
HUMILITY AND WORTHINESS

GURURAJ: I always say "Open your eyes slowly," but I personally have some trouble with it. The eyelashes stick together, they're a bit too long. I've got to give it a jerk. [LAUGHTER] Good. What shall we talk about this morning?

VOICE: Namaste.

GURURAJ: Namaste.

BALDEV: Beloved Guruji, we spoke yesterday of bhakti yoga and the glory of God. We spoke of the attainment of an ultimate humility [????????] personal god. I'm confused about the unfoldment of this humility. And at the same time, the [unfolding?] of the acceptance, realization of our Divine natures, as you teach. When I take part in the Christian liturgy we're taught to repeat before holy communion the scripture that says, "Lord, I'm not worthy to gather the crumbs from under thy table." And I'm more confused, because I feel more and more in my heart that I am a child of God, as you teach us, and that I'm worthy to sit at the table of my Lord. And certainly worthy to pick up the crumbs from under His table. But then I stop and wonder, "Where is the humility in this growing feeling within me?" Would you please comment now?

GURURAJ: Um hm. Yes. Did Christ really teach that, that man is not worthy of the crumbs under his table? Did he really teach that? Or was that a teaching by someone else inserted in the Bible? For no man, woman or child is unworthy. And Divinity regards no one to be unworthy. Where does unworthy come in from? Divinity itself, the neutral force that we spoke about, knows not of unworthiness. He is like the rain that would fall down on fertile fields or barren ground or on the rocks or in rivers and in oceans where water is not even required. So who is unworthy? None is unworthy. But this injunction has some meaning to it. This injunction has some meaning to it. And the purpose of this injunction is to make man realize that he lives with an inflated ego. And that inflated ego, as we've said during this course, has to be clarified. This inflation has to be deflated. It's a pity we can't do that with our American economy.

Now, I don't know how much I should go on this point, but it reminds me of a story. This sexton was laying a carpet on the pulpit floor, and he left a lot of tacks lying around. So when the pastor came and he saw this he says, "James, you know, while I'm in the midst of a sermon and if I should put my foot on one of these tacks, do you know what would happen?" So James says, "Well, sir, I'm sure of one thing, that you won't linger too much on that point." [LAUGHTER]

So, nevertheless, there is meaning in that teaching there that I am so unworthy. It means total deflation of one's ego. It means a form of surrender to something higher. But this wonderful teaching has also brought about things that are not good for people. That unworthiness, that feeling of insignificance in the presence of the Lord is something good, because, as we have said during this course, that one has to become insignificant, reach rock bottom, perhaps, and then the upward turn comes where you feel all significance. For then you have understood and realized the meaning of what life is: that His life is my life, my life is His life. We are one. And I am just as significant as my maker. For that which is made is non apart from the maker and that oneness is formed. But how this is interpreted today has produced so much guilt in people's minds. And guilt, you know yourself, is the greatest malady. The greatest illness. For you keep on dwelling in that guilty feeling, as if you are in a whirlpool and you just can't get out into the vastness of the ocean.

So theologies, unfortunately, have been so, so misinterpreted. Most of these injunctions have very deep meanings. And therefore true masters always are very careful in what knowledge they give to whom. Is the recipient ready enough to really understand what is said? Right. There is a passage in the [Minasmriti ?], a Sanskrit work that was written about three, four thousand years ago, and it is said if a [shoudra?], which means a person of low understanding, hears a sacred word, then lead should be poured into his ears. Now, as a child I found this to be terrible. I didn't understand. I said, "How can this be?" You know. If something is sacred let each and everyone hear it, from the saint to the sinner. But later I started discovering what it truly meant. What it meant was this, that deep, mystical, esoteric knowledge given to undeveloped minds can be used wrongly. For certain kinds of knowledge can release within oneself a very deep force, a very deep power. And if you are not sufficiently evolved, you can use the power in a destructive way. Hitler is an example. He was a brilliant man. And he must have been brilliant to command what he had commanded, and took over practically all of Europe until he lost the war. So that power was misused. Destructive power. So that happens in all theologies. And it is the duty of teachers to bring clarification of truths as they were originally meant.

