

Gururaj. Shall we meditate for a few - ? I'm ready.

Questioner. Guruji, I've heard you define Maya or the concept of the illusion of Maya as the perception of the ever-changing name and form by the ever-changing senses. Now many of us at some time in our lives, often increasingly since we've started to meditate, have had dreams of other types of experiences which have seemed to transcend the laws of Maya, and have carried with them feelings or insights or messages which are of great significance or importance to us. Are these experiences simply the ego and desires at play with the mind and senses or is there some greater force at work? Could you explain something about the mechanics of such experiences and also give us some indication of how we may ascertain their validity, particularly when these experiences involve you?

Gururaj. Involve me? Basically the question revolves round dream concepts and of what significance they could be. Now a dream too is a product of Maya, because the entire mind is nothing else but Maya. Maya is some thing which is viewed to be non-real from the standpoint of reality. Good. Now what happens in dreams, what happens in a dream is this, there are many aspects to a dream. Freud would tell you that a dream is an expression of a suppressed desire. Partly that is true, but there's more to a dream than what just meets the eye or the explanation of modern psychology. Good. Now our mind contains all the experiences of all the existences that we have lived, all the existences that we have gone through and this could extend over a period of millions of years. Fine. When you analyse a dream, could a person really analyse a dream with his mind? Because the mind being so conditioned, how could it ever analyse something else which is also stemming from itself in a conditioned form? So a dream is also a conditioning. But when the conscious mind is put at rest and the sub-conscious starts playing in sleep, then the subconscious has the ability to go back thousands of years, millions of years, and capture various experiences.

Now this could very well be set off by some happening that could have happened during the day. Something can set it off, something can switch it on. Now if the experience, if a very strong memory is stirred up, say by some quarrel during the day you had with a friend. Now the subconscious although it is stilled, the conscious, although the conscious mind although it is stilled when you go to sleep, the deep impression caused on the conscious mind by that quarrel can extend further back into the subconscious mind. And even while you are falling asleep, not totally asleep yet, even while you are falling asleep, there is something happening below the surface of the conscious mind. So even before you fall asleep, the dream is taking form. Now when it starts taking form, it starts associating. The human mind can never forget. The conscious mind does and when the conscious mind forgets things, remember this, that that forgetfulness is one of God's greatest gifts. Because even in this lifetime, if you had to remember every detail of what has happened, life would

become unbearable. So the greatest gift to mankind is to be able to forget consciously. But the impression made, the impressions gathered by the conscious mind has left a residue. It has left an impression on the subconscious mind.

Now in the mind, as we said, it contains the memory box of all the experiences we have had gone through. Now during the day you might have had a quarrel with John, but in the dream, the quarrel could manifest itself, gathering to itself and stirring up a similar incident in a previous life. And like that, so many similar experiences are stirred up which try to form a whole. And that is why, when you wake up, you'd find 'What a strange dream I had. I dreamt of a person that I had not even known, a totally strange face'. You dream of incidences that might never have happened in this person's life. But because the mind is capable of expressing it, even in a dream state, then know that you have had gone through these experiences. Now these experiences in dream are not necessarily the reflection of one particular incident but it could be the totality of similar incidences that could extend through many, many other lifetimes.

Now the purpose of the dream is this, is to bring to the fore, all those impressions in a bundle and by dreaming of it, by reliving it, you are eradicating that bundle, you are eradicating that experience. So therefore, so therefore we dream, we dream for a purpose and the purpose is to gain a more greater calmness in the subconscious mind. Now one dream is not enough to get rid of the experiences, especially if the experience is very powerful. So that is why many people have a recurring dream of the same nature. Say a person dreams that he is sinking in a boat. Now that does not necessarily mean that he has been sunk in a boat in a past life. But the experience of sinking must have been experienced in some form or the other. He might have fallen down from a tall building and had that sinking feeling which is now associated by the things he knows in this life, things which he reads in the newspapers or the stories he hears of how a person sinks. So basically a dream is an association of ideas, associations of ideas and impressions that has gathered itself in the subconscious mind. Good.

