

## REFINING PRACTICES

...the shakti, through the presence of Divinity which flows through me. What we will start with is, if any meditators have any problems, please ask me and I will explain to you what your problems are about in your meditations. Good. So we'll start off with that and then we'll go on to other things. So talk about your problems and I'll explain you where you are going wrong or the cause of the problems or whatever is required.

DANUSHA: For some reason I seem to procrastinate and don't do my mandala practice. I just don't do it and I don't know why.

GURURAJ: Where's my stick!

DANUSHA: Oh, that's why!

GURURAJ: [laughter] Procrastination, as you know the old saying, is the thief of time. Now why procrastinate? What are the reasons for procrastinating? Because you get involved in so many other things. The mind wants to do something else. But once you really get into your practices, they'll become such a part and parcel of you that you won't be able to do without it. We have thousands and thousands of meditators around the world that just can't wait till they could get away from their offices or work so they could go home and meditate. It becomes a lifestyle, and through that the entire day's tension just passes away. They could relax better, and relaxing better, they would enjoy their meals better and they would feel better. Now when they feel better they would have a better relationship with their husbands, their children, whatever, the environment. So, look, it's up to you. If I was staying at your home I'd use my stick everyday, "come on."

DANUSHA: How often should I do my mandala? I do mantra, I do tratak, but mandala . . .

GURURAJ: Every second alternate day. So what you do is: one day you miss out tratak and the other day the day you miss out tratak you do mandala. The day you miss out mantra, you do mandala. So alternate it by leaving out one of your practices. Do you see? Now talking of practices, I'll just add on things as I go along. Now to intensify your tratak, those of you who have been doing tratak for a long time, try this now. You have been taught up to now to focus your attention gently on the flame. Now try this: focus your attention not on the flame but beside the flame. Do that, and you

will find that focusing your attention beside the flame you will be shifting the flame. Then it will pull back again straight, then it will shift back again. Start off with having your focus (not concentration, remember, as I've said before) not on the flame, but beside the flame. In other words, our focus is off center. Try that and you will find your tratak practice will become more and more deeper. Good. Any other problem? I'll carry on with other things in between.

PADMINI: [Garbled] ...in the morning you do the mantra and then you do the tratak after that, isn't it?

GURURAJ: No, no. Say if you do your tratak in the morning then you do your mantra in the evening. If you do your mantra in the morning, then you do your tratak in the evening. You see, you can alternate as you wish and as your time allows.

Q: You shouldn't do the two together?

GURURAJ: No, no it's too much. No one has the time for that.

Q: If the time allows, it is okay to do all three of them in one day?

GURURAJ: Yes, yes.

Q: But not together, right?

GURURAJ: No, not together.

VOICE: [inaudible]

GURURAJ: No, no, no, no, no. The mandala practice is a combination of the other practices. The mandala practice contains within itself tratak because you are focusing your attention there. It includes pranayama, it includes your mantra, and also the end, your personal prayer. You see. So the mandala is a combination of the other practices; therefore, you don't do it everyday, you leave out one and do it every alternate day.

Q: So I should stop doing all three of them in a day?

GR: Yeah, do two only. Do two only a day.

Q: [Garbled]?

GR: Yes, now there's another point. Up to now I've always told you that do your pranayama first and then your mantra. Now what you do is do pranayama, mantra, and pranayama again. Now you have been asked to do six rounds of pranayama, right? Now, as you feel, (don't strain yourself) you can increase to eight rounds, ten rounds, twelve rounds. I know, I used to do pranayama for about 150 rounds during my training days. Now I'm sure you know the importance of pranayama. Pranayama puts a rhythm into your system of 4, 16, 8. It puts a rhythm into your system. Fine. Now if your physical body is functioning rhythmically, then automatically your mind will also function rhythmically. And because of the rhythm your mind will become more and more calmer and calmer. So that is the importance of pranayama. It's a very ancient science.

Now do not think that pranayama is just breathing, you know. Its not just breathing. Breath, the physical breath, is only an outward manifestation. What you are drawing in is the vital force that is in the breath. You know, as the scriptures would say, God breathed to create life into Adam, or whatever. That's mythology, you know, or rather symbolic. But what is really meant was that the vital force was given. So when you do your four and retaining for sixteen, you are allowing the vital force of the breath to penetrate your entire body. And it heals you inside. And when your inner self is healed, then your outer self naturally would find its reflection in it. Do you see? So that's very important.

Q: . . . with the pranayama do you have to keep counting or what?

GURURAJ: No, no. In the beginning you start with counting but then you get so used to the rhythm you do not need to count any more.

Q: If you count it's okay?

