

## RECOGNIZING OUR DIVINE PATH

GURURAJ: Now let us hear your deep, philosophical questions.

CHELA: Beloved Guruji. What is the process we go through in learning to recognize our divine path?

GURURAJ: Umhmm. Beautiful. What is the process we go through in recognizing our divine path? You are on the divine path. You do not need to find the divine path, for any path you take is only to the Divine. Where else can you go?! There is nowhere else to go but to Divinity. So whatever path you choose is a path to Divinity.

Now if a path is chosen with twists and turns, it will take longer. It will take so many, many, many lifetimes, and in the lifetimes the lessons we have to learn could be not so pleasant. What is the direct path where lessons to be learned could become pleasant, and they could be compacted instead of being stretched out? Now where does Divinity reside? That is the question. We normally say Divinity is everywhere, omnipresent, so in whichever direction you look, you will find Divinity. But the easiest direction to look is to look within, for you know yourself better than anyone else would know you. And that makes the path much easier, more quicker, by looking within, and looking within is the process. Good.

Now we said a moment ago that Divinity is omniscient, omnipresent, and omnipotent. And being omnipresent, it is everywhere. Divinity is in this chair, in this table, in those flowers, in you, everywhere. But if one starts searching for that Divinity in all various objects in our perception, it will take millions and billions of years to uncover that. And the outward search is not always successful unless you are a bhakti yogi where there is total devotion to a particular object. Total devotion and total surrender! And then also by projecting your mind outward to the object of devotion, one only mirrors oneself. So there again you are brought to yourself. So the path of Divinity lies within. Good.

What is the process? How do we tread this path within? And this is what we have been teaching all the time. Meditation and spiritual practices is the path that leads one within. But in these meditational processes what obstacles do we come upon? What are the obstacles? What are the hurdles? The peaks and the valleys, they all have to be gone through. So what do we do apart from just meditating? And then, after all, what is meditation? When you stop meditating, then you are in meditation. Now this sounds paradoxical. It requires explanation. Now, I am feeling lazy today so I am not going to meditate. That does not mean you have reached anywhere. But when one reaches the totality of meditation where it would not even be necessary for you to sit down to meditate and life itself becomes like the river ever flowing on, then that very flow of life becomes meditation. But that comes at a later stage where every action, every breath one takes, is a

meditation. But in the beginning where we start on the path, these things are necessary. Techniques are necessary to reach the goal, and then you even discard the techniques.

Yoga is a path. Now by yoga, I don't mean hatha yoga, I mean yoga as a whole is only the start on the path of meditation. When Patanjali talks of yama, niyama, asana, pranayama, pratyahara, dhyana, dharana, samadhi. So you reach samadhi or total meditation after going through all these various limbs, and these limbs are not steps, but they can be acted upon simultaneously. Yama niyama means restraints and observances. That is very easy which anybody could work out for himself in the process. Right living, right thinking, putting in some effort to better ourselves, restraining ourselves from things which we should not do to preserve purity or things that we should do to preserve purity, those are observances and restraints. Then we have the process of asanas that is where hatha yoga comes in to keep the body healthy, supple, pliable so that you could sit and meditate without feeling tired, where the inner organs are massaged. Good. Pranayama regulates oneself. It regulates the rhythm in the body, for prana is not the breath that you take in most of you that have read raja yoga will know this but it is a vital force contained within the breath. It is contained in the food that we eat. It is contained in everything, that vital force, and pranayama is a method of capturing that vital force within ourselves to gain that needed energy. Now with that needed energy when one sits down in meditation, that vital energy captured within us helps the meditation. It helps dharana which is remembrance. It helps dhyana, which is a form of meditation as well. So all these are preparations for total meditation. And reaching total meditation, one has reached the goal. One has reached the goal. So the process is none else but preparation, and this is what yoga teaches where you develop concentration and we do that without concentrating through our tratak practices then remembrance, contemplation.

