

Gururaj. That it is the West country has more or less the greatest amount of meditators and when new meditators start meditating, they don't say, 'Oh, its another person starting to meditate', but rather the expression is that so many more has joined us in meditation. Do you see the difference how beautiful it is where this vast family is being created in that togetherness of love and devotion and to reach the goal of the innerness that is within man? I am very happy to be here and I see so many familiar faces in the physical and so many other faces that I have never seen before. I know them too very well. So I'm very happy to be here and thank you for organising this meeting today, so that I could meet a lot of people during the break you're having after the first half. Good. Can we start off immediately with questions?

Questioner. Guruji, you say that it is through meditation that we will find our own understanding of God. In that case, what part would the ritual of our structured prayers and religious services play in our spiritual evolution?

Gururaj. Beautiful. Religious structures and rituals are a necessity, a necessity to condition one's mind towards Divinity. Now, in the beginning, when rituals were created, today it might have lost its meaning but in those days there was deep meaning attached to every form of ritual. Every function performed had a meaning and the value of all ritual is that it leads a person to contemplation. So as you are performing a ritual you are contemplating, contemplating on the Divine.

Now contemplation, which constitutes mostly thinking, is necessary, but putting the thought into action, solidifies the thought, it gives the thought greater strength, a greater momentum. Real contemplation should be not from a fragmented mind, from a mind that could function in togetherness. It should be like oil being poured from one vessel into another, a continuous flow, that is contemplation. So the purpose of any form of ritual is to take the mind into contemplation, where you start with a seed thought and you activate that seed thought through physical action of the ritual. So ritualism, and this ritualism you would find in all religions, and all theologies do have that - it is something to be commended, but there is one very important point to remember, that any form of ritual is not the end in itself. Ritualism is only a beginning. Through ritualism one conditions the mind Godward, but that is not the end because ritualism could also produce a mood. For example in certain forms of worship, especially in Kriya Yoga, which some of the schools teach, the ritual is such that you carefully place the flowers at the altar, everything is in its place. The little brass lamps are very carefully polished, so here there is a dedication, and as you are doing these things, the mind is led stage by stage to the object of devotion which is the Divine. But if a person gets stuck there then ritualism serves no purpose. It is just mood making.

So what one has to do is go beyond mood-making. Ritualism or any ritual could be a start, but after starting we don't remain where we have started from, we progress and the progress made from that ritual or the contemplation, which is associated with ritual, is meditation. So this means that you transcend all moods because in ritual, the thing that is

involved is the mind. It is the mind performing the ritual. The thought is there and thoughts are tangible things. Thought is also matter in a very subtle form, as opposed to grosser matter. But the essence is there. The analogy we normally use is that of water vapour, and the same water vapour could be condensed into water, liquid, and the liquid could be frozen into a solid block of ice. And I'm sure English people know about ice and snow here. They do, good. But in its three various forms, vapour, water and ice, the basic constituent remains the same, H<sub>2</sub>O, that is not altered at all. So when we go beyond the mind, it would mean that we go beyond the area of conscious directed thought. In contemplation the thought is conscious and directed upon a particular object, while in meditation one transcends that area of the mind. And that area of the mind which is transcended is the left hemisphere which interprets everything, left hemisphere of the brain which interprets everything in language or in symbols, that part of the brain functions in rationalising. So in contemplation we rationalise, while in meditation we do not rationalise.

So proceeding from ritualism, which is a physical expression of contemplation, we reach meditation by combining the left hemisphere of the brain to the right hemisphere of the brain. And the right hemisphere of the brain is where the intuitive faculties lie. So with the process of meditation we do, stage by stage reach the right hemisphere and from there, draw forth the energies so that it permeates the left hemisphere and brings to the conscious surface of the mind, that little ten percent conscious surface which I always talk about, things of far deeper value. Through meditation, one reaches the core of oneself. People call it the heart. We can call it by any other name but the essence is the core of the human personality, the embodied form, in which the spirit dwells. The Kingdom of Heaven within surrounded by this embodied form. So through meditation we go through various layers of the mind. We have the left hemisphere which joins up - it is already joined but what is lacking is the co-ordination between the left hemisphere and the right hemisphere of the brain. Now the brain is but an organ. It is an organ, a highly sensitive organ through which the mind flows and the area of the mind is so vast, that it is as vast as the entire universe.