GURURAJ: It's okay, but then remember you would be concentrating on the counting. So, for the beginning as a starter, for a new meditator, you would count and then after that it becomes so automatic that you get into the rhythm. And the

rhythm is the most important thing in creating the rhythm in the body. Because from the air you are drawing that prana, that vital force. Because according to ancient sciences we have the pranic sheath in our bodies and that is the vital force that is keeping us alive. Look, for example, when a person dies, what is the last thing that happens? He doesn't breathe anymore. Yeah, and so the vital force is gone, so therefore the body is dead. And when the vital force is gone, you know the brain cells die and the organs stop functioning. So in order to regenerate and rejuvenate the organs of the body you need the vital force. And that is done through pranayama. There are many many forms of pranayamas but this is the most easiest and the best. For example, there is a bastric pranayama where you pant like a dog. [He pants] Do you know when you feel very cold, try this out. When you feel very cold just do that. We used to do that in the Himalayan snows. Just do bastric and your whole body heats up and you don't feel the cold. So the next time on a cold day when you forget your overcoat, do bastric pranayama. Very simple. But remember, never overdo things. Do not strain yourself. I can pull out your teeth and you will not feel any pain (she's a dental technician) just by getting you into a deep state of pranayama (and meditation of course) and you will find you can anesthetize you. Good. For example, if I have a pain, and its quite natural with me traveling around, eating different kinds of foods which I'm not used to eating, difference in climates, every few nights you are sleeping in a different bed, and all kinds of things involved. And, of course, excessive amounts of work from morning until late at night and all that, and the body gets tired. As a matter of fact, since I was here I've been staying up practically all night and she asks me don't you feel tired and I said, "No, I don't feel tired." Yeah, because you can regenerate just by a few puffs of pranayama. Now, you know, I smoke. Fine. But I have to go periodically to the hospital because I had a heart operation, you know, for a checkup and they do x ray and all that, and they find my lungs as clear as a baby's lungs because of pranayama where you let out the toxins. So it not only creates a rhythm in the body, but it also rids the toxins of the body. Do you see? Now, any other problem anyone has?

TAMAJI: I don't know about a problem but [???] the purification practice, and is there any way we can integrate it into our daily meditation practice?

GURURAJ: Oh yes, mind you, your meditation, whichever meditation you do, whether tratak or mantra or whatever, and if you do the purification practice with total sincerity as you have been taught. [Sings] Aum, vaak, vaak, aum, prana, prana, aum, chaksu, chaksu. Now, you have that feeling. Now remember that the hand is an extension of the mind. Good. You can try this out just now, you take a book and you read it, fine. But if you keep your finger across the lines you'll read faster, fifty percent faster. So that just shows that your hand is the extension of the brain. So, when you do

aum vaak vaak you must feel that let my speech be pure. Good. Aum chaksu chaksu, let me see only good things in life. Good thoughts. Remember I spoke about good thoughts replacing negative thoughts. I think I spoke about it yesterday. So, these are good thoughts you are implanting with every aum chotrum chotrum. Let me hear good things. And if you have that in your mind all the time and practicing it, you will start hearing good things only, you will start seeing good things only, you will speak good things only. You will never hear from my mouth any bad word. I'll make a joke, things like that, but never anything bad or injurious to anyone. Never. If you can't do anyone any good, don't do him any harm. Do you see.

Now that is the value of purification practice. Now, when you have these good thoughts in the mind, you would feel calm. Definitely you would feel calm. And why we use water, as I've explained before I'm sure, is that water is a very cooling element, a very cooling element. For example, you come from a hard day's work and you jump into the bath, you feel refreshed. Why? Because of the element of the water. And remember you are 70 percent water. As a matter of fact, the whole earth is 70 percent water. And only 25 to 30 percent land. Do you see?

So that is one of the basic elements of creation. So we use water. And then you could feel the extension, which is another advantage. So, before meditation if you can fit in a few rounds of purification, (it doesn't take long) and then you do your meditation, you will go so so much deeper. So much deeper in your meditation.

The whole idea of meditation is to try and reach beyond the mind. Now, when we say reaching beyond the mind, as many of these meditation societies teach us that you make your mind blank. That is wrong. You can never make your mind blank! The only way you can do it is with a baseball bat! No, by making the mind blank means it is not actually making the mind blank, but rising above the mind and watching what the mind is doing. And as you watch what the mind is doing, it will have a lesser effect on you. It won't create those impressions upon you, right, which adds to karma. You see. So, all these practices are so interrelated. We spoke about mandala, ok. Any other problems?

Q: [Garbled]... Mandala ... make it ... draw out of you ... [garbled] how do you do that? I don't understand.

GURURAJ: It just happens automatically because the magnetism in that mandala, it is so scientifically designed...

