
SPIRITUAL AND MEDITATION PRACTICES

INTRODUCER: This is a satsang with Gururaj Ananda Yogi, USA 1982, No. 19, recorded at Techney Towers in Illinois.

GURURAJ: [Long pause] You see in our principles in meditation, the most important thing is this: you are initiated not at the time when the teacher teaches you your mantra or other techniques. You are initiated at the time when I conceive of your mantra; when I take your photograph and use it as a focal point and go into meditation something familiar to the communion. Many times I have to work for hours and hours on a single form when I can't make contact. There are many nights I sit through it over and over and over, sometimes five, six hours at a time to make that contact to reach the depths within yourself, to get to the vibratory level from which you are operating now to find out what imbalances there are and how to bring that into balance. And then I hear it in sound form. Now this sound is picked up at a very subtle level which is neither speakable nor audible, so what I have to do is take it from the subtle level and bring it to its nearest equivalent of the speakable and audible level so you could speak it and you could hear it. It's like an ice cream cone taking it at the fine end and bringing it to the wider end of the ice cream cone so that you could use it. And if you are regular in your practices you will find yourself receding from the grosser end to the subtler end because if there was some device for example, where your mind, body, and spirit could be reduced to vibration and vibration consists of sound there can be no vibration without sound sound perhaps which your ears cannot pick up which some animals pick up, for example. I've said this that you might be two blocks away and yet the dog that loves you and you love the dog will know my master is coming home. He picks up those vibrations because of the instincts, because of the thinking mind not interfering in between. And we call it instinctive, while with human beings we develop the same instinctiveness but we convert it into intuitiveness.

Now, you are initiated at the time when that mantra is conceived. It is like a man impregnating a woman: conception. That is the time you are already initiated. What the teacher does as her duty and her service to humanity is to teach over the method and the mantra and how it is to be practiced. So these are the points I disagreed on, that everyone is a unique being, there are no two people alike, and there not being two people alike there might be similar people, but not totally alike. Even in twins, identical twins, you would have these differences, you would have the difference. So, then the second step is this, that that mantra that you would get or be getting comes from the deepest level, the highest level of consciousness, and therefore it carries with it a spiritual force of the superconscious. Do you see? So it is not only you practicing the mantra that is helping you I want you to get this point very clearly in your mind that it is not the mantra, the sound, that is helping you, but the spiritual force behind it is helping you.

I was speaking to a lady yesterday and fortunately as a good teacher would do sometimes I have to be hard to drive a point home, but it is done with so much love, believe you me. That is the only thing I know of is love. She confronted me with a question that, "I am enjoying my mantra meditation intensely. I love it. But when it comes to gurushakti I just can't because of my background and upbringing, I cannot reconcile myself with it." I said, "Very good. You can stop meditating." No one is forcing you to do anything. No one can force anyone. But if you want your own personal evolution, if you want that greater peace of mind, for God's sake, you know, have in your heart the meaning of gurushakti because that is the spiritual force not this little bundle of flesh and bones but that universal force that flows through me and I don't know, it might have been so many, many, many lifetimes to become the channel of God's power, God's force. It's not me, I am such an ordinary person. I sit with you. I joke with you. I laugh with you. I do everything which any normal human beings do: I go for a shit and a pee. So what's wrong with that? I'm a normal human being. So therefore I tell you that those that tell you, "I will take you to God, I will take you to self realization," don't believe it. They can't. They can't do it. You have to reach there yourself. I do not shine the light upon you, but I shine the light of God upon the path so that you don't stumble and fall, but your path is clear. You see the import, the impact of the power of gurushakti which is not my power. The power is of that which we don't understand. I have realized it, I've known it. I experience it every moment of the day, and it expresses itself in intense love to each and every one, even to the ant that crawls up the wall, the little bug sitting over there is listening to me also. Do you see?

VOICE: [Inaudible discussion about microphones, etc.]

GURURAJ: I could never repeat anything twice. I am an artist who paints a picture, and I could never duplicate it.

VOICE: It's been entrusted to us.

