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## THE COLLECTIVE UNCONSCIOUS VS. THE NON CONSCIOUS MIND

VOICE: Gururaj, could you compare the universal mind with Carl Jung's theory of the collective unconscious? For example, if Carl Jung is correct and we all have the same experience for example, if we all had the experience of the followers of Jesus Christ how would that fit into the scheme of universal mind? How would that work?

GURURAJ: Ah hm. The collective unconscious, which is described by Jung, is an incorrect term. What he probably means by the unconscious mind, or the collective mind, he has failed to discriminate between the two. The collective mind is a combination of all the minds that are in the universe, which means that there is only one mind. And individuality is created by us as if we were bubbles on a pond, yet it is one pond. That is the collective mind of which everyone can be conscious. The non conscious mind is a mind that is beyond the universal mind. The non conscious mind, or the unconscious mind, is the area of the Absolute where no consciousness is required because it is. The purpose of consciousness is for the sake of recognition; otherwise consciousness is not necessary.

So, when we have a belief in an avatara or an incarnation, call it Christ, call it Krishna, call it Buddha. When we become conscious of such an entity, what we are doing is taking the collective mind and embodying it, and that is where recognition comes in. So, to repeat. The conscious mind is only conscious to recognize its universality, and that mind is only one mind. But the unconscious is so far beyond the universality the entirety of the universe is but the manifestation of the Manifestor, which I've said many times before now. So, from that total unconsciousness came about this consciousness, which in this instance we could call the collective mind. So from the unconscious came the conscious. And the duty of the individualization is to become one with that totality of consciousness, and recognize it in any embodiment we wish to recognize it in. But that is not the end of the road. That is only reaching the finest relative, or the finest level of relativity. And yet beyond that there lies the area of total unconsciousness which is the Absolute. For if the Absolute or the non conscious could recognize itself, then it would cease to remain the Absolute because it will be limiting itself by the very fact of it becoming conscious of itself. So, when I merge away into the Absolute, I'm not conscious of this body or this analytical mind or the non analytical mind. Hm? I'm not conscious of the left hemisphere or the right hemisphere or the subconscious, and even I'm not conscious of the superconscious, for that area is beyond. Jung has failed to recognize this. And that is why man's mind can reach total cognition of the entire universe, and that is as far as where cognition goes. But, the other area of non cognition is the area of total bliss. Now, that bliss, that area of total bliss, cannot experience this bliss itself. But that area of total bliss transmits itself to the conscious mind, to the totality of

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mind, the universal mind, and then the individualized mind gets only a faint glimmer. The individualized mind gets a faint glimmer of that existence which is total bliss.

But that glimmer in the mind is not enough. That glimmer in the mind will start analyzing what that glimmer is all about. So, where do we go from there? That is why we have to bring it from the mind to the heart. And when the expansion of the heart takes place, then the small little flame created in the mind becomes a vast fire, conflagration.

So, the Absolute can be experienced in the heart, and never in the mind. But the experience of the heart, the expansion of the heart, also needs the assistance of the little mind to know or recognize its expansion. Therefore thought and feeling can be combined in this very motion that takes place within you. This motion can be experienced as emotion. But that too is limiting, for you can go beyond emotion. And the heart can become so still and so much at peace that the heart ceases. It ceases because it does not recognize the feeling created there. It just is. And in that isness we reach that which is beyond the universal conscious mind.

So, totality of the Absolute, the non conscious, can be there. Can be there and it is there. What is the human mind trying to do, is to catch a glimmer or glimpse with the mind of what it is there. The totality is there, but man limits it or that totality is limited because of our conception. And what are conceptions? Conceptions are preconceived ideas. So, the totality which exists there is narrowed down into a conception, which is so limiting to man.

How I would like you... how I would like you all to have the experience some day of that non consciousness. That non consciousness that just is. Unconscious is nothing. You can get conked on the head and become unconscious. But non consciousness is there for itself, by itself, and without experience. So when you experience something you become so limited by the very fact of experiencing it. So, where do we go? From experience to that area which is non experience. And there lies immortality. There lies eternity. And it's there in a moment, I have said this many times. There lies the eternal value of all existence. There lies that force in that area that does not even know of itself, and yet empowers everything that knows itself or that cognizes. So, Jung has missed up there again.

