

## RELEASING SAMSKARAS THROUGH DREAMS

VOICE: Can samskaras be released in the dream state, and, if so, should we bother to analyze dreams for fear of building more samskaras?

GURURAJ: Beautiful question, beautiful question. Good. So that actually means we would have to study or discuss what dreams are, what dreams are made of, and why should one dream. Now. Modern psychologists will tell you that a dream (especially the Freudian school will tell you that a dream) is an expression of a suppressed desire. Now that (if Freud was here, I would tell him to his face) is not the complete truth. Some dreams could be an expression of a suppressed desire. This chap that says "Meditation makes better lovers" might know something about it! [Laughter] It's always nice to start off a talk with a laugh. That's what we are here for, for joy, joy, joy. And mixed with the joy, a little bit of wisdom... sprinkling. That adds the taste to the food. Bit of salt, pepper.

VOICE: What's the pepper like?

GURURAJ: I know all about it! Good. Now. Dreams are not necessarily an expression of a suppressed desire, but dreams originate which again, erroneously, psychologists will tell you, from the subconscious mind. But they've never, ever troubled to analyze what the subconscious mind is. What is the extent of the subconscious mind? They have only gone just a little bit deeper than the 10% conscious, so they've gone down to 30% of man's consciousness. Seventy percent still remains unanalyzed, and the 10% of analysis done of the dream state is not yet complete. They're mostly presumptions and suppositions.

Why should man want to express his suppressed desires in the dream state? And who says that that is the only way of expressing one's desires? And who says, in the first place, that there is a suppression of desire? How do we know that that very desire is expressed in the waking state of life in a totally different form? These are questions which psychologists must study. Fine.

Now, dreams normally have its origin in far, far deeper layers of the so called subconscious than what is actually imagined. We have said over and over again that the extent of the mind is as vast as the entire universe, and every experience gained from the primal atom, from the time of the Big Bang explosion when you were propelled forth as that minuscule atom, and all the experiences gained from that stage right through to mineral, plant, animal, and then, man

every experience exists in the mind. Call it subconscious, call it conscious, whatever you wish to call it, but all those experiences remain in the mind and those experiences are not destructible. They cannot be destroyed.

Now we discussed, I don't know here or somewhere, that a thought is normally translated through words or through symbols. So in a dream, one symbolizes a thought that is deep within oneself. The thought, not being conscious, or the thought not being brought about by effort, necessarily must be triggered off by a samskara which means an impression. So, this impression is in the mind.

Now, let us talk about what an impression is. The impression is not the actual experience. We were talking about pepper. Now, someone cooks a very hot curry, and you visit the person's home. And even if you don't like hot curry, you are, perhaps, because of your gentlemanly nature, courtesy, you are obliged to sit and eat the curry. You might demand a gallon of water with it! That's besides the point. Nevertheless, you are eating this food and it's burning your mouth. Now, now the picture that will be left, the impression that will be left, would not be of the varieties of the curries that you have eaten could be bean curry, okra curry, whatever, mixed curried casserole, whatever it could be, one of the dahls: mung dahl, vahl dahl. Good. The impression that would remain would not be what that meal constituted. But the impression that would remain in the mind would be that pungency, that strongness, that burning sensation. That is impression.

So, although the mind contains every existence that we have lived through in its totality, that which comes to the fore and that which formulates our future life and our actions, that which formulates what we are today is because of the impressions that are there. That is an impression. So here with this meal, the impression would be of this hotness. Now, this hotness can be experienced in the waking state of life, where you might be in a desert and you will experience intense heat. That heat you experience through the environment will associate itself with the heat that you felt inside. And so the heat in the environment will become more hotter for you. It has its correlation with heat, hotness, and thereby, that impression can be eradicated or lived out, but in a totally different form. That heat of the desert had nothing to do with the curry. And yet, it has been re-experienced. The outer heat has been enhanced or made more hotter by the inner heat which is caused by the association of ideas. For heat is heat. Good.

So, in dream state, you have a certain dream. Now, you have these little books sold in the shops where, if you dream of water, you are going overseas. If you dream of death, this and that is going to be the answer. If you dream of fire, this is the interpretation. That's all, of course, rubbish! We know that. Because a dream is a composite story. I want you to get this very, very clear. We know that a dream is a composite story. A dream might contain the elements of various experiences and not necessarily of one experience.

