

DIAGRAM OF THE MIND

GURURAJ: ...a chart. [DRAWS ON BLACKBOARD] You can see me? Just tell me if I have to shift away. I will be keeping shifting away. [CONTINUES DRAWING] Yech! I can write bigger if you can't see, okay? Right. Which are your sensory inputs? Right. Seeing, hearing, smelling... (Stop making so much noise there please. Go play outside.) I should have been a school master. As a matter of fact, a very good chela of ours in England, Peter Moore, he says, "Why are you wasting your time being a guru and you can't even make a living? You should be a professor of philology. Seeing, hearing, smelling, touching, tasting. The reason that I'm asking you these questions, not that I don't know it, is that you know your five senses. You know I never work on blackboards. My work is mostly by dictation and speaking. Manas which is the lower mind. Chitta is the subconscious mind, which is the memory box. Ahankara, ego or I. And of course here we have buddhi, which is... Did Claire come? Is Clair here?

VOICE: No, he couldn't make it. He had another commitment already.

GURURAJ: Oh. Because he could have learned something here tonight. That just shows how the mind works. When you say you are coming and you don't come how truthful are you to yourself. There we go. Sensory input is governed by the manas or the lower mind which receives the senses of seeing, hearing, smelling, touching and tasting. But in the reception in the lower mind it cannot exist by itself for the lower mind has to travel down to chitta, which is your subconscious mind or memory box. Now, in this memory box are stored all the memories since you have been created or been brought into existence from that sub, sub, sub, atomic matter which even goes beyond the quarks that science are talking about today; it is still even finer. And in deep meditation when you reach the superconscious state, the superconscious level, you can go to the subtlest of the subtlest matter from which you have evolved through mineral, plant, animal and to this stage. Now, according to some theologies it took you eight hundred and forty million years to reach this stage. Therefore the human stage is regarded to be the most valuable stage in this complexity of this world we live in. So you can be damned glad.

Now, so the lower mind, or the manas, is the recipient of the sensory input. You experience through the lower mind only that which you could see, which you could hear, which you could smell, which you could touch, which you could taste. That is all what the lower mind can see or observe or experience. But then that experience of these five has to be verified by transmitting itself to the memory box, which contains all memories, to repeat again, and that is nothing else but your subconscious mind. Right. Now, your subconscious mind let us compare it to a vast filing cabinet where you pull out files

continuously. So if you see a cat you will not recognize the cat unless you have not known of a cat before in your subconscious mind; or a dog, or a cow, or a bull, or whatever. So the lower mind is totally dependent on the subconscious mind, or the memory box, to give you any recognition in the conscious mind.

Now, let me tell you this that although we are drawing sections there they do not operate sectionally they operate in oneness. But for the purpose of illustration we are just making sections there.

Now, after the cognition comes to the lower mind from the subconscious mind, chitta, it still has to go further. It goes to the I self, or the ego self, which in turn is controlled by the buddhi self, because the intellect determines the value of the impressions gained in the lower mind. And then the intellect with the condition of the ego will determine if seeing, hearing, smelling, touching, tasting is valid or not. And you might eat, for example, the same food three nights in a row and every day you will find the same food tasting differently. Why? Because the subconscious self has gathered various experiences of taste. So here the tastes merge. And when you do not like the taste of the chicken that you have eaten the night before, as leftovers, okay, fine, then remember you are pulling out another facet from that subconscious mind of the chicken. And therefore the conflict begins of liking or disliking. Can you see? Okay. Of liking or disliking. Questions. Yes?

VOICE: When do the emotions come in? Does that come in from the intellect?

GURURAJ: We are going to come to there in a moment. Right. [writes on blackboard] Emotions. We'll get on to that in a little while after I do the whole thing. Any other questions as far as we have gone?

VOICE: Could you distinguish a bit more between the lower mind and the intellect?

GURURAJ: Right. The lower mind is nothing but a how do you spell recipient? E c I. Aah. You see I always get confused with that I because I have no I. Is it something like that?

VOICES: Something like that. [LAUGHTER]

GURURAJ: Something like that. Right. The lower mind is only a recipient but the intellect would decide what the sensory input experiences.

CHETAN: So the conscious mind does no thinking.

