
PREVENTING A WORLD CALAMITY

GURURAJ: Good. Let us start off immediately with questions, I think? Ah, beloved Robin. Thank you for the lovely vegetables from your garden.

ROBIN: They're good. I hope you enjoy them.

GURURAJ: They are nice. Good.

ROBIN: Swami Vivekananda says, "First become a siddha, and then you will have the right to work for others," while others say that one should work for others in the beginning. How can both views be reconciled?

GURURAJ: First become a siddha and then work for others, and others say work for others, and through working for others, you will become a siddha. Good. Take the example of our organization. Now, if we had to wait until everyone becomes a siddha that means an enlightened man our organization could never start. Huh? Right. Good. Now, working for mankind has many aspects. The siddha does his work from a different level altogether, and those that are not siddhas, through the very work they do, they will become enlightened. For service of mankind is service of God, and the more you serve.... Now here are many psychological as well as spiritual factors involved which constitutes karma yoga. Now the psychological factors, the main ones, are these: that as you serve humanity, what is happening is that you are serving yourself. That means that the service, or the desire, the yearning for service that is within you, is now being objectified. So in actuality whatever service we perform for others, we are performing it for ourselves.

Now many times you find people that wants to serve, but what is the motivation behind the service? You'd find many people working for various organizations. They are doing good work and great credit must be given to them, but what is the motivation? Is it self aggrandizement or is it the expression of self ego, that I must be held on a pedestal because I am doing this and I am doing that? That kind of service for the person himself or herself has no value. And you'll always find such people that try to serve others in this manner, you'll always find them with so many kinds of sufferings, so many kinds of sufferings, so many kinds of imbalances. The reason is this, that they are not thinking of others; they are thinking of themselves, the image that they want to create that "I serve humanity." Now, that kind of service is not humility, it is vanity. So, it is not service. For all service performed in total humility will always rebound back to you tenfold, because there is a sincerity of purpose. Not I, but thou. Your problems are the important one and not mine. And by having this

attitude, my problems automatically dissolve. I do not need to work on my problems at all. Let me work on the problems of others, not for the sake of vanity or ego or to put myself on a pedestal. No. Humble, humble.

I met a person who is a Zen master the other day. So we were discussing someone, and he said, "Oh, he's so big!" So the other person replies, "No, I'm as low as the ground." So the Zen master replies, "Ah, but the ground is very big!" This happened last Sunday in New York.

So to find the greatness and the bigness within ourselves, the real self, and once that is found through service you become enlightened. And that kind of enlightenment, that kind of service, will always bring greater and greater joy in our lives. That is service. But those people that work for vanity require servicing themselves.

So the attitude towards life is not to wait until I become a siddha before I can do something for my brother man, for am I not my brother's keeper? So I start where I am. And everything serves in life, everything except the human being with his cunning mind that devises all these things for his personal glory. What glory does the flower take upon itself in giving its beauty and fragrance to the world? The wind through the trees whistles beautiful symphonies, the sun shines, the moon reflects light such service. The tides of the ocean keep on flowing to and fro, rains come, food grows. Look at the service nature provides for us all the time, all the time. We just need to turn our heads and we see it all the time. But man the animal thinks of himself, and, in thinking of himself, he deludes himself by thinking that I am serving humanity. Now there are some people, honest sincere people, that serve

for the sake of serving. Now this constitutes karma yoga, which means, in a nutshell, work for the sake of work. The rewards come on their own. I always say when you have a job and you do your job well every day, you don't think every hour of the day, "Paycheck, paycheck, paycheck." No. Do the work; automatically end of the month the paycheck is there. Now if man is capable of doing this in one aspect of his life, then he surely is capable of doing it in every aspect of his life.

