

Questioner. Gururaj, I wrote this without my glasses on so I can't read it, but I do know the question. Actually I don't know whether Lesley is here but this was her question over one of our kitchen table discussions.

Gururaj. Is it philosophical or personal?

Questioner. Philosophical, also personal. The soul in itself is perfect

Gururaj. The soul in itself is perfect.

Questioner. Yes. Samskaras are impressions that are very seldom perfect. In between incarnations, losing the physical body, which part of what's left carries the samskaras from one incarnation to the next? If the soul's perfect, how can it stand all these things sticking around it? Which part of the body or the soul, is it?

Gururaj. True. True. It's a very good question from Hilary, but I think we discussed it at very great length in this, on this Course where we discussed the three bodies of man, the physical body, the subtle body and the spiritual body. Now what we refer to as the soul is the spiritual self which in itself is perfect. Good. Now which part of us carries the samskaras or the impressions during the transition period from one incarnation to another and that naturally would be the subtle body. And we went into the mechanics of that during this Course at one of the talks. Hilary was so busy doing all the cooking for me that of course she was not with us at the time. But I'm sure Keith has the tapes there and that could be listened to. Nevertheless to review it very, very briefly, I never remember what I talk about ever. I just have a very dim recollection in the mind what is spoken. Because whatever is spoken by me, comes from a different level which I only know about when I listen to the tape myself, that, did I say this or did I say that or did I say that. So I'm in the same position as Hilary. Good. Fine.

Now after shedding the physical body what perpetuates itself would be the subtle body. And the subtle body is formed of nothing else but impressions, impressions form the subtle body as the molecules and the cells form the physical body. Good. So the formation, the structure of the physical body are those atoms and molecules that forms the physical universe and the subtle body is formed of impressions and yet the impressions too are a tangible reality. Tangible perhaps not to our physical senses but definitely very tangible. To the physical senses they are intangible but to the subtle senses of man, they are just as real and as tangible as physical bodies are to physical beings. So, the composition

of a subtle body is made up of those impressions gained in this life or perhaps so many lives together and our subtle body as it stands today is nothing but the sum totality of all those impressions.

Now impressions, when we have an impression of a certain thing then we normally say that the impressions is in the mind. Yet the mind too is nothing else but matter and the existence of the mind as matter is in a very subtle form. So in reality the mind is nothing but a whole bundle of impressions. And those impressions, that bundle is formed of very subtle matter. Good. Now on the path to realisation, what happens is this that as we shed the gross body so we too have to shed the subtle body, which is composed of impressions. Good. Now the duration of the grosser body is far, far more limited than the duration of the subtle body. And the subtle body being composed of impressions, would be the vehicle that would carry over and carry forward all the samskaras, all the impressions that have been gained so far. Yet those impressions, being impressions would have to have a binding factor. They cannot exist as separate atoms on their own. And even if we study the atom which Physicists do there is a binding factor, there is a nucleus around which everything would revolve, around what substance or what is it around which the impressions revolve. So the binding factor of the impressions or the subtle body is the spirit or the soul. Good. It is the spirit or the soul that energises not only the physical body but the subtle body as well. And it is because of the energy of the spiritual body that the subtle body stays intact. Good.

Now when the subtle body, through evolutionary processes, through working on chakric values or through various processes what we are doing in reality is refining the subtle body and when it reaches total refinement, it reflects the totality of the light of the spiritual body. And when it reflects the totality of the light of the spiritual body then that is a man who is an enlightened man. In other words that man is made of light. An enlightened man is a man who is made of light. Because the light of the physical body shines through him and if we have the eyes refined enough to see that light, we would be seeing that light. Good. So in the transition period from one birth to the next physical birth, in the transition period between one physical birth to the next physical birth, the carrier of the impressions is nothing else but the impressions themselves which form the subtle body. Good. So what would reincarnate would be the subtle body reincarnating and yet having within itself the nucleus of the spiritual body. Good. So the subtle body being of such fine matter can convey itself through time and space and even transcend time and space because the subtle body acts in a completely different dimension to which the physical body would act. When we talk of time and space, we are naturally talking of physical time and space and when we say transcends time and space, we mean it transcends physical time and space. Yet the subtle body has its own standards of time and space which it also has to transcend to reach the spiritual body which is timeless and spaceless.

