

Gururaj. What shall we talk about this morning?

Questioner. Guruji, in all that you teach, you point the way to unity, oneness and wholeness. Could you speak in more practical terms of the need for these qualities in our lives as Teachers insofar as it relates to the proper growth that it should?

Gururaj. In our teachings, we speak of unity, oneness and wholeness. What would be the purpose of that and as teachers, how could we make it a practical reality? Is that what you mean? Fine. Now the very idea of oneness and of wholeness would constitute the factors that would make a person realise that there is nothing apart from one's self. As soon as a person finds one object apart from another then there would be friction. And all forms of friction and in whichever form there is friction would normally tend to create unhappiness, because friction is unhappiness. Now, if we study the laws of nature, if we study everything around us, there is a natural law which tries to bring everything together. Let us take our flower again. Good. All the forces in the ground, all the minerals in the ground, the rainwater, the sunshine, the heat, the air tends to come together into a oneness for the flower to bloom. So likewise, in everything we observe around us, the water vaporises from so many directions and forms itself into one cloud and that cloud pours down as a supportive power, a supportive force for the world. The purpose of life is to find the oneness and in finding the oneness the fragmented mind achieves a unified-ness which can only be happiness producing.

Now, when things are fragmented, and especially man's mind when it is fragmented, it loses all one-pointedness of purpose. And when the onepointedness of purpose is lost then life becomes purposeless. And when life is purposeless, what do you do? You just float through life. You do not live, you just exist. Now, everything exists, it is a known factor that everything must exist, but existence must be enlivened, so we are putting life into existence. And by putting life into existence, we are proceeding on the path towards that wholeness. Now everything proceeds in the world, as we said during this week, in a very precise manner and that precise manner in the universe, the precise function of every atom in the universe is controlled by certain forces of motion. Now if two opposing forces of motion clash with each other, there is catastrophe. So everything tends to run as far as possible in the harmony of a harmonised motion. So in every movement there is harmony and that harmony is oneness or wholeness or integration. So what man is trying to do is harmonise his body, his mind and his spirit so that it could function as a wholeness, as a oneness. And when the conflict between the body mind and spirit ceases, life assumes a different quality. And that quality can only be happiness producing.

So the process or the purpose of unifying ourselves is to find happiness and joy, because that is the inherent nature of man. Conflict is produced by that elusive quality called the mind which in turn has a Samskaric and Karmic values. So what we are really trying to do is, where disharmony has been created, we are trying to revert back to our real self where only harmony could exist. That is the purpose of our Meditational and Spiritual Practices where the mind, body and spirit could act and perform as a wholeness. Now in order to do this in our practical lives we have to start with the subtlest aspect of ourselves, which could be termed the spirit. And by meditational means, when we can dive deeper into ourselves and draw from that energy, when we draw from that energy, it automatically permeates the mind, not only the ten percent conscious mind that is at a very, very gross level, but the area which the subtle mind tackles first is the area which Psychologists call the subconscious mind. Now the subconscious mind, as Psychologists would tell you, is the repository of all the millions of impressions or Samskaras that have been gained through various forms of existences, through various lifetimes. Good. Through these various lifetimes, not through any accident whatsoever, these impressions have been collected. So the subconscious mind or the deeper levels of the mind is none else but a collection of various kinds of impressions.

Now these impressions that man has gained through these lifetimes could be conflicting. In one lifetime a person might have been a Philanthropist, in another lifetime the man might have been a thief. So, those impressions of the good deeds and those that are not good are existing in the subtler levels of the mind and because they are existing there, they are forever warring against each other. When man performs an action today which is not good, then be sure to know that a certain impression upon the mind in a previous life is more powerful than the good that he might have done. And because it is more powerful, because it is more deeply impressed, it comes to the surface more quicker, more forcefully, more powerfully and activates the conscious mind, which in turn translates itself into physical action. That is the origin of all conflict. Now we have discussed many times before that within us the spirit exists. This spirit could be termed the superconscious mind. Jung might call it the unconscious mind, which is a term that many might not agree with because the superconscious mind is more conscious than consciousness itself; how can it be unconscious? Fine. So it is from that level, it is from that level of superconsciousness, from that level of pure consciousness which is superconsciousness, one draws and that force is so powerful. Now you would know that everything at the subtlest level is infinitely more powerful than anything at a grosser level. If you drop a two thousand ton bomb, it might create a big hole, a square mile perhaps, but if you split a tiny atom, it will destroy your whole country. So anything existing at the subtlest level is infinitely more powerful.