Now, how to do it? That is the question. How can man develop that attitude, that perspective, whereby he will serve for the sake of serving? Now this requires integration, integration between mind, body and spirit, whereby automatically through meditational and spiritual practices he goes beyond the little conscious level of the mind that is where all the trouble is. When he goes beyond, deeper and to deeper layers, there lies the forces of sattva. Forces of sattva are subtle purifying forces, and when that is drawn from within, then automatically our minds change where we become serviceful, dutiful, helpful, kind, compassionate. For then you would find that there is no difference between me and you. The me and you ceases and it is just us then. So who are you serving in reality? You are serving yourself. You are serving yourself. Now this is the path of karma yoga that leads one to enlightenment. So the secret here lies in trying to gain that greater integration within oneself where service to humanity becomes automatic, spontaneous and not schemed. There is

no williness that I will do this and I will be respected for that. For, to the true, humble person, to him there is no praise nor blame. He keeps on working, for nothing could inflate him or deflate him. He rises above it all and nothing could detract him from the path of service. That is karma yoga.

I don't know if I told you this story of this old man. He was nearly 90, and he was planting a mango tree. Now we know that when you plant a mango pip, or whatever, it takes about seven years to grow. So some young men were passing along, he says, "Old man, tomorrow you are to die. Why are you planting this mango tree and going through all this hard work?" So he says, "I plant not for myself. I plant so that when the tree grows others might enjoy its fruit." That is service. For the planter goes on planting, planting, planting, and on fertile ground it will grow. The seeds might fall on rocks and the birds of the air might devour them. We know that story from the Bible. Yes. And some seeds might fall on barren ground and not grow at all. But the man who serves, he does not think of that. He goes planting and planting and planting, for the results are not important. His work is important.

Now the siddha does that automatically. It's second nature to him. But how many siddhas are there in this world? I've too many fingers on my one hand to count them. Yes. But us ordinary human beings, by gaining that inner strength, by gaining greater and greater integration, every action we perform becomes a dedication. Every action we perform becomes a prayer. Even sweeping the street is a prayer if it is done well with one's totality in it. A cobbler repairs shoes, and if he has his whole being in repairing those shoes, that is service. It's an offering, a dedication. To who? To Divinity. The suit you wear. Do you realize how much effort went into that? Thousands of people have worked to provide you that suit. Start from the first planting if it's a cotton suit. In this weather, we can only talk of cotton. Good. The planting, the picking, the processing, the weaving that goes to the factories. Hundreds of people are involved in making the clothes. So behind the very suit you wear, there is that work of hundreds and thousands of people. Look at the service that is given to you. What have you given in return? \$10, \$20, \$50? Can you buy that service, really speaking?

So the food we eat. Look at the powers of nature that went behind growing that wheat to make that piece of bread. Look how nature has served us in that one slice of bread where all the elements had to come together, rain and sun and minerals and the earth, and all the labor of the men that made the flour and baked the bread and those that distributed it. Everything is serving us. What are we doing? What are we doing? That is the question. We want to serve, yes. But what do I gain of it? That's the first thought. What is in it for me?

Now, no one denies one's necessities in life. They are there. They have to be there, and those necessities must be fulfilled. But some accumulate, hoard, and not use it well; others accumulate and use it well. That is their form of service. And you find those that are poor. They, too, can serve. To smile at someone who is sad, that is also service. You are

lightening up the atmosphere. But do not think I am smiling because I am serving this person to make that person smile. Just smile, just smile. All nature laughs, laughs, laughs. Why don't we laugh? That laughter, too, is service.

So every action performed in life is a service performed. The only thing that is missing or distorted is the attitude behind the action. Someone brings me a beautiful flower. Why? What is the idea behind that? Is the idea this: that I take my guru a lovely flower so that he will be pleased with me and greater grace is going to flow to me? Forget it! You won't get it! No. No, no. But if the flower is brought as an offering: "I love my guru because he loves me. He loves me until it hurts. He cries with my tears, he laughs with my laughter, he is pained by my pains. He loves me and I love him, and as an offering of my heart, the flower is but a symbol." That, too, is service. Not because that old boy will give me a lot of grace, you know, bucketfuls. Service. Karma yoga, karma yoga.

