

## THE ANALYTICAL MIND AND ENLIGHTENMENT

GURURAJ: ... of course my favorite suit is my birthday suit. [Laughter]

VOICE: It suits you.

GURURAJ: And this shirt comes a very close second. Yes. Yes. It's so beautiful. You know, my boss. An office worker to another office worker, he was telling this fellow, he says, "You know I was feeling so proud when my boss called me his right hand man," you know, until he found out that his boss was left handed. [Laughter.] Good. Questions?

AMRIT: Guruji, the other day we were having a discussion about the different ways in which primitive men and modern men experience reality. We talked about the kind of group consciousness that is common in primitive societies and about the sort of growing group consciousness that's returning right now at this time in history when there's a return to a fairly large scale return to a feeling that people have to take more responsibility for the society as a whole and for other people. And the basic question is: is there any real difference between the way so called primitive man experiences reality and the way sophisticated, civilized people conceive of things?

GURURAJ: Um hm. Beautiful.

Now, neither does the primitive man nor the sophisticated man experience total reality. They experience partial reality. Now what could be real to one is not necessarily real to the other. The primitive man experiences a certain kind of joy because of his primitiveness, because his mind is uncluttered by the sophistication that modern man has imposed upon himself. Now in this uncluttered mind, the needs are very simple. He just needs food and shelter and the basic needs of life, and that gives him his sense of fulfillment. He doesn't need a lovely shirt; he'll go about bare backed. And I've done a lot of work among primitive African tribes, and I could feel their joyousness and how they, within the framework of their sense of reality and belief, they do find a certain joy.

Now, what is a primitive man? The sophisticated man would judge a primitive man by the standards not of the primitive man, but by the standards of the sophisticated man. So here we could safely say that the primitive man and the sophisticated man have different senses of reality. For the primitive man, the things which the sophisticated man does would seem terrible and awful to him, and vice versa. Good.

Now, the primitive man, his only discrepancy, if we could use that word, is that he has not reached a certain analytical or intellectual level, but nature is so bountiful that it compensates. By not having this intellect, he is compensated by the heart. I have seen among African people, the Bantu people in South Africa, that they're so faithful they would give their lives for you. They are totally, totally trustworthy. They are believing; they have a greater measure of faith than the sophisticated man today. And this is because he does not analyze everything; he accepts. So the difference between the primitive man is one of acceptance and analysis.

Now, is the primitive man more highly evolved than the sophisticated man? The answer could be yes and no. You could have a primitive man who could be very highly evolved, a primitive man who cannot analyze things. I told this story sometime, somewhere about in all my wanderings searching for enlightened people, I came across one village and there was a potter. Now here it has become a thing of art where if you do pottery you're regarded to be some kind of artist, while in India, in all those villages, you have these village potters, and they're regarded to be of a very low caste. No one takes notice of them. And these potters are necessary, because in the primitive villages, cooking is not done in aluminum or enamel pots. It is done in these earthen pots. So I saw this man, there was such a glow about him, and I sat down. I asked him a few questions about this, that, and the other, and he couldn't answer anything. Yet, he was nothing else by joy. Every cell in his body was emanating a joy. I thought I could sit there for ten minutes and leave, but I sat there for three days just looking at him working, watching him, feeling the radiance that was emanating from him. A self realized man that could not read nor write, so highly evolved that his mind was totally in tune with Divinity. To him, the pot he was making was non separate from himself. To him, the pot, the clay, and himself was but one. The totality of himself was poured into the pot that he was making. What a highly evolved man! He was one of the very few few I mean two enlightened men I have met, and yet he is regarded primitive. Good.

So, a man can be primitive and devoid of all intellectuality, because it is not the mind that leads one to enlightenment. It is the heart where you experience the core of your personality, and the core of your personality in Sanskrit is called "Atman," which is none other than Brahman. So Atman, the individual soul, is none other than Brahman, the universal soul. And having found the core of his personality, having found himself "Man, know thyself" and having found that, he had found the universal Brahman. An enlightened man. Good.