So what we do as teachers is to teach people how to draw from that very subtle level of the superconscious self. And drawing from that source, it has to be drawn through a certain channel. That superconscious level or that fine energy cannot be drawn directly to the physical self. It has to go through a process from the subtle to the more and more and more grosser self. Let me use the analogy of water vapour. Water vapour cannot be frozen directly into a solid block of ice. Water vapour has to be condensed into water and from water you condense it, freeze it into a solid block of ice. So, what happens here is that the mind of man is the connecting link between the body and his superconscious or spiritual self. So when we draw from the superconscious self, it has to go through the channel of the mind. At first it would have to proceed through the subtler levels of the mind and then from there it goes to the grosser level of the mind, which we know as the conscious mind.

Now, we have seen that all our conflicts do not originate from the conscious mind. All our conflicts originate from a deeper layer, from that ninety percent that science does not know of yet. They do admit that something like that could exist but they have no means, according to today's scientific knowledge of being able to prove in very tangible terms, or in a test tube, its existence. They admit to it only by inference, but we that do Spiritual Practices know and experience its existence. So when this force is drawn from the superconscious level it has to go through the subtler level of the mind which is called the subconscious mind; the mind which is below the upper layer of the conscious mind, therefore the sub, submarine below. Fine. Now as this force goes through, as this light shines through, it stills the turbulence that is in the subconscious mind. The subconscious mind is forever turbulent because of the currents created in it by all the impressions that have been planted therein. And the process is a balancing process. There the three Gunas really exist and really do their work in a very powerful form because we have seen that the subtler levels we reach, the more powerful it becomes.

So here the three Gunas that we have spoken about so often, Tamas, Rajas and Sattva exist there in its most powerful form because the subconscious mind reaches, has the reach of the entire universe. Would you like to know that you have known the entire universe? It is contained in your mind. You have travelled a far way you know! You have travelled a far way through various forms of existences until you have reached the stage of man. Good. Now these three elements, if you wish to call them that are in a state of turmoil. The three elements. At times, Tamas dominates and at times Sattva dominates, which is activated by the connecting link or the activating force called Rajas. So what happens is that the conscious mind is incapable of bringing a balance of those three elements in the subconscious.

Now, people have tried to bring a balance with the conscious mind to these three elements which constitute the subconscious mind through various means, such as auto-suggestion, hypnotism, mesmerism, but they have all been failures and if any immediate result is seen, do remember that the immediate result that is seen is always temporary. And what happens is this; man causes himself great harm. He rids himself of a headache and transfers it into a toe-ache. Yes. Yes. But the problems is not resolved, the problem is transferred to another area. And that is the main reason why the world suffers so much of psychosomatic diseases as any Psychiatrist will tell you. It is a transference of a problem, a transference of a conflict without resolving the conflict. So, as we live through daily life, we watch the cinema, we watch the television, we watch the happenings around us; we watch all the turmoils, the fights and the squabbles. They definitely have an effect upon our minds. That is why some Yogis want to withdraw into the Himalayan caves and think that they can escape from it; they really don't. But nevertheless for our purposes as householders, we are subjected to these things all the time. If you ask a housewife why she uses Surf washing powder, she says 'Oh, I don't know'. But there has been a subliminal process thrown at her all the time, Surf, Surf, Surf. That is why she can't come to the surface! (Laughter) You see, you see how our minds are influenced and we bluff ourselves into thinking that we have an independent mind. No. You go and see a cinema, a film show. Why do you go and see it? Because the title is so appealing to you? So, if the title is appealing to you, remember that title is forming in your mind an association of ideas and therefore that title has become appealing to you. Yes.

A person with a mind that is very lustful will find a lustful title very appealing. You just need to walk round your Piccadilly, Soho area. I close my eyes when I drive through there! (Laughter) Yes and like that, it goes on and on. If you see in America - this is what I've read - that every child is subjected to thirteen thousand murders a year on television. Do you see the world we live in? Right. And because of the weakness of man's mind, because he is not doing anything of infusing spiritual strength in his mind, therefore mind remains weak and susceptible and open to all these various influences around him. So, in the same way, certain Therapists use the process of suggestion and hypnotism, meanwhile ninety nine percent of the world's population live in an hypnotic state, because everything they do is influenced by the environment and their minds are not independent. Yes.

Now, when we draw those energies from the inner self, the force is so great that the turbulence in the subconscious mind is brought to a balance, is brought to a tranquillity where the ripples start to subside. So what Science tries to do is tackle that very area of the mind from external means, while we tackle that very area of the mind from internal means. And when this force starts permeating at the subtler levels of the mind then all the dross is awakened, all the dirt is swept to the gutter. So when the dirt man comes, he just needs to pick it up and go. You see how it works. Good.

