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## DREAM WORKSHOP

[This was taped without correct labeling and may not be in the order in which the workshop took place.]

GURURAJ: The dead body said. [GLITCH IN TAPE MAY BE A TAPE OVER AND NOT REALLY THE BEGINNING] The benzene circle, you might have heard about it. It also just came in a flash. Although, the experiment of the lower mind and the memory box combined to the intellect, influenced the ego self, the personality self, to bring about this flash, partially, only.

So, if you would follow this red line here you can see it permeates every section of our minds. Good. Now, the whole idea of the various... I'm not selling meditation and neither spiritual practices. This is an objective view of how the mind works and how you could benefit by certain spiritual practices by drawing the vast energies of the spirit and infusing it into the intellect and the memory box and the lower mind, thus enhancing the beauty of your sensory input.

So, this, by infusing the spirit or the Brahman into these various sections, as we should put it, as we can only put it, although it functions in one as I said before, it enhances our action firstly. We perform better, we become more productive, and our actions, very spontaneously, do not become wrong. They're always lead into the right path. And because there being an universal mind, people that are very close to me, I can only think of a thing, right, I might think of tea, "It'd be nice to have a cup of tea," and here the good lady would be walking up the stairs bringing in a cup of tea. Do you see the power of thought that is spontaneously done?

Now, it was not the desire for tea, that I must have the tea, and I'm willing Mrs. So and so to bring me a cup of tea, it is just that one thought floating, "Ah, tea. It would be nice." Not that I must have it. That is where one fails with exercising will power. You see? So, very spontaneously, the thought of tea comes into the mind and the tea comes floating to you. Therefore, if you have that clarity of mind then whatever is in your mind will come to pass. Therefore, it is said that man is a master of his own destiny.

So, all the miseries and sufferings that we have come about because of the conditioning that is created by all these factors brought together. But now, how to overcome this would be this sector here, that practically cuts off the vastness, the universal vastness, of the spirit. So, if you want more of the spiritual self, which is the true reality in a person's life, if you want it to filtrate more and more into these various sectors of the mind, then let us compare this barrier to be like a mirror. Now, if the or a window pane. Now if the window is dirty, dirtied by the impressions in our subconscious mind, or the chittah that's another word for chittah, impressions. Now, all these impressions that have been gathered over lifetimes tend to dirty this window, this pane of glass. So, through spiritual practices what we do is clearing up this glass

so that more and more of the light of the spirit filters through the entirety of our mind, our brain, and the various facets of it. And that is the path to success.

Now, how does this relate to dreams? Here, let's use red... [WRITES ON CHALKBOARD] Oh, it's not a perfect circle. When I was a young boy, of about eight, a very holy man passed the village where I was born in. And at the age of about four and a half I ran away from home to find Divinity. And then after about four and a half months my parents found me ragged and bare wandering the streets of India. I used to visit temple after temple and none of the gods and goddesses would speak to me; but I did have a nice time though. Because all the offerings brought you know you don't go to a temple empty handed all the offerings of fruit that was brought there I really enjoyed myself. And during that time I don't think I've eaten so much fruit as I'd eaten at that time. Good.

Now, here is your world of dreams. Oh, by the way, when this holy man came to the village I said, "Look, give me something, give me a practice, a spiritual practice that will make me realize God and know who I am, what I am," and those are the basic questions which every human being asks himself. What am I, who am I, where do I come from, and where do I go to? Now, it is to find the answers to these questions that I asked the holy man, "What must I do?" And he said, "I tell you what you do." He says, "You take as much paper as you can and just draw circles. Just circles." I was quite astounded. I said, "Drawing those circles. How is that going to lead me to Divinity or find God?" As we would put it in theological terms. But after some years I did what he said, people normally do what the doctor says, take your medicine three times a day, they do that, and that is what we do. A guru tells you something and you follow it; because he is a man that has trodden the path and gained the experiences and things and you do what he says. So, I kept on drawing circles and circles and circles, and if I had collected all those pieces of paper with the circles on them, we could plaster this entire church as wallpaper. So, you can imagine how many circles I drew.

But in retrospection, when I got a bit older, I asked myself and it came to me, that why did this holy man ask me to draw circles? And I drew perfect circles after some practice. I can still do it now, but you know it's all [?????] there. The entire purpose why he told me this was to learn to concentrate, to be one pointed in your concentration. Because if your concentration is good and one pointed, then with free hand you'd be able to draw a perfect circle. It sounds so simple but it works. Do you see? So, as I was concentrating on doing those circles they became more and more perfect. Do you see?

So, that means that greater and greater powers of concentration came about. And then after developing that concentration it leads one to contemplation, which is different from concentration. Contemplation is where you take a thought from the beginning and lead it to the end without any interruption. It is like pouring oil from one vessel into another without any break. That is what contemplation is about. While meditation is something different, where you go

beyond this whole complexity of things and reach this area of the spirit, because you have gone beyond your five senses, you have gone beyond the mind. Not off the mind, but beyond the mind. Whereby you could view things more objectively and that objectivity, when the spirit is infused in there, will always make you see the better side of things.

