

## PERCEPTION

...which everyone possesses. What they lack, although sometimes very spontaneously it shines forth and make you see some light of truth in its original way, what it originally is. Now, as you know, the brain has two left hemispheres, uh... two left feet [laughter] two sides of the brain, the left hemisphere and the right hemisphere. Now the left hemisphere normally, of course, is the analytical part of your brain. It calculates, analyzes, while the right part of your brain is the one that is more connected to your heart or the inner self, the core of your personality, which in turn is connected to the superconscious mind. And the left half of the brain is more connected to your perceptions. So, intuition is a line, a direct line, from the conscious mind which reaches the superconscious mind wherein all knowledge is contained. So when there is a problem, it is not difficult at all to lead the conscious mind through the various layers of the subconscious mind and reach the superconscious mind where the answer to the problem, or whatever, is waiting there. And then it comes through the various layers again, from the subconscious to the conscious mind, and the conscious mind has cognition of what lies in the superconscious mind. And the superconscious mind is constituted by the universal mind where all knowledge, not only of this cycle of the universe, but of all previous cycles that have ever existed until now. So, there is a vast depository of knowledge that is there. Because everyone has been through similar circumstances in one way or the other. So all that is happening to you here and now, you have in some way experienced it before. And that experience at the time of death, goes implanted between the layers of the subconscious and the superconscious. And here is where perception begins.

Perception is usually known to be controlled by the sensual input. I don't know how many of you were there when I did a diagram on the blackboard of how the mind functions. Mind you, it has been video taped so any of you who were not there could get it from the tape library. Fine. So you see an object, and by seeing or hearing or smelling, what you are actually doing is taking a photograph. And that layer of the mind is the negative on which the impression is implanted of the exterior object. And then when the negative is developed, printed, that would mean that it has come to your consciousness, whereby cognition occurs and you would say that I have perceived such and such an object.

Now, perception is also very dependent upon the clarity of your consciousness, or how many of those billions of cells have been opened up. Because you might perceive something, and yet, according to your own personal mind, you would interpret it according to the patterning and conditioning of your conscious mind. So therefore, I said in some lecture that 12 people could witness an accident and each one could have a different perception of it or interpretation of it. So the perception here is subjected to your conscious mind, its clarity or non clarity.

[VIDEO BEGINS HERE]

But in perception, the mind, for practical purposes, has four sections to it: the conscious mind, which in Sanskrit is called the manas; the subconscious mind, which is the memory box of impressions is there, the chitta; then you have the ahankara, the I, the ego sense; and then you have the intellectual sense, the buddhi as they call it in Sanskrit. Now, this is just for the purpose of explanation. Really speaking they all work together. Each one is an integral part of the other. But here when the ego self comes into play, it is in more direct contact with the conscious mind. Because what the ego consists of is the energy radiated by the chitta, or the intellect, the weigher, the judge; and the impressions that are planted, the samskaras, in the subconscious; and they are all fed into the ego self, which is the personality of man. Which in turn brings it forward to the conscious mind. And that is where your action begins, your mode of living begins, and that is where you become aware of what you have cognized according to the conditioning of the conscious mind. So, the basis of perception is formed by what the ego is all about: how clouded the ego is, or how unclouded the ego is. If the ego self is very clouded, then the subconscious mind, and the chitta, and the buddhi, the intellect, cannot filtrate through in its purity. That is why perceptions differ. While on the other hand, when it comes to intuition, which has a direct connecting line to the superconscious level of the mind, then it would become, it would be more truer, more forceful, more powerful in cognition and recognition to give you the truth of what there is.