Now, therefore, therefore in our programme, we talk about self-help. So it is tackled from so many different angles. Firstly through Meditational Practices, we draw that energy from deep within. Secondly, when the dirt starts rising and we come face to face to the mirror, when we face ourselves in the mirror and we see our faults and frailties, we do something consciously to alter our lifestyle. And thirdly and most important of all, that by doing Spiritual Practices and a conscious effort of improving our lives, we draw on Gurushakti. That universal force that is forever there and channelled to each and every one by their Guru. So, the problems are tackled from so many different angles and Gurushakti is nothing but grace. And that grace is so powerful that when it stirs up the dirt, it also dissolves the dirt. It also dissolves the dirt. It reminds one of a certain kind of carpet shampoo. It cleans at the same time and dissolves the dirt at the same time. See. So this is the practical aspect of leading us to that oneness, to that union and that union can only be achieved when mind body and spirit functions as a whole. And when the functioning takes place as a whole, then the Sattvic quality or the refined quality of the mind within nature permeates our entire lifestyle and then we start living a natural life. Up to now, we live an unnatural life and it is sure, we see it every day, if we were living a natural life there would be no friction. It is just the unnatural life that produces all the friction in our lives. So what we are trying to do is get rid of friction. So simple isn't it? Do it! Yes. Yes. Yes.

Now we are operating there just within the laws of nature. So we are refining our grosser selves by infusing it with our finer self. Now the finer self, as we have seen, is so powerful and if the grosser mind, the conscious mind, is infused with that power, thought, action and that force, that force that is with you! (Laughter) Some of the young people have caught that one, 'The Force is with you'. Good. Then the mind ceases to be susceptible to the environment. Do you see how beautifully it works? It is very logical. Because the conscious mind is infused with this force, with the superconscious mind, then the conscious mind gains strength and it becomes non-susceptible to the influences around you. Then you don't just use Surf because the Telly says 'Use Surf'. Having an independent mind, you'll use the best product that is suitable for you and not because you are influenced into doing something. You become your own influence. You see. That is not only where this story ends. Now in this, in this drawing from this superconscious energy or Divine energy, you are forming a continuum. Up to now, up to now, according to a person's lifestyle, there is the mind, the conscious mind, the subconscious mind, the superconscious mind and each and every one is pulling in different directions. These very practices make them into one whole, where one realises and recognises that the subtlest level of the mind is nothing but a continuum of the grosser level.

Now the analogy we use; say we take a painting, blue or green or red; at one end you have a dark deeper blue and as you proceed to the other end, there's a fine light blue, but yet it is the same colour running right through. One at the finer level and the other at the grosser level. Now when that realisation dawns that it is the same thing, but just at different levels, one continuum, and then you start realising that the conscious mind too is Divine. The only thing, it has been going through a delusion. It has been going through a delusion thinking it is separate. So as we said the other day, so above, so below; what is below is above, it is just a different level of existence. And man can live at a higher level of consciousness, people call it an altered state of consciousness. There is no such thing, you cannot alter consciousness, you can only live a higher level of consciousness. Consciousness remains the same, what alters is you yourself. Very simple. Yes. So when we realise that all this is just but a continuum, then we know what oneness of everything is. Now that continuum must be realised within one's self first. And when one realises the oneness, the integration within one's self then everything else becomes integrated also. Everything else becomes part and parcel of you because upon the realisation of this continuum, the finest level extends to the entire universe, and you actually observe, when you realise the superconscious state that it is all one and the entire Universe is nothing but one in which the subconscious and the conscious mind is contained.

And when man starts realising that, at first he observes it as apart from himself, then he observes it as himself being a part of it. First apart and then a part of it. Then he realises, 'Ah, I've been dreaming all this time. It is I that is this all and this all is but I'. That is unity consciousness. And that is where man is proceeding to and that is where everyone will reach. The meanest creature, the minutest, so-called inanimate atom will reach there. But why just drift along pushed by the winds, here and there, and finally to reach port? Let us adjust the sails so our path is direct to the port. It's beautiful, beautiful, beautiful. And the way to adjust the sails is to do our Spiritual Practices. That's the answer. So for Teachers to put all this into practical, into the practical values of life is to teach and a Teacher can only teach if he knows what he is teaching. How does a Teacher know what he is teaching? And how does a Teacher know what he is teaching is by practising himself first. If the Teacher is not regular in his Practices, he has no right to ask the initiate to be regular. It is wrong. It is wrong. Because, I am speaking to Teachers so I can say these things. If you are regular in your practices, you automatically start radiating something of that inner force and the initiate immediately feels that force. There is no analysis there, there is no logic there, it is beyond the framework or the range of the intellect, you just feel. And as the initiate just feels in his first Preparatory Practice - I get thousands of letters - my mail is about two thousand letters a month - people telling me of their experiences and various things. And immediately they feel, while they are doing their Preparatory Practice that there is a higher force, that there is something higher than what man thinks. Then man does not lose his independence. People are very afraid of that.

