

DECISIONS, PRANA AND KNOW THYSELF

Chela: Beloved Guruji, my question is about how do we know when we're making decisions, how do we know what voices to listen to whether they are the negative conditionings or our inner guides, the ones that are to help us to make the right decision.

Jammu: Ahh, Guruji, Swami Vivekananda tells us that prana is the infinite omnipresent manifesting power of this universe. He further says that pranayama is not concerned solely with the breath, but really means knowledge and control of prana. Please tell us how we may gain control of the prana.

Chetan: Beloved Guruji, what is that by knowing which all else is known?

Gururaj: When we say prana we do not only mean the breath. But within the air we breathe there is a subtle force which is the life force. For as you all know, when you don't breathe, you're dead. So everything in the world breathes: the plants breathe, the flowers breathe, everything breathes. So within prana is contained the vital force. Now what is the vital force. The vital force is Divinity itself, for Divinity is life. So every time you take a breath, remember that you are breathing in God. Have you ever thought of it in that way? Every breath you take, you're breathing in life and life is but divine.

So one can refine one's breath by doing pranayama. By bringing the body into a regularity, you automatically instill greater Prana or that vital force within you. Which is so important. And the more regulated your body is through pranayama through your breathing the more of the vital force is taken deeply inside. Because anything which is rhythmic can absorb the totality of prana.

Now people don't know how to breathe. They just breathe here from the chest. The proper way to breathe is to breathe (I'll show you) into the stomach first and then to push it up to the entire system. This side of you don't mind my big paunch. And with practice it will become natural as it is natural with me. I breathe like that all the time. So your entire system gets revitalized and detoxified as well. For example, I smoke cigarettes and I have to go to a hospital every month when I'm not on tours, and they give you a thorough examination, the heart, the lungs, and they find my lungs as clear as a baby's lungs. So the toxins that's inhaled from the cancer sticks are all thrown out, and no effect is felt at all.

Now the other thing on karma it was... the person hears myriads of voices in their minds because the mind is cluttered. Therefore, the voices you hear are actually thoughts which we interpret as voices. And because the mind is cluttered with having all those impressions in them, naturally one's thought or voice, as you would put it, would bang up against another. Now when this conflict is going on between various thoughts, proper decision making becomes very difficult and most times impossible. So through spiritual practices when the mind is quietened, then only the true answer comes and the true choice or decision can be made. Because it is the functioning of the mind that a thought goes through the various processes we described on the model through the chitta, the ahankara, the buddhi, the manas. So by it having to go through these various processes, one thought having to go through these various processes, it collects around it the residues of other thoughts in those various areas of the mind, and that is why the mind is cluttered. And then you say, "What shall I decide, what shall I do?" And the decisions you make per chance or by chance, you just might make the right decision. But that is not the real way to decide on vital issues or important issues. There is a very common saying, say a businessman he wants to do a contract and so he says, "Let me sleep over it." In other words, he does not want to sign the contract immediately. But he wants to mull over it, and during his sleep the subconscious mind is always working and during that sleep he can pull, because the conscious mind is quietened, he can pull more of what is in the subconscious pertaining to that particular decision. But that's still not enough. That still does not give you the entire truth. Because the subconscious mind is filled with all kinds of colors such as impressions. And so the conscious mind, given a certain line of thought, will naturally... the conscious mind sleeping with a certain line of thought will naturally pull from the cubby hole a thought which is similar or of a similar experience. But here another thing happens, that in previous times, say a similar decision had to be made on a few occasions. So one time you decided this, and the next time you decided that. So when the conscious mind is taken to the subconscious mind, it does not draw only from one cubby hole but it draws from two cubby holes. And then in the waking state it sends it to the ahankara and the chitta and back and forth so more confusion occurs. Because you had to make a similar decision once and you used a certain method, you went in that direction; and second time a similar decision had to be made and you went that way. Hm? So here is a pool of indecision making, and it becomes if a good decision was made and if a bad decision was made. So here in the waking state when the third time comes, you make a decision which is mixed with negativity and positivity. Because negativity and positivity is like a coin with heads and tails on either side. Many people take a chance of just flipping the coin, and if heads come up they go in the direction of the heads, and if tails come up they go in the direction of the tails. Now these are the tricks people play upon themselves or their mind plays upon them. So true decisions can only come about when you become quiet. Be silent and know that I am God. So that decision, the true decision, will come from a higher source. Now when the true decision comes from a higher source, do not think that it will immediately be beneficial to you. It might first have to teach you a lesson. But the end result will be good. It will be to your benefit.