So we are not going to wait until we become siddhas, enlightened people. No. Forget enlightenment! We don't want enlightenment. Have that attitude. Who wants enlightenment? No. Just let me do what I have to do, and enlightenment will come on its own. It is everyone's birthright to be enlightened. As a matter of fact, you are enlightened, you are as you are sitting here, you are enlightened, and all the meditational and spiritual practices are only to remove the clouds that obscure the sun of enlightenment. That's all we're doing. It's so simple. I don't know why we waste our time. Yeah, yeah. Me coming 10,000 miles, 12,000 miles a waste of time. But sometimes, you know, we need the spade to till the field. I am the spade. But you have to use the spade. Yes. You have to use the spade. The tools are there. Within you and without you, inside you and outside you, it is all there.

So, do not ever hanker after enlightenment, because the more you hanker after it and try and perform action towards that end, the further you chase it away. Just perform the action in a sincere, unselfish way. Because the more you chase it, the further it goes. It's like what Hawthorne has said, that happiness is like a butterfly. Chase it to catch it, and it flies away from you. But just sit still, and it might alight on your shoulder. See how beautiful it is. So life is made of nothing else but beauty and love and joy. I just can't understand why people have to suffer. It's beyond me. I can't understand it, when it is all there, it is all there, all in built. It's all built within you.

I told this story in England now. You might have heard it perhaps on tapes, but some might not have. Let me repeat it. There was a man who used to go into a cafe, and he used to order a tin of soft drinks. So he ordered the tin of soft drinks and he took out a tin can opener and he opened the can, and of course, he had his soft drink. Now this went on. Every day he went there for a few weeks and the shopkeeper could not contain his curiosity any longer. "What is wrong with this chap, using a can opener to open the soft drink tin?" So, one day he asked, "Sir, do you know what that little ring is for?" He said, "Yes, I know. The ring is for people who haven't got can openers." People are so lost. People are so lost.

Everything is within them, and, through the simple methods of meditation and spiritual practices, and without using any of the outside mind blowing can openers, you would find the contents of the tin. You'd find the contents within you which is Divinity.

People are so lost. One woman went to visit her son. Now she is about to die. Very old woman. So the mother says, "Please get me back to my place, because I want to be buried in my cemetery." So the son says, "Mother, you're old and you have to pass. We understand that. But why travel all this way back thousands of miles? We have nice cemeteries here." So the mother replies, "Do you think I want to be buried where I don't even know a soul?" [laughter] You see. Like that, like that. The misconceptions we have in life. The misconceptions, always trying to find things outside us.

Good. There are certain aids to be used, for everything is good in certain times, in certain places, and in certain circumstances. But where should the emphasis be? The emphasis should be, and one should know to oneself, that I have all the things inbuilt in me for me to find that which I seek. That is karma yoga. And the easiest way in this world today is by performing karma with devotion. So if you ally right action with that sincere love which is called devotion, then you enhance the action and also enhance the devotion. You see how it works. And, as those two things are happening, action and devotion working together hand in hand and strengthened by the power of spiritual and meditational practices, automatically the mind also expands.

And you'd be surprised to know how knowledge comes. All of a sudden, a realization dawns on you. I have known illiterate people, illiterate people, illiterate people, but what wisdom! They have not read a book, but every word they utter is not just mental knowledge, but assimilated knowledge. And assimilated knowledge is wisdom. So we don't require great intellectuality or what have you. It could enhance one's life depending what temperament we have. If we have the intellectual temperament, of course we start off with analysis. If we have the heart quality, the bhakti, the devotion, we start with devotion; and, for the questioner who is interested in service, start with karma yoga.

Now planting in your garden from which you brought those lovely vegetables, when you planted, what did you think? Is the carrot going to be four inches or six inches or eight inches? No. No, you planted the seed and you left it to the elements to help you make that plant grow. So if the carrot is three inches or two inches or six inches, who cares? You have done your duty. That is true service. You are performing a service in its full glory and innocence.