On the path to unity, people are very afraid to lose their independence. They do not lose their independence. While being independent they also find the beauty of interdependence, interdependence with the force that is higher than themselves. And once they feel that, life assumes a new aspect, a greater depth is reached. Then the frog of the well that thought that this well is the whole world comes out of the well and reaches the ocean and says, 'Cor blimey!' (Laughter). Yes. He was so deluded the little frog, poor thing, that this well is all there is until it went to the ocean, until the teacher came along, another frog. (Laughter) The frog from the ocean came along and said 'Brother, come, let me show you' and showed the frog of the well the ocean. The frog of the well realised 'Ah how vast this is. I've been dreaming all the time, now I am waking up'. How beautiful.

So those are the duties of the Teacher. The Teacher leads man from this total sense of duality and separateness to that sense of oneness, that the entire universe is one. And as he starts recognising that inner force within himself, or the Divinity within himself, he will start recognising the Divinity in others. And then only, can he practise 'Love thy neighbour as thyself'. Otherwise it's just mental gymnastics. Oh the Scriptures say I must love my neighbour as myself. So now let me show a bit of kindness. That's not loving. That's not loving the neighbour. That's not loving the neighbour. 'Oh', at the front door, 'Oh Mr Jones and hello Mr Smith, lovely day today. So beautiful. How are the children? Are they fine?' Okay. Fine. That is at the front door, at the garden. But in the back yard, when there's too much dirt, dump some over the fence! (Laughter). Yeah. Yeah. That's loving Thy neighbour as Thyself. (Laughter). That's what people do really, if you think seriously about it. If you think seriously that's what people do. Yes. But by recognising the Divinity in others, that ah, your backyard is like my backyard. And then we also realise at the same time, do unto others that which you expect to be done unto you. You don't like that neighbour to dump their rubbish or refuse into your yard, so you won't do it the other way round. You see and this all comes by realisation, which is man's inherent right. It is just there for the taking. It is just there for the asking. For that is the way, that is the life, that is the truth. You see, very simple really. Yah, okay, good. We still have time for another question, I think, or have I been talking too long. Oh, plenty of time. Thank you. Thank you.

Questioner. Gururaj, you told us last night how we can best serve our Guru. Would you tell us today how we can give outward signs of our devotion to our Guru, without using words or gestures which, in the West are normally reserved from worship?

Gururaj. Beautiful question. Yes. Firstly we must understand one thing, that there is no East and no West, there's no North, there's no South, it's all just one, all just one. Good. A Guru does not require signs of devotion. A pseudo-Guru does, a real Guru doesn't. A pseudo-Guru has to sit on his pedestal, and being untouched by the world far away. I have just made a trip to a country that is supposed to be spiritual. I have just come from a trip to there. I met some very brilliant people. I was invited to some Universities and met some very brilliant people, Academics and I said to them that this country was supposed to be a cradle of civilisation, but civilisation is gone and only the cradle is left. Because the Gurus I saw there, you just cannot approach them, totally untouchable. You see the word 'Untouchable' had been reserved for the very, very lower classes. Now you see how it has turned tables, that the Gurus have become untouchable, because they are unapproachable. I had made arrangements beforehand, so I was able to be with them and spend hours and hours with them. Fine.

I said first that there's no East, no West, no North, no South, it is one world, one humanity. The difference might lie in different forms of culture where people have different ways of doing different things. Devotion is something, love is something that is felt within and the true Guru, the true Master immediately sees it and feels it. Not even a word needs to be spoken.