Say you're deciding should I climb this mountain or not. And so the inner voice tells you yes, climb the mountain. And then you say, oh dear me, climbing up that mountain, it's hard climbing. But if you act on that decision that comes from inside, the inner voice as you call it, when you reach the top look at the wondrous vista you see around you. There the city of jewels is there spread in front of you. You see.

So even with the inner voice, though the decision is right, do not expect it to work miracles for you. But one thing is sure, it will lead you to the right path. And when one is lead to the right path, to the pinnacle, you will know everything. For the Upanishads ask, "What is there to be known that by knowing which, you know everything." And the answer is so simple: know thyself. So in the process, in the spiritual process that we go through, we go to an area where all knowledge resides. So knowing the Atman or Brahman or spirit, you know everything. You can see behind walls. You can see far afield. Not necessarily by the physical eyes. But inwardly you know the answer to everything, you know what the whole world is about. You would know what happens in the future. For example, the color paintings you did and from that... well, I could have written pages and pages on each painting, but where is the time to do that. But did it not strike you on the head? The nail is knocked on the head. By looking just at your picture I saw your mind.

Now you also can do that if you reach that area by knowing which everything is known. And keep in mind that its just a small spec. You reach the area where the whole universe is known to you. It is like knowing a piece of clay and all clay is known. [Bell ringing in background] So these things happen when one finds the ability to go beyond the mind, not of the mind but beyond the mind. Yes. And you do not necessarily and you cannot

stay in that nirvikalpa state longer than 21 days. Your whole body will disintegrate. So you go there visiting for a while and you come down and function with the ordinary mind. But remember the ordinary mind will contain clarity and the actions would be affected in a positive way because the mind is clear and not the mind that is muddled that has to make a choice.

If you have to make a choice, remember your mind is weak and muddled. Otherwise there is no question about making a choice. You just automatically know which direction you are going to take. You don't have to sit and think, should I take the oxcart or the motorcar or the airplane. You don't need to sit and think and plan things out. You just know. And this happens all the time. Vidya is with me very often on all these trips and of course when I first come to America I go to Vidya and Sujay's home always, and from there we go according to what plan has been set up by the American Meditation Society, and she knows, she thinks of something and wants to say something and before she says it, I say it. Or else I might be thinking, ah, a cup of tea, and here she comes marching in with a cup of tea. And I could give you so many, many instances where the minds become very unified, and that very unification is that knowingness, knowing which everything is known.

And when you are in the area of knowing everything by knowing the essence, which is the Atman or the Brahman or spirit or whatever name you want to give it, then life becomes so easy. You just think of one thing and it just occurs. You think of one thing and it is there. It happens. Because all happenings in the relative field takes time. But in the Absolute field everything is there in a split second. Therefore spiritual masters can know their past lives and their future lives. They know the direction which their lives take without thinking, they just know. And which direction their lives will go rather and the reason is by knowing that, "That." And Thou art That. When through spiritual practices a person reaches a depth within oneself, then one recognizes the depth of others.

So here you have people so worried about the future or what is going to happen that day. And I know of people and there are millions of them, I suppose, that when they buy the newspaper the first page they turn to is the horoscope page. Aries and Libra and Sagittarius and all that blah blah . Then they see what the day is going to be like. Now I would sincerely advise people not to read those columns. Because sometimes they say, "Oh you're going to have a bad day today" and this, that, and the other and that is going to work on your mind. And it will make your day a bad day. So the second point is this: that the mind can be easily influenced by the outside environment. But if we strengthen ourselves through our spiritual practices, then the outside influences the environment can never influence you in any way because you are standing on your own feet and not using the environment as crutches.

But what people do, they have strong feet and yet walk as if they are lame. And they are lame. Not realizing that which is to be known, the indescribable which you could call divine, then naturally you are lame. Because you are not then functioning in totality.

So from, as we always say, from fragmentation to integration. Integration of the body, mind, and spirit where it functions as oneness. And yet, you must know that without this body, without this mind, there is no evolution. The spirit requires no evolution at all because it is fully evolved, it is divine. But the mind and the body needs to the mind, rather first needs to evolve by clearing itself and then that is transmitted to the body. So, for the person to evolve and become one with Divinity, or have unity consciousness, the body and the mind are totally necessary.

Many times you will hear people say, "Oh this stupid body of mine and this stupid mind of mine. Why should I have it when I am the pure spirit?" Those are the tools that are necessary to know the spirit, and by knowing which everything else is known. And when all that is known, then no decisions are necessary. You just know what to do. If you come to a fork in the road, you just know which turn to take, to the left or to the right. And there is only one real road and you have the spiritual practices to reach that stage. All amount of mental analysis will not help. It will take you to a certain stage, it will take you up to the precipice. But then you jump into the unknown and lose yourself totally.