Now we have three minds - there are three sections to the mind. We have the conscious mind, the subconscious mind and the superconscious mind. Now the superconscious mind is connected to the Sattvic value of life that we spoke about this morning, or was it yesterday. Good. Now to make this life more smoother and more Sattvic and more goodly and godly, we have to allow the superconscious mind to shine through to the conscious mind. Now what blocks it is the subconscious mind, which is the container of all the impressions gathered through many, many lifetimes. So dreams help one to quieten all the turbulence in the subconscious mind. The only reason why the superconscious cannot shine through is because the subconscious is in a state of turbulence preventing the superconscious from coming through. Therefore you have other systems which follow certain kinds of mind practices which teaches you how to subdue or bring

to a quiet state, the subconscious mind where all the turbulence takes place. Now the subconscious mind cannot remain inactive and its main activity is to forever feed the conscious mind. Every action we do, everything in our daily lives is a product of the subconscious mind, shining through the conscious mind. Many times we act very spontaneously in a circumstance, without thinking. What is happening there is that the conditioning of the subconscious is making the conscious mind act and act automatically. So what the conscious mind is, is nothing but a robot under the control of the subconscious mind.

So now in the dream state, because the conscious mind is not subtle enough for the subtler subconscious to express itself, it has to find expression in dream and dream is a great release. If you have a nightmare, then be thankful for it, because that nightmare is getting rid of many terrible experiences which you might have had. And the impression can be conveyed in so many different forms and shapes. So never be afraid of a dream, a good dream or a bad dream, it is a release. Now if we did not have this release faculty, then it would be very easy for a person to lose balance of the conscious mind. So we should be very grateful that we can dream, because dream too, is a state of consciousness.

You have the waking consciousness, the sleep state of consciousness and dream state of consciousness. Now it is said by psychologists that everyone dreams every night. People think they don't dream because they can't remember their dreams. But everyone is dreaming. The only person that does not dream is the person who is an illumined enlightened person. He does not dream, because he has brought all the turbulence of the subconscious mind to a standstill. He has produced in the subconscious mind a quietude. He has got rid of all the samskaras that are contained in the Manainayakosha, that's a Sanskrit word which very roughly and loosely could be interpreted as the subconscious mind. Now that man who is illumined or enlightened can verify this to himself. It is experiential because even when the enlightened man sleeps, he is entirely aware of the entirety of his mind. He is aware of the superconscious, of the subconscious and of the conscious mind. Such people are rare, perhaps one or two might exist on this planet. But nevertheless, for the most of us, we should not be too concerned about dreams but regard them always as a release that's taking place.

Now if a person wakes up from a nightmare, the person feels shaken. Why does the person feel shaken? The reason is this, that the, that the conscious mind is not prepared to accept the terribleness that is existing in the subconscious. That is why we feel all shook up. That is why we feel all shook up because the conscious mind is so controlled and so associated with the five outgoing senses, that it does not want to acknowledge or accept that which is happening in the subconscious. Now the subconscious mind contains so many skeletons. It's a huge cupboard

containing so, so many skeletons and what we have to do is to get rid of those skeletons by our spiritual practices. Now it is not necessary for the subconscious mind to relive all those past experiences. It is not necessary. It is not necessary to go through this entire process, for through meditation we bring about a quietude, not only on the conscious level, not only on the conscious level but also on the subconscious level. We bring about that stillness. The roughness of the sea starts subsiding and when that subsides then the superconscious self of ourselves, the Sattvic self, starts shining through. It reflects right through the stillness of those waters into the conscious, active waking mind. And the waking mind, in turn interprets itself in our thoughts and actions.

Now we have certain practices that involve affirmation. In all religions there is this thing which is taught, affirmations. Now the purpose of these affirmations is to use the conscious mind, to use the reverse process now, to use the conscious mind and confirm to oneself positive affirmations so that it would have a lasting effect or create a deep impression upon the subconscious. And by creating a deep impression upon the subconscious of something positive, you would automatically eradicate that which is negative. That is also one of the ways which we in our B.M.S. do also teach. Where certain affirmations are required, we teach those affirmations to create a desired effect, although that might not be applicable to all. Fine.

So we have seen now, how the subconscious mind rules the conscious mind and the subconscious mind, itself the creator of dreams, is the blockage that prevents the superconscious, the Sattvic self from shining through to the conscious mind. And because Sattvic qualities are blocked, the conscious mind does not feel the effects of Divinity, if you wish to put it that way, or feel the effects of the finest relative. And the finest relative could also be defined in the terms of the Personal God. Whenever you feel a presence, be it of any Deity you believe in, then know that you have just opened a tiny little gap, a tiny space and at that moment the superconscious has been shining through as a shaft of light. And that is interpreted as feeling the presence. When we say "I feel the presence of my guru or I feel the presence of my Ishta Devatar, which means my chosen ideal, it could be Kali or Durga or Rama or Krishna or Christ or Buddha, whatever. It is that superconscious power, that superconscious power which could also be called Christ-consciousness, Buddha-consciousness, Krishna-consciousness. That it's like a clouded sky and just there's a chink in the sky, in the clouds and the sun just flashes through momentarily. But what we want to achieve is to clear the sky of all the clouds that are in the subconscious mind, so that the superconscious mind's sun can forever shine through into our conscious mind. Yeah.