Now, this process of deflating the ego means one has to work with one's samskaras. Now, how can you work with your samskaras when you don't know them. [COUGHS] (Pardon.) Man is in certain circumstances now. And the present circumstances is only the sum total. Let's use the figure twelve. Now, what combinations were there? Was it two and two, and two and five, and five and one, or two and six? What combinations were there to reach the figure twelve that you are today? Man does not know it. And he does not need to know it. What man needs to know is, where am I today? He does not need to analyze all these various samskaras, impressions, experiences that he has gained over many, many lifetimes. So what does one do? One does spiritual practices.

And the greatest gift given to mankind is the gift of being able to forget. If you have to remember, or could remember, all previous existences, your life would be in a very sorry state. It would. You might have been a murderer. You might have

been a thief. You might have been a rapist. You might have been all kinds of things. And the lessons of which has brought you to this stage now to become spiritual seekers in the path of the Lord. Now, if you had to remember all those things, you would dwell on them all the time and you'd feel guilty: Oh, I was a murderer. I am unworthy to even feed on the crumbs under the table. Do you see.

So why can't we use that with the knowledge that we have of ourselves today? And the main precept to accept that I am worthy, not unworthy. We start from strength. If you say, I'm sick, I'm sick, I'm sick, you are going to become sick. If you say to yourself, I'm strong, I'm strong, I'm strong, you're going to become strong. Although this functions entirely on the mind level. But the functioning is necessary. The mind is totally necessary, for it is not apart from the spirit. And neither is this body apart from the spirit. So if one starts with the affirmation, for example, that I am worthy, for what is there in this entire manifestation of the universe which is unworthy? Nothing. Everything emanates from that Divine force. And anything emanating from something that is worthy has to be worthy. So let's get rid of this sickness that makes you sick: guilt. I did not treat my mother too well; I did not treat my father well, or they have not treated me well; I have done this to my boss; I have done that. That is the past! And seeing that you have realized this that it is the past, the cure has begun. That is the proper diagnosis. The proper diagnosis is half the cure. You see.

So these injunctions have to be properly understood. Now, it is not so easy. It could just be words playing around in the mind saying, I'm worthy, I'm worthy, I'm worthy. It could inflate the ego more. It could. But there should be a proper understanding, that in this vast scheme of things my worthiness is there. And in the path of worthiness, I am humble. For when the realization comes that I am worthy, automatically you will feel the humility. So it is not opposite. Humility and unworthiness or worthiness are not two opposite things. They are two aspects of the same thing. When a person feels worthy, he feels good. When you feel good, you automatically feel humble. It is only when you don't feel good that you want to exert yourself. It's only people with an inferiority complex that try to exert themselves more. They try and express in an opposite way, in a superior way. You find this every day. You'll find people that are basically shy, they always try to become the life of the party, and they really are not. Do you see.

So on the spiritual path the first precept should be, I am worthy. If I was not worthy I would not be in the world of Divinity. I'm worthy, not because I think I'm worthy. No. I am worthy because I know I am worthy. Beauty can only come from beauty. I am the expression of that beauty, and therefore I am beautiful. Do you see. Now, having that, you will rid yourself of that guilt. And, to repeat again, you will become more humble, because in that very worthiness knowing yourself to be worthy you will, at the same time, find the great worth of this expression, this manifestation, this creation. You will observe, feel, see, its vastness. And then you will become humble. You'll become happy that you are part and parcel of this great scheme. So where does the question of the crumbs come, hm? Are the crumbs not, too, of the bread?

Do crumbs not form part of the bread, be they under the table or above the table? What's the difference? And, after all, who invented tables? You did. In olden times we all ate from the floor.

So what is up, what is down; what is on the left, what is on the right? Nothing! It is how you view it. Your attitude. Your attitude in how you view this. But people find it so difficult. They dig these holes and they do not know. They dig these holes for themselves. They dig these holes of guilt and they do not know how to fill it.

There was this one government employee, he was digging a hole. When you dig a hole, naturally the dirt is thrown out. Dirt becomes loose. And he had to, after laying the pipes or whatever, he had to refill the hole. But then he came upon a problem that he filled the hole yet there was so much over, because the ground was loose. When it was in the ground it was very compact. And the ground was loose. So he called his supervisor. And he told his supervisor, this is my problem, I can't get it all back in. So the supervisor told him, "Dig the hole deeper." [LAUGHTER]

And that is what we are doing. We are digging the hole deeper through our feelings of guilt, thinking that we are going to bury the guilt. That does not work out. Rather, no guilt. Why regret? Whatever has been done in this world by us through circumstances.... You are put into particular circumstances by your own personal creations. So with this humility one becomes more responsible. It dawns on you, the sense of responsibility just dawns, and you have the responsibility to fill the hole. And you will stamp the loose ground so you don't need to dig the hole of guilt deeper, for that is not the way. The way is compressing it, burying it. Bury the feelings of guilt and have the beautiful ground on top to plant your seeds for beautiful flowers. That is joy. That is joy.

