
MECHANICS OF THE MIND

Vidya: This evening what we'll do is we will listen to Guruji give a talk, and after that we'll break, have about maybe 10 or 15 minute tea, and then for all of you that are meditators we will be having a special Golden Thread ceremony and Guruji already spoke about that. So we'll have a little break and then meet back together.

GR: Tonight we are going to talk of the mechanics of the mind things that have not been discovered by our modern psychiatrists and psychologists. It's a subject where you will have to have a bit of concentration and I shall not become very very technical as simple as possible. I'm glad we have Ph.D's and M.A.'s in psychology and M.D.'s and biochemists and lawyers quite a few of them here. So I think it should be a beautiful evening. I think we can start right away. Where's my Janakaji and Amita. You'll have to kneel there. Oh, that's kind of you, Chetanji. [Sings ceremony for Jammu and Amita and performs rest of ceremony.] What do you want out of this life? [Amita answers inaudibly] That you have. Don't forget me though. Beautiful. Now would you stand up and face each other. Perhaps on the floor. Careful, dear. There should be three. Are there three? [Amita answers yes.] Hey, what's happening? [laughter] [????] Would you garland her? You garland him. Hold it together. Now, you can kiss each other. I'll look away [laughter]. Good. [Inaudible comments about cameras] Do a quick gurushakti. Good, fine. God bless you both, my darling. May you forever ever be happy. Because your happiness is my happiness.

Amita: Thank you, beloved.

Gururaj: I think I'll have to put on my shoes because the floor seems a bit cold and I'm a bit chesty. You know, changing from one place to another, traveling around the world and different climates, different weathers, and water. Different foods which you're not used to although it's five star. So I don't want to catch a cold. Goody good good good. I don't need... do you think this should be on the ground? Put it away. Who has my glasses somewhere? Thank you, son.

The mechanics of the mind. I will first draw a chart to explain you how the mind functions. Now this we will have to divide up in sections for the purpose of explanation although it functions in totality. [Long pause while he draws.] Sensory input. Fine. What are the five senses? Seeing, hearing, smelling... you guys are good. Which are you most interested in? [Various responses] Touching.

The manas is the lower mind or the conscious mind which is totally governed by sensory input, and the sensory input comes about through seeing, hearing, smelling, tasting and touching. Now, although the lower mind has its own particular

function, it has no power of its own. Every bit of sensory input through the five senses gets directed to chitta, or the subconscious mind, which is nothing else but a memory box that contains all the memories since you began as a very small sub sub sub atomic particle and all the experiences you have gained through the various stages of mineral, plant, animal and up to now as man. So the subconscious mind contains all those memories, and the lower mind can only function when it refers to chitta, or the subconscious mind, and pulling out from the millions of cubbyholes there something with which it could compare.

Now, you see a dog or a cat or a cow. You will not be able to recognize a dog, cat or cow by the lower mind itself. It has to refer to the subconscious so that it draws out the file and it makes a comparison that, "Ah, this is a cow. That's a dog. That's a cat." But that is not the only thing that happens. It is not just as far as it goes. It has to go forward to the intellect to make an analysis. When it makes the analysis that this is a dog or a cat or a mouse, or whatever, or if it's Vidya, then the intellect refers this back to the ego self or as in Sanskrit we call it ahankara.

The ego self is none else but the total make up of your personality supported by the subconscious and the lower mind and the intellect; for they all although we have made sections here they all have to work in unison. One cannot work without the other or this one without that. So there is a total combination in the structure of the mind that makes you function. And when the intellect analyzes, what does it analyze? It analyzes your personality which is your ego the sense of I. And this sense of the ego self or the I draws power from the subconscious in spite of the intellect or buddhi. And then after this process has been gone through, it comes to the lower mind which interprets itself in action.

So, every action a person performs is not a physical act in the first place, but it is firstly a mental act and only thereafter is it translated into the physical act of whatever you do. Now, what does this action that you have performed have effect on the various stratas of the mind? This very action be what it may goes to the lower mind and then to the subconscious mind where it gets constructed or rather implanted, and the very action makes the implantation greater in the chitta or the subconscious mind. And that is how people's minds function. For the lower mind with its own particular values cannot function at all of its own accord. But yet, permeating the various layers of the mind is the spirit. You see how the spiritual self of the person is forever flowing and permeating the totality of your mind. But the spirit is not recognized, and we shall come to that point a bit later.

The entire fault of man is his intellect that analyzes and analyzes and analyzes all the time. And this very analysis has an effect on the subconscious and this in turn has an effect on that which makes you think of the little I. Shall I repeat this again? So, do you see the eternal circle that you are involved in? For when this superconscious level which is here clouded up and through spiritual practice when this barrier is removed, then the full force of the spirit permeates the entirety of the mind at every level. And that is called enlightenment. You cannot destroy the mind for the mind will always

be there. But what you can do is this barrier here can be made transparent. You can, through spiritual practices, take away the opaqueness which prevents the light of the spirit from shining through into the brain or into the mind, for the mind is a superimposition upon the spirit.

