

GURURAJ: Okay. The purpose of this rapid fire question and answer is this, so that everyone can have a chance of asking a question which will have a short answer. Because normally what we do, one question is asked, and then of course, I spend an hour giving a lecture on it. So you don't even... I don't know if you should stand up to ask a question, because by standing the sound sort of conveys better. Or you can sit and ask it. It's the same thing to me. Good. Who'll start us off?

VOICE: When people... when women get their full techniques, the instructions are that a white handkerchief be placed on top of their head. What is the purpose of that?

GURURAJ: The purpose stems from theologies from all over the world, practically, where you cover your head as a mark of respect, because when you initiate it is a holy ceremony. And although from the Absolute point of view nothing is required, you can appear naked, you know. [LAUGHTER] But this is definitely a mark of respect. And to receive the gift of initiation is a priceless gift. And there should be that sanctity and respect that is necessary. It's more of a formality, I suppose.

VOICE: With the mandala I accidentally touched the middle part myself. Is it a good idea to get it recharged by you?

GURURAJ: Yes.

VOICE: Okay, [INAUDIBLE]

GURURAJ: Let me have it.

VOICE: Yes. I'm [INAUDIBLE]. And number two, it is protected by a fairly thick cardboard tube. Can other people end up imprinting their fingerprints on the metal part before it gets back to me or not?

GURURAJ: I didn't get that.

VOICE: It's enclosed in a...it's inside a cardboard...

GURURAJ: Tube.

VOICE: If other people touch the tube...?

GURURAJ: That's nothing.

VOICE: No problem.

GURURAJ: No problem.

VOICE: I [??????] in one of your tapes you talked about proper breathing. And I was wondering in doing the pranayama technique if there's a specific way, like yoga breathing tells you to breathe, you know...

GURURAJ: Good. Now, when you first start pranayama, the purpose of pranayama is this, and this, I'm sure, must have been explained to you, that if you could stand apart from the universe, you'd find it vibrating at the same rhythm that you are given. The basic rhythm is four, sixteen, eight. So when you practice pranayama, what you are doing is attuning yourself, your individual self, to the universal rhythm. That means you become in tune with the universe. Now, the proper way of breathing always, that's apart from pranayama, is to breathe in... watch me. The breath goes to the stomach first, then it's pushed up, and then it's exhaled. And a person should practice that so that it becomes spontaneous, because that is the proper way of breathing. Breath to the stomach, pushed up, so your entire system is oxygenated.

VOICE: [INAUDIBLE] push down from the chest first, or does it matter?

GURURAJ: No. Look. Just watch me. [PAUSE WHILE HE DEMONSTRATES] And then there's a relaxation. You see, the whole diaphragm falls down. [PAUSE] That is the right way of breathing. But in pranayama if you can attune yourself to that way of breathing it is very good.

VOICE: Guruji, is that four, sixteen, eight, is that connected with sat guna, raj guna, and tamas?

GURURAJ: You're working on charts, I know. [LAUGHTER]

VOICE: But it seemed to me it might be. [But then I don't know?].

GURURAJ: Not really. Not really. But in one sense it is so. It is connected to the gunas. But not specifically in the sense of tamas, rajas and sattva. But if you tune yourself to the universe, then naturally you are tuned with the gunas as well. But there is no differentiation that inhaling is tamas and retaining is rajas and exhaling is sattva. No, not in that sense. Doug, I wonder if you could...

DOUG: Who had their hand [????]?

VOICE: The other morning at satsang you spoke of the woman, and that she had seen her dog dead. Now, is that in this physical...this plane that she would see the animal again? [But is he in another forum?]? Like a cat would come to live with her, and it would be that dog's spirit?

GURURAJ: Yes, but not necessarily in this life. It all depends on how strong the bond is, and when the creature requires reincarnating. So the bond is not a physical bond or a mental bond, the bond is a spiritual bond. Now, if the spiritual bond is strong enough and this does not only apply to creatures, but to human beings as well and they would definitely meet each other again.

VOICE: And the animal could be on another plane with one who had gone on [???], perhaps?

GURURAJ: Mmmmm, another world, yeah.

DOUG: Okay.

VOICE: What is our Earth, or who is our Earth? Is it a spiritual being, maybe a highly evolved spiritual being? And what...

GURURAJ: Who is? I missed the keyword.

VOICE: Who or what is the Earth that we live on? Is it a spiritual being, maybe a highly evolved one? What is it's evolutionary path, and how can we relate better to it? I'm willing to take [?????] answers. [LAUGHTER]

GURURAJ: Now, you are equating the material Earth with a being.