Q: [Interrupts GR. Garbled again]

GURURAJ: Pardon? No, it's that energy. Do you see that ring behind the mandala, its highly energized and you are drawing from that energy to you, to the chakra that is prescribed to you. That helps you. It activates that chakra because

with all these chakras, which are nothing else but just vortexes of energy, and of course those people they say you have the muladhara and swadhishtana and the manipura and anahata and ajna, and all that, and it doesn't work that way. They are all vortexes of energy in your brain. Now, there are certain parts of your brain that are sluggish or not working properly or overactive. Underactive and overactive both are extremes. So to bring to a balance those chakras are given to you for certain areas of the brain to bring them in balance. That is the reason a certain chakra is given to you in your mandala practice. And that is the same reason why you have the swirling technique of your mantra. You know, where you take your mantra to the swadhishtana and feel it there. Of course, what you have to do is first think it and then gradually you bring it down to the area which has so many advantages. It does not only activate the chakra, but also it gives you the meaning of contemplation, how you contemplate it or slowly bring it down in a rhythmic way. And there is also where pranayama helps. Do you see? Any other problems?

AVA: I've just learned your technique . . .

GURURAJ: You have not learned it yet . . .

AVA: [interrupts] Right, I'm just learning it . . .

GURURAJ: Yes, your first beginning, yes.

AVA: Right, before I learned what your technique was ...

GURURAJ: I don't have one technique only, everyone has individual techniques. There are certain general techniques of course.

AVA: The... um ... the preparatory technique. I had been taught before to center the heart center before I did mantra meditation. I still find that the heart center . . .

GURURAJ: You are not on your mantra yet!

AVA: Right, I'm doing the . . .

GURURAJ: Gururaj Ananda you are doing that.

AVA: ...I still find that the heart center is . . . I don't know the word... activated, I guess.

GURURAJ: Activated! Of course, activated! Good I'm glad!

AVA: But I also notice that when I'm doing tratak. Is that a problem?

GURURAJ: No, no problem. With that preparatory technique you are taught how to relax completely. You know where you tense yourself and then just flop yourself down. And then I'm sure you're taught how to lie down on the floor in the savasana position, totally flat down. Savasana means the death pose. Death pose, where you are just gone. And slowly you will just find you become oblivious of the body. And many people have had wonderful, wonderful experiences through it. And another important thing it does, it links you with the psychic forces that are imparted to you. That's important. And when you are established with that, you'll get your mantra which is based upon your own personal vibrations.

Now, as I've told these people many times before, of course you're new to us so I might as well repeat it, if your body, mind, and spirit is boiled down through some mechanism, there is only one sound you would hear: it would be your mantra. Because you are composed of vibrations. You are nothing else. Nothing here is but vibration. As the Biblical saying goes, "First was the word, and the word was with God and the word is God." What is word? Sound. What is sound? Vibration. Do you see. So you're working with your own personal vibration, according to your own evolutionary development, and that leads you on. And as you go on, you will find your mantra becoming finer and finer and finer. Do you see? So your mantra is for lifetime, you don't need to change it, it changes by itself by becoming more and more refined. Do you see? It's like grain. You take wheat, you put it through the grinder, and it becomes fine, fine flour. And then you can make bread. Right. Anyone with any problems? Whose hand was up?

TAMU: I'm also doing the preparatory mantra and I find ...

GURURAJ: [Interrupts]: Not preparatory mantra, preparatory technique.

TAMU: I find at times I lose track of saying Gururaj Ananda, I lose track of thoughts also but it's not like sleep.

GURURAJ: Right! Beautiful!

TAMU: But then I think I should be concentrating again on.

GURURAJ: No, no, no concentration. No concentration. The more you lose track the better. That means you are moving deeper and deeper into the deeper layers of the mind. It is very good. Because if you start concentrating, you are just on the surface. But, when you start losing track you are going deeper, and that's what you want. Very good, very good.

JOY: I have something to say about my practices but I don't feel it's a problem. I've been doing my mantra and my tratak together. I do tratak first about half hour each.

GURURAJ: Don't do it together.

JOY: But I feel more of a balance than when I separate them...

GURURAJ: Ok, Ok, you see, meditation is also experimentation. So if you find it more convenient for you and more beneficial to you, by all means it causes no harm, no harm. But I'm just thinking of the time gap because, look everyone has to go to work and everyone has things to do. But those who have more time, okay, and if they feel more comfortable with it, okay. Now, when it comes to your mantra... (what are the notes that I asked Vidya to make that I should explain because I forget). Oh! The proper pronunciation of mantra, whichever mantra you have, is the "mm." Very important! Just like, take any one at random, I don't know if its anyone's mantra, Sa ra eem [goes up on end]. Sa ra eemm. Sa ra eemm, and you float away on that m. You dive deep. Then a thought will come up and then gradually, you pick up, not with force but gradually, you pick up your mantra again. Sa ra eem. Now in that gap, between the mantra and the thought, there is a gap. That gap is infinity, it's eternity. You are touching the core of your being. Sa ra eemm... and then you will think of apples, ok. Those lovely red apples in the kitchen, hmm? Let that thought flow, right. Don't push it out abruptly. Just introduce your mantra gently again: sa ra eemm. Sa ra eemm... sa ra eemm. And then you will find that there is a time where there is no thought and no mantra. It may but last for a second, good enough. Two or three dives