Now, superimposition means that here is the spirit and the mind is superimposed. But by finding clarity there at this level of the superconscious, then the mind goes down and the spirit comes up. People live with the mind up and the spirit down. But the process has to be reversed where the spirit comes up and the mind goes down.

Now, when the mind goes down, then you could say that the spiritual self of yourself is dominating your entire being, and when it dominates your entire being you become the being. So, what does mind matter and matter doesn't mind.

So, it's a reversal of the process. And why did you get involved in this process? That is the question. Why do you allow that mind which is fictional, which is an illusion, to dominate reality? Why? It is because of your experiences here in your memory box and you are only living or acting through your memory of past experiences. So, do you think you are you? You are not you at all, and you can only become the real you if you reach the cognition that I, this little body, is not me: not this, not this, not this: neti neti neti. That's a Sanskrit word which means not this, not this, not this.

The greatest problem that man has and the miseries and sufferings he causes himself is to say, "I am this. I am this. I am this," when you in reality are not this. Neti. You're naughty. Now take the naughtiness away and automatically your haughtiness will also disappear. And then this mind becomes so humble that it will stand under this spirit and not above it. Understand. Stand under. And that requires some understanding. And what do you understand in reality? What is there to understand? Must I tell you, Laura, what there is to understand? Nothing. There is nothing to understand at all. For non-understanding becomes the basis of all understanding. This means that when you lose the sense of your ego self, when you lose the sense of your individuality, then automatically you would have the experience of universality. So, understanding something is a matter of buddhi, or your intellect. Isn't it by your intellect that you try to understand things? No, I don't want that. I want to experience things. I could understand that those flowers are beautiful. I could understand that by analyzing its various colors, its rearrangement, the green vase, hm? I understand that. But for me to experience the flower, that is important when I become the flower. And how do I become the flower is only by spiritual practices where I dive deep within myself and really experience who I am. And that requires no understanding. It is experiential and not analytical. The mind can take you only to a certain distance, but after that you leap into the unknown. And by leaping into the unknown, everything else, Chetanji, is known. I think we discussed this on some other course, did we?

You see? It is by leaping into the unknown that everything is known, and not known by the mind, but that knowingness is experiential. How do I understand your mind? Not by analysis. Freud and Jung and Adlers bullshitters. What do they

know of the mind? Those are non self realized. So they go through analytical processes. And when you go through analytical processes then you're still involved in this area here, and that barrier is forgotten although there are little gaps here little ones otherwise you can't exist. Little gaps there where the light of the spirit shines through to enliven the mind. But clean up this window here. Take away the opaqueness. You cannot destroy it that barrier at all. [Stepped on the wire] (Sorry, dear. I tramped on the wire.) That is what wires are made for when they lay on the ground. Tramp on the wire of life and become a live wire, not a dead wire.

[Blew nose] I beg your pardon. You see the nose is made for smelling but also for nose blowing, to get rid of the mucous that's within your system. But the real mucous you must get rid of is this barrier there, [laughter] and allow all the light to shine through so that you do not only lose your ego self, you do not only lose the memory self where you are rubbing away and getting rid of all your samskaras, and through that process you operate with the lower mind which performs all your actions.

But now, when it comes to actions, how about allowing the spirit to go directly to your actions and you can never act wrongly ever because every action is influenced not by the buddhi or by the ego sense or by your memory box, but directly a direct line is formed from the spirit to your action. And when your action assumes a certain purity it rubs away all these samskaras.

Do you see the process? Now, questions? Anything you don't understand, or whatever.

Q: [Inaudible]...barrier can't be removed?

GR: Now, the self realized man still has to have two percent ego or otherwise he becomes non functional. He wouldn't be able to perform any biological function. He wouldn't know how to go to the toilet or he wouldn't know eating or any of the biological functions that has to be there for the body to function. And no person can ever become self (I'm getting hold of my wire again) and no person can become self realized without having a body. The body is just as necessary as the mind and just as necessary as the spiritual self. But the body can be converted and the mind can be transformed by allowing that spirit to shine through and permeate the entirety of your analytical self, of your ego self, of the memory box and the manas, which translates itself into action. Questions?

Q: Here's my little scientists.

Judy: Pseudo scientist.

Gururaj: She is one of the top journalists of the OMNI Magazine and I've read some of her articles. They're very beautiful. Next time you write one send it to me first and I'll add on or subtract things from it.

Judy: Subtract maybe. Professor Raj, [laughter] why is it necessary to have a body to be self realized?