So why worry about crumbs when the Lord offers you the whole loaf? Why creep under the table to pick up the crumbs? Sit beside Him and share His bread, for is that not what Divinity wants? He wants to break bread with you. And you go seeking for crumbs. Why? Why? Why? There's not one valid reason anyone can give me. Break bread with Him. Be in communion with Him. And this is very easily attained by spiritual practices: gurushakti, for one. Very easily attained. Where you do not sit at the feet of the Lord, but you sit with Him at His side. And then even that ceases; you sit on His lap. And even that ceases and you sit in Him. For then you eat the bread with His mouth. Do you understand that, to eat the bread of life through His mouth? To eat the bread of life through His mouth. To live this life in His life. It's beautiful, beautiful. And this is so easy, so simple. We build these barriers around us just with the mind. Mental barriers. And they become walls of steel because you think they are walls of steel. You see. But they are not. It's an illusion you are creating. It's an illusion you are creating. There are no walls at all. There are no walls.

You have never been separated from Divinity, and you never will be separated from Divinity. You have always been one with

Him through eternity, for you too are eternal. You do not think of the eternity and vastness of the ocean, your emphasis is on the wave only. So just a change of perspective, looking in a different direction to see the ocean. And yet, at the same time, you do not lose sight of the wave. And that is called awareness. The development or the unfolding of awareness, where the ocean and the wave are seen together in its proper context that I, the wave, He, the ocean, are not apart. He, the ocean, makes me dance on His lap. How beautiful to dance on the lap of the gods. But, no, we don't do that. We just see the turbulence, the storm, the rise and the fall and the rise and the fall of the waves, and we say, "Oh, what a stormy, choppy sea." But yet we just go a little higher up in Fred's airplane. (Where is he? Oh, there. Yeah. Oh, I never recognize, I only see lights. Blobs of light.) Just go up in his airplane, and the sea seems so calm down there. So calm. Be in the air, as light as the air. Float with the clouds, carefree and yet so care full. Let not your cloud's water fall on barren ground, but on fertile ground. On the fertile ground of your mind and be cleansed! A lovely shower that is. Yes. So to start off from the point of view of total insignificance, unworthiness is also a path. Every way a person thinks is a path. Every attitude you have is a path. So you do not even need to feel guilty about that. Do you see. But how am I going to use the path now? With what perspective am I going to view the path? So feel insignificant. Feel unworthy, and become a bhakta, become a devotee. Then you elevate, sublimate that unworthiness into something beautiful, into the sublime. Like there's a beautiful poem by Mira, a great Indian poetess who lived about four hundred years ago. As a matter of fact, I've been asked by a publisher to translate her poetry into English. I hope I get around to it one day. And she sings in her song in her poem, "Oh, Lord, I do not want to merge into Thee. But let me be born again and again and again so I would have the joy of worshiping at thy feet." That stemmed from the sense of unworthiness, from the sense of insignificance, but turned into bhakti. And bhakti is joy, bhakti is love, devotion and love not apart. If you love me, you are automatically devoted to me. If I love you, I am automatically devoted to you. For in my love and devotion for you, I would wash your feet. If you were ill, I'll clean your backside. Because of love. Do you see. So that sense of unworthiness disappears then. But start! Start anywhere. Start anywhere, for all roads lead but there, like rivers from different directions merging into the same ocean. Make the path smoother for yourself by just a simple change of attitude, by just a simple understanding.

When I come to have satsangs with you in England or America or Spain or Denmark, wherever, what do I do? What do I do? Is to help you to look at things from a different perspective. That's one thing. The second thing I do is being a channel. I allow His energies to pour to you, and that is called the touch of the Master. Who is the Master? Not this little bag of bones and blood, no. That's the Master. He touches you through me. I'm grateful. Through His channel. I'm grateful. The abstract through a concrete form does that. There's so much electricity in

the water in the river, but to make the electricity in the water functional, you've got to have that generator, the machine, in between: tangible object electricity, intangible tangible generator that draws the electricity into this hydroplant, so that we could have light around us. And Divine light, God's light, functions in the same way. So therefore the saying, "What is down here is up there. What is up there is here." In different ways, in different forms, but it is all Divine. It is all Divine. [bell ringing in back ground]

And attitude, how one does things, is the most important thing in life. Nothing else can make a man happy or unhappy except his attitude, his perspectives, the angles from which he views things. Right.

