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## IS THE SUPERCONSCIOUS LIKE A COMPUTER?

GURURAJ: Namaste. Good. Shall we start off with questions?

JAMMU: Dearest Gururaj: The computer industry currently has a concept called distributed data processing. This entails the use of a large central computer and many smaller computers spread out over different geographic locations. Each of the smaller computers is under the control of the larger computer to a limited degree, works primarily on problems that are of interest to users in the local area, and communicates summary results to the large central computer. My question is whether this parallels our relationship to our personal superconsciousness. Time becomes more and more nonexistent as we move away from the surface perceptions of the mind. Therefore, is it reasonable to say that we are relative world windows of perception for the personal superconsciousness that have to work on certain problems that have no necessary relationship to past or future lives, but in fact, have been programmed for us to work on for the interest or experience of the superconsciousness, which can simultaneously perceive an unlimited number of distributed experiences in its eternal moment of now? [Audience applauds].

GURURAJ: What did you say? [Laughter]. Yes, very beautiful.

The entire universe could be likened to a computer. Good. And every computer has to be programmed. What is the computer and who is the programmer, and how does it find its outlets to which it could feed and from which it could get a feedback? That's what you mean. I said it quicker.

Good. Now, when we mention the word "universe," we also have to ask the question that is the universe forever in a state of expansion, or is it static with a limitation? Now, if we should consider that the universe is limitless and endless, where could the computerization begin? Because when it comes to computerizing something, certain limitations are placed. Now this entire universe is forever in a state of flux. And yet, within this limitlessness, there is a limitedness, because in the universe you could never add on a single ounce of energy and neither could you detract from it a single ounce of energy. So within this limitlessness, there is this continual flux. The electronic machinery is functioning all the time.

Now within this function, is there a plan? How does it function? Now, according to theology, the very functioning of the universe could be called Divine will that everything operates within this Divine Plan. So, although the ocean is one, and if the ocean is viewed from a distance above from an airplane it will seem so quiet and still, but when you come nearer, you find all the turbulent waves going up and down. So this would mean that the universe is still and as well as in

flux. That is the paradox. Now, what is the purpose of this? Why should the universe be in flux? Now as we said last night that the universe was created from this Big Bang, this big explosion. Science today even proves what the Bible says, and the Bible says that God created within seven days. Do you know that is true? It could have been seven seconds, because how long did it take for that explosion to occur which had been, or has been the cause of this entire eruption? So within that stillness this eruption took place, and what we are going through is still the momentum of this force that was created and this very momentum is what we experience as flux.

Now, I've said this before, if you can stand apart from the universe you'd find it pulsating like this all the time, in rhythm, or to a similar rhythm to the pranayama practices you do. Now, that is still not the Absolute. That is still within the scope of relativity. Now when you talk of the superconscious mind, remember that that is still not Absolute. That is the finest level of relativity. So you have the conscious mind, the subconscious mind and the superconscious mind. Now that very superconscious subtlest level of the mind has to make contact with its grosser counterpart, the conscious mind. Now, one being so subtle and the other being so gross, it has to have an intermediary and that intermediary is what we call mind. For mind, too, is matter, and so is the superconscious mind, which is composed of the subtlest matter. So all these three realms, conscious, subconscious and superconscious, are within the confines of relativity, and the totality of these three levels composes the universe.

So, when the large computer wants to transmit to the smaller computers which are not as well equipped electronically as the master computer, it has to use the means of these various electronic waves, and the mind is composed of those electronic waves. So in our meditational practices, for example, what we do, we go from that conscious level of the thinking mind, the analytical mind, the judgmental mind, the rationalizing mind, to deeper layers of the subconscious mind. Now psychiatrists have a very general term, the "subconscious mind," of which they know nothing. Now, the subconscious mind itself contains various layers ranging from the grosser to the subtler. So in the first stages of meditation, you reach the grosser levels of the subconscious mind. Now here a process takes place. The process is this: that through millions of years of existence from the primal atom, if you wish to put it that way it all comes to the fore. It's like a boil. All the poisons have to come up into the boil until the boil bursts. So, through all these experiences man has gone through over all these millenniums or millions of years, they have to come forward, forward, forward, until they reach the conscious level, and, reaching the conscious level, the experiences are resolved.