GR: That is quite simple. The spirit cannot exist without the body and the mind is only an extension of the body. The mind is in a subtler form, while the body is in a grosser form, and yet the spirit requires a vehicle to portray itself, to express itself or to manifest itself. Therefore you hear of the Trinity: God the Father, the Son, and the Holy Ghost. It's actually the Holy Spirit, not the Holy Ghost. Yes, call it the Holy Host that sounds better and not a ghost. Any more questions? Come on. Let me get you guys going tonight.

Baldev: Well, building on that, if I might ask, when...

GR: What can you build on?

Baldev: Hoopa's question.

GR: Oh, that's better. I don't know how you can build on Divinity.

Baldev: No, certainly not. When we are without a body, when we are in between the times that we make the choice to come back, then could you describe are we with the mind and the subconscious and the spirit is attached?

GR: That's the trouble with these lawyers. They talk to much and say nothing. There's that one sitting at the back, too. You know, this fellow is 6'4" and originally he was 6'2". But they started pulling his leg so much that he became 6'4". [Laughter] Ah, we have fun together. This is my son.

[END SIDE ONE]

Now, when you discard the physical body, what goes on is the subtle body. And the subtle body is composed of these various elements. And being composed of these various elements, and yet not having resolved itself in this lifetime, it has to take on another body for the purpose of resolution and evolution. Do you see. So, in another dimension this body exists mixed with the spirit, because the spirit is the essence of this existence. Good. So, in another dimension you start evaluating yourself, and when you have examined all your past lifetimes you choose your parents to come into this world. Your parents don't choose you. You choose your parents. You wait for the right chromosomic or genetic compatibility that gives you birth. And when I talk of other dimensions, don't think it's some other place somewhere there in the heavens. Here, in this very room, there are millions of souls floating around that are unresolved, and they're just waiting for the right combination of man and woman to enter into. Many people think that conception or the Divinity within you that keeps you alive or that gives you life is at the time of birth. It is not so. The very moment when the sperm meets the ovum life is there already. I wonder if you have looked at sperms through a microscope, hum? They're wriggling around, moving around with their little tails [laughter]. Have you ever looked through a microscope at an ovum? No? It is like earth I'm using an analogy, of course it is like earth that contains all the minerals that are required to fertilize the seed. So both are just as important to each other. So man can't say that it's my sperm that gave birth to a child. No. Neither can a woman say, "It's my ovum that gives birth to a child." It's the combination, as all of you would very well understand, that it requires the two to tango. Do you see.

So the ovum contains the essences that would fertilize the seed. So, as I said before, in this room there are millions of souls floating around, but you can't perceive them because you do not have the perception. And that perception can come about when you stop seeing with your eyes, but just looking. There's a great difference between seeing and looking. When you look there is total innocence. When you see you objectify something. So the seer and the act of seeing and that which is seen forms three different sections. And if you are divided up into three different sections, then what is the meaning of your perception. Because your perception is governed by the subconscious mind because it's always comparing.

How do I know my Vidya's dress is blue? [Laughter: The dress is actually green.] Because I've seen blue before. That's how I know it's blue.

Voices: It's green.

Gururaj: Or green. I'll take my glasses off. It is bluish green. You see, reconciliation. The argument is gone. So stop arguing with yourself, because that is what you are doing all the time. Conflicting ideas hammering at each other all the

time, creating greater and greater conflicts, and instead of removing the samskaras from the subconscious, you are increasing them. Hm? Because every time there is a conflict, remember that conflict will bring about a second conflict, and the second conflict will bring about a third conflict. And that is what we remove through our meditation and spiritual practices. We remove the conflicting factors that govern our lives. Right.

So are you living, I ask again? No, you're being governed by factors of your subconscious mind. So if you are governed by these samskaras which are implanted there, then how can you say that I am living. Because if you are living, then life has to be in full control of itself by itself. You sit and think, which most people think that they think, but they don't think. They are thoughts from past experiences coming from this level to manas, the conscious mind.

Examine yourselves. How many original thoughts do you have, say on any given day. No. Very seldom you have an original thought. What you are doing is just remembering. That's all what you're doing, you're just remembering. And comparing and projecting. That's what you're doing. It is not original at all, because originality comes only from there, [gesturing to board]. So if this barrier becomes clarified, then only would you find the originality of the spirit which is eternal within you. Question?

Roopa: Well, in that case it makes it sound as if the choice to surrender to Atman, Brahman, spirit cannot come from manas, chitta, in other words, cannot come from your memory, can't come from your ego, can't come from your lower mind. I wonder if it can even come from your intellect. I wonder if it is a choice we can make, or does it only come about because of the accumulation of experience in the samskaras that the samskaras themselves finally push us to make that surrender. Can we have any choice in making the surrender?