So briefly this is how perception differs from intuition. Perception is mechanical, while intuition is beyond mechanics. Which of course would mean beyond the mind. So, all of you here have the ability to draw from that vast area, the reservoir of all knowledge and of all ages. Do you see? Yesterday we had a group where we had psychiatrists and psychologists, physicists and what have you. And I don't know much about psychology, but I could guide the whole talk and give them ideas on it. I know nothing about art, Van Gogh or Monet or Turner and those guys, but I could tell you about them. Where do I draw it from? From the superconscious level. And that is how it works. For example, in all my talks, I never prepare a talk. While I do know monsignors and practice lecturers that have to write out their speeches and do whatever they want to and even rehearse it in front of the mirror. Because they are working only on the mind level, the conscious level, combined with the intellectual level. And the intellect, though it has its impurities, could become much more impure through the conscious lower level of the mind. So, basically this is the difference. So, you can, through your practices, reach that higher state of mind, the superconscious level. And thereby you would find truth, or a thing as it really is, not your assumption of things. You would see the light as a light. If there is a cube, then you would reach high enough (a pyramid rather than a cube) that you would see all sides of the pyramid. But the conscious mind only stands in front of the pyramid and sees one side of that triangle. While the superconscious mind,

being higher up there, could see the wholeness, the entirety of the pyramid. For example, when you sit in an airplane you see the whole city behind you because you are far away from the city. But if you are in the city itself, you would only see the streets and the buildings that are there.

Now tonight we are going to have a workshop. And after things are done the forms will be returned either to Roopa or Vidya and I'll do an analysis which you will have before the course ends. How deeply you are with perception and how far you have reached the intuitive stage. That is what we will do, and we have chairs put out and tables. Now, the procedure is for that we'll be doing other things as well which I will explain you when we come to that. So I want two people to sit opposite of each other. Right. Fine. Now I don't want people that know each other very well. Of course, here everyone has met each other but they don't know them too well, for example, as Vidya would know Roopa, because they're very very close friends. I don't want that. If they are virtually strangers it would be a greater effect, right, in what you are writing down. Pieces of paper will be handed out to you in which you will write down your perceptions you know by just what you have to do no touching, by the way. No knee knocking or anything. Right. I've seen that done in restaurants, you know. Right.

So you sit opposite each other. Fine. And you just look into the other person's eyes. That's all. Don't stare. Just look, very innocently into the other person's eyes and you write it down. From there I would be able to judge which part is perceptual and which part is intuitional, and in what pro rata basis your analytical mind and your intuitional self is functioning. That will be the first part. And then there's the second part. Good.

Now, you'll all be handed a piece of paper, a sheet of paper. Right. So one of you girls please hand them out a sheet of paper and give me one as well. Have you all got pencils? Well, would you like to go up and bring them down. I'll see that they're all returned to Pam.

VOICE: Margarete.

GURURAJ: Margarete, sorry. I always get confused with names because I find everybody the same. A rose is a rose. You know, the Shakespearean thing. It'll still remain a rose by whatever name you call it. Right. Pencils, pens, ball pens, whatever, as long as I can read it. Chetanji, did you put out your hand for a pen or something? We'll be coming down [pause and preparation noises] You might as well hand out sheets of paper to all. Can I have one here too to show them what I want them to do with the paper. Just any one.

VIDYA: Some are trying to get out of this.

GURURAJ: Why? Whatever I write down will be very very confidential, as you know how gurus operate, very confidential. And you don't need to bother at all. It's only between you and I. Hm? Ok. So don't be afraid. It's a lot of fun, really. And you being meditators one could even see from the faces. Now you fold your paper half way like this. If not, draw a line through the center because this sheet is going to be used for two kinds of tests. We're only starting the first one. Right. Now, are you listening? Please pay attention. This is important. Put your name on the right hand corner, doesn't matter where, right. Leave one side blank for me to write my comments. Because we have a short on paper, they're scarce and expensive. Good. Now, you will write your name down, but the person you're sitting opposite to do not mention their name. You just write down the impression you have, and then I'll be able to see if it is intuitive or perceptual. Right. So you've got the general idea. Leave this blank open because I know we American people are very verbose and would write pages and pages and pages and say nothing.

Good. So just fill this top half in, right. For what you see in the person. Could be perceptual or it could be intuitive. Let me judge that. You just write what you think you want to write. Later we'll come to the unthinking part. We do this first. Now, if you would kindly find a stranger that you really do not know too well and sit opposite there. There's a table over there with chairs. So these two girls won't join us, they'll be helping me. Right. So...

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