
MENTAL CATEGORIZING

Q: Beloved Guruji, concepts exist in the mind and then we get caught up in them. Why do we compartmentalize life into mental categories, making judgments and reacting with fear, anger, etc.?

GURURAJ: Why do we become judgmental is because the mind is filled with compartments, and the reason for these compartments is because of the experiences that you have gone through. The more experiences you have gone through in various lifetimes, the more compartments would there be. And, therefore, whenever we witness something, we try and draw from the memory box, and when it matches up with the object of the experience, you try to judge by your own personal standards. The way to avoid that is to use the Golden Rule: put yourself in another's shoes. That's known as the Golden Rule. But we do not. We only look at things from totally our angle. And when we look at things from our angle only, naturally there would be distortions. Now it is these very distortions that make us fearful, for there is an energy in each and every one that wants you not to be judgmental. So the conflict that's created is the force in the mind that creates these fears.

When fear is created, you naturally will suffer from anxiety. When anxiety is there you will worry about the minutest little thing which holds no water at all. Now this first perception you have of an object, and through these various compartments or cubbyholes in the mind, when you come to a judgment, what you are doing is creating more compartments. And by creating more and more compartments, more and more fear comes about. And then, in this anxious state, we project ourselves into the future, and that makes one even more fearful. Most people worry about a thing or have fear for a thing which might never materialize, which will not materialize at all. But being judgmental of the object, you're also becoming judgmental of yourself, that will I achieve this or will I not achieve that. So, it is a projection. Then when the idea of achievement or the result that will occur puts you into greater worries and sleepless nights.

But if you do not have expectations for the result of any action, you will sleep very peacefully because anxiety will not be there. It is said in the scriptures that "act for the sake of acting and not the for the results thereof" because the results will come automatically. Like a person going to work and if he does his month's work well, the end of the month the paycheck is there. But you are not going to worry about the paycheck every hour of the day, paycheck, paycheck, paycheck. No, you do your work. So this is how the mind should really function. Not worrying about the results, not worrying about the paycheck; just keep on acting. And every action you perform becomes more stabilized in the mind. First it comes out in thought form and the action performed or based upon the thought will stabilize that samskara more. And that is why the scriptures teach of love, compassion, sympathy.

So, you are being kind to yourself by not having contrary or adverse thoughts. If you are compassionate to someone or kind to someone you are benefitting more than the object to which you have or to whom you have extended the kindness. And like that, by action, one removes the old impressions in the mind. And as the impressions become moved away or thrown out of your system, the less fearful you'll become, and the less fearful you become, the happier you become. And that is what everyone is seeking for. So, scriptures have their value, but action must be totally unmotivated. You do good for someone, never think, "I am doing it," because as we said during the week, I think, that you are not really the doer. There's a force within you that is using you just as an instrument, for you are none else than an instrument. So let that force work through you and regard yourself as an instrument, and if you regard yourself as an instrument, then every action you perform will be a pure action because you are not the actor. And purity lies in the fact that there is no motivation. If you do some good work and say, "I did such and such a thing," then the result will not be there of that action.

I remember once I had just arrived in South Africa and totally broke. I was standing at a bus stop getting a bus, and at that time we never had rands and cents there, we just had pounds, schillings and pence, and I just had a six pence in my pocket. And here a woman with a little baby in her arms came up to me and says, "Sir, can you help me out with bus fare?" Because she had a long way to go. So I gave her the six pence, and I never thought about it at all. I took a walk home which is about five miles away. In those years things were much cheaper than what they are today. I walked home five miles away. But what a beautiful feeling I had within me. And the very next day I got offered a very good job out of the blue, as one would say.

So if we do not worry or take to mind any action we perform, the result will always be there because you did it totally unselfishly. You did it with feeling, you did it with sincerity, that why must this woman, when the evening was cold, walk all those miles with a little baby. So that is self giving in some form or the other.

There are many ways where we could give ourselves to others. Sometimes just a kind word can transform another person's life. And his transformation in return would rebound back upon you so you would also gain some transformation. But when we keep on compartmentalizing our minds, then these actions will not happen. Then we become judgmental and we say, "What right has that woman to be out late at night with a baby." That's her business. And I would be judging. Who knows, she might have had some very urgent errand that she had to do like visiting her sick mother or father or something of that nature.

So we do not think of the act at all, we just perform action. And when we just perform action, then no karma is attached. It's water running off a duck's back. And when you reach the stage of being karma free by performing action and not asking the reward thereof, then actually no karma is created, no impressions are put into the mind which makes you react.

So every action has its reaction, but the unmotivated action will also have its reaction but in a good, beneficial way to you. Then as the scriptures say, "Judge ye not so that ye be not judged." The scriptures say it very clearly. And this is meant by that saying. These are the mechanics of being non judgmental.

