

Gururaj. Questions.

Questioner. Gururaj, could you talk to us please on the relationship of Prana and the three Gunas?

Gururaj. The relationship between the Prana and the three Gunas. Now we have had extensive discussions on the three Gunas, which is very subtle matter that composes all existence. In other words the entire existence, the entire universe in its natural state, all within the confines of nature is nothing else but three Gunas. Now, you would know that you have Tamas, which is a Guna of heaviness, inertia, practically lifelessness is one of its attributes. Then you have Sattva, which is light, which is not inertia. Then you have Rajas, which is the activating force between Tamas and Sattva. Good. Fine. Now these Gunas could never exist without a vital force and the vital force is none else but Prana. Good. Now, Prana can also be defined as energy. Prana as a vital force is energy and for anything to exist, even for inertia to exist, vital force is required. Even the animate object or inanimate object contains Prana. A stone for example also has Prana. People confuse Prana with breathing. Breathing is only the grosser manifestation of Prana in the form of the air intake we have and the expelation of air, which is very gross. Air can be felt. Air can be smelt. Air can even be touched. Air can use all the five senses for it to be cognised to be air.

So the breathing process in man is but the grosser manifestation of what Prana is. But contained within the grosser Prana that we know there is a subtle force, a subtle energy which is the real Prana. In other words being the vital force, Prana is the life force. Good. Now, nothing could exist in this universe without the life force. As we said that even a stone contains a life force. It contains a life force because the stone can change. Now leaving the stone outside or wherever, changes take place because the stone too has or is made of a certain atomic structure. Now within the atom, the swirling movements that are forever taking place, why does it take place? What gives it the motion? Life force. Science has not reached the stage of finding the factor that causes the magnetic attraction of that which constitutes the atom. That is life force. Ancient times, Yogis could see this life-force at its subtlest level and that they termed Prana. When a person dies the usual terminology used by the ancients, and especially the Easterners is that Prana has left him. In other terminologies, they say that man was given life by breath being put into him. It means the same. It means absolutely the same but it's just a difference of terminology. One calls it breath, which is a grosser manifestation. The other calls it Prana, which is the life force. So when the life force goes out of man, we say the man is dead. Really speaking the man is not dead. Clinically dead, yes, dead as far as his senses go. Yes. Dead as far as his thinking ability goes. Now all this has been, dead as far as responses go, all this has been interpreted as death. Really speaking man is never dead.

Now, life requires a grosser form of that vital force to keep itself activated. So what goes or disintegrates or dissolves or re-enters its original elements, is the grosser element involved in Prana. But still the subtler forms of Prana is in that so-called dead body. Now, it is not only the environment that would decompose the body, but there is also an inner force that helps to decompose it. Now, there has to be a force there, there has to be a power there for this dissolution, for this decomposition. So even in the dead body, a form of Prana exists. Prana is all permeating. Prana is omnipresent. That vital force is forever there, was there, is there and will always be there. Because the manifestation of Divinity is through this vital force. So when manifestation takes place, manifestation takes place firstly as that vital force, which in turn condenses itself to what is called the universal mind. So Prana is converted to its grosser form which is known as the universal mind. And it is when Prana converts itself to the universal mind do we find the three Gunas. Because even the universal mind needs motion and that motion is created by the manifestation of the vital force into grosser elements which we call the Gunas.

So when the Gunas are activated, creation starts. From the universal mind all is produced, all is manifested. Therefore the Scriptures would say that 'Creation took place by the will of God'. That is what is meant when the Scriptures say that 'Creation took place by the will of God' and will necessarily implies a mind because without mind there cannot be will. Now will is a direction of the energies, direction of the primal manifestation, the vital force, the Prana. So the mind being a condensation of that vital force and sub-dividing itself into the three elements of the Gunas, uses itself as the instrument to convey its subtler self which is the vital force. So, first we have the vital force, the life force as the primal manifestation. Primal manifestation condenses itself into the fine three Gunas. The interaction of the three Gunas brings about the individuality. So here the universal mind because of the action of the three Gunas splits itself into millions and millions and billions of atomic structures of which we are made. And in that forceful flow which has been generated in that combustion that took place within the three Gunas, activated by the vital force, all creation came about.