Now, from there, through evolutionary progress perhaps, or through living in circumstances technologically conducive to exercising the brain, one starts becoming analytical. Now, this is a path which also has its own validity, in other words, its own reality, where everything is questioned, questioned, questioned, and that we would call jnana yoga. We question, but one thing happens with every answer that we get to a question: another half a dozen questions would crop up. And, answering those half a dozen, another dozen questions would come up, and on, and on, and on it would go until you get

fed up, until you get totally tired, and then you reject all analysis, saying, "Neti, neti," which means, "Not this, not this, not this." That is how far the mind goes.

Now, the sophisticated man in this time and age is in a very precarious position. He is in a position of transition, and that is where all the troubles begin. In the primitiveness, there is this primal joy that the primitive man experiences. With the sophisticated man, his mind comes in between and covers the joy. Now, as we go on I will explain to you the differences between the joys.

So we have left a primal joy. The primitive man is none other than like a child that does not analyze or rationalize. The child knows more about "Thy will be done" than what we know, for every time the child needs something he runs to mommy. Mommy will do it. What does a child actually mean by that? It is not really a form of dependency, because a child, not having the power of analysis we're not talking of a grown up child; we're talking of a little infant not having the power of analysis, just automatically finds the protection in the mother and runs to the mother. And the force that forces him to run to the mother is that inner sense that tells him thy will be done; mother does it; I don't. So the primitive man is like the child.

Now, as we grow up in modern society, we start learning so many things in life, and by learning so many things in life, we tend to clutter the mind and cloud what is really there. Therefore, the Bible says, "Be ye as innocent as a child and then you will find the Kingdom of Heaven." Good.

Now, man is going through a state of transition, and the evolutionary forces are such that scope is given through natural laws for his intellectual capacities to develop. Now, analysis, as we said, is a good thing if used in a proper way. Now what is the proper way of using analysis? That is the \$64,000 Question. Yes.

Now, when the mind starts working out a problem, using the mind on its own the problem can never be solved, for there will always be discrepancies in what has been analyzed, because the analyzer has the discrepancies. I could not see this flower in its fullness, or I could not see this flower in its totality, in whichever way I wish to analyze it, because my analysis is lacking, and it is lacking because I am not total. You see. So all forms of analysis has certain limits. If you speak to a highly qualified scientist or if you speak to a great inventor like Edison, or a great mathematician, if you speak to Einstein, they will tell you that they went through the process of analysis and they just could not find the answer or the formula. And then just suddenly while they were thinking of something else, something struck them and the solution was there. You have it portrayed in the American comics. You know that bulb! Hm? [laughter] I've seen it. I read some of the American comics. Yes, I read it for a purpose. I saw some children reading, you know, and I wanted to see what the children were doing you know, why they're reading it and what fun there is in it. Good, fine. So that bulb symbolizes, that bulb symbolizes that some inner light has just come forth without bidding it to come.

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So, when the analytical process has stopped, something else has occurred. When the analysis has stopped, you have become tuned to a power, a force, far greater than you that gave you the answer. For all the answers, all the solutions, are forever existent in this universe. Therefore we say there's nothing new under the sun. And if the mind is properly tuned, then the answer just dawns on you. You do not create the answer, the answer dawns on you. You get the gift which is the answer, and that is grace. You see. So through analysis we can also attract that grace where the light bulb just burns.

Edison, when he made that bulb, the bulbs we use here, he failed 10,000 times in making that filament, the bulb through which electricity could be made into light. And at the 10,000th time, when he just gave up, the answer just dawned on him, "Ah, here is it!" Likewise, Einstein formulated all his great equations in the very same process. All great speakers, for example, if you listen to them, if you can tune in to them, you will find that although their thoughts are portrayed through the mechanisms of the mind, it is not the words are not spoken from the mind. It comes from a far deeper level. And a man of God, especially, he speaks from such a level that he is just dimly aware of what he is speaking about, and he only knows what he speaks about when he listens to the tape next day or the day after. So this is the functioning. So man is going through a state of transition where, through the forces of nature, analysis and the use of the intellect has become a must; and, it having become a must, he has to suffer the effects of the intellect. For, for every argument there are pros and cons. So by producing pros and cons by analysis and by the intellect, you are immediately creating polarities, opposites. So, through this transitional stage of the opposites, man has to bring the opposites together and come to the realization that the opposites are also true.