I personally never see any ugliness at all in anyone. You know, at my office a fellow came along, and he was convicted for some felony. And he spent about five years in jail. And he came to see me, he says he's tried to get so many jobs, and he couldn't tell a lie to them, and as soon as they heard this they would not hire him for a job. And, of course, everyone needs a job to buy the bread and beans. And I looked at him, I studied him, I spoke to him, etc. And I found that he had become, you know, in the five years in jail, had become a real model man. Because he had nothing to do in jail and he could use his mind and purify it. Do you see? So, I saw this in him and I made a few phone calls and got him settled in this job. And at the present moment he enjoys a directorial position in a very large company. Do you see? So, having the spiritual force infused in you through all the activities of the impressionistic subconscious and the intellect and the sense of the I and the lower mind where it is impregnated by the spirit, life changes radically. It removes all stress and strain from you. All tensions are gone and you become steady, tranquil, kind, sympathetic, compassionate, loving. And you love everyone and you see no ugliness in anything. But the whole idea is to allow the spiritual self to penetrate that area.

Now, we come back to the dream world. How do dreams come about? Most people think that you dream because of things that have been happening around you that day, or the previous week, or that or the other. That is not true. Your dreams, sometimes they do but not always you might believe it or not; I know it to be true because I can go into my past lives and sometimes a dream, most times a dream comes from various facets of yourself. It becomes a kaleidoscope where you see a pattern but they're all different pieces. Some of the experiences might come from the impressions you have had. Some of the forms of that very same dream might come from your ego self and some of it from the intellect and the daily occurrences of the lower mind. So this concocts your dream. And the dream you could compare to a boil that is festering there, and when you lance it the puss comes out. It relieves the pressure. And by relieving the pressure it lowers your stress and strain that you suffer.

So, if you dream it is very good to dream. There's only one kind of person that does not dream: the self realized man. Because he has no samskaras, he has no impressions at all in his memory box, or the chittah or the subconscious mind. So, there's nothing to push through. And the self realized person does not have this massive ego. He has got rid of ninety eight percent of his ego. And he becomes very humble. And as Jesus has said, you know, become childlike before you can enter the Kingdom of Heaven. But by being embodied, even the self realized man would have two percent of the ego self left in him, or otherwise he would become non functional. He still has all his biological duties to perform.

He has to walk, he has to breathe, he has to use his limbs, he has to go to the bathroom and what have you. So these two percent is there. But when he reaches the other side of what we call life, everything is life, even death is life, because nothing is destructible. If we regard Divinity to be omnipresent and omniscient and omnipotent and eternal, then that very spirit that abides in you has to be eternal too. This is just a set of clothes you have on. So, when it comes to the time of death you are changing one set of clothes and going into another set of clothes. I'm just busy on a latest book, which I hope to finish by the end of this year, it is called, What Really Happens After Death? So, we won't go too deeply. I want you to buy the book or else how am I going to make a living? Right.

So, the dream, to repeat again, is a concoction of all these four facets of the mind. Now, how can you say to yourself that the dream is true? You can only say to yourself that the dream is true by comparison of your experiences. Then you can go on and ask yourself what is the validity of my experience? And what norm can I find to know the validity of my experience? Because the experience itself is already conditioned. So, when you add condition to condition what do you find? Condition. Do you see? Therefore, I told you there's no one that could interpret your dream for you. Only you can interpret it yourselves. And I will show you how you can interpret it. If I was staying in your fair city, Washington, I believe it's a very wonderful city, apart from the Pentagon, and the Senate, and the what do you call the other house? Senate and...

VOICE: The House of Representatives.

GURURAJ: House of Representatives, yah, and the White House, and all that. Apart from those places this is a very lovely city. Yes.

So, what we have to do, to repeat, and this is very important, is to refine this barrier. And then your dreams will be infiltrated, because two percent is left of everything. But your dreams will be interspersed, permeated by the spiritual self, which is truth. And that forms the basis of a true dream. A dream that could tell you what's going to happen, or if your horses are going to win or not. Because being omnipresent, that truth or the spirit, being omnipresent, can live the race that is going to be next week on Saturday. Because eternity is just a flash of the moment. Man measures time linearly. But spiritually it is measured vertically. The whole of eternity is captured in a moment. Blake said that eternity can be captured in an hour. I disagree. It gets captured in a moment. That you could call inspiration if you are in the waking state of mind, but it has a similar thing in the sleeping state, the dream state. Because wakeful state and the sleeping state and the dreaming state are not separate from each other. The waking state of the lower mind is at a grosser level, and the inner workings of your brain is at a more subtler level, and the spiritual self is at its subtlest level. But one thing to

remember is that it is a continuum. And we are the ones that created the boundaries. We are the ones that create limitations, because of our memory box, the subconscious mind, the ego self, the intellect, and the lower mind.

So, through the admixture of all these facets our minds become limited. It becomes finite. When we have the key built in within ourselves to recognize and experience the infinitude of the spirit. And when precognition comes there is that split second where this has filtered through. These various sectors of the brain has come into a balance, which allows the spiritual self to come through. You might be thinking of your auntie Mary, and here at the next moment there's a knock on the door and who should be there? Auntie Mary. Do you see how far reaching the mind can go? In the same manner as I've given you the analogy of tea I think of tea and it's coming up the stairs for me. So, the principle is the same. Fine. Now, how to concoct this concoction. That remains the problem. Do you see? How to analyze your dream. What facets are you going to use of yourself to analyze the dream would be... I've spoken for about an hour now. And we'll have a ten minute break. Are you serving tea, Vidya? Hm? Because I see urns and kettles in the kitchen, though I don't know what you....[INAUDIBLE RESPONSE] Are you going to serve tea and cookies out here or are you going to invite everyone into the kitchen? Depends upon you. And, meanwhile, of course, the ladies if they want to go and powder their noses. I think it's just somewhere over there. Now, in the second half I will show you how to go about with the dreams.