And contemplation should be such: unbroken contemplation. You try out one experiment tonight. You look at your watch and see if you can be totally focused for three seconds. You try that out, and you will see how difficult it is. It sounds so easy that all your attention can be focused for three seconds. No. Within that three seconds, your mind will wander so much, so it has to be brought to that state where the mind does not wander and it becomes one pointed. Try it out for three seconds and see. If you can fully concentrate on a particular object just for three seconds, then you know you have reached somewhere in concentration. And by having the proper concentration, your thoughts become powerful. They become like laser beams. So then when you sit down to meditate on mantra with a concentrated mind which does not require effort. Tratak teaches you that concentration without even concentrating. It brings all the mental forces together. Now in our meditations all the practices that are prescribed are interlinked. This is the process. They are all interlinked. You develop concentration. You develop one pointedness, which in turn helps your mantra meditation. And you become so at one with your mantra that you automatically practice pratyahara, which means withdrawal of the senses, which in

turn means no distraction. The ideal is this, that you forget the mind and the body, and nothing else remains but that vibration of your mantra. You become the mantra, for the mantra is you. So for example, if we had a mechanical device that could take a person's mind, body, and spirit and bring it down to sound value, your mantra would be that sound. So here you are just the mantra. You are no more John, Jack, or Jill. You are none else but your mantra; you are the vibration. Now as you progress further, as you progress further the mantra becomes finer and finer, subtler and subtler until it reaches the stage where the mantra's not audible anymore, and it is not speakable. Just a fine vibration exists. And because of the previous training of concentration and contemplation, you are then qualified to just exist solely in that subtle vibration. And taken at its subtlest level, your vibration becomes one with the universal vibrations that exists. Your subtle vibrations interpenetrates, it permeates, it pervades every other vibration in the universe. And then you feel at one ment with the entire universe.

But that is not enough in the process. That is not enough. After feeling a total at one ment with the universe, you still go further where the very cognition of the universe disappears. The universe disappears, you disappear. You become non existent; and then you are totally in the superconscious state where you have that cognition, that alertness of not the universe and neither of yourself but of the superconscious state itself. So here the superconscious state experiences itself. And when the superconscious state experiences itself, which is, as I said in some other talk, which is the totality of the emanation of this entire universe. So you become the universe. You become the universe. That is the process. Now this is according to yoga. But that is not the end. Patanjali's yoga sutras does not reach totality. It is good in its preparation. It has its value to prepare you. And then we proceed further where even the superconscious state disappears, and there's no cognition left. And you reach a stage of no mind. So when there is no mind... and as we have said the mind is composed of three levels: conscious, subconscious, and superconscious. And even the superconscious disappears. It dissolves away into its original elements. So no mind is left. And when no mind is left, no universe is there. And you are not there. Then what is there? It is just the infinite, eternal spirit. You see this long journey? Now people would say, "Why must I reach into nothingness? Why the nothingness? I'm enjoying things so much here. Why must I reach into nothingness where there is no experience?" No experience and no one to experience. And if there is no one to experience anything, then there cannot be any experience because the experiencer is not there anymore. That is the no mind state in this process. But still that is not enough. That is not enough. There is a stage further than that where just spirit remains without any form, any shape, just a vast expanse that does not experience anything whatsoever but just burns unto itself for the sake of burning. The light exists for the sake of light. This bulb burning here is not conscious of itself. It burns there for the sake of light without having any experience of the light itself. So you become that luminous entity.

That is half way through the circle. That is still not the end in the process. But in this process you have known Divinity. You have known what is Divine. You have gone through all the processes now of how Divinity, the Unmanifest, has become manifested. So from manifestation you have now reached that which is unmanifest. Good. But it is useless. God is useless. What do I mean by that, that He is useless? If God is not put into use, then It is useless.

Then the real journey begins. Ahh! There is the fun! And having reached that stage, you start climbing down again through the same road that you have taken to reach that stage. But here it is the light that is climbing down and recaptures all the experiences that we have described until you become man again. But man again in a totally different form because that stage is beyond bliss. It's beyond knowledge. It's beyond existence. But we want knowledge. We want bliss. We want existence, so we come back. And all this happens within ourselves without losing the body. And then when we come back, then everything assumes a different dimension altogether. Then this table, this chair, this table this is a chair, that's a table, [laughter] becomes so totally different. This entire chair is so luminous. And that table there, so, so luminous. It is shining with that all pervading light. And that is how the cognition occurs that Divinity is omnipresent. Otherwise it is just a thought. It is not an experience.