during your twenty minutes or half hour meditation is plenty. Plenty. Oh yes. Because in those couple of gaps that are there, you are touching that infinite source, that reservoir of Divinity, of true energy that's within you. Yes. There is only one thing to be careful about. That many people become so relaxed in their meditations that they fall asleep. So therefore, like I meditate lying down right, because I've practiced it for umpteen years. But I mostly recommend to people I mean new meditators and what have you, that are not well established that sit up and meditate so you don't fall asleep. That's the only reason, because you can turn yourself into a ball and meditate because those subtle energies are so fine that they would penetrate anything and everything. But, I mean for people that are not properly established, it's always best to sit up and meditate so you won't fall asleep. Because when you meditate you become so relaxed that that becomes a great obstacle, you fall asleep. And then you think you went away, you did not! You went to sleep! Any other problems anyone has? Yes, over there.

SUTRIYA: I find frequently when I do my tratak, that it drifts to one side a lot and then I move it back over. The past few days I can't tell whether it's centered or not, it sort of drifts back and forth and I try to focus on it. And pretty soon I'm sort of reaching up here to see whether it's centered or not. I don't seem to be able to keep it centered.

GURURAJ: Doesn't matter, doesn't matter. The most important thing is not its movement, but the focus. And without the focus it would not move. So even if it moves to the left or the right or up or down or center doesn't matter, because you are up there, down there, on the left, on the right and in the center. You are everywhere. Nothing, no problem. No problem. Try this as I said before, don't put your focus on the center, put it on the side and see what happens. It will intensify it.

How many of you are doing tratak experience various kinds of colors and things around it? Yes? Most of you, yes? What does that mean, do you know? Tell me .... [audience member responds, something about levels of the mind] That's right, yes. Various levels of the mind are represented by various colors. For example, when I do healings, and I've done healings on many of you, and I press your eyes and I ask you to give a running commentary on what colors you see, from that I could judge exactly how your mind is fluctuating from what level to what level, and how it is moving to and fro and what's in between. And that shows me the cause of your mental problem. Do you see? And the healing is applied to that. Yes, Mataji?

TAMAJI: Could you clarify about the gap technique? Could you talk about the between [inaudible.]

GURURAJ: No. Right, not everyone is given the gap technique, Mataji. Just some who are ready for it. You see, between each in breath and each out breath, there is a gap. When you breathe in, there is a slight gap and when you breathe out, there is a slight gap. Now, to capture those gaps, then you are centered. Like a pendulum on a clock. Did you know, you think it's moving up and down like that all the time. No! When it moves this way there is a slight fractional pause. When it moves that way, there is a slight fractional pause. The same thing happens in our breathing, but to become aware of it, aware of the gap. And when you are aware of that gap you are right in the center. That is given to not very many people, as yet. Yeah?

Q: ...it will at times hurt....

GURURAJ: Good, I'm glad, let it pain more.

VOICE: Just swirl into it?

GURURAJ: Just swirl into it. Just become aware of that tightness. The tightness is for a purpose. The tightness is because of certain abdominal disorders that causes that tightness. By further practice you'll get rid of those abdominal disorders. Now, when I say abdominal, I don't mean the physical abdomen. We are of three bodies, the physical body, the subtle body, and the spiritual body. And all our healings is aimed at the subtle body. The medical people they work from outside in. We work from inside out. So all our healings and things we do, all our techniques, are aimed at the subtle body that one has. And, with its own purification, the physical body has its benefits. That's how it works. So don't worry about that, it's a cleansing process, really. Just go with it. Let it get tightened, let it get tightened more. Actually when you feel it tightening, try consciously to tighten it more. And you will find it just relaxing. For example, if you want to relax this hand what you do is tighten it and let go. You will find it relaxed. A simple principle, really. Anyone else?

MARGARETTE: [???] in deep meditation [???] I will start to cry, sometimes very hard, and I can't think of any reason why I'm doing it. A lot of times I see you right before it happens.

GURURAJ: Oh yes, oh yes. This happens on many many occasions, with many many people. On courses, perhaps most of you have been on courses where I have meditated in my room, we call it the midnight special, and people are meditating in their room at a given time. Right, and although I am in my room and you are in your rooms, you will find me

there in some form in your room. Many people see me physically, many people feel a presence, many people see the whole room lit up, everyone has some experience. You see, that is just a demonstration of what physical force is. So I can be 12, 15,000 miles away and yet I am still with you, because you are my chela, you are myself, you are my blood. You are me. Non separate. Do you see? So just by a thought. Yesterday I got a phone call from England where one lady had an operation and went into a severe fever and the doctors were very afraid for her. So, immediately I got the call, I sat down and started meditating and Vidya, you tell the reactions that happened to me.