[END SIDE ONE US 86020]

GURURAJ: [SIDE 2 US 86020 P.M.] What is this here for? They always wire me up. So, all the material of all your dreams is already there in your mind. And it expresses itself through dream forms, and adds a tag to it which is called labeling. Some dreams you would find to be very disjointed. And some dreams do follow in a regular pattern. And then some dreams have a very abrupt ending. Tonight we shall try and find reasons why these things happen, and the mechanics of why they happen, and what really constitutes the dream world. Like the old saying you know: When a man dreams of the butterfly, is the man dreaming of the butterfly, or is the butterfly dreaming of the man? Do you see? Now, how to discriminate that if it is imagination or if it is a real dream. We will go into that. This is just sort of a bit introductory. Because I will explain you tonight what the mind is, which present day psychologists are trying very hard to discover. Because they do know very little of the mind.

The mind is universal. There is only one mind. And it is because of the various ingredients in our brain that individualizes it. So, in reality there is only one mind that is filled with all the thoughts since this universe began. Since the Big Bang that occurred and exploded and sent out these millions of sub atomic particles, which has a tendency to gather together

and which also has the tendency to duplicate itself and replicate itself. So, with these various, different ingredients put together that gives you a sense of individuality and at the same time, as the sense of individuality, or the ego self grows, then the real self, your universality, is forgotten.

Now, dreams help you in many, many, ways. If you have to live through the dreams you have in the waking state of life then life would become totally unbearable. So dreams are a release of pent up thoughts, pent up emotions. Good. And many have suffered nightmares, true, and you get afraid. But I would say have more nightmares. Because you'd be releasing more of the dirt and thought impressions that are contained in the mind in your dream state, which is not harmful at all to your mind or to your brain. It only assumes pleasurable or frightening proportions when your little mind starts thinking about it. I was having a course in Harrismith just last week. A residential course, at which some of you were present. And I told them that the brain contains twelve billion cells and you are only using one millionth of the twelve billion cells. No wonder the entirety of the universal mind cannot penetrate through, because all those billions, and billions, and billions of cells are lying dormant. Therefore, not only meditation, but spiritual practices help you to allow the light of the universal mind to flow through you. And by doing that you develop a greater awareness. And by developing a greater awareness you'd be able to understand your dreams better and the origination of your dreams and how they have come about.

Because people dream of things which they feel, in this lifetime, in their consciousness, the small mind, that look I have never come through such a thing or experienced such a thing. But, yet, it was there. Where did it come from? Your individual mind is inextricably connected to the universal mind and now and then, even in that dream state, you have a glimpse of things which you have not known. They are not always pleasant because to have come from that vast explosion which forms part of your evolution; and it is because of that explosion that you evolve to higher states of consciousness until you reach the purest state of consciousness. And when you reach the purest state of unfettered consciousness, you will never dream any more because you have got rid of samskaras, which is a Sanskrit word which means impressions. So, your subconscious mind is a repository, or the memory box, of all the impressions you have had.

Now, all impressions must have its expression. And many of those impressions are formed, or expresses itself through the dream form. How would you know that you are not at this moment dreaming? Are you really awake? Until pure consciousness dawns upon you, you might be in the process of becoming awake, but you are not totally awake. We are the sleeping dead that can only cognize things with our five senses, which, in turn, goes through the process of the memory carrier, the subconscious, and then to the ego self, which you call individuality; and from there it goes to the intellect that weighs the pros and cons and sends the message back that you have dreamt of this, that, or the other.

Now, dreams come through certain patterns of the mind. When sleep is very deep you do not dream. But when sleep comes to a certain surface level where it is connected to the conscious level of your mind, then only would you remember those dreams. And if they are a bit deeper in the subconscious mind, you will not remember your dreams at all. One thing I can tell you, that everyone dreams every night, for they have to release all those pent up thoughts. They have to release those pent up thoughts. For example, if a man or a woman is very sexually orientated, and the thoughts that goes through his mind before sleeping or during the day would be a trigger at times for him to have a sexual dream. And then that very dream I spoke about might end abruptly and not follow his usual progress in reaching the climax. And that is brought about by fear. Because the mind, or the thought processes, rather, are forever in conflict, one fighting the other. And this conflict is always there. The contraction and the expansion is always there. And in theological terms they call the expansion to be good and the contraction to be not good, or evil, whichever terminology we want to use. So with these extremities of conflicts, one lives in a muddled state. Not only in the dream world but in the waking state as well. And therefore, when you are muddled are you not dreaming?

Because the mind is filled mostly with wishful thinking, which is not a reality. And that which is not a reality must be unreal. I have said this many times before, that we either live in the past, reiterating past happenings, mulling them over and over in the mind, or if we do not do that, then we project the past feelings and experiences to the future. And we think about the future all the time. Next week you are going to a party and from today you're wondering already what dress you are going to wear. You find [inaudible] many women would sit down and wash the dishes ten times in their mind before they get down to washing them. So, what is the reality when you are using eleven times the energy, which could be used at the same time by going ahead into the kitchen and washing the dishes.

So, that is how our minds work. They are being dissipated with all kinds of thoughts, one pulling this way and the other pulling that way, because of fragmentation. And fragmentation is there because the human personality is not integrated, and the cause, and it is the very cause, of human suffering and misery. Because it is fragmented.