So having had that experience, we come back via the superconscious to the subconscious and then the conscious, and we start enjoying the joy that we have brought with us. So then you have completed the full circle where that bliss is experienced, a bliss that knows of no opposites. It is not pleasure, because pleasure will have pain. It is a bliss that knows neither pleasure and neither pain. And that is the stage that man aspires to and will definitely reach! If one can do it, everyone can do it. And this is quite observable with people that have eyes. Quite observable. It is experienceable. It is experiential. And yet it remains indescribable. The quality changes. The quantity remains the same. The quality changes. Then life assumes a totally different quality.

And this does not require going away to the mountains and the forests and the Himalayas. It can be done here and now. Now this has sounded such a long process of going on this journey and returning back home. But it is not so long because the mind, the thought, is capable of traversing time, millions of years, in a flicker of a moment because it is all there already. It is nothing that one has to discover. It is only a re discovery of that which is there. And discovered from the very moment it was born. Forever existent.

That is the process, and it is such an easy process. You sit down morning and evening for meditations and by and by, slowly, slowly, you start grasping the real import of what is happening to you. For example, tonight in the communion practice, some people might have experienced nothing. But be sure to know each and every one has been touched

although they cannot bring it to the conscious level each and every one has been touched by the spiritual force that was generated in the communion. Everyone is touched. And life could never be the same again. Life could never be the same again. You have gone beyond. There is a certain opening that has taken place, an opening of the heart, for one. Opening of so many other things. Certain blockages that you were not aware of have melted away; yet, your conscious mind does not know it. But in daily life you will discover it. And you will wonder how did this go away. Yesterday I was so fearful of things, and today that fear has vanished. Why? How? Yesterday I was so nervous and trembling. Today I am not nervous anymore. Why? How? What has happened? What is the mechanism? What is that Divine energy that could be brought down to daily living? If one can do it, everyone can do it. If one can do it, every one can do it! But it requires patience. It requires perseverance. Yes. Nothing for nothing and very little for five cents. Ahh, yes. And in that state of meditation when one reaches deep, so many experiences are gained, so many things that are cluttering the subconscious mind are being dissolved. And remember it is not the meditation that dissolves it. Meditation only helps to dissolve, but what dissolves it is the gurushakti, in other words, that universal force that is conveyed through the guru. Why? Because it is an abstract force, and you need something concrete to pour it through. There is plenty of electricity in the waterfall or the river, but you need the generator to draw and convert it into electricity. This lights, these lights that burn here... you can't bring the river here to produce this light. You've got to have the generator. That is why it is termed gurushakti. You can add any name you like. You can use any name for it. This is all part of the process. The real part of the process lies in receptivity. You've got to make yourself receptive. Do it! You've got to make yourself receptive to God's grace; otherwise His grace is of no use. Therefore, I said God is of no use if we don't, if we are not receptive to it. All the electricity in the waterfall is of no use if we do not have the generator and the people that could see the light. It's no use. Rather not believe in a God; and why believe when you can experience Him? Belief is a conception of the mind. One, some religionists, some theologies believe God to have four arms. Other, other theologies, believes Him to have a long beard sitting on a throne with a whole lot of bookkeepers, yes, and books, writing down, "John did this. Make a note. Bad deed. John did that good deed. Credit side." [Laughter] Yes. So different religions, different theologies believe in different things. But to be awake, to be patient, and to become accepting with the patience, and with the acceptance you become receptive. And with that receptivity you are awake. You become awake. When you become awake, you become aware. Good.