GURURAJ: The conscious mind is a recipient. It does no thinking if it was not empowered by the intellect. Now, being a recipient it needs the electricity to flow through from the intellect, but then the intellect will not function in its totality unless it is put through the process of chitta and ego. Because your subconscious or the chitta determines your ego self or the sense of I. Now, the more clarity there is in the subconscious mind the more clear will this I become. And it becomes bigger, and bigger, and bigger, and bigger, and bigger, and bigger I. So the I ness loses the value of its smallness and assumes the greatness.

And that is that your ego is becoming more aware of itself. Right.

ROOPA: I have a hard time distinguishing the difference between the ego self, the sense of "I", and the memory box. Because I don't see how you could possibly have a sense...

GURURAJ: ...of the "I" without the memory.

ROOPA: If the "I" was something as opposed to just universal impersonal. But if the I was something that said individual, what makes it...

GURURAJ: We are talking of the ego, which is the small I and not the universal I.

ROOPA: But how can it be different from the chitta?

GURURAJ: It is, as I explained first, we are drawing this diagram for the purpose of explanation. Because all of these are interlinked and there is no differentiation at all. Because one influences the other and all function together. So, anything else?

JAMMU: Yes. How does this differ from the mineral, plant and animal, or do they all essentially have the same structure except it's undeveloped?

GURURAJ: They have the same structure but have not gained the consciousness that you have because of non development of the intellect. So the intellect is the discriminating factor in telling you what you are seeing, hearing,

smelling, touching, and tasting. Right. But it has to go through this process, to repeat on what you have said, through the extent of the development of your ego self. The clearer the ego is the bigger the "I" becomes until the ego is in a state of expansion. Now, when you talk of awareness what takes place is this, that the awareness assumes a total combination between the intellect and the ego and the chitta and the lower mind. And when those function in harmony then greater awareness develops. And the reason greater awareness develops is this that you have extended this I. It has become bigger and bigger and bigger. So you need your subconscious mind to find recognition in anything in the lower mind. You need the subconscious into merge with the ego self and depending upon how clear the ego self is the more will intellect penetrate it. Questions? Iris.

IRIS: Sensory information is very rich. And I'm assuming all that is stored in the memory box. And yet when we think about our past experiences, we have edited. Like [??????] assumptions about [our natures have]? taken on certain parts and prove certain beliefs. Like I'll always fail or whatever it happens to be. How does this fit in with this diagram? Where does that process happen?

GURURAJ: What were you trying to say? And tell it to me in one sentence. Let's see how clear your mind is.

IRIS: In which section of this diagram does the editing of sensory information and memory take place?

GURURAJ: Ah. You see how beautifully you put it now? The Americans are given to verbosity. What I can say in one sentence you take a whole page to say it in, which expresses the non conciseness of the mental process where the intellect, because the ego is not clear enough, the intellect has to battle, and battle, and battle to come through to express a thought. Do you see? The intellect is the guiding factor to which all this has to be referred to. For the intellect will have to decide, the intellect is that which makes decisions for you to transmit through the ego self there. And that in turn compares with the memory box which in turn is connected to the sense of that I and then the circle begins: message is transmitted from here, to there, to there, to there, to this and then to the lower mind. And the lower mind then acts. So this is the basis of all action in life controlled entirely by the mind.

Now, how are we going to control the mind? A person might act in a good way or he might act in a bad way. These acts of his or actions are dependent upon samskaras and how it translates itself through the intellect according to the ego conditioning. So in the actions of most people they are governed by these senses. Tasting is a sense. Right. And do you know how far taste goes? I might have told you this before. Just from there to there. Four inches. And yet people are so

stomach orientated that they don't seem to realize that for these four inches they go through all these problems, these troubles, in the world. So therefore, I've said this many times, you serve me a piece of dry bread or a king's feast, to me it will be the same because they will have the same molecular structure that I know too well. And after it goes down here it gets all mixed up. And then where is your taste? Gone. Disappeared. It becomes non-existent. Yet for this little stomach, which is not your essence. The stomach is only to be filled for sustenance of the body. But what you are really going for is this four inches. That's what you are going for. So today you want shrimps, tomorrow you want crabs, next day you want roast lamb, and the following day you want this, this, this, this, this, this. Because the mind is conditioned to sensual pleasure. [COUGHS] I beg your pardon.

