

GURURAJ: ...we experience four states of consciousnesses: the sleeping, the waking, the dreaming, and the fourth one is the turiya state. That is a Sanskrit term which is beyond the three that we know of. Good.

Now, when a person falls asleep, the question is, does consciousness continue? Good. And if consciousness does continue, why are we not aware of the consciousness that is continuing? So in order to know why is it continuing or not continuing, we have to know what consciousness is. Fine.

Now, consciousness is one's spiritual self. That is pure consciousness that requires no support whatsoever from anything exterior to itself. So that pure consciousness is a faculty, if you'd like to use that word, that experiences itself, by itself, for itself. In other words, pure consciousness is. Right.

Now, in the waking state of life the consciousness that we experience is the consciousness, or the glimmer of consciousness, or the reflection of the consciousness that is put through the filter of our mind, of our waking mind. So now the quality of the consciousness that filters through our waking mind depends upon the quality of our waking consciousness. Fine. Now, if you take a piece of crystal and you put a red flower behind the crystal, then the crystal will appear red to you. Meanwhile, it is pure white, colorless. If you put a yellow flower, then the crystal will seem yellow to you. And a green flower it will seem green to you.

Do we have green flowers?

VOICES: [DIFFERENT RESPONSES]

GURURAJ: Hm? Lovely. Good. Fine.

So, so the consciousness that we are aware of is a filtered consciousness, and not necessarily the pure consciousness.

Now, when a person goes to sleep the continuity is there, but not the continuity of the waking consciousness. The continuity of the pure consciousness is there. Now, in the waking state...in the waking state we have what is called the conscious mind, that is the ten percent of the mind we spoke about, then we have ninety percent of the dormant mind, so called dormant, it is really not dormant, but so called dormant, because the conscious ten percent of the mind is not aware of the ninety percent of the subconscious which operates on a totally different level. It operates on a much more subtler level. And because it operates on a much more subtler level, the ten percent conscious, waking consciousness, have not much cognition of it. Now, through meditational practices when we refine the value of the waking consciousness, then we can allow the subtler level of the mind, the subconscious mind, to filter through.

Now, what happens in sleep is this...let us repeat this again, because it is a bit technical. In the waking state the pure consciousness is filtering through the waking consciousness. Right. And in sleep state the pure consciousness is

existent. But if the sleep is deep, if the sleep is deep, then when we awake, whatever has happened in the subconscious mind is not remembered. Now, every person, although they do not remember their dreams, they are still dreaming or experiencing something in the subconscious. Now, the conscious mind, being of a more grosser matter, or grosser substance, during sleep cannot capture, cannot capture the pure consciousness that is forever shining, and which preserves the continuity in our life through the various facets of waking, sleeping, dreaming.

Now, what happens in dream is this, that the conscious mind being dead for the moment, to use that term, and the subconscious being awake, the subconscious mind is stirred by the continuing principle of pure consciousness. Now, in dream, dream is, in one instance, an association of ideas. Something happens during the daytime which leaves a deep impression upon the mind. And because of the deep impression on the conscious mind it has a certain effect on the subconscious mind. Good. Now, when the conscious mind is put to rest, then the power of the pure consciousness lightens up that area of the subconscious that is deeply impressed because of the happenings during the day. And we relive the happenings of the day, and not only relive it, but we also associate that impression upon the subconscious with various other impressions that are allied to it. That is one kind of dream.

Then you have another kind of dream, where with the power, the light, of the pure consciousness, certain happenings which might have happened in this lifetime, in a previous lifetime, or in a lifetime before that, depending very much upon how deep that impression is it can get lightened up and we experience a dream a dream that has nothing to do with present day reality. So this dream we find, if we should remember it on waking, we find that, "What is this dream all about? I know nothing of this. I dream of a giraffe and yet I have not seen a giraffe. I dream of a rhinoceros and I've not seen a rhinoceros in this life. Where does this come about from?" So here the theory would be that you have seen a giraffe, you have seen a rhinoceros, in a previous life. Perhaps you were being chased by a rhinoceros. Now, the memory of being chased by the rhinoceros can be interpreted in the subconscious entirely differently, because what remains most is the fear that was created in the chase when you were out in the fields and this big thing was chasing you with its big horn. And your mind was filled with fear. So. Now, that fear, that fear can assume...now, you can have this dream as a dream of the experience, relive the experience, which forms a certain kind of dream.

Now, we come to the third kind of dream that the impression caused by the rhinoceros chasing you created a terrible fear in you and you are in flight. You are running away from that animal that is chasing you. Right. Now, this is deeply implanted in the form of fear. So.... Now, this could have happened in a previous lifetime. But because the mind is so patterned to associate ideas, it can, that very fear, that very fear that was caused can be translated in something that has happened in this life.

