

## INDIVIDUAL EFFORT IN UNFOLDMENT

INTRODUCER: This is a satsang with Gururaj Ananda Yogi, USA 1982, No. 12, recorded at Techney Towers in Illinois.

SUJAY: What role does our individual effort play in life's unfoldment and what role Divinity? Has the role ever changed or is it only our perception that changes?

GURURAJ: What role do we play in our unfoldment? We play no role on the higher spheres of life. Divinity plays the role. For if a man should play any role then he would think of his individual self in terms of his understanding and in terms of his ego, and that, as we said yesterday, is necessarily conditioned.

Now, the role that an individual could play is to be himself. Any kind of assumed sense of discipline would not be conducive to his unfoldment because that very sense that he tries to cultivate within himself or enforce within himself would be another form of burden that he would put upon himself. The role a person has to play should be a flower that would grow naturally. Now, a flower you could never make it grow. You could help it, nurture it, water it, but that's all you can do. It has to obey certain natural laws and man is governed by these natural laws and the natural laws that govern man is dependent upon his past experiences and the past impressions which we normally call samskaras. So, to force oneself into a certain mode of thought would be another form of creating another attachment. You are attached to a certain person and then if you force yourself to become detached to that person so what are you doing? You're superimposing detachment upon attachment when in reality you should be above both. Say you love your husband and you've been married 25, 30 years to your husband, and that husband, for example, would leave you and find something with another woman or starts up a love relationship with another woman. What can you do about it? Because firstly you do not possess your husband and you do not possess your wife. So whatever curb you shall put on the person concerned will be binding to him and you will be more bound. You'll be shackled by your very own thoughts of possession, of jealousy, and all that goes with it. So you are leading yourself into greater misery. Now, a free mind which we spoke about would never indulge in that misery. That person, through spiritual practices, will gain enough strength to say that he has gone to another woman because it is my fault. If he was good enough to be with me for 35 years then what have I done to chase him away into someone else's arms. So people have the tendency of blaming the opposite party for their own personal weakness. If I love my wife enough and treat her well in the truer sense, then she won't run away with another man. But we think we are treating them well. We assume that I can do no wrong and he is in the wrong. Do you see?

So, what role are you really playing? In this instance you are playing a destructive role. So instead of unfoldment you are enfolded by your own miseries. This is an example of daily life. Many people would indulge in things called mind dynamics. I've had people that have come to me practicing these things called mind dynamics and that have got themselves into further messes. Where is the dynamism of the mind? By what is the mind controlled? It is only controlled by the formations of thought which you yourself have formulated and no one else. So how dynamic is the formulation of your own thoughts which you have formed? Mind is dynamic in itself if it is given free rein without control without conscious control. So, a person, say he's an alcoholic. Now, the more he tries to stop drinking, the more will he drink because his mind is now totally in the thought of not drinking which is exactly the same as drinking. In essence the thought of non drinking is the same as drinking because the same energy is at work. What we need is a replacement of those energies or modulation of those energies, not by the energies themselves but by a third force the force of the inner self which will overcome those energies; that could be infused in those energies so that those energies would spontaneously and automatically not do the things which is not conducive to one's progress. This applies in unfoldment. We do not find spiritual unfoldment through mental effort. Mental effort is required to gain some understanding of what we are about and what we are doing. So, the mind only helps to understand very limitedly what we are doing, and this understanding becomes necessary because man is basically an intellectual animal. He wants to know the why's and the wherefore's and the how's of all things that is within him and his environment.

So, to come back to square one, what role can man play in his unfoldment? Man can play no role whatsoever in his unfoldment because unfoldment is already there waiting for the higher levels of the mind to recognize it. So every man is a self realized man. Every man is a divine man. The sun is always shining within you in its full glory. What has to be got rid of through spiritual practices are the clouds that you have formulated or helped to formulate in one way or the other, and those clouds must be dispersed. And yet Divinity has a great hand in the formation of the clouds as the sun plays the big part in forming the clouds: evaporating the water in vapor and a condensation takes place. So, does the cloud govern itself, or is it governed? Man's mind supplies the material as water would supply the vapor. But yet you cannot be in control of your mind. It is controlled by a higher energy which we term the energy of the superconscious mind. It is forever controlled by it, but if you do not open the window fresh air cannot come in. If you do not switch on the stove it will not heat up. And that is the only effort man can really do.