In the scriptures it says that you have to die before you can live, or similar words, but that's the gist of it. But what is that dying? Dying of ourselves, the mind to the body, and then you really live. And then you know that by which all else is known. You see. Now by knowing that by that it means Divinity which of course is indescribable that is why in the Upanishads, according to the question that Chetan just asked, it is not answered, it is in question form. What is there by knowing which everything else is known? So the question is posed there.

So when we talk of knowing, we normally interpret it as the mind knowing it. We normally associate knowing with thought. But true knowing is not thought. True knowing is experiencing That within every cell of your body. Experiencing it in every environment. Knowing That is in this carpet as well. And you just know that, and you hold everything totally sacred, you hold things totally sacred. For Divinity is synonymous with sacredness.

But instead of sacredness we find a lot of aridness, like in the desert. And when you are alone in the desert, you are deserted by yourself. You are lost. And then all the mirages come up. And you run off to the mirages thinking it is water that's not there. So we chase mirages, we chase rainbows, which is just a reflection of the sun's rays upon the vapor, and that's your rainbow.

Last night we saw some of us went out to see it a beautiful white orb going right around. And it cannot be a searchlight because the beam of a searchlight cannot bend, it can only go in a straight line. Right, like in television, the transmission can only proceed in a straight line, therefore anything broadcast here in America cannot be seen on the South African television unless you have a satellite there. So the transmission beams up to the satellite there and beams straight down to South Africa. And so we saw this orb and we all tried to decide what it was. Did anyone come up with an answer?

WOMAN: Guruji, last night a bunch of us went out to see it and we had all just received our golden thread. And someone, I forget who, mentioned that it was the golden thread being shown to us in the sky.

GURURAJ: I was showing shall I tell you the answer? Would you like to know? I was showing you through light your own vastness. Not the golden thread that created a greater spiritual force within you, the golden thread I mean. But I was showing you your own vastness where you can master the entire world, because it was going right around the world, of course you couldn't see under this planet globe that was going right around. And it was no moon reflection on vapor because there was no moon. Right.

So these things are very easy, and my job in life, my mission rather, because there's no such thing as a job. When you mention the word "job" it becomes arduous, that you have to do something. No. A mission is something different. You're

doing just what has to be done, that's a mission. You see. My mission in life is to lead you on perhaps to truth, to a greater awareness of yourselves. And that awareness came about in yourselves yesterday by the [tiluk?] I did on your forehead, opening your third eye. So these things are really very simple. But many times you have to demonstrate certain things for people to start realizing the Divinity within themselves.

So when that's realized you'll know everything. Because there is nothing else more to be known if you know Divinity. What else is there to be known then? And then you even throw knowledge away. You even throw analysis away. You don't need it. When you are in the land of total bliss you don't want to know it, you just experience it. You are just experience, and who experiences? The experience is experienced by itself. But, because having a mind, it comes to the fore of the conscious level, where you have a taste of it. Honey is sweet in itself. But only by tasting it your conscious mind will tell you, "Ah what lovely sweet honey." You see. And do you know that the honey experiences itself really. It does. Because of its molecular structure there is motion in it, there's life in it, and it experiences itself, and that jar of honey does not need a mind to know what it is. It just is. It does not need to know, it just is.

So we land up in the land of isness. And I could write a lovely fairy story on this isness, describing it. You know like, what was it again, I just can't remember at the moment but it will come back to me. And describing isness in fairy tale form, it would be interesting, really, I must get onto it someday.

So when we reach the area of isness, we do not need to know. So we go beyond the question by knowing which we shall know all. So we, in our philosophy or teachings rather, we go beyond the Upanishads. Because the Upanishads asks the question but then cannot answer it, you see. And we can somewhat have a glimpse of the answer, for that isness to be or not to be, that is the question. But the question is nullified. Shakespeare was a great man, he had very deep insight. But he was not a realized man, he never knew isness, or else that question will not be posed. To be or not to be? Why not to be; just be. And you start off by being yourself instead of living in images that we create ourselves of ourselves. So there lies the great illusion. But just be. Be natural, be normal. That's what I teach and that's what I practice.

You'll find all those so called gurus they sit up on high pedestals, untouchable. They do that to create an effect. I don't. I mix around with everyone, I hug everyone, I'm one with everyone because I find no one separate from me. They are me and I am them. So why should I be so far away and sit on pedestals and put on a big show with all the flowers and trimmings. It's nice to have some beauty around you, it's beautiful, it's nice, you appreciate beauty, so why not. Sattyam, Shivam, sundaram. As I've said to you before. Sattyam, Truth; Shivam, God; and Sundaram, Beauty. So in truth we find God, and in God we find beauty. There is no ugliness at all. And many people don't understand that.