Now, creation was done in six days some Scriptures says. And other Scriptures talk about six million years and others again talk about six thousand million years. This is all very symbolic. All very symbolic for there is a definite process. What to us seems a day, could be in the universal mind millions of years. So these Scriptures are not to be interpreted literally. And it is because of all the literal interpretation of Scriptures that all these conflicts between different religions have come about. But that is besides the point. So, with this manifestation into a grosser form as the universal mind and that with the interaction of its own constituents, which are the three Gunas, other things have been created. Firstly, very fine matter, then grosser matter still. Science has only gone as far as the atomic or the sub-atomic stage.

But that matter, the primal matter is still far, far, finer, so fine that it could also be described as a magnetic force. Within this force, within this magnetic force there are qualities of attraction and repulsion, contraction and expansion going on all the time and that is the activity of the Gunas. And yet the Gunas cannot operate on its own. We have these lights burning here but it requires the power of electricity to make the lights burn. In a similar way, Prana, the vital force has to be there in everything that is existent in the universe.

So, with greater condensation, so with greater and greater condensation, we find various forms of matter emerging, the mineral kingdom, the plant kingdom, animal kingdom and then finally as we know it here in this world, the human kingdom. So it has been as we always say, a long process but the constant factor that has been there all the time was Prana, the primal manifestation of the unmanifest. Now Prana could also be called shakti. Shakti means power. Shakti means power. It means force. So at the very beginning of creation, this force was first manifested. Now it was manifested because it is the nature of the unmanifest to become manifested. Will was not involved in the unmanifest. Will only came to play, only came in to play when the universal mind began. And with the various interactions of the Gunas we find what is termed will. And then we say that the universe was created by the will of God. But that starts at a much lower level. Fine.

Now, for everything to exist in this universe that primal force, the primal manifestation as the vital force is forever there. Nothing can exist without that vital force. Even the sound you hear of my voice is being carried by this vital force, by this fine vital energy. It constitutes sound waves. It constitutes everything. It constitutes light impulses that makes you see, that makes your individual mind register which the instrument, the eyes could see. It constitutes all perception. It constitutes all thinking power. So the activating force behind everything is nothing else but Prana. Good. So the relationship between Prana and the three Gunas is this, that the three Gunas would become inert if Prana was not there. Now the three Gunas could never become inert because Prana is always there. So, in man's progression, in man's evolution what happens is this, that he reaches the subtlest state of himself. In other words he reaches first the Pranic state. He reaches the state of the finest vital force, the primal manifestation. And when man reaches the primal manifestation, he reaches and becomes one with shakti, which is Prana, which is the vital force, which is the living force and from there on. Now, this shakti or this force or this power could also be called or termed the personal God because it permeates everything. So, the entire universe in its concrete form, - now concreteness has levels, it has the subtle level and the grosser level - and when we have reached the subtlest level of the primal force, we can say we have reached the Personal God, the personalised God that has attributes. Remember this, the personalised God or the personal God has attributes. And that is why we say that, 'God is kind. He's compassionate. He's just'. All the positive qualities are given

to the personal God because the Personal God being the vital force, being the primal manifested force can only express itself in its most natural state. All other things begin when that force interacts with itself, within itself and creates what we would term delusion. Really speaking, the delusion stems from our own minds because we have mismanaged and misused and abused the vital force.