VIDYA: Well, Guruji became very warm. When I looked at him, immediately after he had done the meditation, he put his hands on his head, like he was having a lot of pain in his head. What I personally experienced was when I stood next to him after he finished meditating, there was a tremendous amount of heat coming out of his body. What was interesting to me was that if I touched him, his hand or arm, it felt cool physically. But even though the body was cool physically, this incredible wave of heat was coming out of him, so much so that I became very warm, almost sweaty. It was like he was absorbing the heat and the fever from her, taking that away from her, drawing that away from her.

GURURAJ: Because she had reached a very dangerous level where the doctors were afraid that she might not live, so what could I do? Hm? But to take the fever away from her. And we never had a call today, so she must be all right. I'm sure, I'm sure. She must be alright, or else they would have phoned from England immediately. Just like that. So I could be thousands of miles away and yet always near you, always with you. You are in me and I am in you, we are one. That's it. I am my brother's keeper. I cry your tears, I laugh your laughter, I feel your pains. That was always the suffering of the masters of the past. They had no suffering of their own. None. The take on sufferings. Because I personally know that it might take you years to shake off a certain suffering, while I can take it on and shake it off in half an hour. That's my job in life, I mean. Anyone else?

[To Sunita]: Oh, by the way, some of the reason for the knottiness is too many boyfriends. Knottiness, naughtiness.

[To Ava]: You must buy a copy of this morning's tape. It was aimed specifically at you, along with others, of course. Because everyone does have that problem. Do that. And listen to it as many times as... You have already? Good.

Now, gurushakti. Gurushakti is something that is so intangible, which is very hard to explain. It is a grace of Divinity flowing through His instrument to mankind. Gurushakti is not something that you'd have to sit down for. No, it's a remembrance. That you remember your guru, because he represents his Father. That's gurushakti. Ya. And that very remembrance fills your mind with divine thoughts and gives you that strength, that energy, that goodwill, that sympathy, that kindness. It's a very, very powerful practice. And most of you that have been meditating and doing gurushakti have

experienced this, hm? It is the most powerful of all. Very powerful! Because, by doing gurushakti I might not be aware of who is doing gurushakti but you are drawing from.... You know, we have the three minds, the subconscious, the conscious, the superconscious. You are drawing from the superconscious level mind which is the universal mind. And the guru, thanks to the grace of the Almighty, has captured the universal mind. So you draw from that. And you will find yourself energized, and you will feel well, and even any problem you have. Hm?

I've had so many, many experiences I could just think of one at the moment. There was a young man and in these times, in every country, I suppose, as well as South Africa, there's so much unemployment. And he applied for so many jobs and things, and just couldn't get a job. He had all the qualifications, a lovely personality, and all that. I say, "Look, the next interview you go for, do one thing. While you're in the waiting room waiting for the personnel manager or whatever are going to interview you, just do some gurushakti. [END SIDE ONE] Just for a few moments do some gurushakti. That's all." And he did that and he went in for the interview and he got the job. Do you know what happened there? That gurushakti gave him that self confidence. And self confidence always radiates. And all the other jobs he went, he was will I get it, will I won't get it that kind of wavering in the mind. And the other person immediately feels it. But if you are there with that self confidence, you know, and feel that I'm not alone, you can succeed in anything you do. You can succeed in anything. Yah!

When I was in business, I was in the film world, and of course I had to sign contracts with various cinemas because I used to distribute films, import and distribute, produce, direct, the works. And if I had to do and see Mr. So and So the next morning, the previous evening I would do my own personal form of gurushakti, and I would visualize that man and say, "You are going to sign that contract, and I am going to get the lion's share." In the film business, a cinema owner, the year is divided up into 52 weeks and so many weeks you give to this company, and so many weeks to that company, and so many weeks to that company. Contracts. And I always used to get the lion's share. Always. And it would be far to go and see an owner of a cinema chain, and I used to visualize him and I used to see him exactly as he would be dressed. And I would go in and without any talk I would say, "Yes, come on boy, Morris, I want that contract!" And I would see him with that exact suit that I saw him with my eyes closed, with the exact type of pen in his hand. And I would say you know they used to call me Perry. Perry Valodia. Good morning, Perry, how is it? This, that. Have some tea? I would say, "Look, look, look, I don't have time. Sign this contract, please, quickly. I'm in a hurry." He'd say, "Sure, sure, sure." [He mimics having the man sign] And then I would say, "Oh Bob, on second thought I will have that cup of tea." Do you see? The mind is a very powerful instrument if it could be used properly. And gurushakti helps the mind to steady the mind. It steadies the thought. It gives greater momentum, greater force to the thought. Like all the healers I have throughout all these countries and they have been so, so successful in their healings. That is because it's like a reservoir. From the

reservoir there is a big pipe. Rather regard me to be the big pipe from the reservoir. And then from the big pipe you have the smaller pipes that brings water into your kitchen or bathroom. So these healers have been very successful and it's so simple. Just show them a few of the things that has to be done, certain nerve centers, certain points. And of course when we do healings we don't deal with the physical body, that we would leave to our dear doctors. But we deal with the subtle body. We try and balance out the subtle body. And it must have its effect. Hm? Right. And just by a touch you would feel 50, 60, 80 percent calmer. Like in front of Padminiji, the young lady, the secretary of that Redeemer church we were at yesterday, the secretary came in there filled with tears and I just gave her a slight healing. Took me two or three minutes and then I asked her (Padmini was there) how do you feel now? How much calmer? And she said oh I feel 50 percent calmer. Just by a touch. It works. So it works. So, the process to me is very simple, I just transfer the healing power to my healers. That's all. Because I can't be everywhere all the time. So the healers carry on. And of course if it's some very severe case, then it is referred to me.