So when one loses the sense of sensual pleasure then one expands this "I." Then you will think to yourself, "Am I eating? Am I smelling? Am I seeing? Am I hearing? Am I touching?" That sense will be lost because the "I" too has expanded to be involved in something so small and so petty that makes no sense. You just burn the toast tomorrow morning and hubby will start shouting, huh. Why can't he just say, "Okay, toast is burnt, it's burnt. So what? Damn it, I'll have plain bread and butter. And if there is no butter the plain bread is good enough." And the same thing applies to every sense. What do you mean by touching? It's the most sensual sense you have in you the touch. Physical touch which could be in any way in that beautiful losing of one's self in a kiss or in losing yourself, merging two bodies, so that the bodies, too, disappear. They disappear entirely and only that vastness of the universe, which is an orgasm itself, exists. You take all these senses and you'll find that they all operate in one way. Take seeing. You say, "Ah, that's a beautiful flower" or "That's an ugly chair." Whose fault is it? Your perception. That is at fault because I find just as much beauty in that chair as I find in that flower. So therefore the old saying beauty lies in the eyes of the beholder. These things have to be deeply understood.

Now, where does your understanding start? It only starts by clearing the dirt in the ego self. And that dirt can only be cleared if you've cleared away your samskaras which can be done by spiritual practices. Do you see? Now, you will find one thing... (Here we'll use another color. Get it more prominent. You see, we never use a full chalk. It breaks. We use a piece of the chalk all the time in our daily lives. And therefore we are nothing else but pieces. [DROPS MIKE] Upsy daisy. I'll get it up now. Thank God I'm not a professor of philosophy or philology or any ology. I would drill you guys, believe you me.) Right. Now, through this whole area you will find the spiritual self, the spirit, being totally connected. Because without the connection through the various sections of the brain, you can see [DEMONSTRATES ON BLACKBOARD] through the various sections of our minds, that Atman, you can call it Brahman, or you can call it spirit, is forever permeating. For without its permeation these various sections, so to say, could never exist. It requires the energy

of the Atman or Brahman. This board is too small. If it could extend to that wall it could still be too small, because this is so vast.

Now, how to control the mind. How to control the emotions. And what are emotions? Emotions are only motions of the mind and nothing more. And, naturally, the blood brother of emotion is feeling, because you could never have any feelings without emotion. Do you see? So it is the overall factor of the combination of the various aspects not sections, let's call it aspects aspects of the mind that create emotions within you. You love a man. Did you know that ninety nine point nine percent of the love you give to your man is nothing else but emotional? Because you take the various factors of chitta, of buddhi, of manas, of ahankara into account and you create that emotion within yourself while true love is not that at all. True love is this area. You see? So it is only when you can put your mind aside that you experience true love. That does not mean destruction of the mind. It means a reconstruction of the mind and giving it a different direction. Now, there is one thing you will be very, very happy to hear, and it is this, that you do not need to destroy the subconscious, or memory box. Let it be there. It will dissipate itself. You do

not need to destroy the sense of I or identity. But what you have to do, through spiritual practices, is to take away the opaqueness and make it transparent. And the stumbling block, that which causes the opaqueness, is this area here. If through spiritual practices you can take away the dividing line from the Atman, Brahman, or spirit like cleaning up a window which is dirty so all the light from here shines right through into your manas, or conscious mind. And that is how you gain some recognition of who you really are, that you are divine. [BLOWS NOSE]

I beg your pardon. Now, let the samskaras remain. Let the sense of identity, or the little I, remain. But when you allow the fullness of this light coming through then the darkness here of your samskaras and the darkness that is mixed up in your I self, the little I, will dissipate itself. And it's a well known fact if this room is dark are you going to analyze the darkness? What for? Just switch on the light and the darkness will disappear.

The most highly realized man is not totally free of his samskaras. He has two percent left. He can only get rid of ninety eight percent. This two percent is necessary for him to maintain his body. That's the highest he can go. [END SIDE ONE] This two percent is necessary for the maintenance of his body and to perform the various biological functions. That is why I never feel hungry. That is why I don't need sleep. Right. But, yet, that total calm, peace, tranquility is there all the time. And that two percent will be dissipated when you drop the body and various elements will go to its original source: fire to fire, water to water, earth to earth, air to air, ether to ether. And then you are totally merged away in Divinity.