So, on the spiritual path the stage we reach is that stage of the vital force. Now most of you have been given a Pranayama practice. Some are on advanced Pranayama practices and some are on the basic Pranayama practice, where the entire manifestation in its primal form had a rhythm, functioned within the confines of a certain ratio. Now if you can stand apart from entire existence, you would find the entire universe in a state of pulsation. It is pulsating like this all the time, all the time. This is the movement that you will observe. And this movement carries on and on and on not only at its subtlest universal level but even in its grosser form. Your heart for example has that movement. The growth of a flower, if you could see into that flower, you'll find the same pulsation that is happening in your own heart. All the time contraction, expansion, contraction, expansion. Likewise, in everything, in all the grossest of matter which is controlled by the three Gunas, this action is forever taking place. And the action is taking place within a rhythm, the rhythm that you have been given in inhalation, retention and exhalation. The retention is there to provide the rest period, the so-called rest period, because really speaking there is no rest period. Even within the so-called rest there is activity. Everything forever is in activity. There is no such thing as non-activity. If you could find just one square millimetre of space in this universe that is non-active, the entire universe will collapse that very moment. So, there is activity going on all the time.

So in the Pranayama exercise, during retention we call it an apparent rest period. What we are doing in the Pranayama practice is creating a rhythm within ourselves, a rhythm which functions according to the universal rhythm. For the primal Pranayama practice has the same rhythm which the entire universe has. And this science too can verify. For they say if you know the structure of one grain of sand, you will know the structure of the entire universe, for the macro-cosmic universe exists in the micro-cosmicness of ourselves. Everything in this universe acts according to a pattern, a certain rhythm. So when we do our Pranayama exercises, we are attuning our individual selves to the rhythm of the universal self. Now by doing this, we are drawing greater energy towards us. In other words we are not going against the universal momentum. We are functioning within the momentum that is created in the universe and by functioning and by riding with the wind and not against the wind, the rhythm within us becomes more and more accentuated, gains greater and greater power. And with this greater and greater rhythm created within ourselves, a greater and greater balance takes place within ourselves. When a greater and greater balance takes place within ourselves, there is greater and greater harmony within ourselves. When there is greater and greater harmony within

ourselves, we are bringing the three Gunas into a greater state of balance. And this is all done by Prana. We are reverting back, regressing back into our primal, fine subtle state which is the life force. And that comes through refinement, refinement of the subtle self that is within us, so that it becomes so refined that the entire ego achieves maximum expansion that we have spoken about in other talks.

So the relationship between Prana and the three Gunas is an integral relationship because that vital fine force of Prana finds its expression through the Gunas which constitute all of nature. The constituents of nature are the three Gunas, Rajas, Tamas and Sattva. So, Prana or the vital force are inseparable from the three Gunas. Good. Okay. Fine. Next.

Now tell me one thing, I've been told that the people would prefer earlier Satsangs than later Satsangs. Is that alright because to me it doesn't matter at all? We could have Satsangs at six in the morning or twelve at night. Satsang is always there. Time doesn't matter. But if you prefer starting at eight, quarter to eight - the reason why we said quarter to eight is because the Full Counsellors might want to say a few words to you of various things. Then I'm down here at eight, I hope. Now with the drinking of this glass of water, do you know how much Prana I have consumed? Immeasurable. If that very vital force in that glass of water can be utilised, can be harnessed, it can blow up the entire universe. Then you don't need to worry about the oil problems of the Middle East or Solar heating. There's enough force in that glass of water. There's enough vital force and perhaps one day it will be harnessed. Man can harness that vital force individually. He can do it. And that is why I live. That is why you live because unconsciously you are using that vital force. Yogis can use the same vital force consciously and put a direction to it. That's the only difference. Very simple. Right Mr. Chapakim? Is that the name?

Voice. Chakin.

Gururaj. Chakin. Ah, lovely. Thank you very much for your letters. They have been very interesting. Good.

Questioner. Dear Gururaj, I've heard that in unity one identifies with everything in the universe. On the ordinary level of consciousness, there's much pain and suffering in the world. In unity is one above such thing or does one identify with other sufferings also?

Gururaj. Do you mind repeating that? That unity is without suffering.

Questioner.(Cont'd) Yes. The question is on the ordinary level of consciousness we see suffering and I was trying to get out how come there's this difference with the person in union. Does he not identify with the suffering?