I believe we have one lady here who you have been helping with, Sutriya? Who? Who is it?

SUTRIYA: It's nobody here now, she is in Edwardsville.

SUNITA: I live with her.

GURURAJ: Oh. Because if she was here I would have demonstrated to you. Or anyone else who has any problem. Now I will do a healing in front of you and show you. Jasuti, you're not feeling well?

JASUTI: I was just resting there.

VIDYA: Yeah, but she's not feeling well, tell the truth.

JASUTI: Well, I've been having trouble with my leg again. But I don't know if that's a [inaudible].

GURURAJ: Why don't you eat chalk. It will soften your voice... [laughs] Come Jasuti, come, come, sit there. That's fine. That's fine. Close your eyes and just take your attention to your breathing. This is for Padmini's benefit as well.

[GR does healing prayer] Now I'm feeling the pulse, not of the physical body but of the subtle body. Those of you that are healers this would be good for you as a reminder. Never leave the body at all. Always one hand on. While you are healing, you are doing gurushakti. Never think you are the healer, but the shakti, the grace is doing the healing. There are nine steps of course... [long pause]. Lean back and give us a running commentary of what you see.

JASUTI: White lights everywhere

GURURAJ: Carry on, just carry on talking.

JASUTI: Stripes, [???] looks like black and white. Blue squares coming in. A red spot in the center. Sort of a grayish black and white design.

GURURAJ: Geometrical design, yes.

JASUTI: A red spot, bright blue working around it.

VIDYA: Do you have contacts on?

JASUTI: No. The background has brown in it.

GURURAJ: Is that in the center?

JASUTI: Ya.

GURURAJ: Now just look into the brown center.

JASUTI: Almost a yellowgold flashing light at the end [???] geometric bright pink. Very bright.

GURURAJ: Very luminous, isn't it.

JASUTI: Yes. Bright gold in the center, pink outside.

GURURAJ: Good. Lovely. I think we know where the trouble is. Now turn around. What part of your leg is it? Across the hip. Good. Put your leg on papa's. Now, what you do is this, wet towels in salt water, wrap them around this leg, and leave it over night. Fine. The next day do the same thing. Leave it over night. That will suck out certain toxins out of the body. And you'll find this leg it has been troubling you for a long time, has it? It's not muscle tension at all. Does that hurt?

JASUTI: A little bit.

GURURAJ: Good. Do that. You will find in a week or so you will be throwing out all those toxins. It's not muscular, it's more mental. Psychosomatic.

JASUTI: That's what I told you from this morning's talk. I told her after this morning's talk that I felt it was more mental than physical, and that feeling that connection with my leg. Being off balance.

GURURAJ: Nevertheless, the salt bandages will help a lot. It will serve two purposes, firstly, the salt will draw off certain toxins, and another thing it will take the mind to the leg. And just don't leave it on for half an hour and chuck it off. Leave it all night. It might feel a little uncomfortable at the start, but do it for a week or two you will be fine. It will be gone. Carry on.

JASUTI: Fantastic!

GURURAJ: Now, the most important duty. Put your back towards me, Padminiji. [Does initiation prayer] Beloved Padminiji, you are a medical doctor, you know, and by the power invested in me I hereby transfer the spiritual energies to you for healing purposes. And I'm sure you will do your best to help humanity. This power that is now imparted to you can be used in your medical practice. So God bless you. Repeat with me: Sattyam, shivam, sundaram.... [Repeats three times] The Lord bless you. Sattyam, truth; shivam, Lord; sundaram, beauty. Truth, God and Beauty are but the same. So Padminiji will combine the healing forces that I have given her with her medical practices so that she could help humanity more and more. She knows the techniques of how to do them, the various touch points, and what have you. And with the

force imparted, humanity will be helped more. Because I know she is so self sacrificing, so service full, sheserves humanity. She's a real goddess, Padmini.

Good, how far are we. Anything else you can think of? Vidya?

[SECOND VIDEO #42 BEGINS HERE]

You know, many times I fail to see faces, I only see blobs of light.

Good. I'm sure some of you have some questions, so please ask them because I'm leaving tomorrow. You know it's been a very short visit, but as a matter of fact, I left Cape Town and I had a cold and I was going to cancel the whole trip. But I can't do that, it's my obligation to my family. So while I was in England I thought just let me flip over and visit my family. That's why I came. Good. Questions.

