

Questioner. Gururaj, unlike most questions this week, this is a short one in three parts (Gururaj laughs) about the Gunas. Are Tamas and Sattva at one operating at different frequencies relative to each other? And is Rajas simply the frequency speed converter which has to be started in motion? Secondly, what is it like to?

Gururaj. The answer to the first part is, yes.

Questioner. (Cont'd) Thank you. Secondly, what is it like to play with the three Gunas? (General laughter)

Gururaj. It feels nice.

Questioner. (Cont'd) Thirdly, at the end of a particular round of evolution, what is the balance or does Sattva accumulate an advantage?

Gururaj. If Sattva accumulates an advantage, then there could be no balance. Good. Firstly, we have to know what the Gunas are all about. Ancient scientists and psychologists not through the means of modern technology that discovered the atomic structure. Their enquiries were mostly through meditation, where they could reach the finest levels of existence and these Gunas or qualities that constitute this world are so fine, that they are even a million times more finer than the sub atomic matter that scientists know about today. The three Gunas are also symbolised in mythology, especially in Eastern mythology, where you have Brahman the creator, Vishnu the preserver, and Shiva the destroyer or Dissolver. Now these deities have been given human form but as in all mythologies of the world, all these forms and names represent a deeper truth. Why are the Gunas necessary? From the first manifestation as we talked on this Course, from the Impersonal to the Personal - now the Impersonal is without shape or form. It has no qualities, for as soon as they are qualities involved, limitations begin. And as with every qualities, it must contain the opposite. Sun must have rain, warmth would have coldness. So as soon as one quality comes into existence, its opposite is there at the same time.

Now, as this energy condensed into a far solid matter, a lot of activity has to take place, because it is the nature of the finest relative matter to have some activity contained therein or else condensation would become impossible. So, with this condensation and with this activity that is inherent in the condensation, the opposites come about. Now, we normally attribute so many qualities to what we call God. We call Him kind, compassionate, almighty, merciful, so that in itself is a limitation. So the Personal God to which man can reach also has limitations, but the limitations are at the finest level.

Good. Now, having qualities, and those very qualities of the Personal God has to manifest itself into far grosser matter. So within that Personal God you have the opposite qualities as well. He rewards and he punishes. So those are opposite qualities. Fine. And this is a conception also not be taken literally but figuratively. So nevertheless the Personal God has been endowed with qualities. Omnipresence is a quality, omniscience is a quality. While that which is beyond the Impersonal, is qualityless and just a pure existence that knows of no limitations.

So the Personal God of this universe is limited. Now, here is where expression begins. First there was emanation and then there was expression. Now in order to express the opposite qualities are necessary and the activation of the opposite qualities are also necessary. So this means that Rajas comes about automatically, activating the forces of Sattva and at the same time activating the forces of Tamas or inertia. Sattva of course is light and Tamas is darkness. Now when we put on these lights, we say darkness disappears. But when we put off the lights, the darkness appears again. So now by switching on the light, has darkness really disappeared? No. The darkness remains in the light and the light remains in the darkness. So both the opposites are but one. One exists in the other. A little lamp you have on your table, it gives light to the room, but under the lamp you have a dark shade. You take a candlestick holder, say you put a candle in a saucer, gives light to the room, but under the saucer there will be darkness. So darkness and light are co-existent and that is an undoubted indisputed law of nature. Therefore, these qualities do exist but it has to be activated. And that activation we call Rajas, and Rajas become an automatic function forever trying to balance light and darkness, Sattva and Tamas.

Now, the Personal God, containing also the law of opposites, has to express itself. So for the purpose of expression, the thing that came about first was the universal mind. So the Personal God being universal, being the sum totality of the entire universe, so his expression also has to be universal and there starts the universal mind. Good. Now the universal mind too contains these three Gunas. And still further down the scale, from the universal to the individual through various processes, one assumes an individuality. Now, all along the line, through all the various processes these qualities are existent. Science has come up with something now which they call Quarks, Q-u-a-r-k-s, which somehow approximates that which are called the Gunas. So down along the line over billions of years, from the first manifestation which is the Personalised God, right down to the individual man, these three Gunas are forever existent in various forms of grossness or fineness.

Now, when it reaches the stage of man, there is in man forever a yearning to find the source from where all the Gunas started, that means the Personal God. Therefore even be it an atheist within himself, there is a yearning to reach

back to the source, to that ultimate refinement of the Gunas. That is the purpose of theology. That's the purpose of spiritual practices. That's the purpose of Meditation. Now, when man assumes individuality we would naturally ask why a universal mind must become an individual mind. In reality at its finest level there is no individual mind. Jung would call it the collective mind. Adler would agree with that too. Now how does this individuality come about? Is the individuality an illusion or is it a reality? It is both. It is an illusion and it is a reality depending where you are standing, depending from what angle you are viewing it. Right.