VOICE: Well, I'm asking about it like there's a being that is expressing through our physical being. And I'd like to know if there is a being that is expressing through the physical being of the Earth. That would, in part, [INAUDIBLE] particular mineral kingdom. [INAUDIBLE]

GURURAJ: Yah. Yah. Now, a being can only express itself through something that is sentient. Right. But it cannot express itself in its fullest value through that which is insentient. But one thing is sure, that everything is pervaded by that universal spirit that is within you and within every atom that exists, that composes this Earth. But you cannot actually define it as a particularized being.

VOICE: [????] Gururaj, I'd be interested to know when does the subtle body, karmic package enter into the womb? At conception, or later? Or does it vary?

GURURAJ: At conception.

VOICE: Always?

GURURAJ: Always, at conception. Now, there's a tape I made in England...I wonder if you have an English catalog? Where I went into... Have you listened to that yet?

VOICE: No. You went over that in some detail?

GURURAJ: Yes. I spoke for more than an hour on that. That when conception takes place, and how conception takes place. Now, to put it very briefly to you it is this, that as an atom is porous... if you look at an atom through a microscope

you find vast spaces. Same thing with the human body: that there are vast spaces within the human body, and those entities, those souls, those subtle bodies are floating in and out of you all the time.

Now, those entities that wish to be born, and if they are of like structure to yours, then those very entities are surrounding you now as you are sitting there. There are millions of these structures just floating through you, in and out, all the time. Now, just imagine that with every ejaculation... a person ejaculates about five hundred million sperms. Why does only one sperm reach the ovum? There's no accident. So that would be the sperm that is most conducive to your genetic structure. It is very similar to your genetic structure, so that is why that one sperm reaches the ovum. So the soul entity is already in the sperm. So conception, the soul, if you wish to use that word, the soul enters the ovum at the time of conception.

VOICE: Does that mean the genetic information is identical on that level with the karmic package, subtle body information?

GURURAJ: Yes.

VOICE: They're not separate streams?

GURURAJ: They're not separate streams. It is totally identical. And as far as the genetic structure is concerned, there are certain combinations within yourself which is more powerful than others. Right. So, the soul entity, which is at par with a most powerful combination, would be the one that would germinate and take birth.

VOICE: Thank you. You have a whole tape on that? [INAUDIBLE]

GURURAJ: Oh, yes. You must get it.

DOUG: April. I think it was April, last year.

GURURAJ: April, last year. Yes.

DOUG: Yeah. So it would be listed in our catalog, wouldn't it Bill?

BILL: Yeah.

DOUG: April '79.
Okay. [Let's go to John?].

JOHN: In 1982 there's supposed to be a lineup of the planets....

GURURAJ: In 1982 there's going to be...?

DOUG: We didn't hear the rest of it, John. In 1982, what?

JOHN: Lineup of the planets. [INAUDIBLE]

GURURAJ: Well, that's a point for astrologers, really. Not for a mystic. [LAUGHTER] No. Nevertheless, if there is a lineup, I mean, and if nature [endows] that lineup, be sure to know that nature is not destructive. It is always constructive. And if any destruction occurs, remember it is to push someone on. For example, if you spank a child who is very naughty, I mean, that's not a destructive act. It is to bring the child right. Because if you couldn't get it in through the top, you'll get it in through the bottom. [LAUGHTER] So, so no great... [HE LAUGHS] So, so no great damage would be done. No damage would be done.

DOUG: Okay. [???]?

VOICE: Guruji, when [???] Sanskrit [??????] in the full technique initiation, and with all the yogic terminology you use, what's so special about Sanskrit?

GURURAJ: Aha.

VOICE: [INAUDIBLE]

GURURAJ: I answered that "aha." [LAUGHTER]

Sanskrit being the oldest language on Earth, and is regarded as the mother language. Now, Sanskrit was conceived not as English was conceived, for example. The sages sat down and this is the system we use in our initiation as well the sages went into meditation and they meditated on a tree. And the sound they heard emanating from that tree [jared, jared, jared?], they heard that sound at a subtle level, and formulated it in an audible and speakable level. So, therefore, all the sounds in Sanskrit are regarded, and are definitely the emanations of a particular thing. And that is why why not use Sanskrit? Why not use Sanskrit? Why not use original sounds. Because a mantra, or sounds, has great value.