Now, that would be the long way, the long journey, and not the shortcut, not the direct hot line. Now, man has the ability to reach from the conscious level to the superconscious level by a direct route. Now the human system, composed of this nervous complex that we have which neurologists talk about, but underlying that grosser nervous system, there is a subtler nervous system which goes directly to the superconscious. That means, from a very gross level, going straight

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through the subconscious without stirring up all those samskaras there, it goes directly to the superconscious level of the mind, and thereby it would get its feed. So the conscious level of the mind sends through the hot line directly to the superconscious subtle level and it gets its feedback. So here the large computer does not need smaller, smaller, smaller computers until it comes to the smallest computer. The smallest computer can reach the biggest one. Good.

Now, in this subtle nervous system, there is a primal purity. Being connected to the superconscious mind directly, there is a primal purity, while the grosser nervous system in the subconscious contains all the impediments that are called samskaras. Fine. Now, if you try and work out your samskaras one by one by one by one, it will take you millions of years, and we haven't got the time especially we Americans. Yeah, we want it quick. Right. Now, because the superconscious is of such subtle nature, that has been the first manifestation of the Manifestor, the first manifestation of the Absolute. Now why does the Absolute want to manifest all this turbulence? Because it is its nature to do that. Like I would always say, fire does not create heat. The flower does not create fragrance. It is the nature of the fire to give off heat; it is the nature of the flower to give off fragrance. So therefore from a time eternal, timeless time, the Absolute has existed, and, being its nature to give off its manifestation, manifestation, too, is eternal. Good.

Now, the Absolute cannot portray or manifest itself totally in a grosser form. It cannot. It also has to go through gradations to reach the grosser level of the body. So it starts with the superconscious mind or the subtlest level of relativity. Now, being closest to the Absolute, it is most purest, if we can use that word. So the superconscious level of the mind contains the greatest force of the Absolute, and that force, in turn, goes through the various stratas of the subconscious until it reaches the conscious mind and you think you are you. It is this very process that has taken you from that universality of the superconscious mind. For, if the Absolute is 12 inches, for example, then the superconscious mind, its manifestation, is 12 inches too, but then it narrows itself down to that individual self. So that is how the superconscious universality that man has within himself comes down to the conscious individuality. And that is the individual computer you have in your factory. Good.

Now, the superconscious mind is forever transmitting that light, that force, that power, like this flower is forever transmitting its fragrance. But if your nose is blocked, it is no fault of the flower. Right. So meditational and spiritual practices is a medicine to unblock the nose so you can smell the fragrance. And we do that by meditational and spiritual practices.

Now, psychology works in this way especially psychoanalysis where you dig deep and go back into the person's experiences up to childhood and what have you, and you have this further regression into a past life, perhaps. They talk about that. It could be a lot of imagination, too, hm? Okay? Nevertheless, that process is very slow. How far back can

you go? Can you go back to that primal atom that shot forth when this great explosion occurred? Can you? Your problems have begun from there that very force, that very propulsion from there the problems have begun. So psychoanalysis has a little surface value, but the problems of people are not limited there. They go further, further, further, further back. What we do in our organization is we don't analyze the problems. Let the problems be. We rise above the problems and view the problems in its proper perspective; and we can view them in its proper perspective because we have now, through our practices, become more and more integrated. It is the great man that can stand apart and watch to be in the world and yet not of it. That is the process. So, what we actually do is use the hot line to the big computer instead of it going through the various intermediaries.