So now we have seen that the cause of all dreams is nothing, none other than all the impressions that have been stored up in that memory box of the subconscious over ages and ages and ages. And it just requires some little

happening in our waking state of life to trigger off and bring together so many pieces of experiences into a wholeness. You might have a dream that is like a story, it has a beginning, a middle and an end. You have such a dream. Then you have a dream which is very fragmented, a dream of something and some foreign element enters into it and some other element enters into it and if you remember it, you just can't make any sense what the dream was all about. That's another kind of dream. Fine.

There are many other kinds of dreams. There are dreams which could be foretelling you of some happening to come. So what happens here is a different process, a reverse process. Things that are triggered off in the subconscious mind by the conscious mind stirs up memories and forms a picture. But things that are triggered in the subconscious mind by the superconscious mind comes from a much higher level. It comes from a much higher level and it brings together those very experiences that you have gone through but of a higher Sattvic level and in its combination some light from the superconscious is shed upon it. Now if those dreams can be properly interpreted, it could really show you, it could really show you what the future would hold. And then there's a common term for it, they call it a psychic dream. Now these things that we have been talking about, modern science know nothing about. They have not really entered this field. They have not entered, they are busy discovering some of these truths. So this is what happens in dreams.

Now dream too, is name and form, it has no permanent existence. But it serves a useful purpose within the boundaries of relative life to release certain samskaras, certain very pressing matters which cannot normally be expressed consciously. So when you have dreams, dream, have good dreams, have good dreams, have good dreams. They serve a purpose. They clear the mind and if the dream reoccurs, let it reoccur over and over again. And if it reoccurs too much then know that the impression was very deep and it has to be eradicated. So this proves one point, this proves that there is a purpose in life and that we are forever, even subconsciously, being pushed on, being pushed on to better ourselves, being pushed on to reach home. Because all, everyone, wants to reach home. That is the purpose of a dream and what I have said now are the mechanics of what dreaming is all about and how dreams are formed. Okay. Next.

Questioner. Many people during meditation have altered states of consciousness. Could you say something about the meaning of relationships between the physical world, the archetypal world of symbols and the celestial spheres and that state that lies beyond creation?

Gururaj. Beautiful. Lovely. This Course is really going on nice. I think we must extend it for the whole of next week as well. Now many people speak of various kinds of experiences in meditation. Many people when they sit down to meditate naturally and they must go to the deeper levels of the mind. Now we all know that in the waking state of life we use just barely ten per cent of our minds. Ninety per cent lies dormant. And it is only through the method of meditation that we start exploring the dormant areas of the mind. I'll repeat that again. It is only through meditation, whichever form of meditation you have, it is only through meditation that we start exploring the dormant areas of the mind. Now for example if you are in mantra meditation, your mantra is used as a drill, it is used as a drill to explore the dormant areas of the mind. Now within the dormant areas of the mind, that the conscious mind, the ten per cent cannot recognise, therein lies all the experiences, all the samskaras that governs our present day-to-day life. Good. Now for the conscious mind to understand, to appreciate that which is lying dormant, it is at many times expressed in symbol form, because the dormant areas of the mind are of such a subtler nature than the gross conscious mind, that whatever is contained in that ninety per cent dormant area cannot be fully appreciated by the ten per cent awakened area.

Now this too, the totality of the mind works from the grosser level to the subtler level. So the deeper we penetrate the mind, the more subtler areas we come across. Now I have said before that the extent of the mind is as vast as the universe. Our minds contain the entirety of the universe. Now some people, in meditation enter an area which the conscious mind cannot understand. Then, lacking the ability to understand, they get given symbols which they, according to their ability, must interpret. The greatest teachings in the world by the greatest Masters have always been in symbol form and in parable form, because great truths at most times defy intellectualism or logic as we know it. So the only way would be to express it in symbol form. Good. Now as we go further exploring the mind, we reach other levels, subtler levels, which people call celestial levels. Now there are existences beyond this planet, beyond the solar system, where there are beings of all kinds. We even hear in Scriptures where they talk about angels. In Eastern Scriptures they talk of many, many kinds of angels. They talk of many, many categories of beings that exist.