So in this transitional state, he is working in a spiral fashion of refinement. The joy of the primitive man is a grosser joy than the joy of the refined man who has reached a realization. It's like sound. Sound at a very low pitch is inaudible, and sound at a very high pitch is inaudible, too; yet both exist on different levels. Man is stuck in the middle and therefore I call it the transitional stage, because every moment of one's life one has to make a decision, and to make a decision, one has to weigh pros and cons. Even this morning when you got up and came to breakfast, you had to decide what dress you're going to wear. It just didn't come automatically. "Ah, shall I wear the blue, or shall I wear the green, or the...." Hm? You had to decide. And like that, in small things, so in big things, decisions are forever to be made. And not understanding that polarities do not exist in reality, not understanding that, not understanding that both opposites are true, conflicts arise in man's mind. Because if you find both opposites to be equally true, then there is no conflict whatsoever. Good.

Now, for that, this spiraling effect, this refinement, refinement is so, so necessary. This transitional stage is necessary in today's world, in today's sophisticated world. It is not necessary in the primitive world of man who can truly experience joy at a grosser level and also at a most heightened level, not using the mind at all, but using that very gross joy and refining the joy more and more until the totality of joy or bliss or Divinity is experienced. But we have chosen for a purpose this mode of life. Actually, we are pushed into it by karma, by our own doings. We are pushed into circumstances "reap what you sow" type of thing. And that is there. So therefore we are forced into this transitional stage.

Now conflicts occur. You will say this color is yellow, that color is blue, that color is red, that color is green. You will say that. Right. Five people, seven people will sit and view see colors. Now to them those colors are real. That, "Look, I am seeing blue. I am seeing red." Most people see red. "I am seeing green." Like that. And they will start arguing that "No, this is blue, and that is red, and this is green, and that is yellow." But they do not realize that there's only one color: white. And that white color, going through the prism of the mind, displays itself variously in different colors.

So through all the process of analysis, one has to bundle up all the different colors and look back to the end of the prism where only white is seen, and from the white has all these colors proceeded. So what we are doing is this, is acknowledging the factor that the opposites are true. There is no good, there is good and bad, but what makes something good or something bad is just our thinking process. And how limited that thinking process is! So if we go beyond the thinking process, then all the colors fade away and only the white light is seen.

So man is going through a difficult time. Now that does not mean our generation. You can take it over a period of some thousand, several thousand years. Take it over that period.

Now, if you talk of primitive man, why not talk of the animal? What is the animal's sense of reality? Say a dog or a cat, what is his sense of reality? They, too, collectively feel a certain kind of idealization. They do instinctively feel that there is something greater than them. It's an instinctive feeling born within one's makeup since the primal atom. So to the small fish, his ideal would be a big super fish. To a little dog, his ideal would be a super dog. Yes. And that applies to the cat and everything. Fine. So that is their sense of reality. Man's sense of reality is that man has an ideal of the superman. Now I'm not referring to the movies. The superman, the god man, he that is one with God, that is man's ideal and to which he wants to progress to.

Now, this being at a more sophisticated level, it becomes more difficult, because conflicts has to be resolved. The mistake we make, the mistake we make is we try to resolve conflicts with conflicts. We spoke about it last night, where it is the mind trying to examine the mind. One has to draw upon a higher force in order to resolve that conflict, for man, on his own, with his own so called or cognized individual mind, cannot do anything. He will find a solution to a certain problem, he will feel a bit happy that this thing has been done but it's like the housewife. So she has washed the dishes

from lunch time, and she feels happy, "Ah, I can relax now! That job is done." But evening comes, the same thing starts all over again. She has to wash the supper dishes. Like that, on and on and on. Problems are not resolved. I suppose, as far as dishes go, the only way to resolve is to stop eating. Nevertheless.

So one has to draw consciously or unconsciously upon a higher force that is within oneself, and that is the greatest dilemma of modern society. All technological progress, all inventions, all labor saving devices has not been the solution. So the housewife gets tired of washing dishes, so she finds a machine a dishwasher. Now one lady told me I don't know how true it is, because I know nothing about dishwashers. I only know of soul washing. She tells me that by the time she packs all the dishes in the dishwasher and removes the dishes from the dishwasher, she could have done it by hand. Is it true? [Audience response: "Yes."] Yes. All right. [Inaudible comments from audience elicit laughter.] Nevertheless, be as it may, but by using their hands, there is greater exercise. That is yoga in action, doing yoga without going through all the asanas. Hm? The way you bend, the way you stand, the way you lean, could all be natural asanas in hatha yoga. But that is besides the point.