So, the American Meditation Society teaches you how to lead yourself, through very simple practices, how to lead yourself from fragmentation to integration, from darkness to light. That is the purpose of the spiritual practices. And when one becomes more balanced through the spiritual practices, your dreams will assume a different form altogether. Then you would have very vivid dreams. And when you have very vivid dreams, be sure to know that the higher level of your subconscious mind has touched, even for a brief moment, that which I call the superconscious level of your mind where all light exists. And this, very systematically, could bring that energy down into your active life, the life you live, and thereby improve all your actions very spontaneously.

There's a theory of willpower which is not true. There is no such thing as willpower. And many teachers have been harping on that: you must have willpower. And it does not work. What happens is this, that you are repressing. You are creating inhibitions in your own mind. One young man was this fellow on the spiritual path wanted to develop some siddhis. Siddhis mean occult powers, psychic powers. So he was pestering this guru for a very long time, and at last the guru got tired of this chap's pestering. So he says (there's a lady trying to find a way in. Would someone like to be at the back and keep an eye at the back as well? Oh, she found the wrong way.) and so this guru did get fed up one day and he says, "Look, I'll teach you how to develop the psychic powers that you want to learn. But there's one thing when you sit down.... [GLITCH ON TAPE]

...breath is the vital force that keeps you alive. Like again, very allegorically the scriptures have said that God breathed into the mouth of Adam. So we're going to clear our lungs with bastric pranayama. Those that are not meditating according to a systematic manner, and of course in our meditation system, I don't know if these girls have explained you, that it is all individualized. There are no two human beings that are alike. So, therefore, each one is given their particular practices. And all those practices are given by me personally and they are handed over to you by the teachers all over the world that have been trained by me extensively how to teach over the practices I have prescribed. It's like a physician prescribing the medicines and the pharmacist or the chemist dispensing them. Right. So that's the way we work in meditation. And, of course, you'd get a package deal according to your needs for meditation. Right. And what will bring you to greater emotional stability, greater quietude, greater calmness, and all the other goodies that follow in its train. You see?

Now, bastric pranayama is basically to clear your lungs of toxins and it also creates a rhythm in your body. Now, this is very simple, this is a very elementary thing. You pant like a dog. It's fun as well. You know, when it comes to spirituality you do not need to be serious. You can be fun loving. You can ask these people that's been with me for ten, twelve, years. I'm always laughing and joking and that's the way how life should be lived. You know, I said on a talk on the radio last night, some of you must have listened to it. It started at ten and ended at eleven, here in Washington I gave a talk. And many people lack then someone asked why do people lack a sense of humor? And I said, "Because their brains have a tumor." Right. Now, bastric pranayama is inhaling and just exhaling straight forward. You get different kinds of pranayama, of breath control. So when you start these practices you'll be taught all those things. Good. So it goes like this, you close your eyes, if you wish to, and [PANTS] Come on everyone. Try a little. [PANTS] As you do this a little longer you'll find a deep relaxation coming over you. [PANTS] Right from your toes, up your legs, up your calves, up your thighs, off your butts, up and up through your shoulders and chests. Through your neck and the head. That breath is



revitalizing every organ of your body. [PANTS] Right. That's enough. We don't want to tire you guys out. I'm learning to speak Americanese, you guys, you know? Good.

Now, we shall get into the concoction of dreams. And, this being a workshop, everyone is asked to participate. You know some people are shy in speaking, but I am sure many of you are not. Look, a guru's like a father and friend. You don't need to be shy of him. People come to my offices and what the wife would not tell her husband they tell me, or the husband would not tell his wife they would tell me. Because there is always a sympathetic understanding of things, filled with love and compassion and always there to help in the best way we can. And most all my teachers are very highly qualified people. There's a computer expert, who is one of my teachers. She's a psychologist. Here's another psychologist. There is a Ph.D in psychology, right, and social worker, and teacher, and all kinds, we have. And they are normally very qualified people to be able to grasp the philosophies and to make the people understand in a very simple way. For example, the hours talk I gave you, I would give the same talk to professors of psychiatry and I've been invited to speak at holistic health symposiums and to neuro psychiatric associations and things like that. And of course like the World Peace Conference, on how to bypass nuclear energy. And also the keynote speaker at the World Parliament of Religions. So with different groups I speak in a different language. And if it was a group of all psychiatrists and things I would introduce the same subject in a more technical manner. But I do prefer simplicity, really. Good. Now, who will get the ball rolling of telling us of a dream of which they could remember? Welcome. Oh, he's an attorney by profession and so is there another attorney. Where's Ramu? Oh, there's Ramu sitting over there.

VIDYA: Why don't you stand up and Gururaj...

BALDEV: This is a very short dream. Probably came at the end, because I woke up afterwards, of a stream of sort of consciousness, events that was happening. As I remember it and it's a symbol that continues to be present I'll just love for your comments and perhaps assist me it was a dream in which I was conscious of myself lying in bed, in fact in the dream I'm lying in bed, and a very beautiful crow is perched on my arm. Then I remember having the consciousness...

GURURAJ: A black crow, yellow beak.

BALDEV: Well, it had more... well, I don't know if it was real yellow, but it was sort of an orange. Yeh. I think I do. Maybe more of a black, too. But, I remember, sort of in the dream having the consciousness that crows, supposedly, were supposed to symbolize death, or something like that. And so I felt a little uneasy, I guess, at some level in the

dream. But it was that sort of early morning sleep state. Then I came out of sleep, the crow was so real that when I came out of the sleep state, not with a start, I was in the exact same position. And I really expected there to be a crow perched on my arm, and I wouldn't have been afraid of it. It would have been perfectly normal for the crow to be perched there. That symbol continues to be around.