I'm sure you must have heard that if a person plays a violin at a certain pitch, you can crack glass. You see, sound has its particular value. You can use words for the meaning of words, but sound is used not for its meaning but for its effect. And in my experience I have found that the Sanskrit sound reflects, not the meaning more so, but it is its sound value and its effect. Therefore, we use Sanskrit, being the mother of all languages and being perceived through means other than just ordinary common day learning. And that is how the Vedas were composed, the eternal truths, which are still eternal and valid even after thousands of years. But in our practices what we are interested is the effect that the sound creates. For example, I could chant now, give you a chant. And you will not understand a single word, but just the sound will bring such great calmness to you. So, sound has great value. And all the theologies proves this. For example, the Bible say, "First was the word and the word was with God, and the word is God." It's not the word that has meaning. What was meant is the vibration, and vibration is sound. You see, so we concentrate on sound, not the meaning. And then again, for example, if a mantra is given to you in English, what would you do? You will not go into meditation, you will go into contemplation, because then you will be thinking of the meaning of the word, and then interpreting the word. And that defeats the entire purpose. Okay.
Next.

VOICE: [INAUDIBLE]

JAMIE: Guruji, Ramakrishna once had occasion to say to his disciples that it was virtually impossible for lawyers to advance spiritually. [MUCH LAUGHTER]

GURURAJ: You, you, you forgot the other part of it and computer technicians, also. [LAUGHTER]

JAMIE: [LAUGHING] The question is: if it's still true...

GURURAJ: No... [LAUGHTER]

VOICE: Thanks a lot. [LAUGHTER]

GURURAJ: That's good. [LAUGHTER]

VOICE: Let's go over here. [LAUGHTER] Okay.

Go ahead, [Jenny?].

VOICE: [When you go [??????????] Friday afternoons for adults when someone says to you sarcastically or calls you a name or something...

GURURAJ: Sarcastically?

VOICE: Or calls you a name.

GURURAJ: Or calls my name, um hm.

VOICE: Or calls the person a name. Calls the person a name other than their name. Calls them something else that might not be too...

VOICE: A dirty word.

GURURAJ: Aha! [LAUGHTER] Right.

VOICE: [INAUDIBLE]

GURURAJ: Good [???] What is the gist of it?

VOICE: I'm not sure I get it either, exactly. When you're trying to love back that person back that isn't lovable to you, do you find that your consciousness doesn't stay here, it rises in you, and then you're not able to be concentrating at the moment at what's going on?

VOICE: Um hm.

VOICE: Okay. So how do we keep her consciousness from rising out of...and stay right here.

GURURAJ: Let it rise! Let it rise. And of course, the best aid to concentration is doing your tratak practices regularly. Oh, yes. What you are actually trying to say is that you go off center. And when that occurs at a particular moment, just do some fast breathing. The bastric pranayama, like the dog panting. [PANTS]
And you see your consciousness coming. [LAUGHTER]

VOICE: [INAUDIBLE] Is there a general [INAUDIBLE]?

GURURAJ: No. In that dimension there is no such thing as time. So time we measure in our dimension linearly. You know, we go from a to b, and b to c. While in that dimension of the subtle body, there is no such thing as time. And all... as a matter of fact here now, man has not reached that stage where he could recognize that all dimensions co exist interpenetratingly. They are not apart. And this is more emphasized in the subtle body where time and space just disappear.

VOICE: Okay. [?????].

VOICE: [INAUDIBLE]

GURURAJ: Um hm. Yeah. Now, when a person dies, the soul or the jivatman, rather, leaves immediately. But then many mistakes can be made. There is something called clinical death and not real death. So, therefore, if the body is left for three days it gives you a greater assurance that the person is really gone. [LAUGHTER] Yeah. Because sometimes a

person can go into a kind of a coma and really not be dead. The heart can slow down so completely that it becomes practically imperceptible. And this has happened. Many a live man has been buried. So it's nice to go to three days. [HE LAUGHS]

VOICE: Okay. [???]. Alright, [????].

VOICE: Gururaj, you mentioned a coma. Could you, perhaps, explain what happens when an individual gets into sustained coma. Have they left their bodies? And is there a way in which they can be brought back into their bodies? I know that medical science can't do this. They don't have any real success, they don't really understand. Is it possible that an individual can be contacted and brought back into the body, or is this a [????????]?

GURURAJ: Now, firstly, you'd never leave your body at all, for once you leave your body you are dead. Right. And then there's no more coma. A coma is the functioning, malfunctioning, rather, of the organ called the brain; whereby the forces of the mind... Now, remember the mind is not the brain. The brain is an organ that is a vehicle to let the mind pass through. So a blockage occurs in the brain where the forces of the mind are not coming through and that produces a coma. But one thing is sure, that one does not leave the body. Now, this, you know, this is a very interesting question.