For example, you might have a husband that is a bully. Or you might have a wife who is domineering. Or you might have a boss under whom you are having a terrible time, but you need the job. You got to feed your family. So that very fear of being chased by the rhinoceros can be transferred in your dream as that bullying boss, and he is forever chasing you to do your work, and you are fleeing. And most of the times with such a dream you will find that that man, as far as he can help it, is always trying to avoid his boss. So things of a past life, too, can have an association with things happening in the present life, because it is us that divide up these little lives. And yet it is just one big home.

The entire creation, the entire process of evolution, is just one big home we are living in. Now we are in the living room, and just now we go into the bedroom. Another life, another set of circumstances, other kinds of furniture. Then from the bedroom we might go in the adjoining bathroom. Another lifetime. But all these lifetimes that we have lived form this one whole. And because it forms this one complete whole, each and every lifetime is connected to each other and also interdependent upon each other. And that is why I have said in one of these talks that we are the sum totality of what we have been in past lives.

Now, I've also said that we have a memory box that contains the memories of all these past lifetimes. Good. And when we have a dream, when we have a dream of a very peculiar circumstance (peculiar circumstance can be pleasant), then we say it was an enjoyable dream. Then we might have a peculiar circumstance which was frightening, unpleasant. We call it a nightmare. We call it a nightmare. And these dreams are very, very important to us. They are very important, and psychologists will tell you that it is a release mechanism. It helps us.

Now, because of all the samskaras that are imprinted in us, that are implanted within us, it would, and if they are brought to the fore it could drive us insane. It could drive us totally insane. Now, we have also found through experimentation, and this you would read in some books, that deprive a man of sleep for a certain period of time and you can drive him mad. You can drive him mad. The reason is not because of the lack of sleep, but the reason, the real reason, is that during sleep he has a way of releasing all those pent up karmas, all those samskaras that require releasing. And when we stop releasing those samskaras, or the impressions, then we start stagnating. And when the subconscious mind stagnates it would have an adverse effect upon the conscious mind, and lead it to an imbalance which lands a person in the sanitorium.

Now, you have people going about interpreting dreams. You go to a bookshop and titles like, How To Interpret Your Dream. Hm? Never buy such a book. If you want to spend a dollar or two, and if you have the dollar or two to spend, do not spend it buying such a book. But as you come out and you see a poor box, put it in there, in the poor box. You'll be doing some service. Now, these dreams tell you that if you dream of water, you are going on a voyage. If you dream of

death, then such and such. If you dream of a flower, then this and this will happen. This is not true. This is not true at all. It is not true.

Now, dreams can be interpreted by a person who not only has a knowledge of the human psychology but also has an intuitive understanding. And he can really interpret the dream, be it a pleasant dream or be it a nightmare. Both those are important. Both those nightmares and pleasant dreams are important as release mechanisms, and that is how we shed off some of the heaviness that has accumulated in the form of samskaras in our minds, or perhaps in our chakric system that has accumulated. So whenever you have a nightmare, and you wake up this morning remembering the nightmare, feel very happy about it, because you have got rid of a certain kind of fear that was there in the subconscious mind. And the constant factor, the pure consciousness, shed light upon it so that it was brought out. Many people feel very depressed when they have a nightmare. That should be a chance to feel happy, that here one block, one kind of fear, has now been worked out and dissipated.

So dreams play a very important part in the life of man, because the whole process of evolution is not to accumulate more samskaras. What we are trying to do to find Divinity, or to merge in Divinity, is to erase the samskaras. And the way to erase samskaras consciously is by meditation and spiritual practices. And the other way that erases samskaras is this very natural, normal process of dreaming.

Now, you have psychologists like Freud that would tell you that a dream is an expression of a suppressed desire. Now, that is partly true that you have a desire and you suppress the desire, and in some form or the other it expresses itself in dream form in that fantasy world of the dream that takes place in the subconscious. Fine. But this is only partly true, because the desires which Freud talks about are desires of here and now in this lifetime. But there are many dreams that has nothing to do with this lifetime. It goes back into previous lifetimes.

And samskaras have one tendency for which man should be thankful. He is blessed by the tendency that samskaras have. And the tendency that samskaras have is self annihilation. That is the tendency. The subconscious mind of man...the subconscious mind of man is in a turbulent state all the time, and having this inbuilt or inborn tendency it wants to quieten itself, it wants to rid itself of the turbulence and find tranquility.