You dream of Auntie Matilda who has passed away. You dream of her. Now, it is not necessarily the Auntie Matilda that is the main factor in the dream, but Auntie Matilda is just an association of the wonderful experience you had doing "Waltzing Matilda." That's a waltz, a dance. You enjoyed the dance, you enjoyed the music of "Waltzing Matilda." So here is an association of ideas, totally opposite, something you enjoyed (doing that waltz), and it is associated with Auntie Matilda that has passed away. Who knows, she may be waltzing up there! [Laughter] So, a dream is a composite story and the dream can draw forth elements from various experiences and not necessarily of this life only. A dream might be a composite story that would get together experiences of this life or of many other lives, many instances all brought together and thrown into this pot and the soup that comes out is the dream.

Now, how does one interpret a dream? Or is it necessary to interpret a dream? Many people say they don't dream. Psychologists will tell you that they definitely do. They might not recollect the dream when they wake up because what has been dreamt has not been strong enough for one to remember it. So therefore, on waking, the dream is forgotten. But tests have been made in a [audi????] where it has been found that everyone dreams. Because, although the conscious mind is put to rest or given rest, goes to sleep, the subconscious mind, as far as it is known, is always active. We know that, that is elementary psychology. But what is not elementary psychology is this, that what keeps the upper layer of the subconscious active.

You go to sleep and you are entirely unconscious of everything around you. You are not there. Yet, when you wake up the next morning, you recognize yourself... that I am this. And where you have left off from your troubles, there it restarts again. So, what was there that was present that formed this continuity? What was there? That, they failed to analyze. Because it is beyond the mind to analyze that. That is the unchanging factor which forms the continuity that is the factor upon which the subconscious's various layers plays in its turbulence.

So now, when the dream seems very vivid, it means that certain experiences of the day or of the week have left a deep impression upon your mind. That impression, in turn, has stirred up a samskara which is hidden deeper down. And by stirring up that samskara which is deeper down, it has enlivened what the conscious mind is associating now with the subconscious. And, when that happens in the subconscious, in that vividity, then next morning you are conscious of the dream. You remember the dream in all its strength and vividness.

Now what is the purpose of dreaming? Dream is the greatest mechanism, the greatest gift, man has been given. Do you know that you are evolving even in your sleep? That motion that has been set forth in the path of evolution is not stopped when your conscious mind goes to sleep, but it continues, it continues, it is continuous. So the waking state of life is also a dream, but a conscious dream that can be manipulated. Because of the conscious mind, you can redirect a thought. You can direct it in whichever direction you want it. Like you're driving a motorcar. You can turn left or you can turn right.

It is within your power to do that. And that becomes evolutionary if you have found the art which way to direct your thought. The dreaming state of consciousness is more evolutionary. And be happy that you can dream. Because here, without you willing a thing, it is automatically coming to the surface where the samskaras are being released and, with the release, they are being dissolved. It is more easier to dissolve a samskara in the dream state than it is to dissolve a samskara in the waking state. The reason being this, that one is effortless while the other is effortful. One is with effort.

Sleep state is a state which is very close to the state of self realization. Now this will sound paradoxical to you. But during sleep state, you are not consciously controlling your mind, you're not consciously controlling your conscious mind, and you're allowing the deeper layers of your mind to function on its own. It could be described as a kind of meditation. But because the conscious mind is not functioning, and yet you have that stillness in a dreamless sleep, and being so close to the source, you do not recognize the source. So, although you are in a state of realization, you are not conscious of it, so, therefore, it is not self realization. For realization does involve the conscious mind, as well. The conscious mind has to appreciate everything that is happening within, and if there is not appreciation of it, then it is not self realization, it is sleep. That is the difference.

Shakespeare has said something very beautiful about this, that sleep is the best nourishment in life's feast. Of course, he meant it in the terms of the rest and the energy that is gained. But where does this energy come from? It comes from a far deeper source that is within. And when the conscious mind is not in operation and the subconscious mind is lulled to a certain extent of stillness where although it is dreaming, it is not in great turbulence, and therefore you do not remember the dream, then that light within has a chance to shine through, has a chance to shine through and invigorate, regenerate the mind and the body. So you see how important sleeping could be, how important dreaming could be, for those are also states of consciousness. Those consciousnesses have to be taken into account to achieve self realization, for without being able to dream, for without being able to experience the waking state of life, one could never appreciate what realization is. Although, in self realization or in a deep state of meditation, in nirvikalpa samadhi, which means meditation without form, where consciousness is lost of the body and the of the entirety of the mind...