Now the mind, in encompassing the entire universe, is capable of visiting those levels, those existences those planes of existences. The mind is capable of visiting that. And that is why, that is why in meditation, many people have visions. They have visions because they have now tapped the untapped resources of this wonderful thing called the mind, this wonderful thing called the mind. But then one progresses even further and reaches a place called 'Brahmaloka', which is a Sanskrit term, where there is nothing but ecstasy and bliss. Now this ecstasy and bliss re-transmits itself to the conscious level, where it is interpreted in a nice feeling you have when you come out of meditation. Because you have gone there to taste the sugar, the nectar, sorry. You've gone there to taste the nectar and you have

come back with that sweetness flowing through you. That is the experience of Brahmaloaka. But there's still something missing because you are separate, you experience separately your existence and the visit to Brahmaloaka. You experience separately coming from South Africa to England. South Africa is there, England is here. That separation you experience, although it is an enjoyable experience. That is one level also that a person reaches in meditation. Fine. But that is not the end. We still have to go beyond that because all these experiences that we have had were contained in the mind. All these various planes of existences that we have travelled to and experienced are still in the mind. But to reach the state where we go beyond the mind, that is the final goal of meditation. When we talk of expansion of awareness, we talk of the expansion of the mind only, where the mind opens up to itself its dormant areas. And opening up of the dormant areas are brought back to that conscious level and the conscious level interprets it, interprets the dormant areas consciously in daily living. Fine. But those are still within the framework of the mind.

Now as I said just now, what we have to do and the final goal of meditation is to go beyond the mind. And beyond the mind when we reach there, when we reach the transcendental state, the mind ceases to exist, the body ceases to exist and we enter a realm that is the source of everything. It could be expressed in a form of ecstasy, bliss. But that bliss is not of the mind and the mind itself cannot contain that bliss. What would happen there is that the bliss experiences itself. The mind has to be illumined; the mind lives on borrowed power. But that area beyond the mind lives on its own power, it is self-livingness. So the light there enjoys itself in its own light and that is the area that everyone has to reach. Now the difference would be this, that one is where you experience bliss in the form of duality, 'I and Thou' and the other area is where you experience unity. And that unity can only be experienced when you transcend the levels of the mind. Never mind how fine it is, the finest relative still remains relative. It is still not Absolute and the mind can never comprehend that which is the Absolute. But what could happen is this, having lived, having been in the Absolute, having experienced that unity-consciousness, that light shines directly through to the grossest level of existence. And that is why man has the ability to say 'I and my Father are one' because he has found the secret, an open secret, to reach the Absolute and live in the Absolute though in an embodied form. And that is the enlightened man, that is enlightened man, that is the Son of God.

So you see the ramifications of the mind, how vast it is, how many levels of existence this mind is capable of going through. So all these visions in various celestial spheres, all these symbolismisms that happen, that we experience, are still in the mind. It is still in the mind and the proof is this, is that we become conscious of those experiences, we observe them. There is the object and the subject. There is the observer and that which is observed. While in the realm beyond the mind, there is no observer and nothing to observe. The two merge in oneness. And where there is oneness, how

could there be the observer and the object of observation. That is unity-consciousness and that is what everyone is striving for, perhaps not in this lifetime. Couple of hundred lifetimes, we are all going to reach there. Shall we reach for the water now? Is there another Meeting after this? For how long have I been speaking? About an hour. Can we have another question? Okay. Fine. Another one, it's going so fine tonight. It always goes fine in any case. Ah, that was lovely.

Questioner. Gururaj, can you tell us about fairies and nature-spirits and whether a Guardian Angel is your own soul guarding you through its link to the Absolute or a separate entity?

Gururaj. Can you say that again, love?

Questioner.(Cont'd) Can you tell us about fairies and nature spirits?

Gururaj. Fairies and nature spirits, yes

Questioner. (Cont'd). and whether a guardian angel

Gururaj. Guardian angel, yes

Questioner. (Cont'd). is your own soul guarding you through its link to the Absolute

Gururaj. through its link to the Absolute. Yes.

Questioner. (Cont'd) or a separate entity?

Gururaj. Ah, hah. I understand, yes. The only thing that got me for a moment, was your accent. It's very beautiful, sweet, yes, lovely, musical. Good. Are there nature-spirits and are there guardian angels? If there are nature spirits, what are they? And if there are guardian angels, what are they? How are nature spirits made? How are nature spirits created? And guardian angels where do they come from? Are they separate entities or are they just our souls projecting ourselves into an external form? You see all the questions I can ask on your question.