All these do's and don'ts of all theologies has done more harm to the world than good. Vivekananda has said that religion there's nothing like religion that has done more harm to the world, and there is nothing like religion that has done more good to the world. The former half, he means that people's minds are channeled into the formulation of do's and don'ts, and he becomes a prisoner of those do's and don'ts, and being a prisoner he is not free. But understanding these

theologies in its deeper sense, you find the freedom in the do's and don'ts and use them not as dogma or as blinkers, for when you have these do's and don'ts you walk in certain channels only to the detriment of others and to the detriment of yourself because you are losing yourself. You are losing your ego self to the do's and don'ts instead of to Divinity. So to Divinity there is no one royal path. You cannot find Divinity by practicing the Ten Commandments or the Eight Injunctions of Buddhism or the Twenty Five Do's and Don'ts of Hinduism. No, you are just re modeling your mind in a different way of thought but you are not away from the thought. You have not used those energies to find your own path. So I've said this before, if there are four thousand billion people in the world, there must be four thousand billion religions or four thousand million religions rather. For every man must find his own salvation. He must rediscover his salvation. He must rediscover that which is already is. (Where's that incense stick coming from?).... [Tape fades off and on] Thereby go beyond the do's and don'ts of life. In actuality, in actuality, man being essentially free he is not affected by what we term good or bad. His real self is the pure essence that could never be affected. Like the Gita would say that "water cannot wet it, fire cannot burn it, or a sword cannot pierce it." It is beyond it all. So, all these do's and don'ts and efforts which people think they are making effort and some do make effort is just but reshuffling around the energies in the mind or the ego self, and yet the ego remains intact without any clarity coming into it. So people misunderstand these things.

There was this man who had a very large family and he was ill in bed with influenza flu as we know it. So after a few days when he was in bed the mother told the children, please don't disturb papa, he is not well. But this little boy of six took the courage to go into the father's room. So he stood there looking at his father and he showed so much love for the father not even speaking a word and then he asked his father, "Have I been a good boy, Dad?" So the father says, "Yes, you have been." Then the boy asks, "Can I see the baby?" The misunderstanding we have of life! When the mother gave birth to children all the other children were asked to be kept quiet. So the six year old thought that the father was also giving birth to a child "When can I see the baby?" We all want to see the baby. We all want to see the glory of creation in its fullest value. For the glory is there and all these efforts would be of no avail whatsoever if you cannot draw that divine energy from within yourself.

So, it is not necessary to play around with your ego, formulating ideas upon ideas upon ideas, and the main word in the word idea the man letter is "I" and that "I" is always very very dear to you. You do not want to let go. That does not mean annihilation. That does not mean annihilation. It means bringing about a greater clarity. And the analogy that I use is rubber say latex rubber which is opaque, but sufficiently stretched it becomes transparent, and when it is transparent, when the ego self is transparent, then those energies within you that are there could shine through in its fullest force.

Now the question comes: Do we require effort in making the ego self transparent? Are you going to clarify that ego by doing all the charitable works in the world? Are you going to clarify that ego by being a do gooder? Are you going to clarify that ego by joining so many welfare organizations and what have you? It does help to a certain limited extent only, depending on motivation. Many people join the Cripple Care Association and do work or the Association for the Deaf and Dumb or the Blind Institute to do some work without pay. Fine. But what are they doing? Are they really serving for the sake of service? Or are they trying to glorify their egos? The motivation is important. If it is for the sense of service, it serves some purpose because it becomes an offering to those that are suffering. That helps to clarify the ego in a limited sense, but the greater part is done by the real inner self giving forth its energy to clarify the ego. And it is this very energy that one draws from within oneself leads one to do those acts which are charitable. It is that energy that is now working and not your ego if you are sincere.