Many people advocate leaving the body or out of body experiences. There's no such thing. You don't leave your body. As soon as your subtle body leaves your gross body, you are dead. Yeah. What actually happens here is this, that the mind, the power of the mind projects your subtle body out of you. Right. Now, by projection we mean a projector. The film still remains in the projector, but it projects the picture on the wall over there. And being highly sensitive and sentient, that very projection can look back at you. So therefore, people think that they have left their body and rise up and then observe their physical body. That is an illusion. But the mind projects the subtle body outside itself, and that projection itself has the ability to look back upon the physical body.

VOICE: How can an individual be assisted to come out of the coma that they're in?

GURURAJ: Assisted to come out of the...?

VOICE: Yes.

GURURAJ: Out of the what?

VOICE: Out of the coma that they might be in. What can we do to assist them?

GURURAJ: There are certain spiritual energies that a real healer can apply to bring the person out of the coma. I have done this on numerous occasions, but they were not very, very severe cases. I have not tried on very severe cases. Certain kinds of shocks can be produced, not electrically, but just by spiritual force, where the blockage can be removed and allow the energies to flow to the organ called the brain. Oh, yes, it can be done.

DOUG: I just want to add one little thing to that too, from my experience with many people in comas in my hospital ministry. They...we think they're out of it completely, you know, they know. And one degree of their knowingness is still very active. [INAUDIBLE AS GURURAJ BLOWS NOSE] as I did for one man for three months with one man, and just every day just being with him and holding his hand. And coming out of that coma he told me all that. The doctor kept telling me I was wasting my time, that he was totally unaware on any level, you know, that I was there even there doing anything, but he wasn't. [INAUDIBLE] all the time, and I was reaching him on one level, even though he was comatose for all that time. So there is a way we can be with people, even when they're in that degree of unconsciousness.

GURURAJ: Yes, um hm. Right.

VOICE: Gururaj, [INAUDIBLE]...

GURURAJ: Their bodies? You know, I, please excuse me. You know, the American language it's a bit heavy on my ears, so you have to be...you know, speak slowly.

VOICE: The bodies of some saints, remain incorruptible after they die. Like [?????????????]. What is going on there?

GURURAJ: Incorruptible means?

VOICE: They don't decay or change.

GURURAJ: The bodies don't decay, yes. Now, that's a very simple procedure. You can do it yourself. [LAUGHTER] You must have heard of people, yogis, that practice these psychic practices. They can get buried for a month at a time,

you know, in total air tight compartments. And the after a month, you know, they are taken out and they are just as fresh as a daisy. [LAUGHTER] Yah. Now, what happens is this... Now, you can start doing this if you like. I'll show you the way. Firstly, you have to go very deeply into hatha yoga. Make, you know, through various asanas and things, make the body totally supple. Fine. The other requirement is this, that you use a piece of string which you put up one nostril and down the other and...nostril cleansing. Fine. Thirdly...

VOICE: [INAUDIBLE]

GURURAJ: Yah. Thirdly, thirdly you got to be able to swallow a piece of string and move your muscular system in such a way that the string goes through the mouth and comes out at the bottom aperture. And then you start [LAUGHTER] cleansing. This is very true. This is very true. I am very serious. I have seen this done. Yeah, I have seen this done. This is very true. This is all part of hatha yoga. The hatha yoga that is practiced in the West are only the asanas. Then after you proceed from the asanas, then you do all these things. Right. And there's another practice they do that slowly, slowly they cut this little thing that joins the skin to the palate. Yah. It is slowly, slowly sliced away, so that you could extend your tongue right down. You could take your tongue right up to the forehead. Hm? Yes. That they do.

VOICE: What is the purpose of that?

GURURAJ: They're damn mad. [MUCH LAUGHTER] There are easier ways. There are easier ways. Now...

VOICE: You're not going to be giving me [that technique?]??

GURURAJ: No, no, no. [LAUGHTER] No.

For example, there's an ashram in India called the [Sarvasrvati?] ashram, where they go in for all these things. If you want to go there, I'll give you the address. [LAUGHTER] Right.

Now, after the tongue is cut and after several, perhaps, several months or several years of practice on this, then you learn to roll your tongue and block the entire passage here. Right. Now, what they do is this, before the yogi goes into that pit or the airtight compartment he takes one breath. Immediately after that he rolls his tongue and blocks the passage. Hm? Right. And then he goes into the hole or the grave or whatever and it's totally sealed up. Now, this proves one thing, that the vital life force is so powerful that one breath, the energy contained in that one breath of prana, the vital force in that one breath can sustain you for as long a period as you want. Right.