So in order to reach that point of timelessness and spacelessness, which in other words could mean eternity, which could mean infinity, that subtle body has to become more and more refined. And as it becomes more and more refined what happens there, the mechanics of it is this, that the samskaras that had been gathered into a form of subtle density becomes thinned out, becomes thinned out, where the impressions do not at first all together disappear, but they assume a lighter form. The glass has not disappeared but the glass has been cleaned. It has been refined. The copper knob of the door seems dirty but by polishing it, it becomes clean and shining. Right. That is the first stage the subtle body reaches. Good. Now as we have said over and over again that there is no disintegration, there is no destruction. The physical body is never destroyed and neither is the subtle body destroyed. When man leaves this body, the physical body be it buried or cremated or thrown into the sea, it disintegrates in a fashion where it goes back to its original elements. Therefore the Bible would say 'Dust to dust'. The Sanskritists, the Vedic philosophers would say from ether we came which is also finer matter, that by cremation we return, we come from ether and we return to ether.

So there is no destruction of anything whatsoever but only a transformation of the matter. It is like a kaleidoscope where you'd find the same pieces of glass in the tube but by turning it, it assumes a different patterns, different colours, different forms, different shapes. It's the same piece of glasses, same glass in the same tube, the same kaleidoscope. So that is how life proceeds from the grosser to the subtler and then even the subtler form would still have to attain greater subtlety. And the greater subtlety that the subtle body can attain would be the subtlest form of all relative existence. Now when the subtle body reaches its subtlest form, then we could say it evaporates. Now evaporation does not mean destruction. You put out a saucer of water in the sun and the water evaporates up into the sky because of the heat. We do not say that the water is destroyed. But the water, so solid there now or so tangible, has become intangible or more finer, more refined in the form of vapour. So the water has not been destroyed but it has changed into a finer form. Now in that way, in that way the subtle body too reaches its subtlest level of existence until it reaches the finest relative.

Now, what happens after it reaches the finest relative, that is the question? The body does not destroy itself. The subtle body does not destroy itself. But the various components of the physical body as it transforms itself into its original elements, so does the subtle body transform itself into its original elements and then the pure spirit is left alone. And that is unity consciousness. Because when we become the spiritual body then there is no differentiation. There are no two spirits. There is only one spiritual body, which in theological terms we refer to as God. And when we say that there is God in you and God in you and God in you, what we mean is that it's the one sun reflecting itself in a million bubbles.

Good. What we have to discriminate is that how real is the bubble and how important is the bubble. Is the calmness of the pond more importance than the turbulence of the bubble? Or is the turbulence of the bubble more important than the calmness of the pond? So, when the bubble of life in its gross sense, subtler forms, disintegrates, it is not destroyed, but it merges away, merges away into the calmness of the pond and that we call self-realisation. Good.

So in the process of transition from one body to another, what continues is the subtle body, the carrier of impressions, and the carrier of those impressions will formulate our next existence. It is not necessary that the formulation of our next existence would be on this planet. It could be on another planet. It could be in another civilisation. A higher form of civilisation. Now you have many theories of evolution and for example the Hindus would believe that if you live a bad life, you'd reincarnate as a dog or a cat or as a mouse, whatever. I do not agree with that proposition. I believe in progressive evolution that every experience gained in life, good bad or otherwise has some effect on our evolution and we learn all the time, everything that happens, good or bad is a process of learning. And who judges what is good and what is bad for us? It is our minds that judge. Good. If you go out and lose a thousand pounds, you say that is bad. You go out tomorrow and you win a thousand pounds, you say that is good. Good. So it is just the attitude of the mind. For it is only the mind that recognises the losing and the gaining. In reality as far as the spirit is concerned, there's nothing lost and nothing gained. The spirit just is.

