, but within its very own composition you will just say, I am, I am, I am.

The results of this will be that you will get rid of all your misery. Okay, the car installments have to be paid, the rent has to be paid, the water bills and blah, blah, blah. But they will not effect you. You will become the observer of all the problems that are before you. And who hasn't got them?

I also got to pay rent and mortgages and lights and water and... huh. Thank God I've got beautiful friends that help me along so much. But in spite of that I know one thing, and it does not come from a mental knowingness, it comes from a deep realization that I am, I am, I am. And when you come to that realization of I am, you will have merged into God, even with your pink panties. What more do we want?

Is there anything else in life we want, except that joy and that peace that is there already? It is just to acknowledge and recognize it to realize it, to actualize it that I am, I am, I am.

What time do you guys have to go for lunch?

VIDYA: What time is it now?

GURURAJ: Ten past twelve.

VIDYA: [It's time?]

GURURAJ: Good. We've done more than an hour, did we?

VIDYA: Yes.

GURURAJ: Good. Fine. [He sings to Jagriti.] Good. Enjoy your lunch.

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