I met a young man and we were talking and he was telling me of some incident of when he was three years old. So I said, "That's fine, good." Now from three years old, he was about 22, 23. I said, "I want you to grow up to be 70, and after you reach 70, I want you to grow more and become three." Do you get that? To get back to our primal innocence is the duty and purpose of life. The duty and purpose of life is to get back to our primal innocence which is our birthright,

and with that, if action is performed, then you will automatically become a siddha. So we don't wait until we become siddhas. We start doing things right now from this very moment.

Nevertheless, as this course will go on, in these next five days, you will see how this serviceful attitude, the attitude of innocence and love, will be generated. We've just started. And that is purification of the heart. No difference between innocence and purification. How did you know? Thank you. He's a siddha.

VOICE: Thank you. Be glad I came.

GURURAJ: So to recap. We are not going to wait to serve whoever or whatever we have to serve until we become siddhas. We start right now by doing whatever we can, even if it's sweeping streets. Whatever we can, in total selflessness, without any idea of boosting oneself, that I must be on a pedestal. Right? Pure innocence, simplicity, just to do whatever we can do. A small task that is performed in sincerity is worth far more than a great task performed with motivation or some idea for oneself.

You know the story of the widow's mite. To Christ, that little coin from the widow (am I right?) was more important and of more value than all the treasures of Solomon. Yes. Yes, yes. So the little things we do, if the innocence is there and selflessness is there, that "I'm doing this because I want to do it," then it will rebound back onto you tenfold. And in rebounding back onto you, it makes you stronger and stronger, and

that is growth; that is evolution. And as that happens, greater and greater integration takes place. It works in a cycle. One helps the other and the other helps the other. That is evolution. And that, as greater and greater integration takes place, more and more harmony comes into our lives, more and more happiness comes into our lives, where we want to preserve life and not destroy life, for that is a great sin. For everything is life, and shall we allow this little mind to destroy life? This valuable life?

I don't know where the Hindus get this figure from, but they say that in the process of evolution, one goes through 840,000 lives from the mineral to plant to animal to man. Eight hundred and forty thousand lifetimes to reach this human kingdom! How valuable, how beautiful; it must be looked after instead of bringing upon ourselves through wrong thinking all these unhappinesses. Who creates unhappiness? Not that which is outside me, but that which is within me.

The Gita says he that is not disturbed by calamities, or he that is not elated by all the good things that could happen, he is the man that is on the path, or nearing siddhahood, for he has found the tranquility. He has found the balance in the polarities of life and the pendulum does not swing to and fro, the seesaw does not go up and down and up and down, but the stillness comes, and as that stillness comes it takes time gradually as that stillness comes, that calmness

descends, then you find the peace that passeth all understanding. Yes. So you see, in service towards that enlightenment, the mind can be used as a stumbling block and can also be used as an instrument towards that. Now, good company, like having weekly meetings in your neighborhood wherever you are, meeting friends, listening to tapes, having good discussions, is inspiring, because the mind is set onto a nice trend. And while you're driving home, you are thinking about the things, godly, goodly things. These are the conditioners man wants, not stirring up the dirt that is in man's mind. By putting in these good thoughts into the mind, we would be dissolving the dirt that is in the mind. For good is always more powerful than that which is not good. That, too, is service. That, too, is service, for that is the stepping stone in helping others.

So, on we go. Onward Christian soldiers, marching on, hm? We are all soldiers in life, be they Hindu, Buddhist or Moslem. We are all soldiers in this life marching to eternity. Therefore, the Hindu prayer: Hindu "Lead me from mortality to immortality." That is service. That's the aim of service. So we start where we are. I would not be ashamed to polish your boots if it's dirty. Why should I be? For, are you apart from me? Your boots are my boots. They might be two sizes bigger. You see. That is service; it's so simple, so simple.

Loving one's wife or loving one's husband, that is also service. And when service is there, automatically one beautiful quality comes: devotion. And that devotion could lead to worship not warship worship. Because everybody nowadays get onto warships, not worships. So, to worship the abstract, we can do it through the concrete. And what is the concrete? Those that are nearest and closest to us. And with that humble, sincere, innocent, devotional, worshipful attitude, all actions are to be performed, and the rewards, without asking, is there. And you'd be surprised at the bonus you will get, too. Fine. Okay.