So therefore in our meditational practices, we try to go beyond the levels of the mind. We do not only transcend the levels of the mind but all those finer levels of the mind constitute the subtle body. And we even go beyond the subtle body into the realms of reality, the spirit. Now this could be a gradual process to some. To some it might take some years. For some they achieve it within a week, within a few days, with a touch. It can be achieved just by a touch. But who is here so ready to receive that touch? Who is here so ready for instant illumination? So the (General laughter) if you are a good cook as we all are cooks of life, some cook this and some cook that. We're cooking all the time. Yes. We're cooking up stories. We're cooking up – Namaste - we were talking of the various realms of the mind. It's a pity you missed it.

Voice. He was just experiencing

Gururaj. Ah the experience is better than theory. Good. So as I was saying to Hilary that who is ready for the touch of illumination because that requires preparation. And he that is ready to receive illumination by just a touch can receive it if he is ready. So all things we do in our spiritual practices is but preparatory. We are preparing for that touch. We are preparing for that illumination that we all want. We are preparing for that enlightenment. Yet preparation could be so

beautiful. Now we referred to Hilary who has been doing cooking for me all the time, such beautiful meals really. Lovely. Yes. Now how much joy does she not find in preparing it? There's a great joy in preparing the meal. Yes. And therefore the meals are so lovely because of the joy that is found in the preparation.

So even in the spiritual path, preparation too should be joyful depending how we view preparation. Now if for Hilary the cooking was an arduous task and without her love for me, it would be arduous, but because of the love involved in the preparation, it becomes joyous. So, if the goal is joy, the path must be joyous too for in the end we would find that the path and the goal is but the same and we have been running round in circles. Who goes from where to where? And the time and space that is measured by us it is a mental concept. It is the mind that measures time and space within our dimension. But if we can transcend our dimension and go to a different dimension, there is no time and space that could be measured by the mind. So the mind says that 'I'm taking my body from Cape Town to London', the mind says that. Yes. But have I not, am I not in Cape Town and in London at the same time in another dimension. We are there for if we regard the spirit in man to be omnipresent, if it is omnipresent where do we have to go to? We start here and we end here. And every straight line is nothing but a circle. That is why we say we want to reach home.

When we say we want to reach home, the mind says we want to reach home and there is this propulsion within the laws of evolution that wants to take us home even if we want to stay behind. And that is how we progress. But the distinction has to be made between the real and the unreal. So therefore even the transition stage, when we discard the body and exist in the subtle body and prepare ourselves to take on another body, even that transition stage becomes unreal to us when we reach the realms of the infinite. For in the infinite where is the place for all that which is finite, where is the place for all that keeps on changing and changing and changing and whirling and whirling? After all what is the mind? It is nothing but whirling thoughts, association of ideas? Why not use the mind if it has to have whirling thoughts, but let it whirl around the unchanging. Let it whirl around the unchanging instead of all that which is forever changing and changing and changing. 'She loves me yes and she loves me not'. Why that? You see. And if the mind has to have association of ideas, why can it not be associated with something that is good. Even the worst thing in life can be associated with something that is very good.

And our children today too, the whole structure and the system of education is so, so terrible. I was discussing it with someone in the car the other day where even our nursery rhymes are constructed so badly. 'Jack and Jill went up the hill to fetch a pail of water, Jack fell down and broke his crown and Jill came tumbling after'. Right. Look at the cruelty that we implant - it's absurd. Planting this cruelty in the child's mind. Why must poor old Jack fall down and break his

crown when he was trying to do a good thing to go fetch a pail of water for his mother? (General laughter) That's his karma, that's his karma but karma can be turned to dharma. That's where we fail. Fine. Karma can be converted to dharma.

Now to get back to our nursery rhyme. So the poor boy falls down and breaks his crown and poor Jill also has to come tumbling down breaking her, I don't know what. Now why can't those nursery rhymes be changed to say, "Jack and Jill went up the hill to fetch a pail of water"? And there at the water lovely daisies are growing (General laughter) and lovely daisies are growing there and they pick a few to bring home to Mummy? How beautiful? How beautiful? Now look many educationalists might not agree with this. Right. Nevertheless what I'm trying to say, what I'm trying to point out is that the whole structure of society, the whole structure of education is aimed at conditioning minds in such a way that there's more cruelty and more cruelty and more and more cruelty which in turn produces more and more hatred which is anti every Scripture that talks of love. Right. Now if Jack and Jill had to bring little daisies, little flowers, would that not be an expression of love instead of cruelty. Poor Jack and his karma. First of all if poor Jack was tutored by his parents and his parents before that and his lives before that, he would not have had to suffer that karma, good, because he was performing dharma in going to fetch water.