Sincerity is a very big word. Sincerity is a very big word. In the word sincerity it starts off with "sin" and then comes the "cerity". You see? You see? So those that pretend to be sincere are sinning just to use the local usage of language, for you are beyond that. Against whom you are sinning and what is sin? You can only sin against yourself and it means that which stops the unfoldment of yourself; that which stops your own unfoldment or progress towards opening up the core of your personality. That is sin. So, to be sincere is to have that determination without motivation for any result or reward. Results and rewards and remuneration can come in many ways: not only with money, but for example, with recognition. "Ah! Look at that person. Look how hard he works to help humanity." Such a person is not sincere but is sinning because he is looking for recognition; he is looking for name, fame. You find that. Sincerity should be without motivation and when there is no motivation there is no effort. It becomes an effortless effort.

Now therefore the energies of the mind can be used in such a way where you work for the sake of work. You work for the sake of work and offer the fruits thereof to that higher energy that is there forever existent. That is real work. And when such work is done it becomes a joy. Work always implies the certain amount of displeasure. Ninety five percent of the world's population do not like their work. You can be a professor at the university or you can be a street sweeper or a carpenter or a shoemaker. After a while you don't like your work anymore. After a while it becomes routine. You do have the five percent that could start doing something and find total joy in it for a lifetime, but the majority of people they get tired of it. At first there's a novelty to it, there's a challenge to it and it becomes enjoyable. So what we need is a challenge in anything we do. And what is the challenge as far as spiritual unfoldment is concerned? The challenge is this, and you start off with this idea, that I am divine and the challenge to me is this: how am I going to find that Divinity which I already am? That is the challenge. Now, if there is a motivation involved, or if there is a desire involved in finding your real self, then that desire becomes non binding. It does

not formulate further karma. The act is done for the sake of acting. So therefore if one understands the true meaning of what the Gita says that, "to find action in inaction and to find inaction in action." Do you see? You can act and work and totally be silent. You can. You can work 20 hours of the day and yet find total silence within yourself as if you have not acted. And when you are not acting to find within that non action action, the action of the mind automatically pulled as if by a magnet to the higher self. Do you see?

So, effort to a certain extent is necessary and it is very necessary in living an ordinary daily life. But when you say that I will make effort to find God it just does not work. You do not find God. God finds you. He is the one that is the doer and not you. You just till the field. You cannot make the seed grow. So Divinity sends its proper amount of rain. Too much rain will kill the plant. Divinity sends the proper amount of sunshine and air to make the plant grow. What you have done is planted the seed and that seed you have planted was not work. It was your joy that made you plant this flower. When you plant these beautiful flowers in your garden, did you find it to be work? Or did you find it to be a joy to enhance the beauty of the environment not for yourself, but also for the passersby on the road that would see Irene's beautiful yellow rose growing and the next day the edges become tinted with that touch of delicate red. I stayed at her home a few days and I was watching this beautiful rose and to me every day every morning when I saw it, or every afternoon I was more and more amazed at that yellow rose getting the tint in it. Where did the tint come from? And I'm sure Irene did not go over there with a paintbrush. Do you see the glory? Do you see the beauty? That flower knows action in its very inaction offering itself up to the sun and the air; offering its fragrance to the world without any sense of reward. So you see? All your efforts are with your mind that is forever seeking rewards. You need bread to eat it's a necessity. Fine. That is not the end.

So, how valid is your effort to spiritual unfoldment? It plays a very small part. A neighbor goes for a vacation and asks you to look after his house for him. You live next door. You water the plants and see to things that are okay inside. You'll open the windows for some fresh air and close them at night. But just you and the neighbor, let you just fall out one day and you'll throw it into your face. Here's you telling me this, that and the other but when you went on a vacation I was the person that looked after your house. That thought immediately arises. You have done something not for the joy of it. You have done that with your mind centered in your ego which is two words for the same thing. So that is not action. That is not action. You are just dissipating energies. But if these energies are used for the joy of using them, then as I've always said, the "irk" goes out of work.

So, if any man say to you, "Make effort to find God," listen to it. But take it with a pinch of salt. The only effort you can make which is not an effort is to be still through your meditations and spiritual practices. Be still and know that I am God.