JOY: Could you talk to us more on the two aspects of heart level, one is surrender and the other is ecstasy?

GURURAJ: Very Good! It's a long subject, that, you know. Shall I put it very shortly? I won't do justice to it. A very profound question.

VIDYA: We could do it at the November course. Now [to Joy] you have to come to the course. [laughter]

GURURAJ: Now, it does imply, to amplify her question, the meaning of heart level. What is the heart and what do we mean by level? And what are the mechanics that produces ecstasy and in that ecstatic frame of mind, ecstatic feeling, how is the heart and mind connected? And what level the heart should reach so that the mind could become conscious of that joy and ecstasy that you feel? It's very deep. Right. Save it. Write it down.

You want a quick fire? A rapid fire? Right. This lady here? Doesn't... doesn't... oof... doesn't she [laughter]. I think the trouble is my heart, it beats too fast with love. Therefore this thing goes off. Doesn't it... oof. Doesn't she look more glowing than when she came? Everyone will verify that. Don't you feel better? There you are. Just two days in the presence of the guru? Huh?

AVA: Yes. Now I don't want to ask my question. I'll let her.



DANUSHA: We were talking last night Merrill, Tamaji, Babita, Tamu and I about your subject of awareness, and the question came up. As we become more aware, are we aware that we are?

GURURAJ: Yes. You become aware not with the mind, because the mind's awareness is very limited. The mind has limitations, while total awareness is infinite. How can the finite mind ever capture that which is infinite? So what happens in the totality of awareness is, you experience. It's experiential rather than intellectual, because as soon as you start analyzing awareness, our awareness is not there, it diminishes. As soon as you intellectualize, analyze, it puts limitations on one's awareness. So, the experiential level is this, that you just feel all knowingness, you're all knowing, filled with joy and ecstasy and things like that. And yet a lot of it filters through the mind so that your actions in daily life become more enhanced.

Everything becomes more beautiful. Like I could see so much more beauty in the blue than what Sunita can see. Always teasing her, my little daughter. But I'm gonna spank her bums one day. You must stop all those damn boyfriends!

SUNITA: All of them? [laughter]

GURURAJ: Not all of them, you can have one. Okay. Permission granted. [to other Chela] What do you mean, one at a time? Don't you advise her wrong! You have one and you stick to one. It means, in other words, be one pointed! That is the beauty of life. If you can find one pointedness in one person, then your entire life becomes one pointed, because the very patterning of the mind into one pointedness would make you one pointed in every direction of your life. Do you see. Therefore you know our culture teaches have one wife and one love. You see. That brings about one pointedness. And the easiest way to become one pointed is to have one love. I love Vidya and I love no one else. I mean in that sense. I mean my love is general to all.

But there is that one pointedness. Through the concrete, I give the love to the abstract.

So from concrete you reach the abstract, and in the abstract everything is encompassed. Do you see. One boyfriend! Next question.

AVA: What's happening in meditation when this is a little negative and I realize there is no really bad experience something is brought up, that you have to deal with that is unpleasant?

GURURAJ: Um hum! Yes, what happens is this, though you haven't really started meditating yet. But when you do start, you will find that a lot of things that are hidden will be brought to the fore. Right! It will, for example, if your face is dirty, you won't know it's dirty until you look in the mirror. Meditation makes you look into the mirror and you say, "Hey, my face is dirty, let me wash it." So it spurs you to action to better yourself, to clean your face. And your mind. Do you see. Because people don't like to face themselves; people don't like to look in the mirror. Try looking into your eyes when you look into the mirror. You only look into your eyes when you put on your eye shadow and mascara and that. Cosmetics. I mean generally speaking, I'm not just referring to you. But to really look into your eyes is to look deep within your soul. Like Shakespeare said, that the eyes are the window of the soul. So people don't really look at themselves. They look at the rouge or the powder or the puff, or some of the men with their hair and all the other blah, blah, blahs that go with it. So meditation teaches you how to look at yourself, makes you find the faults in yourself, and as you gradually correct those faults you find your life becoming smoother and smoother and more and more joyous. Do you see?

So don't think meditation is a magic wand where you start meditating and your are boom! Enlightened! Forget it! You understand that, Darling? Yes. You see. That's how it works. You'll benefit so much you won't need to go to those shrinkers any more. And you have a very good teacher. Excellent teacher. You feel calmer now? Good! I told you. Next.

MERRILL: Could you say more about the eyes being the window to the soul? Why is that so?

GURURAJ: Good. The eyes are the window of the soul because the eyes are organs. The soul, the inner being of one's personality, is not an organ. Now how are you going to portray that organ? Only through your eyes. And how are you going to register things outside you to the soul? Only through your eyes to the core of your personality. Of course, other senses are there as well, smelling, hearing, touching, feeling and all that. But the eyes are the most important. The eyes are the most important. Therefore you find masters, just with a glance could tell you your level of development. He does it with his ear, he does it with eyes. Just that glance. And for those that are ready, really ready, they don't even require meditation. They just require a glance from the master's eyes. That's all. Just a little touch and their lives are changed, transformed. Do you see?