Nevertheless, so these ideas are conceptions of our minds. And as I always say the mind is a very fickle animal, a very fickle animal. And if the mind was not a cunning fickle animal, all the poor psychiatrists would be out of business. (General laughter) Good. Fine. So what we are trying to do and believe you this, that ninety-nine point nine, nine, nine, nine, nine percent of the world's population is imbalanced. Every one of us except the self-realised man is an imbalanced person, some to a greater degree and some to a lesser degree. Because the balanced person is a person who is totally integrated. And as I've been saying over and over again a total integration of mind, body and spirit that produces a beautiful harmony within us. And that harmony is joy. That harmony is bliss. And if that harmony is within us, we automatically radiate the harmony without us. So we don't only become balanced ourselves but we contribute to balancing others as well. Good. So this is a transition period, not only the transition period we spoke about which comes after death, but life too is a period of transition. A transition period that going through all these imbalances, we are trying to find a balance. And how can we appreciate the balance if there was no imbalance? How can we appreciate sunshine if there was no rain? So, these things are necessary. So in an imbalanced world, which includes us, what do we do? What is the solution? Imbalances will forever remain as long as the world exists.

As long as the universe exists, imbalances will forever remain. There is only one hope is to go beyond the world and that does not mean death. That means life. I told you in Spain that I've come to talk about, to tell you about life and of death but I want you to choose life and how to make life worthwhile, how to make life harmonious and how to make life real life. Right. Now to find the reality of life, one has to find harmony within oneself and that harmony transcends all the apparent imbalances. And that harmony can only be found within the spiritual realm of man because that itself is a harmony. And when we create these blockages, when we have our windows dirty, the sun does not shine through. When we close the windows, how can the fresh air come through?

So we are only preparing, preparing. All these practices are preparations to reach that harmony within ourselves and once we have tasted of that harmony all disharmony disappears to us individually. To the man that stands on his head, the whole world seems upside down. Yes. And I think we would be better off standing on the head, oxygenate the brain. Let the blood flow. Yes. Yes. Good. In other words let us use our head, that's what it means. Let us use our head with proper powers of discrimination. And that discrimination would involve in finding what is real and what is unreal. That discrimination would be in finding what is temporary and what is eternal. And all suffering stems from the factor that the imbalanced mind always seems to attach more importance to the temporary. I've said just now I've lost a thousand pounds. So here I won't sleep for a month, suffer of insomnia, valiums and mogadoms. Right. So then I've not lost a thousand pounds; I've lost a thousand and three pounds. Yes. Yes. Yeah. And that is the way people want to find peace, to alter the chemistry of the mind, which is subtle. By all means alter the chemistry of the body with bodily physical means. But to alter the subtle chemistry of the mind with physical means, with chemicals, with gross chemicals, to alter the subtle chemicals of the mind is an impossibility. The only thing it can do is to put the mind to sleep. And that is how some relief is found. But when you wake up in the morning, the trouble is still there.

So with modern science which is not to be discredited - modern science has its value, but not the fullest value that is needed for humanity. Humanity must learn that science is acceptable, technology is wonderful, the present knowledge of the mind is necessary but one must also go beyond the limits of that acquired knowledge and find the inner wisdom, find the inner energy, find the inner light so that the use of modern technology and acquired knowledge could be combined with that inner wisdom and thereby find a wholeness. And when the wholeness is found the imbalance, the 'I M' automatically drops away and balance is left. Fine. Now this is not impossible. Now this morning I told you that in the word impossible the only thing you need is the apostrophe between the I and the M and say 'I'm possible'. I told you that this morning. So, that is why all Scriptures would say there is no hope lost. Is there any religion in the world that says go about feeling hopeless and hopeless and hopeless? Mind you religion itself is a wonderful therapy. It's a wonderful

therapy, a wonderful mental therapy. Yes. Because it deals with these factors. But science can help us here by substantiating, substantiating the things which theology teaches us. I said many times that the Scriptures says 'Believe, believe, believe'. Science can show us by certain tangible proof why we should believe, how we can believe. Only thing cannot do up to now is how we can know. And that is where science stops and the spiritual teacher begins. Good.