So with contemplation, one reaches a very small rationalistic area, while with meditation one uses untapped sources of the mind and we bring that to the conscious level. Now, with the little ten percent conscious mind, there are layers of the subconscious mind. The upper strata of the subconscious is that which feeds the conscious mind, but deeper than that still, are subtler and subtler layers of that which lies below the mind, therefore subconscious mind. So the process normally is to awaken those layers and it is the awakening of those layers that constitutes man's experience of himself. But the awakening of those layers and the experience that comes by its awakening, could be very limited. There is still a far greater dimension from the conscious to the subconscious and then to the superconscious mind, and that is the area where one awakens the intuitive faculties.

Now by intuition, I mean that knowingness, where you just know. It might be totally without reasoning - you do not need, as in contemplation, you do not need to reason. You do not need to rationalise, but you just know, and most people have had this experience. Many times you feel a letter is going to arrive from your son or daughter or mother or father, and the postman turns up an hour later and there the letter's there. You feel a certain visitor is coming to visit you. You hardly finish the thought and there's a knock on the door. What is the mechanism, why does this happen? That is the question. For that moment, a certain stillness has been created within you where you have just touched the superconscious level of the mind, and the superconscious level of the mind knows of no individuality, for the superconscious level is universal.

Individuality only comes about from the sub-conscious to the conscious mind. So when one goes beyond the conscious and the superconscious mind, then although preserving the individuality, one also knows the universality of the mind. So that very thought emanating from the visitor that 'I am visiting Auntie Mary today' and that very thought touches off that spark on the superconscious level, because there is no differentiation there, there is no individuality there, there is just one mind. And that one mind is the primal manifestation of the Manifestor. So one reaches there the deepest layer of the mind, where the entire manifestation can be cognised. Now this goes into the realms of a certain form of meditation. It is not total meditation yet, but it is far more advanced than contemplation which rituals produce. Now the superconscious level of the mind, being the primal manifestation has to grossify itself. Now Carl Jung for example talks of the 'collective unconscious', that is the area he is talking about but that is not the totality of existence. He has reached the superconscious level of the mind but there is so much more than that.

So when man functions with the totality of the mind, using the conscious, the sub-conscious and the superconscious mind, then he really has fulfilled his destiny as a human being. He lives the totality of what a human being is. And many people as I have said before have had glimpses of this. When that totality is reached, when the three layers of the mind work in conjunction, then a person functions in a different manner altogether. He functions with a wholeness, a wholeness within relative levels, a wholeness by which his awareness is expanded. And the awareness is so expanded, its range is so vast that the entire world is in the palm of his hand. So from contemplation, we go to the lower forms of meditation, using the superconscious mind. And this is within the scope of everyone and anyone and it is no contradiction to what theologies teach. It is rather supportive to theologies. That is the area where pre-cognition comes from, intuition comes from, visions come from. Good, fine.

Man today uses mostly just the conscious level of the mind empowered by the sub-conscious, wherein is contained all the experiences that he has gained in this lifetime and perhaps in so many lifetimes before, for since the primal atom, he has had to go through this evolutionary process. And in this process, on this journey he has gathered to himself all forms of experiences. And all those experiences he has gained constitutes his personality. And here, by 'personality', we refer to him as the individual being, where the 'I' and 'Thou' would exist, that I am separate from you. But when the universality is reached then the separation ceases and the entire universe is but one entity, one mind, the universal mind at the level of superconsciousness. People talk of altered states of consciousness. Consciousness can never be altered. You alter consciousness and you destroy consciousness. You destroy consciousness; you destroy the entire manifestation. You destroy manifestation, you destroy the Manifestor and that is impossible. But what happens in gaining this vaster awareness, what happens in gaining or going to the deeper layers of consciousness, is not an alteration but an expansion which is inherent in each and everyone. Now this is the step as I said in elementary meditation.

Now we have also said that these three layers of the mind contain all the experiences man has had since he was just a primal atom, and these experiences are contained in the mind in the form of impressions. So man's mind is nothing but a collection of impressions. Man's body, for example, is nothing else but food put together, and its chemical value is one shilling and four pence, with inflation perhaps one shilling and eleven new pence, give or take. Fine. So, that is what man is, a bundle of impressions. And what he is today, he is the totality, he personifies all the impressions he has gained and that personification creates individuality and that is why every individual is different from each other. Every individual because of his past experiences is a unique being, and this uniqueness can be found through ritualism which takes one into contemplation. Good. Contemplation has a value, for mental powers must be used, otherwise man becomes a vegetable. The intellect has to be exercised but it would be wrong in thinking, that ritualism or contemplation or rationalisation or the intellect is the end for man, even if he explores all the layers of the mind, he will still not know the totality that lies behind relative totality. Relative totality is empowered by the absolute totalness.