And then of course some people just affirm to themselves that such and such a thing will be done. Now, affirmations are good. Things get done; it does soothe the mind. Proper affirmation could repattern the mind and it has its own value whereby the conflicts created in man's mind, because of the existing polarities created by the mind, can be repatterned. But in the repatterning one thing always has to be remembered: that it is not I that am repatterning; some other force is repatterning it for me. You see.

So now are you still laughing?

Right, nevertheless, so as we said, man is going through a state of transition. It is painful. And that is why the religions like Buddhism would say that life is nothing else but suffering. That is why they say that. But they also say, get off the wheel of karma. Jump off the bus. That is also what they say. What is meant there is: get away from the polarities and come to the center and view everything to be true. For man progresses from a lower truth to a higher truth, and when he has reached the ultimate in truth, then everything ceases for him and only truth exists. And that is how everything in life is resolved. But, in this resolution, when reaching after passing this transitional stage, the vibratory rate of this very bliss is of a totally different level than of the ordinary primitive man. He vibrates in joy at a more slower level, while the man of realization vibrates his entire chakric system vibrates in real fast motion, and that very speed of motion makes him still, gives him the silence. When a top is spun, you play a top and the top is at its maximum speed, it appears to be standing still. So here, within all the motion and the commotion of life, we find that stillness, because we have reached that high vibratory level. You see.

So the sense of reality of the primitive man is a different sense of reality to the sophisticated man; and the sophisticated man, because of his sophistication, is going through a period of transition and is being involved in the law of opposites. So when the opposites become one, when the duality ceases, then all becomes true, and, in that stillness of the top spinning, he is still in motion and yet so still. That is the secret and that is enlightenment. It's like that poem, "If," you know. If all the world around you gets mad and you keep your head something like that. In a nutshell, that's what it really is.

Good. Next question.

AMRIT: O.K.

QUESTION: It's a quarter of, though, and I don't know whether there'd be time for that.

AMRIT: Yeah, he's got a long question that'd take a lot longer to deal with.

QUESTION: Oh, he is going to talk of science and computers, is he? Ah, we had such fun, such fun on the East Coast.

AMRIT: Do you have a short question....

QUESTION: Yeah, it's a... about what he was talking about.

GURURAJ: Yeah, okay, good. That's good.

QUESTION: ... the part that had to do with group consciousness....

GURURAJ: Ah, hah!

AMRIT: Oh, yes, yes, yes. That was important.

GURURAJ: Right.

Now, what is group consciousness? Is there group consciousness or not? Good. There is only one consciousness. [END SIDE ONE] Is the word "group" really appropriate to that which is one? And yet, the word "group" could also be interpreted in the sense that everything emanates a force, an energy, an energy. And this energy which is emanated could be called "group consciousness." And this group consciousness is apparent in everyday life. For example, you are sitting here feeling very peaceful and at ease. Why? Because every mind is attuned to something higher than themselves. And this forms group consciousness, but not being in totality, we can call it the emanation of this group. And when the emanations of this group heightens itself, then consciousness ceases to become conscious, for it exists in itself. So when we use the term "group consciousness," it is still at a lower level of consciousness.