Now you know this analogy that I've always been talking about, that if you sit in a refrigerated room, air-conditioned room rather - you can't sit in a refrigerated room, you'd become corpses - sit in an air-conditioned room then you believe that there's fire in another room and fire is hot, its warm. Good. You believe that theology that tells you the fire is hot. Good. Science teaches you go nearer the fire and feel the warmth. Then you will have faith that fire is warm. It takes you near, it makes you feel. Good. But the guru says jump into fire and know what fire is. So from belief to faith to knowingness and that is what we want to know. Knowingness, that is what we want. So if there is a beautiful combination between theology, scriptural beliefs, scriptural injunctions, all those do's and don'ts, they're fine, they're good not bad. And what the modern technology has come up with, right, plus the spiritual awareness and when all these are combined then we can become balanced people. Balanced people are happy people. Happy people are joyous people. And that is how the Kingdom of Heaven can reign down on earth, not the complete earth but your earth.

So all evolution, all finding of truth is something entirely individual and as individuals are improved as units of society, we would be contributing immensely towards improvement of society as a whole. So we are in a transition period. It's a transition period. And when we evolve to a stage and when we pass beyond the transition period and any transition period is like childbirth. It's like childbirth, painful sometimes, perhaps most of the time. I haven't given birth, so I don't know. Good. Could be. But after the baby is born, what a great joy. How beautiful. Even the seed in the ground has to explode in the transition period of it blooming. And that's what we want and that's where we are progressing to. There's no alternative. We have to reach consciously or unconsciously. Man has within himself the desire for joy and bliss and the nature of Divinity. Okay.

Gururaj. Where's Hilary?

Voice. She's gone. (General laughter)

Gururaj. She has transcended (Gururaj laughs) I'm sure she's busy doing cooking now. Could I have some water? Oh plenty of time for twenty questions.



Questioner. When you were asking who was ready for illumination, I thought you were asking for volunteers. (General laughter).

Gururaj. Beautiful.

Questioner Well I feel that present day society is at the moment in a bit of a mess and that this will have to change

Gururaj. If present day society is in a bit of a mess ask them to come to BMS. (General laughter) British Meditation Society, BMS. Yes, it's in a bit of a mess. Good. Fine.

Ann. We agree on that? I think that this will have to change in the very near future if any kind of catastrophe is to be avoided. I just wondered if you could give us any advice or guidelines on how we may bring about and accelerate this change.

Gururaj. Meditate

Questioner Any other way - and on what structure future societies could take and also what part will things such as communes, ashrams, spiritual communities, farming and industry etc. play in this structure?

Gururaj. Good. Beautiful question. Yes. Have we got an hour? Good. We eat every day don't we? Good. Right. Present society according to Ann is in a mess. Well that naturally, that opinion is shared by many. Will there ever be a time in the future or has there ever been a time in the past when existence on this earth was never in a mess? As long, we've been talking about this, as long as the laws of opposites remain, the conflict of opposites, of opposing forces pain and pleasure, heat and cold, sun and rain as long as these opposing forces remain there will always be conflict. And this conflict is called a mess. Good. So past history will show us and it could show us very well that we could never get this world out of a mess. If they are not hot wars, they are cold wars. It is still a mess. Right. But hope is not lost for the individual. What you regard to be a mess, to me it is fun. Watching the waves play on the ocean, is the ocean in a mess for being so turbulent? No, it is the play of the ocean; it is the nature of the ocean to have this turbulence. But when can I really recognise the value of the turbulence or the value of the mess that seems so apparent to me with my conception of things? When will I realise its true value? It would only be when I realise that this fun and play too has a basis and that

basis is not a mess. So if I develop my faculties, if I develop my awareness, I will cease to see the surface value only and I will start seeing the basic value of things. Good.