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Be still and know that I am God! And it is only by reaching the superconscious level of ourselves that you will know that you and the Father are one. And this requires no effort, for as you sit down doing nothing it comes down to you or unfolds within you by itself. You do not need to make the water flow. You just dig the channel and the water flows by itself and you have such a large reservoir to make the field of your life totally fertile. Do you see? It is just the little channel which you yourself cannot do alone either. A little bit by sitting still in your meditation which is totally effortless and that which really is does everything else for you.

Even in ordinary living, in ordinary work, we think we are making effort. How many people can sincerely say to themselves that I work for my boss eight hours a day? They don't. At least three to four hours of that eight hours for which you get paid are dissipated. Dissipated in running to the bathroom or chatting to the girl on the next desk, or your mind thinking about what's happening elsewhere at home or perhaps the movie you are going to see tonight, or the party you are going to and what dress you are going to wear. Is your mind totally occupied for eight hours for the money you earn? No, it's not. So you're getting double value for the work you really do. Sometimes triple value. But in the value of Divinity, He gives it to you tenfold, and He does not seek any effort from you. I always say you take one step and He takes ten steps towards you.

So how much is your effort worth? Do you find breathing to be an effort without which you cannot live? It is spontaneous, automatic. Do you find your heartbeat to be an effort without which you cannot live? And it is just there, it beats. You are making no effort. So the very things that keep you alive is done effortlessly and yet it works! Twenty four hours of the day you are breathing. Waking, sleeping, or dreaming. Twenty four hours of the day your heart is beating in wakefulness and in sleep and in dream. Where is your effort? The very things that keep you alive. So when someone asks me, "What must I do?" Forget all the mind dynamics. Rubbish! But draw within yourself that force, for by drawing within yourself drawing from within yourself that force and that energy, you will be so much at peace with yourself that your husband or wife can run off with anyone else he or she likes and you would not care a damn because what disturbs you is not your husband or your wife. What disturbs you is you yourself because you are possessive: this is my husband. This is my home. This is my table. This is my this. This is my that. This is my son. This is my daughter. And none of them belong to you. You do not even belong to yourself. Do you see? So, by saying my husband runs away or wife runs away, you are getting more deeper and deeper and sucked into this whirlpool of misery. And this very whirlpool is created by yourself through the currents and energies unregulated energies, unenforced energies that are roaming around in your mind.

Let's get on a lighter note. The father was instructing the boy in simple science. So the father asked the little lad, "What purpose does the steam serve when it spouts out of a boiling kettle?" So the little boy replies, "It's for Mommy to open your letters before she hands them to you." [laughter]

And then of course there was this optician's daughter. It only took two glasses to make a spectacle out of her. [laughter] So we are concerned with effort when effort should be effortless. I am sitting here talking to you. Am I making any effort? No. I am not talking to you. There is something else within me that is communicating certain ideas to you and not I, this ego I. Through spiritual practices a channel has been formed where the superconscious self permeates through the various layers of the mind and they are just poured forth through the words that He utters. Do you see? So, when you regard yourself to be an instrument you are not making an effort. Does the piano play itself? Does the violin play itself? Does the flute play itself? No, it does not. And not even the tape recorder. It requires an outside agency to play the piano or the flute or the violin or the tape recorder. Even the tape recorder requires batteries and electricity which is also an energy. So it is this energy that is the doer and you are the instrument. And when you regard yourself just to be the instrument, then the sense of I is brought to a very fine state. It is brought to an equilibrium where all the gunas, which we have spoken about so many times, come into a state of balance. [END SIDE ONE] [Side 2 sound is muffled] And that is what we need and that is exactly what happens through spiritual practices.