Now, why is consciousness lost? Because we allow the mind to cease functioning. The conscious mind and the subconscious mind, for that period of time, ceases functioning or rather ceases its turbulence and assumes a balanced, tranquil state. And when that is done, then naturally the glass of the window becomes more clear and clean, and the light shines through in its full glory, its full force, in its full power.

So you see how important it is. But, when that light shines through, a certain kind of consciousness exists. Not the waking state of consciousness, not the little mind that we use, neither the subconscious mind that we use, but

consciousness exists consciously for itself. And that is pure consciousness, unadulterated by the workings of the subconscious and the conscious. And dreams do not interfere. They have subsided. So in meditation, we are training the mind to achieve that tranquility where the depths of our inner self shines through in full force.

Coming back to dreams, we have said it is a must, it is a necessity. For the forces that are released in dreams are even more powerful and more important than the forces that are released in the waking state of life because this becomes an automatic process; and that which is released automatically is released because of necessity. That dream which you have dreamt was totally necessary for you to evolve because the inner mind, the deeper layers of the mind, knows what it has to release and there is no brake put on by the conscious mind. So there is a spontaneity about it. It is a spontaneous release.

So we should be happy to be able to dream! Now, the form of dream is not important. The worse the dream, the better for you. [Laughter] Yes. Now this might not sound nice, but it is true. Have more nightmares, for God's sake! Yes, yes, yes, have them. Release those fears. You see how the forces of nature are helping us? Every force in nature is doing its best to help man in his evolution. The only thing, he holds tight. He just does not let go with the force of nature. So when you have a nightmare, next morning you wake up and you feel fearful... who feels fearful? It is a little, small piece of conscious mind that feels the fear, and yet the conscious mind recognizes that this was but just a dream.

And then, the little conscious mind tries to analyze, now what could it mean? There is no necessity to analyze the dream. The only person who could analyze the dream for you would be a self realized person, a person who could go back into your past lives and pick up all the threads and pieces of this jigsaw puzzle that is called a dream. He would know where all those pieces are to be found, from which life constituted the story in this dream. Yes.

A man is jealous of his wife without rhyme or reason. She is such a pure, wonderful woman that would never be unfaithful to him. She loves him, she worships him. Yet, the man suffers of the pathological condition where he feels jealous. She might just look at someone and he might interpret it into something totally wrong and evil. Now this man has a disease. It's a pathological case, a kind of mental dementia. Good. Now, he goes to sleep with a thought, an association of thought, something that might have happened two weeks ago. For it does not mean that an occurrence must happen this afternoon and you will dream about it tonight. It does not mean that. It could have happened two weeks ago while they were going for a drive and his wife just happened to look out and saw a beautiful, young man passing. And his mind is working, "I wonder if she knows him." Mad, mad! So, one night, one night he will just have a horrible dream that his wife is unfaithful to him.

What has happened? What is the mechanism in this occurrence? Is he stirring up a previous lifetime where he had a wife that was unfaithful to him? Think very deeply about this. Where he, having found out about her unfaithfulness, caused such a deep impression, such a deep samskara, that it can no longer remain in the subconscious levels of the mind, but it is now daily translated through his conscious mind, as well. As I've said before, that this is but a continuum (did I say it here?), that the conscious mind and the subconscious mind and the spiritual self the subconscious, the conscious and the superconscious is nothing but a continuum. It is not three things. They are not apart. It is one continuum from a grosser level to a subtler level.

Now this impression has been so deep that it does not only remain in the subconscious, but it is translated in his daily living, and he has a helluva time with his wife! He accuses her of everything imaginable. Remember the word, "imaginable." Yes. And troubles begin in the home. Meanwhile, the cause of the trouble had been, perhaps, in some other lifetime where he had this experience, and this experience is so impressed in his mind that, although he's translating it in the waking state of life, he still dreams that his wife is being unfaithful to him.