So, what is the value of experience? Nothing. Nothing at all. Because it is limiting. Ah, to take you all to the area of non experience, where only it exists without even knowing that it exists.

I shall tell you something very revolutionary. That what we call the Absolute does not know itself. It does not even know of its existence. Because the very knowledge, if it had it, would be limiting the Absoluteness. So, therefore knowledge is limiting, experience is limiting, they are in the area of the relative.

When I impart a spiritual force to a chela, I go to that area where I do not know myself anymore. I am not Gururaj. I'm not this body, I'm not this mind. And from that area that does not even experience itself comes the force by itself without any purpose. That force comes without any purpose, and that is what I call Divinity. Does Divinity know, want to know that it

is Divine? No. Divinity does not want to know it. But, we want to know it. And who are we? So limited. And there comes the idea again of conceptions and preconceptions and ideas formulating itself over and over and over and over again. And those conceptions are nothing else but our samskaras, our conditionings, our patternings, for they do exist. They do exist, we do not deny their existence. We do not call them illusions, for those very patternings and conditionings are not illusions. So, what we want is non experience. We want the purposeless purpose that does not even know of its own existence. That is far, very far for most, very far, and yet so very near. Nearer than your own breath. And yet so far because the little mind cannot catch a glimpse of it, not even a glimpse of it.

So, when we go beyond the body and the mind with all its various facets such as the conscious mind, the subconscious and the superconscious, when we go beyond all that, then what remains? Sunyeta. Zero. Hm? And yet that zero is the basis of everything, like in mathematics. Mathematics could not exist without the zero. Then reaching the zero that has no periphery, that zero becomes [abindu?] meaning a point which is the center. Do you see? We want experiences. I say that is a desire on your part only a desire of your own mind to want an experience. But I want to be in the area of non experience, and when you reach the area of non experience you're beyond all the laws of opposites. Because the experience of sweetness will have its opposite in bitterness. But when you reach the area of non experience, where is opposite there? So, those that try to find experience are limiting themselves, but it is necessary. It is necessary. Now, what happens here now is this, that through our spiritual practices, the little experience become a bigger and a bigger and a bigger and a bigger and a bigger experience, until experience reaches the stage of total awareness of all experiences. That means total awareness of the entire universe. And once you've found the total awareness of the entire universe, then non experience. If you are full and have eaten a big meal and then another delicious dish is offered to you, you will not want to eat it because you are full. Like that. So, we start from little experience to bigger experience to more experience, more more, more, more, more. To repeat again, to become totally aware of the entire universe and then to go beyond it. So, from experience you're led to the area of non experience, and that is totality. So, now what happens after you reach the area of non experience? You bring that non ness into experience again. And that is how you find non attachment. That is how you find in practical living that nothing hurts you, nothing inflates you, and nothing deflates you. Then you live in that is ness. And when you have reached that stage which you can call self realization, you just wait for this body to fall away for you can go into mahasamadhi, the supreme samadhi, where you close your eyes and say, "Fall away body. Fall away mind," and it falls away. I have died many thousand times. For every time you reach the area of non experience, you are dead. You have dropped your body, you have dropped your mind. You are not there. So, from awareness to non awareness and then you come back at will.

This morning I felt like going away, and I was away for about an hour or two, I think it was. And if any doctor had to come and examine me would have said, "This man is dead." You see?

So, that is the secret where life and death becomes one. Where the non conscious becomes conscious and the conscious becomes non conscious. You see how much Jung has missed? Hm? Hm? Hm? Jung has missed because he spoke from his mind only, from the analytical mind. He has missed these things because he did not have the experience to go into non experience.

I'm a bit heavy today, I'm a bit heavy, a bit heavy, hm? Hm?

VOICE: [INAUDIBLE]

GURURAJ: No, no, no, a bit heavy.

Yes, yes, I'm going to take you guys there, that's for sure. One day I will, when you are ready. All this is but a preparation for that totality.

Okay, lunchtime.

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