Gururaj. Does the person in unity identify himself with suffering or does he not identify himself with suffering? Is that the gist of the question? Good. Fine. Now the person living in unity consciousness definitely identifies himself with suffering. Yes. But the difference is this, the suffering is not his suffering. He feels the pain that you feel. He laughs in your laughter. He eats with your mouth. He sees with your eyes. This flower assumes beauty to him if there is beauty in your eyes and yet he could see the ugliness of any object through your eyes. There is a total identification with whatever happens in the world, in the universe and this is not only limited to man. This expands beyond the little man. This expands to far subtler and subtler realms. If you could but open your eyes and see the atomic structures that is floating around in this one little room, the various frictions taking place, the various motions taking place. Thank God you can't see it. Because that motion would drive you dizzy and drunk. Yes.

The man in unity is totally at one-ment with everything that happens in the entire universe, at one-ment. And with the at-one-ment he also has the atonement. One difference exists only and that difference is this, that although he is totally identified with everything happening in the universe, he also has the ability of standing apart. He is a part of the universe and he is still apart from the universe. That is the characteristic of the man who is in unity consciousness. That is why the Scriptures say 'In the world, but not of the world'. That is what it means.

Now, you find teachers and teachers and teachers. Good. Then there are teachers that come like Buddha and Christ and Krishna that come because of that intense feeling they have. They would forever exist on the brink of unity. They have the will and the power to merge away in unity consciousness or be drawn back to all the sufferings of mankind all the time and identify himself with the suffering of mankind. Because it is only by identification that suffering can be alleviated. If you tell me you have a headache and if I have not experienced the headache, what would I know about your headache. It is because that teacher, the special teacher, the eternal wanderer that flips around from planet to planet, from galaxy to galaxy, he has experienced it all because he has identified the minutest atom, minutest sub-atomic particle and he feels. He has that empathy; he has that rapport with everything in existence including your headache. But he can rise above it.

Although he is in total empathy, although he suffers with the suffering of humanity, one thing happens within him and it is this, that to him suffering is a joy. For there is no suffering. Suffering is an interpretation brought about by the limitations of man's mind. Suffering is felt because man thinks as we said in one of these talks, that he is the centre of the universe. Suffering is there because he wants to preserve his ego. He just does not want to let go. He just does not want to let go. And we see this happening all the time. A woman of eighty years old, for example, she knows she's about dying; she's about to die, yet the possessions. Oh that beautiful piece of antique, this I have got, this mansion. She's leaving it all but her heart and her soul and her mind and everything is involved in her possessions. This is a very gross example, that she just can't let go and yet she knows that she is going to die. All of us know that we have to leave this body, yet the way we live is this, as if this body is everlasting. And that is the attitude towards all our possessions. I would still like to meet the man that has taken something with him to the other side. Yes. Oh yes. Like, you, you must have heard this old story of the chap that wanted to take everything with him that he possessed. So his friend comes along, he says 'Look, all this weight, all this gold, all this jewels, so heavy to carry, let's call in an assessor and evaluate it. Evaluate it and see how many million pounds it is worth. Why carry all this weight? I'll give you a cheque. (Gururaj laughs) Give me all that. I'll give you a cheque, it's easier to carry'. That is man's mind. He clings, he clings, he clings, aren't we lechers really. We not only cling to mundane things but we cling to things that we know are forever changing, changing, changing, changing. And yet we try to do things not to allow it to change. And when we try and not change that which is forever changing, we produce conflicts. And those conflicts are binding you down, shackling you down more and more and more. Good.

So, these are the sufferings that mankind feels because of his ego self, whose chief characteristic is this clingingness. He wants to cling. He does not want to let go, because the more he clings, the more is he in bondage. And as soon as he lets go, he is in freedom. Now the real teacher of the class of Buddha and Christ and Krishna feels your very clinging, feels the pain of the clinging. That is why the Scriptures say 'He died for your sins. He suffered for your sins'. That is why the Scriptures say that. Because from man's understanding - now remember all the Scriptures and the theologies of the world have been interpreted by man, compiled by man and they have put their own interpretations to it. Now, we think that these great men, these Gods on earth suffered. Apparently so to our eyes because we have always associated ourselves with suffering. And when we see a similar sight, we will definitely associate it with suffering. If a person pierces a sword through me, ..... (Inaudible) feel the suffering and yet he is totally identified with your headache or toe ache. See the paradox of it.