But let us now for the purpose of this talk say that there, there is individuality. Now with these three Gunas incapsuled in the grosser form of an atom, because from the universal mind and its ramifications would have been so great, through its natural evolutionary process, that matter started gathering itself into sub-atomic matter and then the sub-atomic particles coming together again and forming atoms, which has also the three Gunas in action. You have the electrons and protons and the nucleus, and you that have studied science would know that a single atom is a universe in itself. So everything we see around us with our eyes or through microscopes contains the same substance, the same system, reproduced and reproduced all the time. Therefore it is said that if you can understand or unfathom a grain of sand, you will know the structure of the entire universe. For the structure of the entire universe is contained in that single grain of sand. From there we proceed. Matter has to interchange. Matter has to interchange and the interchange takes place with energy and that energy we could call, at the finer level Rajas, for Rajas is the activating force and anything that activates has energy.

So with every explosion that creates a new universe, millions and millions and billions of atoms are flung forth. The very basis of the earth and the planets revolving around the sun or the earth itself rotating on its own axis, has been set forth those millions of years ago by the momentum of the Big Bang, the big explosion. We think we are sitting still as you would know, but we are hurtling through space at the speed of millions of miles, speed beyond the hundred and eighty six thousand miles per second that we know of. And the entire solar system including the sun is also hurtling through space in this galaxy of ours. We are at the moment more or less just off centre in the galaxy. But we are hurtling through that galaxy and in turn the whole galaxy, our galaxy is hurtling through space. And this is happening all the time because of the three Gunas, Sattva, Rajas and Tamas, for without them, this action cannot take place. Good.

So now talking as individuals with this Big Bang explosion, if all these millions and billions of atoms are shooting forth, now it is the nature of these atoms to duplicate and replicate itself, as we would find with the amoebic cell. Good. So, that is not the only thing that happens, but so many atoms gather together and by the various conjunctions and

mixtures of the very same atoms, it produces a third quality, like water which is a combination of hydrogen and oxygen H₂O. Two different substances but by the mixture of them, a third substance is created. And that is how things become individualised. So now we are mixture of different atoms and its very combination has created what we know now as individuality. And all individualities have to be unique, because their combinations are different. Now through the process of evolution, and all this is still governed by the three Gunas, and wherever the three Gunas are present there has to be evolution. There has to be expansion. There has to be contraction. So in this action of, this contraction and expansion, an action occurs which action in turn has a reaction. For every action must have a reaction. Now then this atomic substance assumes a gross form, first gaseous and then further condensation towards stone minerals. Further evolution also still through the inter action of the Gunas the plant, the animal and then to man.

Now the animal does not feel individuality the way we feel individuality. This individuality business has only come about since man started thinking. It is the natural tendency of man to think. Primitive man not being able to think the way we think, were more united beings, although they formed themselves into tribes and they would give their lives for each other in that tribal system. And yet we call it primitive. Yet further advance had to take place. Nothing can remain static because of the Gunas. So as man's consciousness expanded, greater and greater awareness came about through millions of years, he has reached the stage of today's highly developed analytical mind. Now the more highly developed the analytical mind is, the more action takes place between the three Gunas. Because with greater awareness, there is a higher rate of vibration. And higher the rate of vibration, more the action is. So, man's battle today is between the two Gunas of Sattva and Tamas, of light and darkness. That is his battle. But there is one built-in factor in every human being, that the Gunas are forever striving to unite. Light and darkness wants to unite into oneness.

Now there are theological explanations as far as the Gunas go, that if you reach the Sattvic stage then you are pure, you are pure. All your actions are right because you are made then of light. But that is not so, that light cannot exist without darkness. Darkness is a part of the light as light is a part of the darkness. One has to be supported by the other. But one can dominate. One can dominate and light can dominate over darkness by the practice of meditation and spiritual practices. It can be made dominant, but there is no destruction. You cannot destroy Tamas and you cannot destroy Sattva. They will forever exist. And because of their eternal existence we are trying to find eternity. Consciously or unconsciously everyone is seeking happiness and joy. You might not recognise it with his conscious mind, but his subconscious desire is for that joy. And why is the compulsion there? It is because of the Gunas wanting forever to unite. And the Rajas, the activating force is the force trying to bring the two opposites together. For if you go deeper into metaphysics, you will find that both opposites are true. Both opposites are true, and both opposites are but one. Like a

coin having its heads and having its tails. One cannot be without the other. But what man is trying to achieve is this, that he wants to bring about a balance. If a man is totally Sattvic which is an impossibility, but let us assume he's totally Sattvic, his whole body will disintegrate. As in Samadhi, especially in Nirvakulpa Samadhi where Sattva dominates totally, and if a person remains in Nirvakulpa Samadhi for the maximum of twenty one days, if he goes beyond that, his whole body will disintegrate.