Yes, there are nature-spirits and there are guardian angels, but the interpretation of this could differ very much. I'll give you one aspect of it. Fine. By nature-spirits we mean the auric quality of anything in nature. Now as a human being has three aspects to himself, the physical, the gross body, in Sanskrit called Sthulasharira, we have the subtle body which is called Sukshmatharira and then we have the spiritual body. Now when we talk of nature spirits and fairies then we are referring to the subtle body of that particular tree. This has been observed, that the tree casts an aura, just apart from itself and yet so intertwined which seems another entity on its own. This is very true. Now some people who have developed the Ajna Chakra, the third eye, has the ability to see the subtle body of a flower or a plant or a tree that is there. So what you are observing is the subtle body of the tree. Now we know for sure, that there is nothing in this universe which is destructible. Nothing is ever destroyed. Grosser elements only transform themselves into their original elements, grosser substances transform themselves into the original elements but it is not destroyed. There is no destruction. We can take the same piece of wood that has made this table and transform it into a toy, for example. But it is the same wood, only thing that same atomic structure transforms itself into various different forms. It is indestructible. Now what is behind its indestructibility is its subtle self.

Now the spiritual self of everything cannot express itself directly to the grosser self, the spiritual self is so fine that it cannot express directly to the grosser self. It needs an intermediary carrier. And therefore we have the subtle body. And within the workings of nature, everything is through gradual procession and gradual progression. From the gross the thing becomes more and more and more subtle, subtle, subtle, subtle, until the finest subtlety. And the finest subtleness becomes more and more grosser until it achieves its maximum gross state. So the nature spirit that we see is the intermediary between the gross tree and the spirit, the invisible sap of the tree. And a person, as I said just now, that has the ability to see, whose Ajna Chakra is opened can see these spirits. We even know, we even know and this has recently been discovered by scientists and you will know about it too, that even emotions are felt and measured in a plant. Many experiments have been done where it has been conclusively found that burning a leaf hurts the leaf and it has been recorded on electronic devices. What has been hurt? Can the grosser leaf feel the hurt? No. The subtle body of the leaf feels the hurt, because emotions and feelings are basically qualities of our subtle bodies, not the grosser body, although it is expressed and interpreted and felt through its grosser level which transmits itself to its finer level. So therefore, nature spirits do exist, I know, I've seen them. Fine.

Now what is a guardian angel? I'm your guardian angel. A guardian angel is not someone sitting up there and following you around. The story of Princess Cinderella is a nice story but it is still a story, a fable. The guardian angel that helps us is the higher self within us, is the higher self within us. The subtle body with all its impressions throughout all

these lifetimes have not only bad impressions, it also contains good impressions. And the good impressions are forever in conflict with the bad impressions and on this all the mythologies of the world have been formed. When you talk of the Gods and Goddesses and the Yakshis and the Rakshises. You find this in Greek mythology, you find this in Eastern mythology, Hindu mythology, Chinese mythology. You find this, the war of gods with demons. They are all contained in a subtle form within ourselves. But for simple people during those days, the peasants, they could not understand the subtle workings or intellectual explanations of these things, so they had to be expressed in the form of stories. And those stories we call mythology today. Is Nigel Frith here? He was here for the weekend, he sent me a lovely book, I must find some time to read it, 'Spear of the Mistletoe'. Yes. Good. Now because the illiterate mind could not understand intellectual discourses on the subtle workings of the subtle mind, the subtle body, they had to express it in the form of stories which we call mythologies. And yet if we study mythologies deeply, we will find the essence how it can correlate with the modern findings of today. So those gods and demons that were forever warring are nothing but the impressions in our mind, good impressions and bad impressions. Fine.

Now the guardian angel is a god and that god is the good impression in the mind. Many times we experience this in daily life and everyone has had this experience, where a conflict arises in us, must I or must I not? Fine. Now sometimes if the impressions are very powerful, it will and if you allow it to follow through or to flow through your conscious mind, you can say that the guardian angel guided me or led me in the right path. Now if we allow the opposite impressions to dominate our minds, then the poor guardian angel has no chance to flow through. And that is why, that is why we try and live our lives according to moral and ethical precepts, to give our higher self the better good impressions contained within our minds to flow through and guide our lives. That is what we mean when we say 'A little bird came to me'. That is what we mean when we say 'I had an intuition'. That is what an inventor means when he says 'An idea just struck me' and you see the little bulb flashing in comic strips. Yes.

So we contain within our minds the guardian angels, the gods and the demons and it depends a lot upon our conscious mind to allow to flow through whichever of the two we want to flow through. So you see how important the conscious mind is. The conscious mind can block away your guardian angel and it can block away the demon as well and that is what is meant by nature spirits, by guardian angels. But there is forever this power in the mind, where every man has this goodness in him. There's a lovely little poem which I don't remember but it goes something like this. 'None of us are so bad that there's no good in us and there's no one so good that there's no bad in us' and you know that one I'm sure. That is what it means. Okay. Fine. Lovely. Beautiful. What time is the meeting? You'll have to announce it.

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