Now group consciousness also plays its part, because what has been gathered together, what has been emanating from this group, naturally affects each other, for nothing is apart from each other. As I've said, there is only one mind, and that which we call the individual mind are but bubbles in the same pond. So the slightest disturbance within the one bubble would have an effect on the next bubble and the next bubble. It has a rippling effect, and that is what group consciousness consists of. We experience this in so many other ways. Where we go into a home and we want to get out as fast as possible because the atmosphere is just not conducive. We meet a person and immediately develop a liking to the person or perhaps a hatred to the person. So what is happening here is this, that the vibratory rate which forms, which is the basis of the group consciousness, is not conducive to your vibratory rate. Yet, yet, one thing is unavoidable, that people with so many different minds, so many different bubbles of different sizes and shapes, when they come together emanating that, at first the entire emanation is cloudy. I can see it. The very first night on a course I could see this cloudiness; and later, as the minds tune in together, you'll find the cloudiness just clearing away so beautifully. And that is why on courses like these, through the power of grace and gurushakti and whatever, a oneness develops. The heart opens and everyone feels as if we're part and parcel of one family. Hm? It's a beautiful feeling, because it is not belongings that we want; we want to belong. It is belonging that is important, not belongings. You see. So the group, that is what group consciousness is all about. Now we're speaking only of this room. Hm? But the same thing applies to a town, a city, the world. There is this emanation which is called the group consciousness in other words, a conglomeration, a concoction of thought forms that mixes together. That is group consciousness. From there, when consciousness when that very group consciousness becomes very refined, then group consciousness ceases and reaches pure consciousness which is not conscious of itself and remains within itself self effulgent requires no oil in the lamp for the lamp to burn while in group consciousness, the oil is required for the lamp to burn. The emanations of all thoughts in the world or in this room requires those thought forces that mix and form this what is called "group consciousness." That is why it is so wonderful to be on courses where people meditate together, they chant together,

heighten the vibrations. Because chanting and things are very scientifically worked out where those very sounds refine the entire atmosphere of the room. And you feel it, because what goes up must come down. It must rebound back on you, and you feel at peace within yourself. Sometimes when a person is very troubled, it requires a little longer. Get over a few little kinks, and then that descends, that peace, that beauty, that love, that family spirit, togetherness. Hm? Originally I had the idea of not calling the Foundation of Spiritual Unfoldment, but the Family for Spiritual Unfoldment. Then this chap Manson came up with his family, so we forgot that [laughter].

So group consciousness, as individual consciousness, group consciousness also exists. Group consciousness exists, and it is all within the framework of how this universe is constituted. Even the entire universe has a group consciousness which formulates itself as the incarnation that comes from time to time to time. So this is a necessary must. Now, no man is an island unto himself. It's a very popular saying; we all know that. And man, by his own thoughts, could help his fellow man so, so beautifully. Just by creating within himself that positivity, he helps his fellow man by overriding the negativity that might be emanating from the person. So our duty in life is to make ourselves strong and positive, and thereby we help this group consciousness more and more. And it rebounds back on us. For example, in this room, if there's not a nice feeling

say a few people are going through whatever, you know, their own personal problems and things it would have some effect. You go to a party and someone gets drunk and behaves badly, it affects the whole party. Like that. So life is a party. Life is a celebration, and that celebration is through all the positivity that we can find. And yet, when the Biblical saying "my cup runneth over" is so true, because when my heart is full, that cup that runneth over is not going to waste. It runneth over to others. You see how beautiful these things are. So simple and so profound in essence. And that is how we help mankind. And, by doing that, we're helping ourselves. And that is what teachers are doing. That is what teaching is all about. Because as you are helping, you are gaining more. The one that gives receives more than the receiver. Always. It's a law, irrefutable. So we give of ourselves, our time, our energies; we become the channels of that love and grace and impart it, show people how this could benefit them and thereby enhance the value of group consciousness.

That is why you find in some countries, for example, on a national level where people are so mundane, and you go to other countries again where people have different sets of values. Let us not say "mundane," let us rather use the phrase "different sets of values." What are they created by? They are firstly from the individual consciousness to group consciousness, and this very group consciousness sets values in different countries and different places. So group consciousness is important. And this very group consciousness reaches a stage of collective unconsciousness. And

after reaching the stage of collective unconsciousness, one reaches still further on to pure consciousness. For collective unconsciousness is a contradiction of terms, for that which is unconscious can never be collective. The collectivity would melt away and dissipate in the unconscious. So from there, too, when the collectiveness or the group consciousness melts away into the unconscious, then we progress further still and reach the stage of that one consciousness, pure consciousness, beyond any description, that could never be verbalized, but experienced. Yes. So all these things are necessary. These are all steps and stages that individually and collectively man progresses through and has to go through. So that is the transitional stage spiraling up, forever up and up and up until no more up is left and no more down is left. Down and up becomes one in that super, superconsciousness, that pure consciousness. Okay. Was that the bell for lunch? Good. Fine.

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