Now here meditation plays its part. Here meditation brings that absolute value of life, that Kingdom of Heaven within into the scope of relative life, with all its various facets of the mind, so that man could live a life permeated by the absolute, by being, by that Divinity, by that light which is within. So now in meditation it is not necessary to go through all those experiences man has had over million and millions of years. Within the brain, or underlying the grosser nervous system, which neurologists talk about there is a very fine very subtle nervous system in the subtle body of man. Man has three aspects, the physical, the subtle and the spiritual. So this subtle nervous system is in the subtle body and the subtle body is nothing else but the mind. Now the purpose of meditation would be to combine the right hemisphere of the brain

to co-operate with the left hemisphere, the thinking part of the brain and to use that three and a half-pound organ to its fullest use. To put it to its fullest use, and thereby awaken the latent power in man.

Now a co-ordination does exist in a latent form, but it can be enlivened. There are twelve billion cells in the human brain and we are using only one-millionth part of the brain, not allowing the mind to function in fullness, only one millionth part. Good. Now what meditation does is this that, it transcends, it bypasses the grosser layers of the sub-conscious in which all the impressions are stored. And through the wavelengths of the subtle nervous system, imperceptible by the microscope of the neurologist, one reaches the superconscious level of the mind. And when one reaches the superconscious level of the mind, and that being nearest to the light within, receives the greatest force of the light, because it functions in gradation. Let us use an example of a sheet of paper, say blue, of blue colour. You would have deeper dark blue at the one end and at the other end, fine, faint blue, proceeding from the deep dark blue in a fashion, where it becomes subtler and subtler and subtler, that is the mind. So at the subtlest level, being more transparent, the spirit within man shines there in greater force, in full force. These three layers of the mind in turn constitutes the ego of man.

Now when we talk of rituals and churches and things like that, they are very useful because all the injunctions are based upon morality. We have the Commandments and the same Commandments are in every religion. And now to give impetus to these Commandments, to make these Commandments a living reality one has to experience the subtle layers of the mind, for that only will help us to activate an injunction like 'Love thy neighbour as thyself'. For if you do not know yourself how are you going to love your neighbour as yourself? 'Do unto others as you would expect to be done unto you'. You have to know 'you' first, that 'what would I like done unto me, that I wouldn't or shouldn't do unto others'.

So it is by the awakening of these layers of the mind, that one comes to mental realisations of moral values of life. For without discrimination which is in the sphere of the mind, one could never activate or put into practice these values that are taught to us through rituals and religions. So therefore I always say, 'If you are a Christian, become a better Christian, if you are a Buddhist, become a better Buddhist, if you are a Hindu, become a better Hindu'. For at the basis of all the various religions lies the same basic principle and the same basic question 'Who am I?' That is the basis upon which every theology is built. That is the basis upon which all the search into the various layers of the body and the mind is based. So by the activation, through elementary meditation, one draws that light which is so clearly reflected there, to the various other layers.

Now we come to that nervous system that is in the subtle body of the mind. Now to go through all these millions of years of experience, we have to use millions of years to achieve that, but we want it in this lifetime. Who wants to wait those millions of years?

So through proper meditational practices, we activate this subtle nervous system which has a direct link, a direct link with the Divinity in man, so that man experiences the Divinity. Divinity does not remain an abstract conception but a living reality, the living God that can be lived by everyone on this little planet earth. Many people ask the question that through the practice of ritualism or the various injunctions of theology, will I really know who I am? The answer would be to a certain extent, yes, it will better one's life. It will make one's life more smoother. Through exercising the discipline, where the mind is involved, by exercising this discipline, one's life can become smoother. But how many of us has the strength to discipline ourselves? How many of us has that strength? So here we try and use another force contained within us and the other force is that storehouse of Divine energy within every man. So being unable to have the discipline, to practise the injunctions of all the religions of all the world, we use this other force. And by a systematic manner, through a systematic manner, we draw from this energy, via the subtle nervous system, which bypasses all the impressions gained in all these lifetimes over millions of years, and it is there. We have to take one step, and ten steps are taken towards us.