GURURAJ: [INAUDIBLE]

BALDEV: Yes, I find it very beautiful now. And it doesn't symbolize to me death or anything dark or negative. But that's the one that came to mind coming to see you this evening.

GURURAJ: Oh, you've got the master keys. I see.

VOICE: Turn you on and turn you off.

GURURAJ: You turn me on and turn... I beg your pardon! [LAUGHTER] That dream of yours goes way back. You have been a student of the Bible. You have read the Bible? Hm? And that dream stems from your reading or studying of the Bible where Jesus said, "A crow shall crow thrice." And therefore, you felt it to be a meaning of death; a symbol of death. Crows are nice creature, really. Everything is nice. So, therefore, for a long time, when you didn't gain the understanding you felt the crow to be the symbol of death, and that was triggered off in your subconscious by your reading and study of the life of Jesus and how he was crucified. And as you gain more and more understanding of the infidelities and untruthfulness of men, you tend to accept the factor that human beings are like that and by the acceptance of that factor it doesn't bother you any more. So, forget the crow. Have a crow as a pet. Next. I'll go very briefly, or else we'll sit here the whole night. Please, whoever. There's the mike, there.

MADHU: ...a very huge, seemed like a castle, and I went into a room, and there was a tall man in the room, and I took it that he was the guard in the room. And all of a sudden you appeared, and I was very concerned about this tall man, so you said, "Never mind about that man." And then this man just lay down and fell asleep. And then you turned around and all of a sudden something came from your back, and it was this ball of light, and the light was like a little elf, and he did this glorious, glorious, wonderful dance, and he kept spinning and spinning and spinning. And then it was just rapture, it was just pure joy. And then he hopped back into you and I looked and there was a long scar down your back, and I was very concerned about the scar. And then we were walking out of the room together and I felt good because you were

walking out of the room with me. And then all of a sudden I got out of the room, and I shut the door, and you were no longer there. And I found that I was naked and I was in this big castle and I was very scared because I was naked, and I saw these people coming on horses, and they were very tall, and they were looking down at me because I was naked, and they were looking at me in disgust and I...

GURURAJ: You didn't even have your swimsuit?

VOICE: Nothing. And so, I got very scared because I thought that I would be raped. And so I started looking for rooms to go into, and then I awoke.

GURURAJ: Good. The kingdom of God has many mansions. And, of course, people symbolize Divinity to be vast, large. Therefore, this large man. But you were too afraid to approach that man alone, you had to have somebody with you, because he was so huge, vast in this consciousness. So when you saw me you symbolized me as the consciousness of Christ, for example, or Buddha or Krishna or whatever. And that took the fear away from you. For Divinity is nothing else but an energy. Some religions believe He's sitting on a big throne somewhere up there in the clouds. And sometimes I wonder sitting up in the clouds there you don't catch a cold. Other religions believe that God is a person with six arms, like the Hindus. So there are many conceptions of God. Right. And, you know, according to Jung, the archetypal type that He is always vast and big. You see? So when you came out of the castle and walking with me because that divine consciousness was with you. Therefore, it is said in the Bible and other scriptures they're all the same, I've studied them all, you know, they're all the same so while that consciousness accompanied you to the door you were not afraid. You're not afraid at all. And the deep scar you saw on my back is that you felt that to help you, I felt your suffering and your hurt, symbolized by the scar on my back. Because a burden you normally carry on your back. You see how it connects up to each other? Hm?

But when you closed the door, and that consciousness was left behind, meaning me in your case there, you found yourself naked. You have let go. Be naked and appear before God. Be naked and appear before that consciousness. In other words, destroy that ego self and all those concoctions of the mind and become naked in the presence of Divinity. But when you were nearly awake, you saw the world and the soldiers on their horses symbolized how cruel this world could be and you were afraid. And then you woke up. That is the symbolism of that dream. Next.

VOICE: Terry has a... [INAUDIBLE]

GURURAJ: Uh huh, Terry.

TERRY: Guruji, I had this dream and it was about you, and it was about four weeks ago. I was talking to a woman, and it was in a room about this size, and she was sitting on the floor. And I was explaining to her how important it was for me to come to the meditation courses and just to be in your presence. And while I was explaining that to her you appeared on the floor next to her. And you were looking up at me in a very intent look, and there was a green, luminescent something about the shape of a lime right in the center of your forehead, and it was pulsating. As I...

GURURAJ: It was a pretty woman. [LAUGHTER]

TERRY: And the light was pulsating in the middle of your forehead. And I was watching you and talking to her, trying to act like you weren't there. And it was humorous. And then your face grew very old in the process, with the light still flashing. And then you regressed all the way to an infantile state where your features were very formless. And it was just like, it reminded me of the alien being in the movie 2001 A Space Odyssey where it was just a kind of formless young creature, and all the while the light was pulsating right where the ajna chakra would be, in your forehead.

GURURAJ: Ajna chakra is the vortex of energy here, to those that have come for the first time to listen to me. I've done over five thousand lectures around the world. Now, in this vast room this pretty woman was sitting alone. And you felt an urge to go and speak to you. But deep in your mind, although you were not conscious of it, there was some desire being formed. Desire, of say, perhaps, a carnal nature. Something like that. And then I appeared to you. Now, the lion normally symbolizes "you be careful I'll eat you up." Teach your teachings, give to her the teachings I would give to you. But lead yourself not into temptation. And then the picture you saw me as an old man means take the words of a wise man, because old people are supposed to be wise. You know? That's symbolism. And then I faded away into my own light. That's the meaning of it. Next. All the newcomers, don't be shy at all. Just come up and talk to the old man. Ma'am, please do come through.