Now, what happens is this, that we, having the sense of I, having been individualized, we are paying attention only to the conscious mind and what is happening in the conscious mind. And then, when those problems of the conscious mind become insurmountable, then we go to the psychiatrists modern witch doctors. They are nothing else. They go to the psychiatrists and the psychologists to probe a little deeper. And then they probe to a very low level of the subconscious, thinking that all the problems lie there. But the problems might go further and further and further and far deeper. So as the old saying goes, we don't analyze the darkness; we switch on the light. And the darkness disappears to our sight, and yet the darkness exists, because light cannot exist without darkness, and darkness cannot exist without light. But what has happened, that we have superimposed light upon darkness. But what we normally do, we superimpose darkness upon light. So it is just turning 180 degrees. It's so easily done. Simple, very simple. Babies can do that. Babies do it not can do it, they do it. Like I said yesterday, that if you're three years old, grow to 70, and grow more until you're three again. You see.

So, the small computer has this connection with the vast computer all the time. Now, having become individualized and ego oriented, we have to do something to reestablish that connection, and meditational and spiritual practices does that. So we ignore that turbulence of the subconscious mind, and, gaining the strength, we ignore it in the sense of being able to look at it objectively. After all, what's the worst that could happen? Only six feet. That's the worst that could happen, and, as I said, there is no such thing as death. Life is everlasting. You just change one body for another and on you go, on you go, in this propulsion of evolution.

Now, how can man live this? That is the question. The biggest error people make is this, that they separate the mind from the body from the spirit. But it is one continuous whole: at one end the grosser level, at the other end the subtler level, all within the confines of relativity. And when we have the direct connection to the superconscious where the greatest amount of light exists, and when we draw that light to our conscious selves, we came to the realization that those three levels are none other than one.

Now, they do not exist separately; they are one continuous

whole. That is the first recognition we gain. And then, as we progress further, the second recognition we gain is this: that it's not only a continuous whole, but each one of those levels are superimposed upon each other. It's an integral whole. Therefore, when a sage tells you you are Divine, he is not only looking at the Divinity within you, but he is seeing how that Divinity is superimposed upon your mind. And your body is superimposed upon that, too. Each level of ourselves are an integral part of ourselves superimposed. So therefore the body, too, is Divine; the mind is Divine; the spirit is Divinity, itself.

Now, can we call the spiritual level of life the Absolute level? "Spirit" is the word that requires great definition and understanding. If spirit is used as soul, then an individuality is placed upon it. But, if spirit is used as Brahman you have Atman, the individuality, and Brahman, the universality. So when the realization dawns gradually that all this is superimposed upon each other here at this very moment there are so many different dimensions existing, not only the third dimensions, but the fourth, fifth, umpteenth dimension, is existing here and now. Now when this realization dawns, then we appreciate simultaneously, simultaneously, at the same time, the grosser and the subtler levels. When we look at this flower, we do not only see the greenery and this beautiful pink, but we also see the underlying essence of the flower. You feel it. Your physical eyes will see the greenery and the pink, but the inner eye, that inner knowingness, knows of the essence of this flower.

Now how to know that is first to become integrated through meditational and spiritual practices. And when I find that Divinity, when I find myself to be Divine, then to me everything else is Divine. For, how can the Creator or rather, I like the word "Manifestor" manifest anything which is not Divine? How can it be possible? It is just the play of the three gunas we mentioned yesterday that shows us this turbulence. And yet this turbulence is real real on a very low, relative plane, and we are just mixed up in this low, relative plane. And even this low, relative plane is indestructible. You cannot annihilate it. The only thing you can do is go beyond it; and, once you go beyond it, you can observe it for its true value.