GURURAJ: Right. So where were we? So the greatest important as far as your practices are concerned.... There are certain generalized practices like tratak which concentrates your mind without concentrating. In the tratak practice what happens is this, that you just focus innocently to that flame and you close your eyes. Fine. Now why we use the flame that's for novices, people that are starting because the flame leaves an after image and that after image turns to visualization. You can do tratak on this leaf, you can do tratak on this flower. Now this very flower which I see with open eyes, I will miss details. But with closed eyes, that visualization of the flower becomes so intense that the details I've missed with open eyes, I pick them up with closed eyes. You see how these things work? And these things must be

created in you because it is for yourself. You have to walk with your own feet. I cannot walk with your feet. A spiritual teacher is a guide. If you want to reach a certain town and if you're going in the opposite direction, I say, "Wait a minute boy. This is the road you take to reach where you want to reach." And that is the knowledge and wisdom that I'm capable of pouring out from within. I never speak to you from the mind. I could give you the most profound intellectual lectures, but what would be achieved by that? Any university professor of philosophy that has studied the subject, that has studied all philosophies, can give you all that; and yet I've found that most of these professors are more muddled up than the students. In all our talks there is something that happens apart from the knowledge and wisdom, that with the words there is a spiritual force being emanated which does not only go to your mind, but enters the heart. So it is very important for people to come on courses. There is this direct contact, direct communication. The communication is always there on the subtle level between chela and guru, but how many are capable in their perceptions of the subtle level? There are a few here I know that are capable. Others need the physical contact. So it is important to attend the courses. Fine. And I would love you to encourage your friends even if they are not meditators, they would listen to me once and they would ask to become meditators that's for sure, guaranteed! It's done over and over and over again. In Las Vegas, for example, I had to give a talk at a church. So immediately the talk was over, the minister comes up to me and says, "Can I please be initiated?" I said, "Sure." So I told of the teachers there to make an appointment and arrange it. He says, "Not only that, I want to get my whole congregation to meditate."

So meditation on itself is good but it also has to have the background of understanding. I don't teach of things that cannot be explained lucidly and convincingly. Your mind must be pleased and your heart must experience. And that is the basis. And that is why our churches are so empty today. I want to fill our churches, not empty them. I want to fill the churches and the temples and the synagogues. And by reaching the basis of yourself you will understand Judaism better, you will understand Christianity better, you will understand Buddhism, Hinduism, whatever ism, you will understand that better because you are functioning through these scientific principles how to touch the deeper level of yourself. When you touch the deeper level of yourself you will understand your religion better, and by understanding your religion better you will understand all religions, for the basis is to reach the light within. And no theology can deny that. So whatever your faith is, whatever your belief is, carry on with it! If you're a baptist, you're a baptist. If you're a fundamentalist, you're a fundamentalist. If you're a blah blah blah, you're a blah blah blah. Be, be, be that. Be yourself! And I've said this over and over again, they tell you "Be like Christ, be like Krishna, be like Buddha." I say no for God's sake you can't. You're not there. You'd be imitating and imitation is the world's worst hypocrisy. How can you imitate Christ if you're not Christ? I say, Be yourself! Be sincere in whatever you do. Put your entire being in what you're doing. To me there's no good, no

bad. There's no such thing. It's not in my vocabulary. But in my vocabulary there is one principle: put your totality into whatever you are doing.

So, you are led from fragmentation to integration, and once you're integrated, then whatever you do has meaning and value for you. You see?

Now going back to this lovely lady that says that I enjoy doing the mantra practice, it's relaxing and everything, but I can't reconcile myself with the gurushakti practice. And I told her, "Look, that is the basis of your meditation. The communication of you and your guru is the basis of your meditation because even if you are doing mantra practice if you are given a mantra, and everyone is not given a mantra if you are given a mantra, remember it comes that mantra contains the force of the entire universe, of Divinity itself, through this little channel, through this hollow flute He blows and you listen to the music. I am but the flute. So, you deny on one side the remembrance of your guru which is gurushakti, and yet you practice the mantra which contains all the gurushakti? You see the contradiction? Why? Because they don't understand. Gurushakti if you define gurushakti then you'd be trying to define God. And God is grace.

Your mind is finite and could never comprehend the infinite no matter how much you try. Your mind is not capable of the analytical process that could define something which is not analyzable. How can you do it? You can't analyze it, but it works and you experience it. So with the gurushakti practice, it is a remembrance. You cannot conceive of the abstract. That's beyond you, beyond your mind. But you can conceive of something concrete, and that concreteness is just but a focal point to reach the abstract. So through the concrete as I've said millions of times through the concrete you reach the abstract and you experience the abstract. You don't experience the guru, but you experience that which the guru symbolizes. You see?