About being awake: Fasladin... [laughter] Fasladin went to the doctor. He says, the doctor says, "Come in. Sit down. What's your problem?" Fasladin tells the doctor that my wife talks in her sleep. So the doctor says, "Then why do you come? You should have sent your wife!" He says, "No, Doctor. The trouble is not that. You see, my wife, she talks so

many beautiful things in her sleep. And the trouble is this, that I fall asleep when I really want to hear the beautiful things she says. So you give me something to stay awake." [laughter]

Yes. Yes. So to be awake. Now we can ask the question, "Are we awake?" Oh, I see someone's eyes opening. [laughter] Are we awake? Now to be awake does not mean moving around and doing this or doing that or thinking this or thinking that. That is not wakefulness. You can walk around in sleep, sleep walking. Yes. You are not awake. Real wakefulness comes only in the recognition, in the vastness of the awareness, when all is seen in its true value. That is wakefulness. And what is the true value of things? The true value of things is Divine; so we come back from where we started. We started first with thought. Everything is Divine because Divinity is omnipresent, but now the difference is that going through these experiences and practices, we know! Experientially we know the value of things. It is a sense of knowingness where you just know the value that this is Divine. Everything becomes Divine to you in reality, not in the sleep state that we think we are awake. For in this conscious waking state we lose sense of balance. We lose sense of what is real and what is unreal.

You say this table is real. Why do you say it is real? What reality have you found in this table? You have only found reality in the name and the form and because someone said it is a table. Someone gave it a name, so you accept the name. That is someone's experience.

[END SIDE ONE]

GURURAJ: But what is the real value of the table? Not the name and not the form, but the essence of the table, that is the real value of the table. And when this can be seen the real value of the table then you experience the table as it is and not because someone has told you that this is a table. Hm? Do you see the difference?

So when we rediscover the value of things, then we have reached that state of manifested divinity where bliss can be experienced. For then this table becomes blissful, this chair becomes blissful, people become blissful. In their sadness you see the underlying joy. For who is really sad? You are not a sad person, you are not a miserable person. No, you're not! Your mind is miserable, conjuring up misery all the time. Conjuring up sadness all the time. Creating troubles for it all the time. That's not you. It is this mind, so transient, so transient, without any substance. For if it had any substance, or substantial value, then it would not be transient. So the mind keeps on playing tricks, and we allow it and we encourage it to play tricks on us so we'll be more miserable. Yes. Hm?

Now, in the process we watch these tricks that the mind plays. We watch the tricks that the mind plays. Not that the mind wants to do it purposefully, but it is the nature of the mind to play these tricks. It is the nature because of all the past

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experiences which all tricks and all those tricks put together create more and more tricks, create more and more illusions of suffering and misery. Mind, mind, mind! That does it. So when we start watching the mind, ahh, then we could see through the illusion if we watch that magician, the stage, very carefully. We can see how it palms things away and makes things appear and disappear. And yet something inside us tells us when we go and see the magic show, tells us that this man is a clever man. He knows how to form these tricks. It seems so real; yet, inside us we know that he is creating an illusion. When you go to see a magic show and the magician cuts the woman in half, now it seems so real, but you know inside that this is not real. Now why can't you apply the same principle to your mind! Hm? Inside you there is a knowingness that all these tricks the mind is playing is not real. And yet you accept it to be real. And when you accept it to be all real, then there has to be misery, then you are involved in the law of opposites pain and pleasure and these things would have to be there, it is inevitable. And yet inside you you know that it is an illusion. Now when we start watching the illusion, then the illusion fades away.

I remember going to see film shows because I was involved in films during business days. And I sometimes never used to watch the film, but I used to watch the people watching the film. I used to watch the people watching the film. Good. And if you are in the business, your eyes get so accustomed to the darkness in the cinema that you can actually see people's faces. The light reflects from the screen, and you can see people's faces. And if it's a tear jerker, I've seen people crying, crying if it's a sad story. Get so emotionally affected, and yet knowing that that's an illusion. That film is not real. It's a story happening. Even if you go and touch it, what do you touch? Nothing. Hmm? Do you see? Now that's the same thing we do all the time not only in the cinema. Here we are crying over an illusion and suffering misery over an illusion. And the mind creates all the illusions. And we cry and suffer and feel miserable. Same thing. Same principle all the time! So take the mind to be an illusion. Know that it has no substance. Watch it. Let it perform. Let the mind and body do its tricks. Let it perform. Give it vent. Give it rope. It will hang itself. Yes. But you stand still. You stand unchanging, firm, established in self. Let the mind and body act, and all the blockages disappear. For the blockage, too, is an illusion. Yes, it is an illusion. But illusions can be so overpowering that it has its organic counterpart or emotional counterpart. And these knots of the emotional counterpart can be loosened up by allowing the energies within you to flow smoothly, the psychic energies if you wish to call them or the energies of the subtle body without which the grosser body cannot exist, the energies in the subtle nervous system which invigorates the grosser nervous system of the physical body.