This tree it looks so small. This area looks so small, and perhaps not nice to some one of you. East End, London or New York not nice, dirty. I went into one of your tubes in New York the other day. Yeah. Oh! Gor blimey! Yeah. But, if you climb on a mountain peak and look down, everything seems so still and clean and beautiful. So what we have to do is to climb. That's all. Not to destroy what's down here, but to climb away from it, go beyond it and that which seems so ugly becomes beautiful. Becomes beautiful. Like we always say, "Two men behind prison bars, one saw mud, the other saw stars." Or the other one: two men were digging holes. One was digging a grave, the other said, "I am digging the foundation for a cathedral." Same action, but the attitude and the perspective and attitudes and perspective can never

be altered or changed or uplifted if we are still being whirled around in the whirlpool of life, or what we imagine our lives to be. Because we do not live for now. We either live in the past or in the future. Never now. 23:55?

AMRIT: 11:23:58.

GURURAJ: I'm very sorry, that's a lie.

AMRIT: But that's not true. It's now :02.

GURURAJ: It's :03.

AMRIT: No, that's a lie. It's :05.

GURURAJ: I'm sorry, you're out. It's :06.

AMRIT: That can't possibly be true, because it's now :11.

GURURAJ: Sorry, :12.

AMRIT: This is the tickertape theory of truth. Oh, :20.

GURURAJ: Oh, please stop telling lies! :22.

AMRIT: But the truth is :27.

GURURAJ: No, that's not the truth. It's :28 now.

AMRIT: But, :28 isn't the truth, when it's :33.

GURURAJ: :35. You're out again.

Every moment that's passed is past. It's gone. This moment is the truth.

AMRIT: Ah, pardon me [laughter.]

GURURAJ: You see. Every moment that passes is past. And if people can live for the moment, how joyful that moment is, because everything is excluded and you are there in the moment. Look into your beloved's eyes. Enjoy that moment. Cry with the tears. Enjoy that moment. Let the tears mingle. Enjoy that moment, warmth to warmth. Meet a friend: in that very handshake your whole being is given. Ah, that is the moment! That is joy; that is happiness not that which is past. The past is past, and we are not going to rake up the past. We want to live for the moment all the time, all the time. Every moment is a new moment. Every moment, living in that moment, you have direct contact with the master computer. So you see how the small, little computer can assume the quality and the ability of the master computer, because there is a direct line. So man is not potentially divine; he is divine. And when man can understand that, realize that not just understand with the mind but assimilate that in every pore of his body, in every cell then you know what Divinity is all about. Then you know the injunction the real meaning of it. You don't need to read the whole Bible. Don't. Just one commandment: Love thy neighbor as thyself. How can you, if you are not prepared to recognize the Divinity within you? You can only recognize the Divinity in others if you recognize it within yourself first. So what we are trying to do, by integrating ourselves, automatically that recognition comes. And it is expressed in the form of love. For, who are you loving but yourself? There is this oneness.

Imagine this little speck called Earth in the cosmos, it is not even a speck of dust and four thousand million smaller specks little insects crawling around, fighting each other and creating all kinds of problems where there should be no problems. The mind, because it forgets its own universality, it forgets its Divinity, and gets mixed up in these mundane, unnecessary things. Mundane things are good. Why not? But to see them at their true value. I'm not going to throw my little computer away because of that big computer. No. I'm going to combine my little computer with the big computer. That means my free will is to be combined with Divine will. That, they say in theological terms. You see. So in the end what happens is this, that there is only one computer. There is only one tree. It has so many leaves, but only one tree. So enjoy, enjoy the fruits of the tree.

You might all know the story of Ramakrishna, where this teacher took his students to a mango orchard. So all the students started counting how many branches and how many leaves and how many veins in all these various leaves, but one student sat in the corner. He plucked a mango and was eating it. Who had the greatest enjoyment? The leaf counters or the mango eaters? So enjoy! Life is made to enjoy, for life, itself, is joy. The very composition of the forces

that make life is joy. Life is love; love is laughter. And that is why we say, "Smile and the world smiles with you." See, these little simple sayings, there's such deep meanings to it, but we fail to understand it. If I pull a big face, you are going to do the same. So I smile and you will smile. And if my smile and love is genuine and sincere, it will touch the very core of your being. And that is how life is to be lived.