So, do your practices. The more you put in, the more you get. Just a remembrance. Gurushakti practice is the most powerful practice you'll ever find that will keep you attuned that will keep your individual self attuned to the universal self, that will keep you attuned, your little "I" to the big "I" and that is in you and no where else. So that's the basis of these practices. And each and every practice... when you are given a program of four or five practices, remember they are totally interlinked. They are not separate practices, but they are supplementary to each other. So there is not a single person in this world who would be totally regular, and I don't mind. There are times when you're rushed for something, something happens Auntie Mary had an accident and you rush away and you don't do your practices. It doesn't matter. It doesn't matter. It doesn't matter if you miss once or twice. It doesn't matter. Don't be concerned. But be as regular as you can. If you don't turn on your TV there is no reception. Turn it on and you get your pictures and your stories.

So, these things are to be remembered not only to be remembered, but to be digested; and not only to be digested, but to be assimilated so it becomes part and parcel of you where you become the mantra, for you are nothing else but a vibration congealed. The Word was with God and the Word is God. We know that. So become that God, the living God, for you are It. You are just hiding behind artificially created barriers. You're hiding behind artificially created barriers and artificially created barriers are artificial that could be blown away. I've said this many times before, that the relationship between guru and chela is a love affair at its purest level. It has nothing to do with the body. It is a communication. A communion. A true guru is a father, a friend, a pal, a buddy, a confidante. You can cry on his shoulders or laugh with him. You could have your tears of joy with him: You could have your tears of sorrow with him because he knows, he's gone through the whole bloody works. You see. See what we've got here.

These burglars broke into a shop clothing shop and they were packing their boxes to load up in the van they had outside. So while doing that one of them noticed the price tag on a shirt or something and he said, "Look at this price. This is sheer robbery!" said the burglar.

Did I tell you about this tourist that went into this Indian encampment? This tourist goes to this encampment where there were the curios and she saw a beautiful pipe. So, she saw a beautiful pipe and there was some inscription on it written in some kind of hieroglyphics, or whatever, some foreign language and she was so excited about it. So immediately she ran around to find a translator, you know, to translate what was written on it because she found out something a gem! So the translator reads it and he says, "Madam, this pipe it's a beautiful pipe and the inscription is very simple. It just says that `Smoking is hazardous to your health.'" [LAUGHTER]

You know this guy at the office was talking to his pal and he says, "Oh I've got a terrible toothache. I just can't stand it anymore. When you have these problems what do you do toothache or something?" He says, "I've got one beautiful remedy. I go to my beloved wife and she comforts me so much that all my pains just disappear." So the fellow with the toothache says, "Tell me, where is she now?" [LAUGHTER]

It's been so lovely being together. I really enjoyed this course. There's been so much communication, so much togetherness. And my friend over there who wanted me to talk about passion, it's a vast subject, a lovely subject and it was supposed to be for yesterday. I don't know why you guys changed it. Why?

VOICE: Well I was talking with a couple of people and [????????]

GURURAJ: You see the last day of the course, you know, I like to round up certain points that there are things which people have certain doubts or whatever, I like to round it all off and at the same time express my appreciation and thanks for the wonderful care and hospitality that has been given me. So to go off onto a philosophical, metaphysical tangent the last day these last few minutes actually is not the time for it. But I'll be giving a lot of talks throughout the states we've

got a long tour ahead of us and I'll give a long talk on that, a dissertation on that subject because it's very important. It's a very beautiful subject because everyone feels passion and they don't know what passion is all about. They think passion is just going to bed. That is not passion. It is only a fractional part of the expression of passion. So during the tour that question could be brought up, and please Vidya, see that our friend gets a copy of the tape. You see, I never forget anything and once a word is given, it is given!

This chap went for tea at the restaurant and after he finished the tea there was a tea leaf, you know in a cup. So he calls the waitress and he says, "What is this? How come there's a tea leaf in my cup there?" Because when you strain tea there should be no leaves inside, right. So the waitress says, "Sir, I am a waitress and not a fortune teller."

So the teacher asked the children about sport what is sport? So the child answered, "Anthony and Cleopatra. They were good sports."

VOICE: Any more preacher jokes?

GURURAJ: That I'm going to save for Cincinnati.

So this young couple that were engaged to each other were breaking off the engagement. They didn't love each other anymore. So the girl says, "I don't love you anymore, but I love the engagement ring and I'm going to keep it." [Laughter] Ah, the penny dropped. Delayed reaction. Good. Well. There's about a dozen here. You've got to go for lunch.

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