So we are a combination of these Gunas or qualities and to live a harmonious life, we try to allow light to dominate rather than darkness or inertia to dominate. In darkness, we stumble and fall and cause misery to ourselves, while in Sattva with the light, we can see our way, we do not need to stumble and fall. It brings about a great sense of purity. Now, do remember that none of these Gunas can ever be annihilated. They will forever exist. Good. What happens to the man who reaches an enlightened state? It is just but this, that he has formed a perfect balance between Sattva and Tamas. And yet the Rajas qualities, the Rajas the activating force is not destroyed. It is still existent but the activation is brought to a very fine level and not a turbulent level. The currents remain, the currents remain, gluing together or superimposing one upon the other, Tamas and Sattva. And underlying that is Rajas, which envelops the qualities of Sattva and Tamas. Good.

So, when one finds that within oneself, through our practices, then because of the lack of turbulence, we find peace. We find peace and in that peace our awareness is far more extended, our awareness extends to the whole universe. For all these three qualities, although used in limited frame, in the limited frame of an individualised self man realises that these qualities are connected throughout the universe. Now when he discovers and realises that they are connected throughout the universe, then he realises that he is the universal mind. Now he's going back home to the universal mind. Then the individual mind, although having its existence in the embodied form, still has the realisation and the knowingness that he is not only a part of the universal mind, but he is the universal mind. Therefore he knows everything. He tunes himself to the universal mind. That can be achieved by everyone. So, one has to lose individuality and merge into universality. Now there's one fear people have always, that I do not want to lose individuality. I have a friend who says, 'I don't want to be enlightened, I want to be born again and enjoy life'. I say 'Yes, reaching that state of universality you have the choice of taking birth again. Otherwise through evolution you are forced because of your karmic and samskaric ties, you are forced to take birth, you can't help it. But having reached the universal mind you have the choice to take birth or not to take birth'. The reason why one wants to take rebirth is desire. Man is, say a man is happy, he has everything he needs, so naturally he would desire to perpetuate that happiness he's finding now. But then on reaching the universal mind, desire ceases, because it is only the individual mind or the ego self that is contained with desire. And yet reaching

the universal mind that desire can still be preserved in a very fine form and reactivated so that another life can be by one's own choice and not by the compulsory elements of nature and natural evolution. Good.

So having reached the universal mind, you realise what the Personal God is all about. You have reached and realised and have the wisdom and knowledge of the Personal God and all his various attributes. So when theology says that 'God is kind and compassionate' etc. it is very true. It is very true. Because the first quality born or first quality that had dominance, was Sattva, light. But in the wake of the light, darkness had to be there. So, man strives today to lead himself from individuality to universality because he wants to reach back home to the Personal God. That is his eternal striving for which he's born and he wants that. And that would be the only way to find total peace. They are gradations of peace but the total peace comes only that, when even while still in the body, you are aware of the entire universe and your connection to it, for you have become the entire universe. You have found, you have found that totality in that grain of sand. The whole universe is there.

So, this does not require the annihilation of the ego. The ego cannot be annihilated. People say you must lose you ego, destroy the ego. That is not true, it cannot be done. The ego can only be refined. Like, I have used this analogy before, like a piece of rubber and when it is stretched it becomes transparent. And in that transparency the original source which we call the Personal God or others might term it the superconscious level of the mind, can shine through in full force. Because like a clear window, when the window is clean and the sun shines brightly on it, you think that the glass pane is not there although the glass is still there. The light is so bright, that the glass just seems to disappear only the light remains. So that is the aim. That is the aim. Now what happens is this, to put it in a different angle, is that a realisation comes that all opposites are true. All opposites are true. That is the first realisation because everything has to exist in this universe. And without the activating forces of the Gunas, nothing can exist. But you find the beauty of the oneness of it all. You find the beauty of the oneness of it all. So, therefore the Bible would say 'If someone smacks you on one cheek, give the other. If someone hates you, love him'. For it is the same thing. One is the observe side of the same coin. You see that is what it means. It is all one. If a person hates me with all his heart, sincerely hates me, I would love that. Don't hate me half measuredly because then you are so wrong, you are mixed up. If you want to hate, hate in totality for that totality contains the totality of love.