Now, in a similar way, in a similar way, before a person dies he takes that vital force within him and his body can be kept glowing, although he is dead, but that vital force is still there. The prana is still there that could keep his body glowing indefinitely. Not indefinitely, but at least for a few thousand years.

VOICE: [Going to restrict you?]. One more question, or [?????] dinner is going to be cooked away to nothing. Okay?

GURURAJ: That's alright, it's only five fifteen.

VOICE: I know, but they were expected a long time ago.

GURURAJ: Oh, okay.

VOICE: So, may we get...? Did you ask him? Okay. You'll have to keep it [?????]. This will have to be the last one.

VOICE: [INAUDIBLE] I have asked you about this before, but [INAUDIBLE]?

GURURAJ: Who did you ask?

VOICE: [When?]? [MUCH LAUGHTER]

GURURAJ: Look, group...

VOICE: [Let somebody else announce it ??????????].

GURURAJ: Look, group chanting, group chanting... I say chawnting, which of course, chanting. Group chanting has a very powerful effect. But you could use this, yeah, the same one, you could use this when your mind feels very troubled and thoughts just swirling in your mind. You know, you get certain thoughts that just keep on repeating itself like a record. So at that time you can use the chant. And you would find that obsessive thought will gradually disappear. There's nothing wrong with that.

VOICE: What about as a regular [thing when we meditate?]? [INAUDIBLE]

GURURAJ: This is... Yeah, it would not have the effect that the group has. Yah.

VOICE: I think probably the point of... You need to clarify, because you told us before not to do it, you know, individually. Where we sit down and do it by ourselves. So that probably was the answer that was given.

GURURAJ: Right.

VOICE: But in the case that was just mentioned that would...

GURURAJ: That would help. But why not have a nice prayer, or sing a nice hymn? That is good. Quietens the mind, then leads you into a contemplative state. And then from that contemplation you enter into meditation. You see, as far as meditation is concerned, I was telling someone the other day that meditation should also be accompanied by experimentation. You are given the general rules of it and you experiment. And if something makes you feel better, like I know some people that have asked me, he says, "We go into deeper meditation if we do pranayamas first." I say, "Good. Nothing wrong with it." Now, many people like to do pranayamas after meditation to bring up the metabolic rate. So experiment, as long as you don't deviate from the principle.

Now, for example... we will make this quick. But it's as a matter of explanation. In... let us take the example of certain faiths; say the Hindu faith. Right. Now, they are required first to take a bath and put on clean clothes, and then they go to their shrine and they polish each and every one of the utensils, the little brass utensils where they light their little lamp and things like that. And each and every... and this is all put out. They have to follow it to the T where certain flowers are placed in a certain way. And the deity that they worship, the statues, washed in a certain way. And all this various paraphernalia, you know, has to be gone through: this ritualism. Right. Now, the purpose of this, this was fine. This was fine in those times when minds were not as sophisticated as they are today. This was fine. Now, the purpose behind this... you see, the sages were very clever people. The purpose behind this was to get the person... now, now, since the time you start bathing, you know, and you're going for your prayers, your mind is involved in good thoughts because you are going to your shrine to pray. Now, as you polish those little utensils and you light those incense sticks and the little ghee lamps and this that and the other, you are bringing yourself into a mood. Into a good, holy, conducive mood. And the trouble... the only danger there is this that people get stuck in the mood. You see, that is the danger. But these moods can be there used as a springboard to get out of the mood and into meditation.

For example, a boy wants to go and meet his girlfriend. Look at the preparation he does, his courting. Oh, he'll have a lovely shave and a bath and he'll squirt himself with all kinds of, you know, things and, you know? So while he's doing that what is happening is that his girlfriend is in his mind. He's creating the condition within himself. Then he gets in his car, and as he's driving he's thinking of his girlfriend. He goes there... [LAUGHTER] And he goes to his girlfriend and, of course, he is in a nice mood, so naturally his girlfriend would feel nice. Ask the little girl over there, she'll tell you. What's your name? [HE LAUGHS] You see, so this, this all... [LAUGHTER] This is all a kind of mood making, until, of course, the boy reaches the girl and the real McCoy, huh? [LAUGHTER] Yes, yes. He'll take extra care, because there's a special girl. Look at himself in the mirror ten times and see that he straightens his tie properly and [DEMONSTRATES] brushes his suit. That's how it works. Okay. Right.

[END SIDE ONE]

[ALL OF SIDE TWO IS CHANTING]

**** END ****