Now two things are happening here. One, is putting that samskara or that impression into waking action. And by putting it, that jealousy of his unfounded jealousy of his putting that into waking action is stirring up and making the subconscious experience more powerful and more vivid. And therefore, he gets this dream which becomes a nightmare to him. Now, that man with that jealousy unfounded jealousy could become insane. What is saving him? That dream. Think very carefully about this. What is saving him is that dream. Because in that dream, he is releasing the force of this impression. Although in the waking state, he's still acting stupidly. Yes, yes. And, if it was not because of this dream that is releasing the force, he would be driven insane or either there would be a divorce. But even after the divorce, the insanity would still be there, because if he marries another woman who could be a goddess on earth, he would still have the same experience over and over again. To such a man, I wish he would dream every night that his wife is unfaithful so that the slate could be wiped clean.

You see, what I'm trying to illustrate to you is that how important dreams are to us. Man evolves faster in his dream state than in his waking state because in the waking state you can put a curb to things. The conscious mind can decide, I want to turn left or to turn right. In the dream state, the mind is left to function on its own. And what is not immediately necessary or what is necessary, rather to discard is discarded, thrown off, thrown out. So, how helpful nature is to us. So next time you have a nightmare or a bad dream.... People like to have good dreams, by the way. They like to have good dreams but they don't like to have bad dreams. But both are equally helpful not equally helpful but the bad dream is more helpful than a good dream. The good dream could be a recollection of a memory, but the bad dream is

stirring your innards and throwing off that samskara. So next time you have a nightmare, be thankful. Something has rubbed off, something has been erased. Fine.

So, there is this everlasting, unchanging, eternal, immortal existence which is you. Dream state, sleep state, waking state are superficial, superfluous. Because of the momentum gathered in the process of evolution, and being mixed up with various other currents in the force of evolution, all these things have come about, and none of them are bad. Everything that has happened to you or me is good. There is nothing bad, at all. We created things ourselves, and we paid for things that we have created.

Now, to make the payment easy, we do spiritual practices. So, instead of getting "pay on demand," you get a chance to pay on the installment plan. [Laughter] That's what meditation and spiritual practices does, so that it does not become difficult. You owe a person \$5,000 and if he says, "By the thirty first of the month, pay up or else," that is hard. Where are you going to get it from? That's difficult. But if the creditor says, "Pay off \$50 a month, you're okay on the never, never system." You see. So, meditation and spiritual practices helps us to pay off the debts. Not only that, the greater help is this, that it prevents us from incurring further debts. It has a two fold purpose. The first purpose, it helps us to pay off the debts; and the second purpose is it helps us to stop incurring more debts. And so our slate becomes so clean, clean, clean.

And, these are all the devices waking, dreaming, sleeping are all the devices and by adding to that spiritual practices and conscious right effort, the sense of self service and dedication and love, then the path becomes short to that joy and to that fulfillment which everyone seeks, which everyone needs, because it is his inherent right. Man wants to become himself and that propels one on all the time. Things might loom so big and large now. "What a big problem," you say, "the whole mountain is collapsing! All the Alps are falling on my head!"

Someone on this course wrote to me a lovely little story and

I'd like to repeat it. I don't know if she got it in her meditation, but it goes this way, that I was driving a little Fiat car, a small car, alongside the Alps. And from there the mountains, the Alps, seemed so large and I wondered how I am going to cross the Alps. But Guruji was sitting next to her. He says, "Now you carry on, don't worry. It might seem so steep, but when you're really on the path, it's quite easy." It's a similar experience I had the first time I went mountaineering. And there is, on this mountain, a gorge one has to climb up. It's called Skeleton Gorge. Now, standing down here, it seems so steep I was wondering (my first experience in mountaineering), I was wondering how am I going to climb up here?" So my friends that were with me said, "Don't worry, it's fun!" I says, "Hey..." And, although it seemed so steep from at the bottom here, when I actually started climbing this pass, it was so easy. But from down here, it looked so steep

and difficult. The only difficult part about it was this, that after enjoying the day of mountaineering, I had to stay in bed for three days! Every muscle was stiff. That's besides the point.

So this lady says, "Guruji, how am I going to cross the Alps? They look so steep to me." I say, "Carry on." And then suddenly in her meditation she finds herself in the airplane and, I don't know how she managed it, but she took Guruji with in the airplane. And then, flying high, she asked, "What is that down there, Guruji, those things there, little fluffs of clouds?" I said, "My girl, those are the Alps. Aren't they wonderful?"