VOICE: This one's not about you, though, because I just met you tonight. And the first time I've ever dreamed about fireworks and it was so vivid that I could smell the fireworks. The place happened to be in New York City, at approximately 42nd street and Vanderbilt Avenue, if that means anything to anyone, over Grand Central station. And I had...

GURURAJ: It was not on the corner of 42nd street and 5th avenue?

VOICE: No, it was east of that toward U.N., over Grand Central Station.

GURURAJ: I don't know the geography.

VOICE: Right. Anyway, but looking downtown toward the tip of the Island and the Statue of Liberty, and we were celebrating, apparently, the 100th anniversary of our lady of liberty. And the fireworks were absolutely just splendid. They were just all around and very loud and very beautiful. And the colors, the changing colors, and the various... It was like being in an opera box, the best view of the backstage. And I had never seen anything like it as they were launching the fireworks. And I waked up very suddenly, but with a sort of a triumphant feeling of some kind.

GURURAJ: Beautiful. I'll explain that as soon as you sit down. You saw the fireworks which is normally an explosion. That explosion was of your heart, your inner self, symbolized objectively. And because it coming from a deep level of yourself you could even see at the back where it was lit where the fireworks were lit. So that is because in that deep dream state you had reached that barrier from Brahman's spirit of truth. And that line there we drew, that controls the other facets of the mind. So for that moment, you had glimpses of that into your deep self. And the thoughts of the Central station was this, the reason was this, that because it was so awe inspiring, that there was a certain element of fear in you so that you could escape from the Central station to [veer]? away from it. Very beautiful dream. And I'm sure it was very vivid, hm? Very vivid. Yes. Because you had touched, yeh, as well, because you had touched, you had a glimpse of the infinite spirit. Very good. May you have that dream again, or in a similar form. Yes, do come up.

VOICE: One night I dreamed that... I'm a little bit nervous...

GURURAJ: Don't be nervous. Don't be nervous. Come sit here, next to me. I'll take your nervousness away. Ahh...  
[LAUGHTER]

VOICE: I dreamed that this man killed someone. And he was in this, this place. And every place, every door, that I went to he was there. And the police went to look for him and he was down in the kitchen, but when the police got there he had disappeared. Then I went to, I think I went to one of the doors, and he was there. And I tried throwing a chair at him, and he wouldn't go away. And the body that he had killed was sitting next to him. And it had been decapitated. And he got inside of the body and he rose the body.... [END SIDE TWO OF US 86020] he said, "Now, I'm gonna fight you," just like that.

[ANSWER AND CONTINUATION OF THIS SECTION IS ON SIDE 2 OF US 86019]

VOICE: So, then...

GURURAJ: I tell you why I didn't bite his toes, because they stank.

VOICE: Then I said, "In the name of Jesus Christ," and he left. And I saw something like a black circle at the top of my head and it was completely black and this, like a bird, a white bird flew across it. And that was, I came out of the dream, and that was it.

GURURAJ: Beautiful, beautiful. This sight of the man killing someone else represents your inner fear of death, which is the basis of all fears. The fear of death or going into the unknown. And then, in the dream, it also made you realize that police can't find him, because police are external objects. Only you could find him because the dream is internal. And, then, although the police searched all the rooms they couldn't find it. Because they're objective. The object could not find the subject, but the subject could find the object. Fine. So, it was only you that could see him in this room, sitting with this man, right, who was alive, although he was killed. So, that shows a certain realization dawned in you without you knowing it; that life and death are one. There's no death. It is all life. And that is how this person became alive again. And the shrinking of the killer, which is your fear, it started shrinking, which means that your ego that produced the fear, started getting less, and less, and less, until it disappeared into the darkness. That black ball you saw, and from it emerged that beautiful white bird, that all this, the whole life of a person in the waking state or dream state, is but transitory, and only that white bird or dove of life is eternal. So in that dream you tried to get rid of fear. And you bit this chap's... grew small, the ego grew small, and you bit the fingers. Which symbolizes that, you dare worry me again, I'll bite you. I'll get rid of you. Good. Bite him more when you see him again. Very beautiful.

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You see, most dreams come from a sense of fear. And once we understand that fear, then the fear disappears. Like, we have one person in this room that from the age of seven, you know, she had this fear of being raped. Chased and raped. And when she spoke to me and I explained her about it, you know, and this used to occur year, after year, after year, and in the past several years that dream has never returned again. Because you found out what that dream was all about. I explained her as I'm explaining a few things. Of course, some dreams require longer analysis for which we do not really have the time, or else I could go much, much, deeper. But before this evening ends I will show you how to analyze your own dreams. Okay. Next. Oh, Amita? You dreamt that you loved me very much... [INAUDIBLE]

AMITA: I thought we were married. Actually this dream started off with the alarm going off in the house where I live, which woke me up in a fright. And then it went into a nightmare. And what it was, I was running through with a friend of mine, running through neighborhoods. I'd seen this group coming of murderers, rapists, all these bad guys with clubs and stuff, and we were trying to warn everybody, "Come with us, come with us. There's some people coming that'll kill you, that'll massacre you, torture you, and everything." People were all sitting by their swimming pools and out in their back yards barbecuing and nobody would listen. And, finally, one person came, a man who I don't know who it was, but....

GURURAJ: Excuse me. Barbecue. Is that when the barber cuts one's hair?

AMITA: No, they were cooking out but...

GURURAJ: They were cooking out.