Gururaj: Very good, very good, Miss Ph.D. You can never live in the spirit by choice. And that is what grace is all about. It descends upon you. But only thing you have to do is work on this area here and the grace will automatically descend upon you. Because choice is of this area of the intellect. It is only the intellect that chooses, and it is the intellect that produces the sense of I or ahankara that mixes up with the memory box and pushes it into sensory input by performing various actions. And are you really the actor? Do you think you are the doer? You are not the doer. You're only done. And you have become undone. So by clearing this area through your spiritual practices, the spirit, because of its force and power, descends upon you as grace. And that is what grace is all about; that is what gurushakti is all about. But prepare first. Good.

The ocean is full of water, hm. But it's not going to come to you. But prepare the vessel so that water can be brought to you. That is grace.

Chela: [Is it a choice to prepare the vessel?]

Gururaj: Yes, that is the department of the intellect and what kind of vessel you want to prepare, in which the ego self plays a great part because the ego self is controlled by your subconscious mind. And the experiences. Now, in our spiritual practices you don't need to go through all this business there; but you can form a direct line from the spirit to manas. And what remains here? (It's not too perfect. Doesn't matter, I'm getting old) There is the lens clear that will magnify your lower mind and lead it to the spirit, and the spirit returns again to consciousness. And when it returns to the manas, or consciousness, then you experience pure consciousness. Do you see. Questions. Is it the first time you have attended one of our courses? Good. I'm glad you came.

Baldev: Guruji, in line with what Roopa was talking about, where does the heart figure in? If we make a choice to go with our heart, or to go with our minds, where does that choice come from? Is it only grace?

Gururaj: Ah ha, very good.

Baldev: Could I ask a second one while I'm up here. When people make the mistake to go with out of body experiences, to go with great psychic things, is it because they're not staying in their body, here physically so they can grow in the body, even though they've chosen a body. Is that part of the error?

Gururaj: What was your first question?

Baldev: The first question was about the heart center.

Gururaj: Yea, right. Now when we talk of heart, we are not talking of this little physical organ here. We are talking of the core of your personality which is none else but your ego self. Your ego self, being the core of your personality, is influenced by that subconscious mind, and that makes you who you are. But when you talk of the heart, you are talking of Divinity, if you can understand the heart. For you hear common expressions, oh this is the heart of everything. This is the heart of the problem. Or this is the heart of whatever you want to call it. You're talking then of the essence of yourself, and that essence is your heart. And that essence makes no choices at all. And your mind cannot make any choices

either. The only time your mind can make a choice is to be analytical: shall I go to Los Angeles or shall I go to Chicago. Hm? And yet you are going nowhere. You are measuring things in time and space. But you are here, here, here. And that hereness is everywhere.

So where does your choice come in? You think that you think you are choosing. But you are not choosing at all. The mind leads you here, and leads you there and leads you where you think you are going. But you are going nowhere; you are eternal and eternity goes nowhere. Eternity just is; it just is there. And that there is here. So you travel from here to here and nowhere else.

So realize this one thing: although you have this blockage that makes the mind operate in the way it does, it is still governed by a divine energy. For without that divine energy, your mind cannot function. You either become a Moony or looney. Do you see. So as you have seen in the diagram that this spirit permeates entirety. But you do not appreciate its totality because of this blockage there, created by the mind who thinks that I am Roopa, or I am Nirmala, or I am Vidya, or I am John, Jack, Jill, whoever. So when that sense is gone, then you experience who you really are in its fullness, but yet while having a body. Two percent will remain, and after you have realized or reached 98 percent, and when you discard your body that 2 percent will dissolve by itself and go to the various elements it belongs to. And you are then like a drop of water being merged totally into the ocean of infinity, eternity, immortality.

It is only the avatara that does not want to merge away. He sits on the fence because he has a mission to perform. And he comes from age to age when there are great imbalances, as the Gita would say, and he assumes a bodily form, a human form, because who can touch a human heart without having a human heart. Who can touch a human mind without having a human mind. So, therefore, for the purpose of communication, for the purpose of bettering people's lives, to bring them some little understanding, perhaps, to bring them to some realization of themselves, that the avatara comes. And who brings the avatara into this world? You. Why you? Because of your need. And the world, from time to time, has the need of that supreme force that comes and encapsules itself in a little body, hum. Because how can you ever conceive of the abstract? You can only conceive of the concrete. And it is the concrete that you can deal with, that you can talk to, that you can listen to. Do you see how it works. That is why we have Buddhas and Krishnas and Christs, people like that. (What's happening to this wire?)

Well, I think that's about enough for today, huh. Because I could carry on this subject [inaudible background voice] Oh, yes, were having a tea break for 15 minutes and then we'll have the golden thread ceremony after that which will take about 20 minutes or a half an hour. So come, you girls, and let's get things prepared.

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