So, do we need spiritual practices? Yes. Why do we need spiritual practices? To bring peace unto ourselves and that peace which passeth all understanding of the mind. So, there are two ways you can reach that peace. First by gaining some little understanding. Or find the peace and forget the understanding. Two ways. Depends upon your temperament. You can see the time on this clock without knowing how this clock works. Most things in your life in practical daily living are experienced, are sensed by the various senses without you understanding it. Can you understand electricity? No, but you can experience the light. Can you understand what it takes for the plant to grow? But you can admire and experience the beauty of the flower. So. So. So. If you can't understand these simple little things, why try and understand God? If you cannot understand the known, who are you to understand the unknown? But you can experience the known as well as the unknown and combine the two the known and the unknown so this great infusion takes place. And in that infusion joy and bliss just wells up in you where whatever happens would not turn a single false eyelash of your eyes. Do you see?

How beautiful life is. All suffering is a fixture of your mind. It's fiction! And that is why all the novels you buy and read will always have friction because without friction there can be no fiction. You've got to have the plot and create friction to make the plot work. You get the boy and girl together and then something happens and you separate them in the story you're writing with all the trials and tribulations and triangles included, and squares. That's how you develop the plot. And

in the end you bring them together again to live happily ever after. And that is exactly what is happening in your existence. First you were one with God. Then you started creating this plot where you have separated yourself from Him with all the triangles and squares and what have you. But in the end, perhaps through many lifetimes, you will live, be one with Him, and live happily ever after. So your life the plot is the fiction. The beginning and the end is reality. In between the whole lot is fiction. The beginning and the end is reality. In between the whole lot is fiction. You see? Hm?

You know, this girl was telling a friend that, "Nancy says she swears that she was never kissed." So the friend replies, "Well, I don't blame her for swearing." [He laughs]

We have always been kissed by Divinity morning, noon and night. A hundred kisses a day, a thousand kisses a day, a million kisses a day. Every breath we take. Every exchange of this physical body with the vital force of prana is a kiss. What great joy. What great joy when hearts and hearts mingle in practical life. And where do they mingle? The one big heart of Divinity. Between husband and wife or two lovers, there's the left ventricle and the right ventricle and neither can exist without the other. It is one heart. Therefore we call it the Sacred Heart. The Sacred Heart is not to be found in pictures that you put upon your wall. The Sacred Heart is to be found in your heart. Do you see how beautiful it is? Life is such a joy and it takes more energy to frown than to smile. So keep smiling. Be joyful. Be of good cheer. Stop worrying about those stupid husbands and stupid wives and stupid sons and stupid daughters. What they do they shall pay for. Whatever you sow you will reap, and it is not your business to worry about that. Your business is to unfold yourself to that Divine Spirit and let it permeate your mind, body and thought so that peace is felt. Then you won't need doctors and you won't need psychiatrists and you won't need valiums and librium and all the "ibrium". Remember these things.

Yes, we have teachers and teachers and teachers in this world that will talk of many things. Thou shalt not do this and thou shalt not do that. Do they do it themselves? First question.

I had heart operation and this professor said, "Look you mustn't smoke. It's no good for your heart." I said, "Yes. Fine. Okay. I won't stop smoking but I'll cut it down." He said, "No. No. No. You must stop smoking." So, one day I wanted to ask him a certain question and I just popped into his office in the hospital and he was sitting with his feet on the desk puffing away at a long, hundred millimeter cigarette. [Sound gets more muffled]

We want true people in this world. Practice and then preach. I would never tell you not to smoke because I smoke. I would never tell you not to have a nightcap because I have a nightcap. Be truthful. Be sincere. Be yourself, and that is sincerity. Preachers always tell you, "Be like Jesus. Be like Buddha. Be like Christ. Be like Mahavir. Be like this and like that." I say be yourself, and once you are yourself and recognize yourself you will not live in the past and neither the future, but being yourself you will live for now and that is the path the royal path to self unfoldment, to self realization.



That does not mean be disorderly, but exercise an undisciplined discipline. You can divert energies and not convert them. That's what you do. If you feel very angry, why take it out on someone else. Take it out on yourself. Ask yourself, "Why am I angry?" And when you ask this question to yourself, "Why I am angry?" you will find that it has no basis to anger, but what you will find is only excuses for anger. You will find no basis for the anger but only excuses for the anger. So if you want to be angry, be angry, but be angry with anger, and not with the other person. Good. It's twelve already? Five past twelve.

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