AMITA: Yeh, but as I said, nobody would come except the three of us got away. And then the next thing I knew is I was being crucified upside down. Upside down on a cross.

GURURAJ: I'd like to know how they would do that?

AMITA: I don't know, but I was. And I was thinking to myself, "This is going to be very uncomfortable." [LAUGHTER] And I had a gentleman on either side of me and they were hanging right side up. And I thought, "Hm." And then they were going to burn me, too. And, so, I turned and I said, "Guruji, I hope this isn't this life. I hope this has already happened."

GURURAJ: ...burn, you see, instead of [??????] barbecuer.

AMITA: Yeh, barbecue.

GURURAJ: [INAUDIBLE] They only have the steak. The barbecued steak.

AMITA: And then, I thought to myself, "Okay, if I have to go through this I do remember that a lot of firemen die in fires from smoke inhalation." So, I thought, "Okay, I will inhale the smoke and therefore pass over more quickly." And that ended the dream.

GURURAJ: Very good. It's actually a very beautiful dream. All these murderers, robbers, and thieves that came along are fears that are imbedded in your subconscious mind. And they found expression in the dream, which, of course, as I said before, would tend to get rid of those fears. Now, robbers, murderers, rapists, I mean, they do not need to be real robbers, murderers, or rapists, but those are the various intensities of fears. Fears can be represented by almost anything. So, you are trying to get rid of them. And the good thing you did there, in spite of the fear, which was encouraging to you, I'm sure, was to help others get away quickly from your barbecues, from your barbers... by the way, here in America you say you stand in a line, in England we say you stand in a queue. Nevertheless, so all those people having barbecues and enjoying themselves and the swimming pools and things, in other words, they were in the lap of luxury. That's what it means. And you tried to warn them, that, do not just wallow away in the lap of luxury, but there's all these negative forces within your minds. Get away from them. Come follow us. You and your friend that were together. So, you first had the recognition in your dream through your subconscious, of course, of all the human frailties, all the negativities that surround you. And yet, knowing that, you did not want to run away by your own, which could have easily done. But you also tried to help other people getting away from it. Nice, nice, nice. Good. Next. Yeh?

SHAMIYA: Guruji, I have a very, very, hard time remembering my dreams but this just happened during the course. It was a very brief dream, but I was a number. I was holding a number, but I was the number itself, also. And I think it was a seven, but I don't know if my mind made that up. And I was supposed to put myself (I was round) in a spot. There was a book where all these circles and the numbers fitted in the circles. And there were pages, after page, after page. So, the page I was supposed to fit in was a page that had on the left side like all the pages on the left side had all these circles, and there was a room where my number would fit; because there were, sort of, two blank spaces, or three. So, I was about to put myself, this number seven, into this round spot. Sort of like the emblem... this round thing. And just before I



did that, I took myself too much further on in the book where the pages were new and blank and there were no delineations of circles that I had to put myself in. And I felt that I should put myself, that I belonged there. I didn't belong backwards in the book. But I belonged somewhere on these new pages.

GURURAJ: Beautiful. Those circles represent your associations either subconsciously or in your waking state. The number seven, it is said, are the seven primal energies since the Big Bang when the universe started: like air, ether, fire, water, whatever, I've forgotten. Earth, plus the subtler forms of it numbering seven. So, all those energies are there to help you. The seven energies are there to help you. There's nothing mystical, really. It's a fact proven by science. They are to help you. And the circles, in which you placed yourself were encumbrances to your personal freedom in the book of life. Your life. So then, when you came to these realizations, you moved away to further pages where the circles were not there. In other words, you found independence unencumbered by the circles of various forces that governed your subconscious mind. It is going away from bondage into freedom. Do you see? Right. Don't you all feel more relaxed now? Hm? Yes, yes. At many courses we have done experiments, not experiments because I know it could be done, where I tell them that from quarter to twelve, twenty to twelve to quarter to twelve, you sit in your rooms, these are residential courses, it would be nice for the new people to come to them, you're most welcome, and I tell them and you sit in your rooms and you meditate until twelve. And I will be sitting in my own room and meditate. I've certain forms of meditation which are suitable for me which won't be suitable for you or you or you. Right. And invariably most people experience something. Either saw me, you know, as I am in the room, or either saw the room filled with light and all kinds of things. There was one funny story that seemed ridiculous to me where this one woman came up to me afterwards and she said, "Gururaj, I could not tell you about my experience in public. I could tell it to you in private." I say, "Yes, what is it?" She says, "My experience was this, that you were making love to me." See how people's minds work? How they could be affected in some way or another.

But the point is this, that we have a practice called gurushakti in other words, a part of grace portrayed through the spiritual master, which is a guru. And a true guru is nothing else but a channel. He's like a flute where the divine power blows through it and the world enjoys its melody, the melody of life. So, some of you that have not come to any of our courses if you, before you leave, write your name and address and phone number. You've got a book there, Vidya? Yeh. Can take down names and addresses. And those of you that are not meditating and would like to learn...

VIDYA: Or even get on our mailing list.

GURURAJ: Ya. You can be put on the mailing list, as well. And those of you that want to learn to meditate phone her and she will arrange for one of our teachers in this area to teach you the technique. And they are very highly qualified people in this area: teacher, attorney, psychologist or what have you that could help you not only how to meditate but explain you all the intricacies. And also help you to reorganize your lives, your thought patterns, and so, so, many things. Good. It is five to eleven, and I think we can have one more if anyone wants to come up here. Yeh, by all means.

VOICE: I had a dream, this morning, and the first sense that I had was these grey stones. They were like pillars.