So our spiritual practices are aimed at the subtle nervous system within ourselves. All spiritual practices... like hatha yoga is good for the body. Fine, it keeps the body fine. But when it comes to deeper spiritual practices, apparently so simple, they invigorate, create a flow. There is no blockage in the real sense of the word. It is just that it is not flowing properly,

smoothly, or according to the speed it requires. So with spiritual practices, that flow is energized, and it starts flowing smoothly. And in that smooth flow the outer nervous system becomes more and more strengthened. It becomes more and more strengthened. Then you don't feel mad in the head sometimes. Yes. Do you see. Illusions are gone. So now what is the quickest way in the process to reach Divinity? Wakefulness! Awareness backed up by acceptance backed up by patience backed up by surrender! Don't surrender to anyone else except yourself! These gurus come here to the West and they make you bow down at their feet and they bob you with a bunch of feathers, and I don't know what all they do. Oh, my God! So many kinds of weird things. If those feathers have any energy of their own, we will fill this room with it now. All the popping. I talk to these chaps, you know. "Tell me what the devil are you doing?" Know what they say? "This is what they want. This is what we give. This is the beezness." [LAUGHTER] Yes. Then you find some one else again that gets hold of a two rupee book on tantric systems and picks out about fifteen, sixteen mantras and dishes them out on age basis, and says, "Right. Meditate!" No spiritual force involved. No spiritual force. No push. No gurushakti. Given over to people that might not be spiritual and say, "Right. If you are twenty to twenty five, you give this one. If you're twenty five to thirty, you give that mantra." That's right. Umhmm. What? What, what, what?

You know, I, I really feel hurt when I see all these things happening. I feel very hurt because the path to God is so simple, the path to peace is so simple. Developing these proper understandings. Not making it into a commercial venture. It's like selling insurance policies, life policies, where you get paid after you're dead. Yes. That happens in the churches too. You pay your papal dues, and you're OK on the other side. Yes, that happens in churches too. That happens in movements also. Too many movements! That's the trouble. Too many movements and nothing is moving. You see the tragedy of it? And that they call process to Divinity. Do you see? Now these things reasonable human beings must think. Must really think. All kinds of things get devised. Here in San Francisco I believe there are over five hundred movements. I saw a tabloid size newspaper with nothing else but names and addresses of movements and movements and movements. I hope they keep moving that way. [Laughter] Into the sea. And all this psychic business, and... why, why, why? What for? There are many people who get involved in the Ouija... How do you call it?

CHELAS: Ouija.

GURURAJ: Ouija. Oh, yeh. Ouija boards and tarot cards and crystals and I don't know. All kinds of things. I've heard of so many. What is the use of it? No. No, no, no! Hmm? Pure surrender: not my will, but Thy will. Whatever comes,



whatever I come across, whatever happens to me, I accept, for He is the final law. That energy is the final law, and what I want to make my life more harmonious is to recognize this divine law. That is all you need. All techniques and practices are aids. They are not the law. They are aids to make one receptive for that grace to descend. You can never go to God. God comes to you always. Like we said, the guest is outside. We just have to prepare the meal. That's our job. That's what we have to do. And then these people, all these movements, make such a business out of it. Such a business out of it where millions and millions are involved. Why all this gullibility when the American people are so advanced technologically. Some of the finest brains are in America, and not only the finest brains of Americans themselves, but they draw the finest brains from all over the world. I know a few eye specialists, I know a few scientists that are my meditators that were in South Africa where they moved away. I said, "Where are you going?" "Going to America." "Why?" "Better research facilities, better laboratories, and better pay." Do you see? And yet all this gullibility where thousands are given away on these things. And here people like Doug that pays... that's a man of God and teaches the word of God has to struggle to pay rent. Hmm? And yet people squander in all this damn rubbish thousands upon thousands of dollars! Millions and millions! And yet they're supposed to be such brilliant people, thinking people. Isn't that a great illusion, the greatest illusion of America? Now it could be a good title for a book, The American Illusion. Hmm? Yes.