So we have the conscious mind, we have the subconscious mind, and then we have the superconscious mind. And that superconscious mind is pure consciousness. So the more tranquil the middle mind, or the subconscious mind is, then the superconscious mind has a direct line, a hot line, to the conscious mind whereby consciously we could experience more and more joy, more and more happiness, because the nature of the superconscious mind is joy and bliss and happiness. And it is because of that nature, because of the inherent joy and bliss that is there, that is forever pushing us onward.

Many times a person has a nasty experience, a so called nasty experience, that he does not like. But if you look deeper in that experience, if you unfathom the real meaning of that nasty experience, that adverse experience, you will find that it is a blessing. That here some of the accumulated samskaras have been pushed out by the power of the joy and the bliss that is within us. And the joy and the bliss forever wants to express itself. The seed forever wants to express itself in the form of a flower. Now, when you plant the seed in the ground, I'm sure you know what happens. The seed has to explode, it has to burst, before the energies could be released that are in the seed, so that it could bloom into a flower. Likewise, when the superconscious mind, which is forever working, when it is given greater momentum, or the passage is opened up for it, it pushes aside all those negative karmas that have been accumulated.

Now, if we live without any higher ideals, or if we do not practice some form of spiritual practice, then that pushing aside of those negative samskaras could become hurtful, could be adverse to our way of life. But if we do some form of spiritual practice, even, not only meditation. That's not the only way. There are other ways: church going, certain kinds of prayers, study of the scriptures, attuning one's mind to the Divine mind, many ways. There are many practices. Fine. Now, when we practice that and hear the rushing on of that superconsciousness that is forever going on, which is pushing aside, pushing aside, trying to throw off the negative samskaras. Now, that is an automatic, spontaneous happening within us. It is the inherent nature man has. So by doing spiritual practices, all those negative samskaras that are pushed aside become dissolved by the spiritual practices and by the grace that spiritual practices attract, so that the full impact is not felt. Good.

Now, you would find a very rare man sometimes that never dreams. He never dreams because it's not a matter of not remembering the dream, but he never dreams because his subconscious mind is tranquil and he has the minimum of turbulence there, or perhaps no turbulence. All the samskaras have been wiped off. The sheet is clean. They have all been rubbed out. Now, rubbing out the samskaras requires some effort. If you write on a piece of paper, just one swipe with the rubber is not enough. You got to rub, really rub. And that rubbing could be, is, abrasive. And that we think it is hurting, but it is very benefitting. So every experience that man goes through, that experience he has brought upon himself and he is responsible for it. So this responsibility and this rubbing out of samskaras are going on not only in the waking state of life, but also in the sleep state.

Now, what happens, what happens when you witness your dream? Now, a person can dream in black and white and he can dream in technicolor. Has anyone had the experience of dreaming in technicolor? Yah. It's quite common. Yes. You dream in technicolor. Beautiful. Now, what happens there when you are aware that you are watching your dream, it means you are having a double dream happening simultaneously. It is a double dream. Good. The subconscious mind is reexperiencing or throwing out certain samskaras. The conscious mind is not totally asleep. The conscious mind has a

certain element of wakefulness in it. It has a certain element of wakefulness in it, which is a state of stupor, not sleep. And that state of stupor we can call a dreamlike state. So the conscious mind, not being in total sleep, but being in the state of stupor, has the ability to watch what the subconscious mind is doing. And that is why sometimes we have the experience of watching our dream. Good.

Now, there is no great benefit by that. There is no great benefit by that, because many a times when we wake up from such a dream, when we are actually watching our dream, then you normally wake up in a very lethargic state rather than in an invigorated state, because the mind, the conscious mind, has not had proper rest. It went into a kind of stupor, which is not real sleep. And that is why we can watch what the subconscious mind is doing. Now, sometimes during meditation, when we reach a certain level in meditation, then we can bring the mind, the conscious mind, not to a state of stupor, but to a state of heightened alertness. And in that alertness we can see, stand apart and see all the happenings, all the samskaras, tossing and turning around, jumping and flying and somersaulting in the subconscious mind. Now, when we can watch that with alertness in the meditative state, then the very power released by the conscious mind, by the alertness, overrides that turbulence and it has a two way action. The conscious mind is alert. It is gone to a deep state of rest, but alert. And in that alertness it forms a combination on the other end with the superconscious mind. So here you have a connecting link with the superconscious mind and the conscious mind. You have built a bridge. You have built a bridge. And because of the alertness and the power of the superconscious mind, you can stand on this bridge and watch all the meanderings and all the nonsense of the subconscious mind.