We say the world is in a mess. So that means we are actually saying that every individual is in a mess. Apparently so, very true. Fine. But deep down in the worst criminal, deep down in the worst paranoiac, or the neurotic or the psychotic or the worst kind of unbalanced, imbalanced person in the world, there is some beautiful value. There is no one so bad that has no good in him. There is some good. Fine. So it is not the mess, the apparent mess we see around us that is so important. What is important is me and my awareness. If I develop my awareness to see beyond the apparent dirt, I would see the cleanliness. The dust that covers a clean floor, why do I see the dust only? Let me see beyond the dust and let me try and do something about cleaning the dust so that the cleanliness of the floor that is now covered by dust does not only remain a theory to me or a conception to me, but it becomes a reality to me. And that is the purpose of our teachings, is to find the reality within the mess. And when we find the reality within the apparent mess then we see everything in its total value. We form conceptions, seeing things only in partial value and what might be a mess to me might not be a mess to you. What might seem turbulent to the turbulence of the waves, high waves on the ocean which would not seem good, which would seem a mess to a poor swimmer, might be something so beautiful to a surfer. He needs those high waves.

So it is my view, my angle, my perception, my conception or perhaps even my deception that creates these illusions in me, that makes me misinterpret the reality of things or the real value of things. So what do I do, what do I do to overcome this mess. I try and get rid of the things, which seems to be a mess in me. Yeah. Because it is only me with the two SS's added on that makes a mess. Yes. So the major factor in mess is me. The rest is just a noise I'm making, the hissing sound. (General laughter) Yes. I'm just making a noise, that's all. Instead of - rather let me shoo it away. So the trouble lies with me. And when I eradicate the trouble that is within me, right when I consciously try and bring about that harmony within me and when I get rid of the mess within me, I will not notice the mess in others. If I can find beauty within me, when I can find the Divinity within me, then I will see beauty and Divinity everywhere around me, then this world that has been carrying on for ages and ages and ages will not seem a mess to me. And I can assure you that even to the primitive man, prehistoric man, Neolithic man and even those that were before that, this world was still a mess to him. Even to the caveman, he felt it really terrible having to go to hunt. It was a job. It was a mess. Effort had to be and wherever effort is required, it is always messy. Yes.

Even to Adam it was quite a job going hunting to provide for Eve. Yes. Yes. And then (General laughter) Let me tell you a little story about Eve. That's the way it started from most of the things. I do not know much about fig leaves, but this is a little story. You know they say Eve was very jealous. Right. Now Adam's job as the protector, and nowadays you know men are not protectors or providers anymore, at least some of them are not. Right. So nevertheless Adam was the protector and provider, he used to go out hunting to bring food back to the cave. Somehow or other Eve started feeling a bit jealous because she knew that she was created out of one of Adam's ribs. So every evening when Adam came home after hunting, bringing food home she had some excuse 'Oh you must be tired darling, let me massage your back'. She was actually counting the ribs. (General laughter)

So you see the mess even since Adam's time. Yes. Yes. This world can never change. The promises of the age of enlightenment is not a promise for the world, it is a promise for the individual self, where we can ourselves get out of the mess, get out of the rut, get out of the rut by change of attitudes towards life by self-integration where we can function as a totality. And when we function as a totality mind, body and spirit, spirit the energising power, when all that functions as a totality we are integrated beings. Integrated people are self-realised people. Self-realised people are God-realised people. And it is impossible for everyone to be a God on this earth at the same time. Okay. But it is something one can aspire to. There is an ideal of goodness within us. Even unconsciously we are aware somewhere within us somewhere we feel that there is something better. There is something good and that spurs us on despite all the mess around us. And when we start realising that goodness that is within us then we see the goodness everywhere without us. Did I make a mess of the question? Good. Fine.

Ten past ten. Okay. Time check. Lovely. Tomorrow I'm leading the chant, I believe. Thank you.

Aide. Now as you all know Gururaj will be leading the Chant tomorrow morning and everyone feels that the resonance probably will be better inside this room, that it will seem to carry better if we have all the sound equipment here too. We'll have the chanting and group meditation.

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