You see, it depends where you stand, depends on your

perspective. You might stand at the seashore of the ocean and the waves seems so turbulent. Waves rushing high, 50 feet and 60 feet. But go up a mile in an airplane and that water down there seems so calm and still because you are above it all. You have risen above the workings of your own samskaras. You are objectifying your samskaras. You cannot get rid of them! Whatever you sow, you must reap. Nobody can take your karma away from you. But the way can be shown, and that way is the life to live! And that life you live is the truth. So you see how easy it becomes? So simple, so simple, so simple. [END SIDE ONE] [REWIND SLIGHTLY] We maximize our troubles instead of minimizing them.

Now fashion designers took it the wrong way... that's how the maxis and the minis came about! Yes.

There is no problem that cannot be overcome... no problem. We take a molehill and blow it up into a mountain, and, really speaking, that mountain is much smaller than a molehill, depending where you stand. If you stand above it, it is no problem at all. So in this process of getting rid of our problems, of accepting our problems, of facing our problems, of doing something about our problems, of going beyond our problems, all these devices of the waking state of life with its five senses, with the little conscious mind that can think a bit (or that thinks that it can think a bit), and the dreaming state that we experience, and the deep sleep state that we experience, all these are vitally necessary to us and they are great aids. For all the forces, to repeat again, are at our side forever pushing us on and on and on. Now and then we'll find something not so pleasant, but the schoolmaster knows when he's going to whack the child. And nature is the greatest schoolmaster in the school of life. It knows exactly when to whack you. But if we, as grown up people, accept the fact that this problem came about... did I not, perhaps, need it? Am I not paying off something? Is it not really teaching me something? What is it teaching me? Then we ask that question, "What is it teaching me?" And when the answer, in our meditation, in that quietude of mind, when the answer comes and the gurushakti flows through you and the answer's so apparent to you, then you really realize, thank God for this experience. That's how it works. Very simple. Next question, I've only spoken for 48 minutes, huh? A quicky. [Laughter]



NIRMALA: Gururaj Ananda, the first book I read on yoga years ago said, "Whatever you wish in your present experience, visualize it as already existing and it will materialize as long as it harms no one else. I practiced this to my joy and benefit. Since starting formal meditation 12 years ago, I discontinued this, feeling it might interfere with the direction meditation gave my life. With your meditation, is this practice desirable? I would like to make my life fuller.

GURURAJ: Very good. So be it! Yes. Anything the mind is capable of thinking, man is capable of achieving. Anything the mind is capable of thinking, man is capable of achieving. This is a very common law, a very elementary law that you keep on thinking of a certain object and you can materialize the object. And we're not talking of some kind of magical voodoo. That's nonsense. If you have a burning desire to achieve a certain goal, and thinking about it positively, you can achieve whatever your thought commands you to achieve. Any person can walk out here and make a resolution that in five years' time, I am going to be a millionaire, and he will be a millionaire! Firstly, that burning desire to achieve. Secondly, the proper planning that should go behind it. The planning should be such that at the end of one year, I must reach a certain level; at the end of the second year, I must reach this level; third year that level; fourth that level, and fifth year... I am a millionaire. Good. Now, that is something different from daydreaming. You can daydream most people daydream about things wishful thinking, I'm this, I'm that. But here we're talking about solid, concrete thought where there is a determination to achieve something, and you are capable of achieving anything your heart desires.

Now, when you associate this thought to meditation, your meditational practices will make your thoughts more powerful. It will make your thoughts more powerful. Now, that same power can be misused, it can be abused. Now this is the thing which is happening in many movements I've seen in your country. (Your country is my country, too. There's no such thing, it's one universe. Just as a matter of speaking). Many movements I've seen here and studied that teaches this principle how the mind, the power of the mind, can be used to achieve one's goal. It shows you how to achieve this power. But then, this power can be misused because you are working on the mind level, only. You might have in your mind the destruction of another. You might have in your mind the covetousness. You might have in your mind terrific amount of negativity. And, by studying these systems that are being taught today in America, by studying these systems and gaining greater power of the mind (and gaining greater power of the mind means using a greater section of the mind, therefore the mind becomes more powerful) and by using that greater power, and if your mind is filled with negativity, you could bring that negativity into reality. You can harm people, destroy people. All this is possible.