Now this is necessary also because without knowing of the illusion, one cannot know of the truth. Do you see? So all this plays a part. So in spite of this high technological progress, side by side there is this illusion because man, especially the American people, are seeking the process, seeking, searching outside. They are tired of it. They were seeking. Now they are searching inside. So someone comes along because of the technological mind; instant this and instant that they fall for it hook, line, and sinker. Yes. Do you see? Now these are the things we have to consider. And it is not only in America. In many of the other advanced countries you find the same. You find the same. I use the word America because we are, we are Americans here now. Yes. Do you see?

So the path is simple. And when a person meditates earnestly and gains some experience.... Now by experience I don't mean those flashy lights and things like that. I can press certain nerve points on your head now, any one of you, and make you see lights and flashes and things like that. But that is not spiritual progress. That is creating illusion upon another illusion. By pressure on certain nerves and things like that you get these things. Like there is some guru here in America, I believe, that presses your eyeballs. And naturally you try it yourself, and you'll see some light. Yes, oh, yes. Yes. I know. Professor Gillis and I, we made this experiment with ping pong balls and used them to apply a certain pressure to the eyes where you see flashes of light. And then these people pay such high, big fees for that, and say, "I have seen the light!" [Laughter.] It's amazing. You, you, you know how it is, Doug.

DOUG: [unintelligible.] ... but I don't need anybody to sell me that.

GURURAJ: Of course they are selling it. Yes. Of course, this boy guru and whatever. They're selling that. Hmm? Yes. Do you see?

CHELA: Hit somebody on the head with a club, and they'll see lights.

GURURAJ: There you are. You're also putting pressure on a certain nerve.

2nd CHELA: ...lights.

GURURAJ: Do you see? So the process to divinity is the conscious or the unconscious desire of each and every one. And everyone wants to bring this desire to reality. Everyone has that within themselves. But because of high powered salesmanship and advertising and things like that they get into the wrong process. Perhaps it's needed for them. Who knows? Sometimes you learn by trial and error. But the most direct way, the direct process, is what I've said, and I would repeat this a million times. Do your practices. Have patience. Patience creates acceptance. Acceptance creates receptivity. When receptivity is there, it just dawns upon you. Direct way. And this is what all religions would teach you. Nothing different. None of these fancy crystal gazing and things like that. Do you see? And this is how you become healed and whole. This is the meaning of integration. And that integration between mind, body, and spirit can never happen without grace. Can never happen without grace. And when man thinks he can do it all on his own, on his own, he is terribly mistaken! He must have that grace. In our movement I've said this so, so many times that the techniques are worth thirty percent of the program. Ten percent is self effort. Sixty percent is grace, gurushakti. That is the process. That is how it works. So people that are teaching these eternal, ever lasting truths should be encouraged and supported in whichever way you can. That is important, for it is for your own upliftment. You are not doing anyone a favor. You are doing a favor to yourself. That's all. You are only doing a favor to yourself. And it is by the favor of God that you are alive, that you are existing. It is His grace that has given you the opportunity to learn how to receive the grace. Nice to receive, and it's even nicer to give to those that make it possible, to the organizations that make it possible, for you to receive, that shows the way. Do you see? That's important. That is the process. So simple. So nice. So joyous.

You'll find the misery slowly dwindling away if you have that patience to do. In the beginning a little difficult. You have the patience the tolerance automatically comes. And all these things, this acceptance and receptivity, really makes your inner self shine out and expressed as love. For love is grace, and grace is love. Love is God, and God is grace. Same thing. No difference. Six of one and half a dozen of the other. That's what it is. And that's the true Hindu way. That's the true Islamic way. That is the true Buddhist way. That is the true Christian way. For these eternal truths are contained in all these theologies. It is only philosophers that mix things up by bringing out all various kinds of theories, and all these businessmen bringing out all kinds of instant result techniques which does not work! Do you see? Good. I think it's half past ten. That's quite enough. Yes. I love that hymn so much. "Lead kindly light. One step enough for me. Lead Thou me on." Beautiful. Think about it. Sing it! [Laughter.]

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