So we aim at totality. You see? People don't know how to love, they don't know how to hate. What do they know, it's a tragedy. The whole idea of anything any action is to put in one's total self. And that can only come about when there is a harmony between mind, body and spirit, an integration whereby you can function totally. And when that

integration comes about then naturally even if you want to hate, you can't. It is out of your system. Although underlying all love, there is hate but here Sattva dominates. Sattva which is love, that dominates and as switching on the lights banishes the darkness although darkness is still existent. Tamas is still existent but now overpowered by light. If light is measured, darkness too can be measured. And if these lights are switched off, there'll be the same measure of darkness in this room as there is the same measure of light. So perfect balance forms and Rajas takes a bit of a holiday. Yes. Becomes quiet, it becomes quiet.

Talking of holidays this couple was going on a holiday. So they packed their bags and called the taxi to take them to the Airport. So they reached the Airport and the husband says, "Darling I think we haven't forgotten anything for our vacation but I wish we had brought the kitchen table along". So she asks "The kitchen table, are you silly, what are you going to do with the kitchen table?" He says "Because I forget the tickets on the kitchen table". (General laughter) Yeah.

So what we are trying to do, bring about, is a balance, no annihilation, the ego cannot be destroyed but can be made more transparent, so that the light of Sattva can shine through, although darkness will exist but Sattva will overpower. And when Sattva overpowers with its light, Rajas becomes still. Now as that stillness comes about in man, so does the stillness also come about in this universe. It functions on the same principle where a balance is formed between Tamas and Sattva. The same principle goes right through and therefore these principles are said to be eternal. So there comes a time in the world's history or the history of our little universe where a perfect or near perfect balance occurs and the waves of the ocean subside. It is calm yet the fine currents of Rajas remain, but yet after the rest which they call the night of Brahman, after the rest, everything erupts again into an explosion. And there we start all over again with millions of particles flying throughout space, flying throughout space, at first from spaceless space or timeless time, entering the realms of measured space and measured time. And there the whole rigmarole starts all over again. Do you see? And therefore that is the secret of eternity.

Eternity does not mean that something remains the same every time. No. The elements remain the same but it is forever changing. It is forever changing, changing, changing and creating within itself new forms all the time. And the new forms get given names and yet the original elements that are eternal, remain eternal in spite of the change. So man tries to strive from change to changelessness. What he means by that is this, that amidst the turmoil he tries to find the calmness. He tries to find calm. The underlying elements in his essential self in full balance is calm and seemingly changeless. That is to the level of the Personal God and that is where only man can reach. So, the underlying factor is this changelessness, this complete balance upon which Shiva dances, bringing about all the change upon which Brahma

the creator dances, in his dance of creation while Shiva dances in his dance of disillusion, while Vishnu the old boy, he preserves the show. Do you see? How simple it goes. Any more jokes here.

This one Church minister I don't know if I said this somewhere here or elsewhere. The church Minister of a small little town got offered a job in the city at a big church. And naturally going to a big church, the pay would be far more bigger than the small little town. So he got this proposition, this offer and he didn't know what to do. So he says to his wife "I must pray, I must pray very hard on this issue what should I do, leave my little congregation to go to the big city or because it has a better pay. I don't know what to do, I must pray". So he was praying and praying and praying. So a friend of theirs met their six year old daughter and this friend asked the little girl "What has your Dad decided?" So the little girl says "Dad is still praying and Mother is packing". (General laughter). Yes.

So life is so valuable, for we may not pass here again. Rebirth will be there for most. It's only very few people that reach the stage where they become one with the Personal God and then transcend that into the Impersonal energy. So birth will be there but no one has the guarantee that you will be born on this planet, for they are thousands and thousands of other planets very similar to ours and you might decide to spend some time on another planet. So birth is always there. And I don't understand the people that talk about birth control. The people that talk most about birth control were also born. (Gururaj laughs)

I think it's five to one. I must really thank you all for the wonderful hospitality - I've received some wonderful gifts from you people. Thank you. It's been so enjoyable being here. Whenever I come to England, it feels as if I've come home. There is no words and you know I'm supposed to be a big babbler. (Gururaj laughs) There is that oneness and I do appreciate the great love and it is reciprocal, that I assure you. Do keep well. Meditate and God bless. See you soon in September.

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