That is how the connection between the relative and the Absolute is created: hot line from the conscious mind to the superconscious mind, and the beyond for the superconscious mind is vast as the universe. And yet there is something more beyond. The totality of the superconscious mind and the subconscious and conscious is represented by what we know as the personal god. The emanation of this totality is the personal god, and from there, we reach that which is impersonal. The personality that is created by this universe is the personal god with various attributes, while the impersonal is the neutral force like electricity to be put into a stove for heat or a fridge for coldness. And that is what man is. And that is where? Nowhere. But nowhere is now here. Do you see the similarity in spelling between "nowhere" and "now here?" It's spelt the same way. Hm? Okay. Next question.

[END SIDE ONE]

QUESTION: Gururaj, this is really in some ways an extension of what you just talked about.

GURURAJ: Beautiful, beautiful.

QUESTION: One of the memorable moments on my personal course towards....

GURURAJ: Uh, excuse me please. I get a bit muddled with the American accent. Speak slower, huh?

QUESTION: I've got an English accent, but I'll try and make it.... One of the memorable moments on my personal course towards eventual enlightenment was when I first assimilated the notion that all is one, we're all one. A very comforting and inspiring notion. And yet our individual and personal powers are just that undeniably personal and individual. Though we may travel together, do we ultimately travel alone? What is the function of solitude and personal isolation in our lives? What are the positive and negative aspects of solitude?

GURURAJ: Beautiful, beautiful.

Yes, people begin with the concept that all is one. Now that is called book knowledge. Called book knowledge. We read in books, we hear gurus talk about "all is one," we have some little inkling in the mind, the intellect, that "Look, this could be possible." Yet, yet we find ourselves being isolated. We find ourselves as personal entities. Now ask the question, "Who finds himself as a personal entity?" Who finds himself as a personal entity? The one that finds himself as the personal entity is the personal entity himself. So how can man conceive of the universality of himself because he is using the wrong instrument. You are trying to look at your eyes with your own eyes. Is it possible? You need a mirror to see your eyes. So that means man has to move away from himself, from that which he calls the personal identity, and yet at the same time you do not become identityless. The whole purpose is not to annihilate the small "I." It is impossible. But what is done is that the small "I" becomes refined, extended, expanded, like a piece of rubber: the more you expand it, the more transparent it becomes. So it is not a question of losing that personal identity, but refining that personal identity in such a way where the universal self shines through in its full force, and yet the personal identity remains.

If the window is clean and a powerful light is shone through the window, you will only notice the light. The glass seems invisible, and yet the glass is still there. So this is called combining the relative with the Absolute. This is called combining the individual self with the universal self, for they, too, are not apart. How can we say the wave in the ocean is apart from the ocean? It is only when we categorize it as a wave and it has to be categorized if we want to go surfing. But take it at the value of surfing. But yet, when you are finished surfing, know that the wave and the ocean is but one. Now, it is a delusion to think that man lives in isolation. It is the little conscious conditioned mind that makes him feel he is isolated, for nothing in this universe is ever isolated. With you sitting there and I sitting here, you see this space here and a so called emptiness because our physical eyes cannot see all the atoms and molecules that are floating around here connecting me to you. Where is the isolation? The entire universe is connected all the time. The wave is connected to the ocean. It cannot be apart. So therefore, by the refinement of that isolated self, or, in other words, the ego, one realizes that "I am part of it all; I am not away from it all." At first, you would feel that you are a part of it. The drop is part of the bucket of water. But once the drop is in the bucket, can you now say it is part of the water? The drop exists, yet it has been submerged in the bucket and the drop can say, "I am all that which is in the bucket." You see.