Now, when you develop this ability to watch what's happening in the subconscious mind, you are rubbing out, you are quieting it, you are annihilating all those samskaras which are so negative and trouble producing trouble making. And that is called savikalpa samadhi. That is called savikalpa samadhi. Savikalpa samadhi means, it's a Sanskrit term, that you are conscious of happenings. You are conscious of happenings, the happenings of the subconscious mind. Good. Now, when.... That is one of the stages of reaching pure consciousness. Here, here it is savikalpa samadhi, because the conscious mind in its alertness has become joined to the superconscious by passing the ocean of the subconscious. Fine. And because it is alert and empowered by the superconscious you are aware of name and form and all kinds of happenings. So savikalpa samadhi means that you are in a state of meditation that contains form and name and action and reaction. You are aware simultaneously of cause and effect. That is one state of samadhi, one state of the supreme form of meditation.

Now, when we pass that stage of savikalpa samadhi and have brought about total tranquility in the subconscious mind, then because of the total tranquility in the subconscious mind the superconscious mind gathers within its folds the total

subconscious because it is now tranquil and pure, it gathers within its folds the subconscious and the conscious mind, and the three combine to give you the experience of nirvikalpa samadhi. Now, that is the samadhi that contains no name and no form, no cause and no effect. And that is the highest state that any yogi, any aspirant, can reach. It is a state of total nothingness. And yet that nothingness is the everything of the entire existence, and it is experienced as intense ecstasy and bliss, which is never definable by human language. It is beyond language, where the conscious and the subconscious and the superconscious just becomes one; because there is no turbulence left and you are only alert within yourself of this joy, this bliss, which is self-existent that requires no outside electricity. It burns, it shines, on its own.

So these are the three divisions of the mind from a certain aspect. And the program is to allow the superconscious state to permeate the subconscious and the conscious mind. And the only way to make it permeate the subconscious first, being more subtler, is to bring the subconscious to a tranquil state, and when that is brought to a tranquil state it cannot send any of the samskaras, because there are none left, to the conscious mind to interpret and translate in daily living. And there are no more problems, because samskaras are problematic. So that is what is happening within us. And that is a picture which I do hope in the near future science will verify.

Science today knows very little of the human mind. They are just wetting their toes at this vast ocean. They are just wetting their little toes at this vast ocean in front of them. So that is what happens in the waking state. That is what happens in the dream state. These are the causes of dreams and nightmares, and pleasant dreams, unpleasant dreams. Good. This is why we can witness a dream. These things happen. Okay.

VOICE: Along the same thought. It had to do with dreams. One puzzle that I've been very curious about, and that is, is there a role or is there any use to what you could call creative dreaming? Once you know that you are awake in a dream, could there be any value to changing forms and setting up certain circumstances in the dream in order to manipulate the release of samskaras, or to learn, have certain experiences? I've had that experience in different dreams of being able to, like the instantaneous it'll go into [desire?] and [?????????????]. Is there any use to do that?

GURURAJ: Oh, yes. Yes. There is use to...there is some use. It has validity. If a person can very consciously manipulate that dream. Oh, yes. And the only way to be able to manipulate this dream is to be able to form this bridge between the conscious mind and the superconscious mind. Without having this bridge you cannot manipulate in that sleep state, in that dream state, what's happening in the subconscious. The subconscious mind is forever expressing itself with the various combinations of ideas, association of ideas. Sometimes a dream might contain a certain happening

of one lifetime, another happening of another lifetime, a third happening of a third lifetime. And all this is thrown together in the pot of soup and boiled and boiled and boiled. Yeah.

[END SIDE ONE]

GURURAJ: ...or has the ability to associate itself with daily happenings, as I have given in the example of the flight from the rhinoceros. And the rhinoceros there is symbolized as that bullying boss that you are trying to avoid throughout the day.

So, in this, in this state.... In this state what we are striving for...what we are striving for is that tranquility where we reach the stage where conscious mind, subconscious mind and superconscious mind are combined and there is no dividing line. And we experience that joy and bliss. We go into a kind of void, as the Buddhists would call it, into a nothingness. But that nothingness is everything.

Now, here is a little story. Some of you might know it. A chela went to his guru and asked the question of what that Divine energy is. What that Divine energy is, or what lies beyond this all in the transcendent state in the state beyond. So the guru says, "Go to that tree," it's called the [amalak?] tree, "go to the [amalak?] tree and bring me that fruit." The chela brings the fruit. The guru says, "Cut up the fruit and take out the seed." Chela cuts up the fruit and takes out the seed. Now, he says, "Break up the seed and see what is in it." The chela breaks the seed, and inside the seed there was nothing. Good. So the guru explains that, "That which you say is nothing is that subtle Divine energy which has formed the seed, and the seed which has formed this tree on which this fruit has grown." So that which we regard as nothing is everything. We regard it to be nothing because we fail to understand it with our minds. But that nothingness, that void, can be experienced. And the experience is utter love and bliss and ecstasy.