There is only one difference between all these different mental systems YM, FM, all kinds of names I don't even know how many names there are, I can't remember them they work on the mind level, only. The difference in our system is this, that every time you sit down to practice, as the awareness of the mind becomes greater, the heart opens up

simultaneously and greater love flows. You put one of our meditators, a real regular meditator, among a group of all those from other organizations, and they will look like robots and you will point out very easily without difficulty the person who meditates in our system. You will see the love just radiating, the love just flowing from the person. And, because that heart has opened, you would become incapable of projecting that negativity. You will project only love... and more and more powerfully as you become more and more regular and more and more established in your meditation. Good. And how does this all come about? Through simple practices. The mind and the heart is opened, and when the mind and the heart is opened, it cannot remain empty. It becomes filled with grace, the grace of Divinity. We call it gurushakti. How can you go wrong? How can you go wrong? What else do you need in life? What do you need? You need to love. And, if you want to become lovable, become loving first. For if you are loving, automatically you become lovable. You have a magnetic pull. Your very presence creates an atmosphere. You must have experienced this many times. You go into a certain home and things are so gloomy because of all the negativity in the home the atmosphere. You wish you could just leave immediately. Then you might be in another gloomy company and a person with that love and positivity just walks in and the whole atmosphere is changed, just because of that one person, and a joyousness sort of descends.

So that is the difference between the systems of yoga, or whatever you wish to call it, that works on the mind only. It has to have a combination of mind, of heart, and of grace, for without that nothing is achieved which is worthwhile achieving. With the mind, if you want to achieve extensive wealth, you don't need heart there, you can achieve extensive wealth. Okay, fine. But are you going to be happy? I would still like to meet a millionaire who is happy... and I've known many! Because his mind and soul is in those millions and how to accumulate more and more. And the more his mind is involved in that, the closer and closer his heart becomes and he does not know what happiness is. And yet, I've been in a hut and sat down on the floor breaking bread with very poor people. A chapati made of raw flour the Indian corn, about a quarter, half an inch, inch thick with a bit of yogurt and a chile. Their food, I would sit and eat with them and break their bread and there's so much joy and happiness and so much love. It's so tangible, you could feel it, feel it, feel it as if it was a solid object. What great joy, what great happiness! And after lunch, the peasant picks up his plow on his shoulder and goes back to the fields. What great joy. One has found contentment in that chapati and that little yogurt and the chile. Another man has found all the discontent in the universe in spite of owning millions. You see how important it is to open the heart? And every great teacher in the past has taught this message. What did Jesus teach? He taught nothing else but love. What did Buddha teach? Nothing else but love. What did Krishna teach? Nothing else but love. The emphasis was not on the mind. It's good to develop the mind. Why not? Why not? But we know the limitations of the mind also. For the mind is limited, while the heart is unlimited. But when we combine the

greater development of the mind with the opening of the heart, then this little few days we are on this planet could become more joyful, more smoother. Forget about self realization, forget about it! Just make today good, just make today a good day. Fine.

I love one story I always tell. How are we going to make today a good day or tomorrow a good tomorrow. Say for five seconds you have negative thoughts in the mind. Then consciously for the next six seconds have a good, loving, positive thought. You have one second in the credit balance. [Laughter] Thereafter, because we are in the habit, negative thoughts will come. So, for the next ten seconds there will be negative thoughts in the mind. You know... she had such a nice dress on, I wish I had it or .. yes, whatever. Ten seconds. For the next eleven seconds, very consciously, let's have a good, positive thought. Another second in the credit balance, and like that. And at the end of the day when we go to bed and we total this up (just a mental addition), yes, you will find that your day has been lived in a credit balance. You're not in the red. That is why they call hell red. Fire, burning, burning, burning! Yes, yes. And believe you me, you will never suffer of insomnia. The greatest cure. You will sleep so, so beautifully like a babe. So beautifully rested because your day has been well lived, and you can analyze with your mind that "I am in the credit balance." Now you multiply that times [????], one months time, 365, one year... times 10, 20, 30, as many years as you want to live. Then when you leave this body you can very safely say, "Well lived this life, well lived." That's the riches that we are after. Our birthright, always. Was I quick enough? Good.

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