Why does a man want to demonstrate his devotion, let us examine that? Does he want to demonstrate his devotion to cull a special favour? Question number one. Does he want to demonstrate his devotion to appease or bolster his own ego? Question number three, does he want to show signs of his devotion so that others would say, 'Ah what a devoted Chela such and such a person is. He's so devoted, he must be so evolved'. Devotion is a subtle force that radiates from a person. It is a force of the heart, a deep down feeling. I know of many married couples, for example, where the husband does not tell his wife, 'I love you', fifty times a day and neither does the wife tell the husband, 'I love you, I love you, I love you', a hundred times a day, yet they could just look into each other's eyes and melt away without a word being spoken. Isn't there devotion there? Devotion requires no demonstration. Perhaps in certain circumstances, to bring about a certain stability in the lives of men, demonstrations might be required. But when it comes to a Guru-Chela relationship, a demonstration is not necessary. The show of devotion is not necessary. And the Guru that hankers after or demands that devotion, is not a Guru in the true sense of the word because he himself is trying to bolster his ego. Therefore I call them pseudo-Gurus.

These are the signs, these are the marks of wisdom, these are the signs of realisation, these are the signs of a self-realised man who lives in unity consciousness. Who is to be devoted to who? Tell me, when you and I are not apart.



When I am in you and you are in me, who is to be devoted to who? And when the self-ness, this one-ness is realised, all outer signs are non-important, are absolutely non-important. Then you find a different Guru, who could be a very self-realised man, a man in unity consciousness and the Chela shows devotion, but he encourages that demonstration. Why does he encourage that demonstration? Not for himself but for the sake of the Chela. I think I said that the other day, for the sake of the Chela because that too constitutes a practice. By that too the Chela who has not reached that unity-consciousness could by those practical demonstrative means and ways, find that salvation.

So when you have a self-realised man like Ramakrishna, if you read his book, 'The Gospel of Ramakrishna', many of you might have read that, he says in one of his passages, that, someone asked him 'Why do you allow these Chelas to come here and bow to you and things like that'. So he says, 'It is not for me, it is for them.' Because a truly realised man is such a balanced man that praise or blame does not affect him. He is beyond all praise or all blame. So that is for the evolution of the Chela because the true Guru does not require evolution any more. He is beyond evolution. He is a law unto himself, the true Guru and not the bogus Gurus that we have floating around. That is why if we take our Scriptures, we find hymns in total praise and devotion. 'Praise Him, Praise Him, Praise Him'. So beautiful. So beautiful. Because it has a positive psychological effect upon the Chela's mind. Another name for Chela is devotee. Devotee, devotee. How do you pronounce it? Devotee. Yes. A devotee shows devotion, not for the sake of the Guru, to repeat again but for the sake of the Chela himself.

So in various religions you know that we study and we extract the essence from all these various religions, we find people devoted to Krishna, to Christ, to Buddha. It is solely for the purpose of the devotee, so that by that devotion, the devotee could become one with the ideal of devotion. And then what happens is this, that as I always say, the lover, the beloved, and love becomes one. Then nothing is necessary. You have to walk on the path and, once you have reached the goal, walking is not necessary. As I always say, when the housewife goes shopping, she makes a list. And after all the shopping is done, she discards the list. For all these ceremonies, all these rituals, all this devotion is nothing else but a preparation to reach the goal, to reach the goal. Now Divinity, to Man's conscious mind, the little bit of it that he has, some haven't, (Laughter) requires a kind of one-pointedness; it requires a kind of togetherness. Now we know Divinity is abstract. How many minds could ever conceive or experience the abstract? How many people from the word go could experience Nirvikalpa Samadhi, that means merging into the abstract? They start with Sarvikalpa Samadhi, which means merging with that which has name and form. That is why these concepts of Krishna and Christ, Buddha and Rama, so that to make the man's path easier for man's evolution, to make the man's path easier to reach home, which is abstract, the concrete is required.

So through the concrete, we reach the abstract. When there is a concreteness involved of name and form, then devotion becomes one of the paths, it becomes one of the paths and that is called Bhakti Yoga, which many of you have read about. And then those who don't have devotion in their hearts might be following Jnana Yoga, the yoga of analysis, 'Not this, Not this, Not this', until they come to a full stop and say, 'All this, Not this, Not this, Not this business, is actually all this' and he comes back to the concrete. Who wants to know, just of the abstract if that very abstract cannot be translated into concrete terms? We said before it is all a continuum and we have to bring the finest level of the continuum to its grossest level where it becomes a practical day to day living essence. Fine.

Then others who don't have devotion want to follow Karma Yoga. Do good, be good, that is the principle of it, that's all. No belief is necessary. You do not need to believe that there's a greater power there. Nothing, nothing, nothing. Just do good, be good. But as you progress on that path, you still come to the concrete. Who are you going to do good to? To the abstract? Have you known the abstract? You can only do good to the concrete. So all these paths finally merge and through the concrete to the abstract, in a beautiful one-ness that is divine. It is time for lunch now.

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