Hm? Okay. Fine.

VOICE: Gururaj, in your talk this morning about the chakras you mentioned the ajna chakra. And in connection with that at the subtlest level of the relative where there is a vast storehouses of knowledge I'd like to know if that is what is referred to as ritam bhara pragyam? And if so you could tell us a little more?

GURURAJ: Yes. That is...that is ritam bhara pragyam. True. That happens at the finest level of relativity. Ritam bhara pragyam is at the finest level of relativity. Now, if we should use an analogy, say there is a large mountain. Now, if we

are standing at the bottom of the mountain our vision would just be limited. As we climb higher on the mountain our view becomes vaster. And when we reach the top of the mountain, the finest level of relativity, then we can survey the entire city. We can survey the entire city. So that.... And because of that the man that functions from that finest level of relativity, all knowledge is his. There is no question too great to answer, and no question too small to answer, because he stands on the top of the mountain and he has the entire panoramic view of the whole city.

So the process of meditation leads us to that level of ritam bhara pragyam. It leads us to that level, to the subtlest level of relativity, where we can observe every happening. We can observe every happening.

Let us use the example of seeing something that has not happened yet. Say a person is standing on top of a six story building. He's standing on the corner and he can see the road going this way, and he can see the road going that way. Fine. He's standing on the corner where he has clear sight of the two roads meeting. Now, a car is coming along very fast on this one road, and another car is coming very fast on the other road. Now, the man standing on that six story building on the corner can see that these two drivers are driving so fast, and that when they reach the corner, he could measure the speed, and when they reach the corner there's going to be a collision. He can see that because he has judged and gauged the speed of the two cars. Meanwhile, the drivers of those two cars are not aware. This driver here is not aware that there's another car coming on that road, and the driver on that road is not aware of the car coming on this road.

So the higher we stand, the deeper we are in the realms of relativity, we could see the natural consequence, or the natural happening, or the natural tendency that is inherent in the motion of the two cars approaching the corner. And he can tell you that there is going to be a collision, even before the collision occurs. He has seen the tendency. You see. So when a person operates from the level, from the finest relative level, then all this becomes very apparent to him. But what is apparent to him are the tendencies. Now, for some reason or the other the one car has a puncture and he has to pull brakes, so it would not reach the corner and the collision would not occur. So a person operating at the finest level knows the general tendency and not necessarily the details. Something else might come in between.

Okay. Right.

VOICE: Gururaj, many [INAUDIBLE]

GURURAJ: Many? Sorry.

VOICE: Many religious [INAUDIBLE] moral life [INAUDIBLE]. [INAUDIBLE] offer many different definitions of what is right or wrong.

GURURAJ: True.

VOICE: Since we're not at the highest level of relativity, how do we go about finding out what is a moral life? Or does this even matter? [INAUDIBLE]

GURURAJ: Right. You've answered the question. [LAUGHTER] Yes. You have answered the question because there's not a single religion that tells you to hate. Every religion tells you to love. Yes. And that is the basis of all morality and all ethics. Yes. Yes. Follow the Ten Commandments. And every religion contains the ten commandments in a different form.

Now, I met someone who tells me he has greater belief in the eleventh commandment. So I asked him, "The eleventh commandment? What is it? Tell me, please." He says, "The eleventh commandment says that ignore the previous ten." [LAUGHTER] Now, now, that, of course, is so wrong. [LAUGHTER] Well this friend was just joking. He was just joking. And I mention this just to have a laugh. Good. Fine.

Now, we have...I've spoken for more than an hour now. We have another meeting tonight on the mandala check. Would you like to start it now, or do people want some refreshments? Or whatever is organized. I don't mind at all.

AMRIT: We should have some refreshments first, so everyone has a chance to...

GURURAJ: Hm?

VOICE: [Why don't you?] go to the car and get the [cookies again?]?

GURURAJ: Do you have to go somewhere far, Sid?

SID: Oh, very far. About fifty yards.

GURURAJ: [LAUGHTER] No, I thought he was going to run to town or something. No, no, no, no.

VOICE: [Do we have time for the ??????????]?

GURURAJ: We'll leave it for tomorrow. We'll stretch our legs a bit.

VOICE: [INAUDIBLE]

GURURAJ: Yeah, and not only that the mandala check has to be done.

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