There is only one person that does not merge away into Divinity. And that is the avatara, the incarnation. Because he needs to come, as the Gita would say, "From age to age to bring about some balance when evil rises too much." And that

is why we had our Krishnas and Buddhas and Christs and someone else I know is to preserve a balance. And this world at this stage requires the preservation of that balance for we are heading to a great catastrophe. And I've told you this before, it will not only affect this little planet Earth, which is just a speck of dust, it'll affect the entire solar system and the entire galaxy, and from one galaxy it will affect another galaxy, and another galaxy, and another galaxy. So when these avatars come they come to bring about balance. They come to open people's hearts, to make them realize the essence of what they are.

So in spite of all the technological progress made in the world with all nuclear energy, and there are many, many more energies. There is one country in this world that with just one pint of a certain kind of liquid could destroy the entire human population on this Earth. Here you have the neutron bomb... neutron... neutron? Neutron bomb where buildings would be preserved but human beings will die. There are so many technological inventions that have been made, but the various governments of the world are not publishing them or making them known because they do not want to create panic. It is to preserve... There's a purpose for it. I spoke to some of you big guys and I know. By creating panic what are you going to achieve? You see. But this is going to happen if we do not open people's hearts. If you have a sharp knife and you give it to a hoodlum he will kill someone with it; but give it to a surgeon and he will save someone's life with it. So therefore in spite of the high technological progress that the world has made now, what it really requires is the opening of the heart. Which in other words is nothing else but love. For when you have love within yourself you're not going to use that sharp instrument in a wrong way. Do you see? And that is why I tell all of you teachers that are here, "Teach, teach the path of love and peace." Where is that thing you were going to bring down? I liked it so much.

ROOPA: You want it now?

GURURAJ: Yes, now. The man of love can only speak of love because he is love. There is nothing else in him but love.

ROOPA: Where would you like it? [referring to a wall hanging saying "Peace I give you."]

GURURAJ: Oh, put it up somewhere. I saw it upstairs on the stairs. Very good. I don't know why they should use a dove to describe peace, because peace must be permanent and not fly away like the dove. Do you see? So we lead people on their spiritual paths, open up their hearts, show them the way. And you all can do it. Just two, three hours a week. That's all. You need nothing more than that. But of course a little effort is necessary and you will gain more. For every hour you spend in taking someone to the path of peace and love, for every one hour you spend, you

will gain yourself ten times more love and peace. That is true. And if you want a written guarantee I will sign it now. Do you see?

So now, this is how the mind works. But we have one great advantage, and the great advantage is this, that by cleansing up this borderline there between intellect and spirit, you would have a direct line to your conscious mind, which will enhance all your sensory input and your emotions then will really have motions in the acts you perform in life. So simple. (Bah! Why can't you do something with the wire? Now, what could have been better is to have taken this wire around the board so I don't step on it.) There are three things, remember: sense, common sense and nonsense.

Do we have a little more time, huh? I think I spoke for about an hour and fifteen. Doesn't matter. Never go to bed without knowing that you have lived today. Never go to bed without knowing that you have loved today. And never go to bed without knowing that you have laughed today. The three L's. See if we can't find a few laughs. Do you know the surest thing in life, as people know it, although life is immortal really, if you understand it from the spiritual angle, but the surest thing is life is death. Good.

Now, everything is so overcrowded that the cemeteries are only selling standing room. And also the hospitals are so overcrowded that if you have double pneumonia they don't accept you unless it's single pneumonia. You know a couple came to me and they are talking of divorce. So counseling them, naturally in divorce they wanted a settlement, you know because she wanted a chunk of the estate. But she tells me that the only thing that he talks about is his cows. So I told her, "The remedy is very simple, make him jealous and go dance with a bull."

You know, during the last war they gave the patients local anesthetics because they couldn't import any. [groans] Do I have to explain that? [No's from audience]

This guy went to the doctor and "Doctor I've come to see you to speak about my brother. And my brother thinks that he is an olive." So the doctor asks, "Why does he think he is an olive?" And the man replies, "He keeps sticking his head in other people's martinis." [groans again] Where are you gonna get a guru like me? [LAUGHTER]

VOICE: Thanks, we already have one.

GURURAJ: [LAUGHTER] Life, love and laughter. That's all. And by being regular in your spiritual practices you will develop greater awareness. So much more that I would not need to explain my jokes. [LAUGHTER] Oh well, thank you.

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