So, what the true master does is he pours out his spirit. There is a difference between soul and spirit. That's a very long subject. So he pours out his spirit through his eyes in that glance that transforms a person's life. That's how it works. That is why Shakespeare said. He was quite a brilliant guy. And he was quite highly evolved, not enlightened. I love his

sonnets very much. They're very good. I don't like his plays. But I know why he wrote those violent plays like "Macbeth" and all those things. He was a theater owner and playwright and he had to cater to the audience of his time. The same thing that is happening today. Look at your television. Look at all the violence there. Why? Why is there all this violence on television today? The producer is there to make money and the producer knows what the people want. So they produce plays and have scripts written to capture the audience because that's what the audience wants. Because today's world, and I'm very sorry to say America more so, has become so violent. So violent. You pick up any newspaper and you read violence and violence and violence. I was reading one newspaper at Vidya's home where this guy went around shooting at people. Someone called Jackson, I think. Am I right? Not Michael Jackson. Yes. This morning a message was sent to me by a meditator that this meditator's little child of 12 got raped right under the parent's noses. The father was sleeping upstairs, the mother was sleeping downstairs on the couch because the baby was troublesome and here someone walked in and raped a 12 year old girl. Can you imagine! What a world. Gor blimey! It's terrible, it just makes me cry. So sad. So sad, so sad. Where is the respect for human dignity, for the human body? Have they become so filled with lust? With greed? With violence? Look in the schools, look what's happening. One of the meditators was telling me of a young boy deeply involved in cocaine and this and that and alcohol. Young boy! Can you imagine what's happening? What's happening! I think we really need this bomb so I can bomb them all out and create a new world, a new humanity. I feel that way. Those things are happening.

AVA: But what about this spark of Divinity within?

GURURAJ: Yes, but it's so covered with dust, deep down covered with dust. And it's people like me that go around the world trying to blow off the dust so that the diamond can sparkle in its pristine purity and brilliance. That's my service to humanity.

MERRILL: Say a word about the special role of Mohammed. Did he have a special role to humanity?

GURURAJ: You see, we talk of Mohammed. We have to know the history of Arabia. During those times there were so many different tribes and what Mohammed tried to do... he was a religious man to an extent, but he was a very shrewd psychologist. He was very poor. And to get into riches he married a woman that was 17 years older than him who owned a caravan. You know at those times there were caravans going from place to place. So that's how he got into money. There were many things he did which were very good for those times. He proposed a law that a man can marry four

wives. Now the reason for this was that when all those wars took place, there were so many many widows that were not looked after. And if there was a man that had the means, he could marry four wives so that those poor widowed women could be looked after. Do you see the psychology behind it? Then of course those Arabic lands were all just sand deserts. So he advocated bathing, for example, after copulation, you must have a bath. Which was good, else you would get all full of sand in the wrong places. [laughter] These were all psychological maneuvers. Then, coming back to the tribes, he tried to unite the tribes because every tribe had its own god. So, in order to get the tribes together, he first had to get rid of the various gods. Therefore, to say to you in Arabic it is said [speaks Arabic]. By the way, I speak many languages. There is only one God and Mohammed is his prophet. That means he has been given the authority by the one god to destroy all the other gods that existed. You see. So he tried to form a unity between all the Arab tribes. That was one of his aims. But then he got a bit too ambitious. And it is said in the Koran that if you convert any heathen (everyone else who is not a Moslem is a heathen), if you convert anyone into Islam, even by the point of sword, you will reach Heaven. And the heaven he promised was this. There was a lot of debauchery, drunkenness, and all that in those times. So he said this, that you must not drink, you must not commit adultery, which is good. But he can't just order that, he had to give people a reward. And the reward he promised was this, which no one has proven up to now, that if you live a good life you will go to Heaven and there in Heaven you will have rivers of wine and beautiful hauris, meaning all those pretty damsels looking after you. That will be your reward in Heaven. But you must not do it here. Not me! I want it here! [Laughs] Do you see?

So many of these religions have been based on promises that cannot be proven. I do not promise. I make you experience that Kingdom of Heaven within so that you could feel joyous, ecstatic, and make your lives smoother and get rid of the miseries and sufferings. That's the difference. Do you see? So there were a lot of stories created by the people after him on Mohammed's life where they chased him away from Mecca and he went to Medina and hid in a cave and in front of the cave was a spider's web. So the soldiers passed by, because how could a person go through when the whole thing was spread with a spider's web. These are all stories and myths and we would find them in the Hindu scriptures and even in the Bible and in Judaism and all the isms. You'll have these stories, although a lot of them have symbolic meanings. But people... [CONTINUES ON SAME VIDEO BUT AUDIO CHANGES]

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