So, no person, nothing at all in this universe, could exist in isolation. It is our own conditioned minds which we have conditioned ourselves. Everything that happens to ourselves is done by us, and we are responsible for it. Now how to assume the responsibility for it that "I feel isolated and I am responsible for being isolated?" How does one go about doing that feeling that responsibility? The first step is to accept the concept of the mind that I am isolated. And, once that concept is accepted that "I personally feel I am isolated" then we start doing something about it. You know, as

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the doctors say, diagnosis is half the cure. So we have now started on the path to assume responsibility for our isolation, because we have accepted the isolation.

And, when we accept responsibility of feeling that isolation, there the fun begins, there the questions start. Why am I isolated? Who am I to be isolated, when the entire scheme of the universe is of oneness? And that is what realization is all about is to get away from the isolation. And the saying goes, "No man is an island unto himself." No one could ever exist in isolation. No one can. You won't even get a slice of bread if you live in isolation. So even in these little physical, mundane things, a person cannot be isolated. And yet, at a deeper level, when we come to the realization that every atom is connected to the next atom ad infinitum, that is realization. That is the consciousness at its finest level until you reach even beyond consciousness. Yes. It is the very sense of that isolation that wants man to experience himself. Who wants to really experience himself is that little "I," and that is why he asks, "Who am I?" And when that question disappears, "Who am I?" then all isolation ceases. The question "Who am I?" does not require an answer, because in the first place, it is not a question. It is not the real self in man that could ever ask the question "Who am I?" because the real self is the "I" in itself, questionless, answerless.

So that isolation, that sense of individuality that "I am apart." But you are not apart, you are a part of it all. Those are the beginning stages until we reach the stage and say, "I am it all," Brahmasmi. And that is the realized man. Then you become a law unto yourself. Then you become a law unto yourself, because you have mastered separation. It's quite an operation, yes, and yet so simple.

So, in reality, there is no isolation. Even science would tell you that every atom is connected to the next atom. There are no individual minds. There is only one mind: the universal mind. And yet man has the ability to capture the entire universal mind into his so called individuality. Man has the ability to hold the entire universe in the palm of his hand. An eternity in an hour, Blake said. I say in a moment. Where is isolation? There is no isolation, because "isolation" is related to the word "delusion." "Delusion" is related to the word "illusion." So, because of our own petty wants and needs created by non understanding, we feel isolated. We feel the lack of communication. Communication is required only because we feel isolated; but communication is the means whereby the oneness could be felt. You see.

So, who am I communicating with? First, I start communicating with myself. And what is the method? Meditation and spiritual practices where I am communicating with myself. That is the greatest failure of humans that they do not communicate with themselves. How can they communicate with others? The rest is just a sham. "Hello, my friend. I love you, and are you very well, and good morning and goodbye." It's a sham. For man can only truly communicate with his brother man if he can communicate with himself. That is the first step. And the way is simple: meditation. Good.

Now, what I mean by communicating with oneself is to be able to probe deeply within oneself, not necessarily analytically or rationally, but feeling that togetherness, feeling that togetherness within oneself. And the whole flavor changes, the whole flavor of life changes. So you make soup. Are you going to have that for today? You have your carrots, say, individually you have your peas and beans and whatever, lentils, and all separate, separate, separate, separate. But you put it into the soup. All the individuality of the carrots is lost. The individuality of the lentils is lost. Individualities of the peas and beans and whatever you throw in is lost, and it becomes a oneness of a different flavor altogether. So enjoyable.

So we must make soup [laughter]. Take all those idiosyncrasies and all those so called negative thoughts and hatreds and you name it throw it into the melting pot of love which is produced by meditation. And, when that integration takes place, you don't need to try to think positively. You don't need to try to be good. You are automatically that. Every thought you think is automatically an offering, a flowering; every action you do is a spontaneous good action. So, from the primal effort, everything becomes effortless, and that is to be oneself. That is to be natural, that is to be one with nature, that is to become nature. And when we become nature, we become the manifestation of the Manifestor in its totality until we, the manifestation, merge away into the Manifestor. That's the end of the story. Beautiful. Ain't God good? He sho is!

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