So, the bliss-consciousness or unity consciousness supersedes that which you call suffering. And that suffering to the man in unity is but the play of the universe. In Sanskrit they call it 'Lila', the play of the universe. And he really enjoys the play. Because he knows that without these frictions, without these conflicts, those that are me, those that are mine, I am in them and they are in me, they could never come closer and closer to me if these conflicts did not exist, if the suffering, so-called suffering did not exist because that is the greatest pusher. It pushes you on. It goads you on to achieving that peace so necessary to find. So I always say that there is an opportunity in every adversity. In every adversity, there is an opportunity and not only that but all diversity is forever being drawn to that unity. And this very drawing to that unity or unity consciousness, might constitute by its own momentum what you call suffering. If you stand on the seashore, the sea might seem so rough, all the waves high and low and the turbulence, but go up in the aeroplane a mile or two up and that sea seems quiet. And yet you are aware, you are aware that there is this turbulence in the ocean. So that is the state of a man of bliss. That is the state of the man of God. That is the state of a man in unity consciousness. That he knows, he sees the turbulence and yet he is apart from it. And at the same time he enjoys the turbulence of the waves. Without the waves, how can you find the joy in surfing? He is the greatest surfer. And being the greatest surfer, he also has the ability to bring you to the surface, instead of being in the pits of hell and suffering. Come to the surface and see the light and in that light all darkness disappears. Where is suffering? It is man's mind that deludes himself into thinking that he suffers.

So in the beginning what we do is change our perspective. Isn't the old saying so beautiful, that 'Behind every cloud, there's a silver lining'? These little things we really do not think about deeply and yet these little sayings of the wise of ages past contain such deep wisdom. But we keep on seeing the darkness of the clouds and not the silver lining. We keep on seeing the ugliness in others and not their beauty. For is there anyone in this world that has no beauty? Everyone is so, so beautiful. Such beautiful people this world has such, such beautiful people. But who can hear that does not want to hear? Who can see that does not want to see? Yes.

So the man of unity, the man of bliss consciousness, the man of God he is with you in your suffering, suffers with you and yet knows that this is part and parcel of the karmic laws of that which you yourself has created. So you reap what you sow, but even in the reaping there is joy and that is what he teaches. There is hope, there is joy. Be of good cheer. Be of good cheer and remember the other lovely saying, 'For all this too must pass'. You cry because it is raining. You cry because it is overcast - beautiful English summer. But these clouds must pass and sun must shine. As a matter of fact the sun is shining now at this very moment, perhaps in some other part of the world. Now let us think of the joy



(General laughter) the sun is providing. At this very moment let us think of the joy that same sun is providing to our own brothers and sisters elsewhere. Let us feel joyful for them and forget these rotten clouds. And yet they are so necessary.

So you see, emphasis. Everything hinges on emphasis, what we put emphasis on. Yes. A person might be suffering so, so much because he's only got ten million pounds. Do you know that? Yes. Or he's suffering so much because his house only has fifty rooms. Do you see? There's no suffering. Yet the man that lives in a hut, in a hut could be so much happier. To you or someone else the man in the hut might seem unhappy and say 'Oh the poor man, dry bread, the shanty, the roof leaks' but there might be so much joy and laughter there that might not exist in that stiff formal atmosphere of the fifty roomed mansion. Likewise, likewise what we view in a smaller way, he that is with God, the man of God views in a bigger way, because of his vast awareness.

So, there you are. All this too must pass. No suffering and if there is, let's give another name to it. Any suggestions? Ah not suffering but that which I think I suffer, is but an offering. Not suffering, an offering. Thank you.

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