There was a traveller and he was feeling thirsty. There was no water around so he passed a place where there were coconut trees and there were some monkeys on the coconut trees. So he thought to himself that the water in the coconut is going to help me. I need the water, I'm so thirsty. So, what he did, he threw some stones at the monkeys and monkeys have a habit of aping man, or perhaps it might be the other way around too. So what the monkeys did when this chap threw stones, they threw back at him coconuts. And he had his water and he was not thirsty. So we have to throw the pebble, we have to throw that stone whereby that water could be received to quench the quest of life, the purpose, the goal of life, to be able to function in harmony, in such harmony that life would be filled with joy. And even if pain comes, the pain is taken joyfully, for then we would be able to understand pain, we would be able to understand suffering. A different perspective is gained, a new attitude is developed in life where that very suffering, two years ago might have been unbearable, today it is welcomed. Fine, so all this to must pass. That strength is gained by co-ordinating the mind and not the co-ordination of the mind, but by infusing the mind with that Divinity which is within man. So that is the purpose of meditation, where there is a hot-line leading one directly to the source of everything, to the source of all existence. So we use the mind, we use the rituals, we use religions, we use all these instruments given to us, to reach the source. And once the source is reached, the mind becomes a more balanced mind, the body becomes a temple of

God. This is only a mental concept at the moment but it has to become real. It has to be digested and not only digested but assimilated in one's lifestyle.

So you see the far-reaching effects, where you become like that beautiful flower. For it is the nature of the flower to be beautiful, and you spontaneously emanate from yourself that lovely fragrance. The flower is not conscious of emanating fragrance. It does not do it consciously, but it becomes its nature to emanate that fragrance. And man, at his stage of evolution, how far greater is he not than the flower? How much more can he not emanate from himself to his brother men, for am I not my brother's keeper? So when man improves himself, he automatically improves the environment, automatically, spontaneously. The flower is beautiful, it is its nature to be beautiful but that is not all it does, it also enhances the beauty of the garden. But why do we look at the thorns only, that is the question? For without the thorns that rose would not be there. Without the thorns, how can the rose exist? And then we think we are unhappy. It is the perspectives that are gained through meditation, it is the energies that are gained, it is the expansion of awareness which is gained through meditation, that we find beauty even in the thorns which constitutes the wholeness of the rose.

What time do you want - we start at quarter to - give me five minutes more. Good.

There was a man, it's a little story, told on one of the Courses, some of you might have heard it - it's nice to repeat stories. This chap lived in two rooms - busy London - no places and what have you, and he did not earn too much and he couldn't afford more than two rooms. He had a wife and three children and he was squashed in these two rooms. So he tried to get better work to earn more, to get a better house, a bigger house, but he was not too successful in his efforts. And so a guru drops into town. So he says, 'Let me go to this guru and ask his advice'. So he goes to the guru and the guru listens to him first and says, 'Okay. I tell you what you do, buy a goat and take it home'. Right, so he takes the goat home, and you know they are quite fragrant, I suppose. So nothing was happening and he was feeling a little more uncomfortable, so he goes back to the guru. In the first place he thought the guru was dilly - dilly means a bit scattered, mental. Then next week he goes back to the guru, the guru tells him, he says, 'Look what you do now, you buy two ducks and take it home'. Right so, still he says, 'Look, I've got to obey the old boy you know, let me see what happens'. And so he buys two ducks. And he was getting more and more congested now, he's got the goat and the two ducks. And the third week he goes again and the guru says, 'Buy half a dozen chickens and take them home'. And like that it went on, where he had over a dozen animals plus his wife and three children in the two rooms. And then one day he really got fed up, he thought to himself, guru or no guru, he's absolutely mad and chucked all the animals out. And then he felt happy. (Gururaj laughs) He felt happy. Happiness was there in the first place but he had to undergo all these experiences in

order to find the happiness that was already there. And that happiness, that joy, is always there within the heart of man. And all these things we do, these rituals and religions and contemplations and meditations, these are all but preparations to reach back home, to the Father that is within. Okay.

We'll mix together with tea or coffee. Having tea or coffee, yes. I want tea. Fine. And then please come up to me. Where is it going to be? Somewhere around here?

Voice. In the demonstration room. Three o'clock in the demonstration room.

Gururaj. So fine, come up to me and we'll talk about all kind of things. Don't be shy. Okay.

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