Next question.

[END SIDE ONE]

NIRMALA: Guruji, this one might not be as cheerful as the last one, but it's one that many of us are concerned with. Is the world in worse shape now than it ever has been, and is there any truth in the rumor that a terrible calamity is expected sometime before the end of this century? And, if so, is there anything we can do to prevent it?

GURURAJ: Right! Service! You know Nirmala who was in England at the last course, and she asked such beautiful questions. Just wonderful, wonderful. Even the questions were inspirational, never mind the answer. Good.

Now, the world is none better than what it was 5,000 years ago or 2,000 years ago. None better. There has been technological progress, but that does not mean that man has evolved more, because evolution is a process, or should be a process, that brings man closer to the Kingdom of Heaven within. That, one would call evolution.

Now, when we view this world, we are only looking at a fractional portion in this vast cosmos. So, our entire vision is in this little sector. Now, what happens since the primal Big Bang with all these atoms evolving through various stages, it has come to a stage where those very atoms that shot forth at that time are passing through this phase that we are seeing. So, as certain of the atoms become more evolved and leave this planet Earth onto another planet where it could find existence as a higher being, so from the other end, lower beings are coming in. And that is the reason why this world has remained the same. Some have passed the examination in Standard 4 and gone onto Standard 5, but others from this side have entered Sub A. So it is a continuous flux going through all the time, all the time. So there will never be at any given moment on this earth where you could call it a heaven. There will always be this imbalance of lowly developed beings and a small section of highly developed beings as these atoms pass through our little sphere. That is why, that is why, there could never be an Age of Enlightenment. This will always go on and on and on through eternity.

Now, when we talk of a great calamity occurring, now the laws of nature it is not within the framework of the laws of nature to create this calamity. There are certain imbalances that occur in the three gunas of which we have spoken about many times, where the tamas, or inertia, is more dominant, and sattva, the force of light, is subdued; or sometimes the force of light has a slight upper hand, but there is always this flux going on in our little sphere. Fine. But there could never be total enlightenment to the world. And therefore if we look at the world's history, we will find known history we will find that people did the same things they did 5,000, 10,000 years ago, same things they are doing today.

In primitive times, say a child was to be born. Good. So they called the village midwife I'm talking of India now who was normally the barber's wife. That was her job to deliver babies. Then, there would be some difficulty, primitive times, and she would tell the people that, "Look, there is some difficulty here and we must call the witch doctor," for he will come with his brush feathers, yeah, and he will do some mumbo jumbo, you know, and the difficulty will be overcome, and the baby will be born without any problems. So the witch doctor is called in. He does his mumbo jumbo, and the baby is born. Good. Fine. Meanwhile, there is an arrangement between the midwife and the witch doctor. She must get her commission. Hm? Today, don't we do the same thing? You go to a doctor and he knows what to do, but he will refer you to a specialist. He gets his cut. Are we really advanced? Are we morally advanced? And I know of so many cases where this has happened. I know of a case in Las Vegas where a doctor said this person has cancer, I think it was, and he must have an operation. The lady came to see me, and I said, "Don't you dare. There's nothing wrong with your

husband. Don't you go and have him cut up." And then she went for a second opinion, and this doctor said, "There's nothing wrong with you. You're fine. It's just some inflammation." It was something like that; I can't remember the full story. You see. You see everything has become a racket. How do they spell that? R A C Q U E T. Smash! You see. Where has man evolved to? They did the same thing in primitive times as they are doing it today. So that is not evolution. These forces of course, according to theology, we'd call it the forces of light and forces of darkness; forces of God and forces of Satan. We call it by those names in theology. Meanwhile, the workings of subtler laws of nature which is composed of the three gunas are forever in flux all the time, and that is why this world will remain the same. The only thing that can be done is for an individual to evolve himself at an individual level by performing service or devotion accompanied by jnana yoga: analysis.