I got another joke from Michael yesterday. This man goes to the psychiatrist and after an hour session he asks the psychiatrist, "What is your opinion?" So the psychiatrist, I don't know how he became a psychiatrist, he told the patient, "You're crazy." How can you tell a crazy person he's crazy, huh? So this man got a bit angry, so he says, "What do you mean I'm crazy! I want a second opinion." So the psychiatrist replies, "Yes, you're also ugly." [Laughter] Thanks, Michael.

So you see, there is no ugliness in the world, and even I think I must have said this week because your question is very much similar to something I found during the week, I think if a wrong decision is made, it is nothing to feel ugly about. Right. Because you will learn from it.

Say if it comes to marriage, and you are very attracted to the person, and perhaps it was not love it was just infatuation. You might have been attracted to his mental qualities that are compatible with yours, you might have been attracted to his physical self, which you found very attractive, and somehow after the infatuation fades away trouble starts up. So you have made a decision to marry him and then trouble starts up and things just don't work out. Ok. And say it lands up in divorce. There's nothing to be sad about. Think of the goodness of it. That although you made the wrong decision between John and Jack, right, and you married Jack, but look at the advantages you had of going through that life with him which ended in divorce. Look at the lessons you learned, look how you have progressed. Because it is only by resistance that you have a harder push. Do you see.

And life is like that. You'll find resistance, but if we think deeply that in that very resistance that we are up against we are pushing harder, and the harder we push the quicker we evolve and become happier. Do you see. So everything one learns from and every experience one gains is not in vain, it has a purpose. And the purpose in this case, of the two people that divorced each other, were that both learned from each other. Both did. And next time similar circumstances comes up, your learning and the lessons you have learned will be of great benefit to you. Do you see.

So ups and downs, don't worry of the seesaw. Get to the center, as I've said the other day I think somewhere, get to the center. Right.

[END SIDE ONE]

Still have some time. Jamie, Jamie, Jamie, pranayama I dealt with, really really means...

Voice: Do you want us to read it to you....

Gururaj:into the prana, Jammu, yes. The best way to get the maximum benefit of breath is to make the breath so refined that you absorb the vital force. Now, when you sit down to meditate 20 minutes, half an hour, you'll find your breathing slowing down, the metabolic rate drops. But apart from the metabolic rate, the great purpose in your breathing slowing down is that you are taking in finer breath. That is why it slows down. In other words, you're absorbing more of the essence of that vital force. Do you know a man's life is not to be measured by how many years he lives? A man's life is to be measured by how many breaths he takes. So the deeper the breathing, and in meditation when it becomes so slow, that it must effect your entire system. It makes your life longer. Because you're breathing less and yet you're taking in the vital forces of the air.

Good, I think it's nearly going for lunch time. Let's see if we can have a couple of jokes. You know, Harry met Ruben, and Ruben, who was Jewish, invited him home. So Ruben gives his friend Harry instructions how to get to his home. So he says, when you reach the building, you open the elevator with your right elbow. When you get in the elevator in England we call it a lift, here you call it an elevator you open the elevator with your right elbow, and when you're inside you close it with your left elbow. And then you reach my floor you do the same to open the elevator gates. And when you reach my door it will be open, but if you do ring, you ring it with your right elbow. Fine. And then when you come in you'll be most welcome. So after a while Harry asks Ruben, what is this elbow business? He says, "Well, you're not going to come empty handed." [Laughter]

Well, this one chap fell into an upholstery machine and he came out recovered.

You know, this one fellow goes to a high class restaurant, so he started out with soup. So he called the waiter and he says, "I can't drink this soup." So the waiter says, "Look, we're well known for this soup." But still the customer was complaining so the head waiter was called and he explained that royalty comes here, the aristocrats comes here, President Reagan comes here just for our soup, Margaret Thatcher comes here just for our soup. Then the manager comes and explains this fellow, you say you can't eat this soup while everyone else comes here to eat it. So then the chap says, "Did you sell him the soup with a spoon?" [Laughter]

This one guy goes to a money lender to borrow \$5.00. So this money lender, pawn broker, is that what you call them here, says, "Look, you can have the \$5.00, but you've got to give something as security." So this fellow says, "Yes, sure. I've got my Rolls Royce outside. Park it in your garage and you keep the keys." So this man got his \$5.00 and went away for two weeks and came back. So the money lender, knowing about the Rolls Royce, became curious. He said, "Look, a person in your position that is so wealthy, you needed \$5.00?" So he replies, that where else in San Francisco could I park my car for two weeks for \$5.00? Oh, well.

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