I was telling the story at some course one day, where in my offices in Cape Town we have a glass window right through and on the other side is the waiting room. So, a woman came to me for consultation, and she was in a hysterical state. So what I did, I gave her a hard slap. The people sitting in the waiting room said, "Oh, how can Guruji do this? Slapping a woman? He must be cruel." They are being judgmental. They're only observing the act that's happening. But why did I do that? It is to get her out, shock her to get her out of the hysterical mood, then she quieten down and then I could speak to her. Then she could understand, because in that state of hysteria, she would never be able to understand or accept what I was trying to tell her. So much so that from that day on, she has not become hysterical again. She had been to so many psychologists and psychiatrists and she could not be helped. Of course, what psychiatrists do normally is plug you up and give you an electric shock. I think the shock I gave her was more kinder. Do you see. Shock Treatment.

So, therefore, anything we observe, we should not be judgmental about it because every person has his own particular compartmentalized area in his mind. And in that mind the impressions keep on boiling up and brewing up without using any yeast.

So, when we stop judging the actions of others, we will also stop judging ourselves. People go through so much suffering because they try to judge themselves. And when you try and judge yourself, you'll have all the feelings of guilt in the world. If something we have done, you say well, forget it, I've done it and it was wrong. You come to that realization. And when you come to that realization you'll not repeat the same action again because when you do not repeat the same action again, you become repentant. When you become repentant, it does not mean that you will be suffering of guilt. In other words, you have resolved the problem in your mind.

Tonight I'm going to show you something which will make you resolve that question or any question you have in your mind. I would like you to come up it would be difficult for me to travel around there, the seats are too close and just touch the palms of my hands. With these two middle fingers, like a rabbit, two ears and these two middle fingers. So just for a moment come and touch my palms and then I will put you through an experience. Start anywhere. [Long section with occasional comments to unspecified individuals] Now some of you might feel a vibration going through you or a slight shock. Don't worry about it. It's Okay.

Are you recording this? How can you record a spiritual force?

Now in the later part of Buddha's life he used to give satsangs in total silence. He used to sit down, as I am doing, and of course his followers were around him. And when they left a change occurred in them, a transformation, a realization. Now, what we're going to do tonight... Oh, by the way, how many of you felt a vibration going through me to you? Put up your hands. Nearly everyone. That's the spiritual force that's imparted. Now, what we're going to do tonight, first meditate for about a minute, and then in your own mind ask yourself your own personal question. You don't need to tell me about it. Ask yourself your own personal question which bothers you, and when the time is up then I will say, Om shanti, shanti, shanti, as usual, you will find the answer. So we will meditate for a minute, and then repeat the question a few times in your mind and you will see the answer will dawn. [Tape off and back on]

You know, to meditate with me for two minutes is worth your meditating yourself for two hours. Because there is a spiritual force emanated. Now, the answer to the question that you received does not come from the analytical mind. It comes from deep within oneself which we call the inner voice. Follow it, and you will never go wrong. That is a 100 percent guarantee. Because you were in touch with your inner self and the answer came from the very depths of your being, which is Divinity itself. When an answer comes from the analytical mind, then the divine self is left behind. And it is also analysis that makes people judgmental, because everything you observe you analyze it and form judgments. So the more you practice your practices, the more deeper you can reach within yourself, and every answer is there. To every problem the solution is there because there could never be a problem if there was no solution. So the solution is in built into the problem. So when we use too much analysis, then it is just the surface area of the mind that is working. But when we reach within ourselves, after mulling over the question a bit, and the answer you receive, follow that faithfully. There's no mistake there. You're drawing from a far deeper source and not just the mind. Now tomorrow evening, which will be a continuation of your question, we want a blackboard here. Vern, did you manage to find something? Yea, for tomorrow evening. Then I will draw a diagram for you and show you how the mind is compartmentalized. We will deal tomorrow evening with the chitta, the manas, the ahankara, and the buddhi and how that is so interrelated. In other words, tomorrow I will be speaking about the mechanics of the mind. You see. Which modern psychologists know very little about. We'll go into that tomorrow evening. Will that be alright? Good. Fine. Tomorrow morning we'll do the purification practice and also the normal satsang. Please try and come up with more questions, hmm. Yea. I think tomorrow morning Vidya has arranged a rapid fire. Right. Like this, one person asks a question and I would speak an hour on it. But in a rapid fire, everyone can ask any question they like. I don't want anyone to feel left out. So you can ask any question, how to make curry and rice, or anything you like.

Good. So we'll do that tomorrow. Apart from imparting knowledge and wisdom to you, the more important thing is the practical side of it and how this wisdom, these teachings, can be applied to your day to day living. That's important. It must, it must apply. Otherwise all the philosophies in the world are of no value at all. I've said this before, that if all the knowledge of philosophy, metaphysics, etc., was of any value, then all these professors of philosophy, hundreds of thousands of them throughout the world, would be self realized people. But they are not. They're more muddled up than anyone else. So practicality, that's important. Of course, to be more practical one has to gain some understanding. That understanding I try to give you. Show you things from different perspectives. You see. Thank you very much.

**** END ****