Now, there is a tendency as things are going now that there could be a great calamity on Earth, created not by the laws of nature, but by man's mind. He has reached such a height of technological development that he could destroy this earth and, not only destroy this earth, but create a great disturbance, an imbalance, and even destruction in the entire solar system, which will rebound further on in the galaxy like a pebble thrown in the pond, and the ripples widen, widen, widen. So the tendency is there for this. There are so many inventions in the world today that are not broadcast or not brought to the notice of people. Just recently, a year ago, we heard of the neutron bomb or is it neutron neutron bomb, where it will leave the buildings as they are, but destroy human beings. Man's mind has created this. There are other inventions even far, far worse, where, with just one pound of powder, an entire city's water could be poisoned. Destruction, destruction!

What happened in Atlantis was the same thing. They developed a force derived from a crystal. This crystal contained so much energy which is a thousand, a hundred thousand times more powerful than the nuclear energy we know of today. And when man's mind started battling and warring with each other, an explosion was set off that changed the whole face of the globe. Do you know, because of that explosion of course, it sunk. Atlantis. Because of that explosion, India, for example, was right at the bottom, at the tip of Africa, and India and Africa were joined. But the explosion was so great that it shot up a section to the north, and the impact was so great that it pushed up the Himalayan mountains. Hm? What great destruction! But now there is and there are inventions in this world that could within seconds destroy this entire world and affect the entire solar system.

Now, how to prevent this? The way to prevent this is to open up man's heart. That is why I'm so against all these mind blowing techniques. What is needed the mind is open enough. Open the heart, and once the heart is open and that love flows, that technological knowledge will not be used. That is the antidote: to develop that heart, that love. The ancient teachings of Buddha and Krishna and Christ: love and faith, devotion, surrender to Divinity, finding the Kingdom

of Heaven within that can save the situation. And, I have said this before, that what I'm telling you now is from a mystic's viewpoint, but even scientists have corroborated this. The twice time Nobel Prize winner Linus Pauling, he has also said this. And, of course, his viewpoint is from the physicist's viewpoint. That is why, that is why we have to work so hard [???] in opening up the heart and let those energies flow through so that man, in his happiness, will not seek for destruction. For why does he want to destroy? He wants to destroy because he, too, is seeking for happiness, and he wants to find that happiness by destroying, by destruction. That's what Hitler did. Hitler was actually seeking for his own personal happiness, and he thought that by creating a certain master race he will become happy. Yeah. You see.

So, technological progress is good. Expansion of the mind and intellect is good. But it must be accompanied with the opening of the heart. And when those two join hands, the calamity which is in store can be averted. Oh, yes, it can be averted. Because the forces of nature at this stage are such that it, in itself, cannot produce a calamity. If tamas was rising too much in this flux, then we could say through natural causes an end will come. But that is not so. There is a great balance being brought about now by certain forces that are upon this earth. There are certain spiritual forces upon this earth now that is preserving a certain balance, so through natural causes there will not be destruction. But man's mind, that cunning animal that is not held in rein by the power of love, can do that. That is why, that is why our teachers here and our leaders they work so hard bringing this message of love, faith. Nothing new. All the great teachers of the world taught this very same thing. Today, perhaps, in this age, it is taught in a different way to suit the minds of the people of today. In those times, Christ would say, "believe." Today you can't say "believe." You've got to tell them why you've got to believe. You must have some experience why and how that belief and faith could develop. That's the difference.

So different times, different teachers come to bring the methods suited for that time. That's why the Gita says that "When imbalance arises amongst mankind, I come from age to age to bring about a balance," to bring about an awakening in the hearts of man, an awakening in the hearts of man. That is the offering of those great souls, great masters.

So, we are in a mess. But it can be averted. Oh, yes. Ah, what time do you intend ending?

VOICE: We're supposed to end about now.

GURURAJ: Okay, fine. I know many of you have traveled from long distances, perhaps, so you might want an early night. Tomorrow we start working.

END