GURURAJ: Pillars or boulders?

VOICE: Pillars. Part of a building as it turns out it's.... Usually, my dreams I see very clearly. In this dream I didn't see things as distinctly, but I had a very strong sense of what was in the dream. I was in a very ancient building. And I think I am walking on the wall that surrounds the perimeter. I feel a great affinity for this building. And then there are people leaving from all directions. They're flooding out as if they are coming out of an amphitheater or something. And I am wandering around gathering up my clothes and maybe other things that belong to me. And then I'm aware that the people leaving are very sad. And then I see that they look at me, and it's, I think they hate me, as if I'm somehow responsible. But then I too am feeling very sad. And I'm just left with this feeling of these people flooding out and the sadness and the fear. But I keep saying, "But I'm very sad, too."

GURURAJ: You had for a brief moment, as I explained before, that the subconscious is a memory box that contains experiences of all lifetimes you have lived. This dream, being hazy, was in the very, very, distant past, in a different lifetime. Therefore, it seemed hazy. You made out the pillars which are on top of the foundation. See, in any ruin you'll find, you'd find still some stumps of the pillars because they are firm in the foundation. Any archaeologist will tell you that. People started leaving because that city was going into ruination. Into ruination. And they were angry at you because you occupied a very high position, and they felt you were the cause of the ruination of the city. And therefore they gathered whatever they could of their possessions, knowing the city's coming to a ruination, and so they tried to flee. And at the same time, they felt that you, being the cause of it, they felt very sad. In your heart you knew that you were not the cause of the ruination that was about to occur. And that brought the sadness within you. Not the people fleeing. But the sadness that, "Look, I've not been responsible for this." If someone accuses anyone of some thing which they have never

done, naturally the reaction would be to feel angry, for one, perhaps, and the greater one would be to feel sad that, "Look at these people thinking this or that about me." So, that is the meaning of the dream.

Now, I'm not here every day where you can come to and discuss your dreams with me. Now, here is one very definite way, I conducted this workshop in America somewhere? England?

VIDYA: You did one in the Chicago area two years ago.

GURURAJ: Two years ago. And then, of course, at the Cape Town University, Cape Town, South Africa. Conducted various dream workshops there. Now, listen to this very carefully and try it out. That in your waking state, sit back relaxedly. Relax and even lie down if you want to. Prop yourself up with pillows or sit in your favorite easy chair and (pardon) don't go back into your dream, but try and remember your dream, all the details of the dream. Like these people remember their dream and spoke to me about it. Right. In most of the dreams I could feel that there were many things that were omitted. Because they tried to make it brief, so naturally.

So, when you're alone and have some time go into a dream. Try and go into all the details of the dream. In other words, you are not concentrating on the dream but you are just recollecting the story of the dream. And then here is the important part. You let your dream flow. Do not control the direction of the dream. Like, for example, she just saw stumps in the ruination. Don't try and build up a new building on there. That would be directing. Do you see? Just let the dream flow in your mind wherever it wants to flow. Don't direct it at all. Just let the mind go free. And with a little practice you will find it becoming very easy. And you will reach the culmination of the dream and know what the dream actually meant. When you dream next time, then, not immediately, when you have time, you feel relaxed. Not rushing home from your factories or your offices and then trying to sit down, because you would be tense and things like that. It's always more successful after about fifteen, twenty minutes of meditation. When you are really relaxed, you know, whenever you dream. And let it flow in whichever direction it wants to flow; because a dream is a story concocted by the various elements we have spoken about. And here, by letting the mind flow, you bring those elements together in a more concrete form. And you let them just flow and take its own course and see how it ends. And you will gain greater understanding of the dream.

I'm sure you remember me telling you that there are very few people in the world that could interpret your dream for you correctly. Very few. Therefore, many of the psychologists and psychiatrists normally come and consult me, or call me in for consulting one of the patients. Because they couldn't make any head or tail of it. You see, and Freud and Jung and

all those guys they went into some facets of dreams, but they were never very complete. They were more on an experimental basis. They had something good. I do not deny that. They made some researches, but it remained empty because they never reached the fulfillment. So, do that next time you have a dream. Right. Learn to meditate. Contact one of our teachers. Learn to meditate. It will be very beneficial to you. Very beneficial. We are not an organization, really. I hate the word organization or movement. We would rather call it a worldwide family. Where there is one common aim is to find that peace and joy and happiness within, and thereby, at the same time, recognize the Divinity that is within them. Do you see? And we are not like these other organizations where you have to pay large fees, you know, to learn the art of life. The real art of meditation that teaches you the real art of life. So, there are no high fees. Well, of course, donations would be requested. Because running anything, you know, would require some money: telephones, circular letters, postage stamps, hiring halls. A million and one things that are involved in any organization. So, of course, a little donation, a minimum donation, would be asked of you. Not like some of these so called gurus that charge you four thousand dollars and tell you that we will teach you how to learn to fly. We don't do that. Because the word of God is there all the time, even if it's unheard until a true master comes along and make you hear them, make you realize them. Not only by word and teachings but also through the practical part of it. How to really understand yourselves. Therefore, the Bible says, Man know thyself. It doesn't say know God [????] said in the Bible that way or in any other scripture. They say, Man know thyself. And by knowing thyself you will automatically know what Divinity's all about, because you are none apart from Divinity. He is omnipresent in every cell of your body. See? That's how it works. So God's blessings upon all of you. May you all find that peace and joy and the goodness, the recognition of the goodness that you really are. Namaste. Been very enjoyable being with you.

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