Some guys were working on electric poles on the street. And an accident happened and the chap down there was using very abusive language. So the neighbor there, an elderly lady, phones the company and says, "Look here, I just can't stand this any more. You know, this abusive language, you know, that's being used here right in front of my door. You know, I've got children in the house, and this, that and the other." So the company sent down the foreman. So he calls them together and he says, "Now, what is this? I've had a complaint." And so the fellow on the ground says to the foreman, he says, "Sir, nothing really happened. You see, these guys were soldering wires up there and a bit of lead fell down my back. As I was down there doing other work, a bit of lead fell down my back. So I just looked up to them and I said, "O.K. fellows, please be more careful. O.K." [LAUGHTER] Ah, dear me. Dear me. So attitude, attitude.

No sense of guilt. But just an innocence to accept what is and not what has been. No crumbs are necessary. You are worthy and not worthless. You are valuable and invaluable. No price can be set upon you, in spite of all your quirks and fancies and whatever. They are just judgments of the world. Have you ever thought, and this is also a great failing among people, "What will so and so say?" It takes all the naturalness out of you.

You're on a certain path of evolution. There are certain things that must happen in your life to bypass it, surpass it, or go straight through it. But the thought strikes, "Oh, what will people say?" Now, have you really analyzed this? How many people do you really know? How many? Ten? Twelve? Twenty? A hundred people that knows you? And how many are very close to you? Three? Four? Five? That's all. That's all. If you're a well known person doing civic work or other kinds of work, you'll have a larger amount of people knowing you, perhaps. But the ordinary man, about a hundred people knows him, or two hundred people knows him. So he'll sacrifice his entire soul for two hundred people, perhaps, that will say something bad of him. And yet there are four thousand million people in this world that's never ever heard of you or that does not even know where America is. Many people here in America ask me about South Africa. And they say, "Oh, it must be a terrible place. You have lions, you know, and tigers roaming around in the streets. And yet it's such a modern, industrialized country, just like America. Johannesburg, for example, is like New York. Perhaps the buildings are just fifty stories high instead of a hundred and three and a hundred and twenty so high rise buildings,

skyscrapers. Do you see. So, how many people have heard of you? How many people really know you? Very few. And you sacrifice your entire naturalness. Going through... says, "Oh, these people are saying this about me." Feeling so guilty. What for? Bullshit! Do you see. So... [HE LAUGHS, THEY LAUGH].

So just be natural. Just be yourself. And forever being in yourself have the remembrance of that which is Divine, for you too are Divine. You are Divine in part, and you are Divine in the wholeness of things. You are the part, and you are the whole. No separation. No separation. No reforms are required. No reforms. What reforms are required? Which great reformer in this world has ever succeeded in reforming? He has succeeded in deforming, yes, not reforming.

Yes, so here Nasradin gets up. Now, he's quite a talker, you know. He babbles on and on and on, you know. He talks and talks and talks. Right. So he says, "We must have land reform. We must have education reform. We must reform the entire medical system. There must be Social Security reform." And one person at the back of the audience was so bored he said, "Yes, and chloroform." [LAUGHTER]

Yah. Reformation comes from within oneself. You reform your attitudes, have a different perspective to life. All is, and all is well. And then you will find health, mental health, physical health. All kinds of health that you can imagine. Attitude. A man goes and applies for a job, and in his mind he says to himself, "Oh, I'm not going to get it." Then he sets off such a vibration around him that he won't get that job. Yes. But he goes in with that attitude, "Yes, I am going to get it." One of your great millionaires in America, Harry [Smarts?], some name, he went up to Carnegie. I don't remember the proper names, incidentally. I read this a long time ago. He went up to Carnegie and he says... he applied for a job. He said, "I'm applying for a job now, but I am going to be your partner." Yes. That is the kind of people we want. And he became the partner in the business. Yes. The man could see the determination, that he is a man that knows what he is talking about. He's determined to do things. And he will do things. So if you want to find a job, for example, looking for a job, have that attitude, I'm gonna damn well get it, so help me bob. And you will.

You create the atmosphere around you. The occultists talk of auras and that; we talk of emanations. We emanate. You think what you are. And what you are, that is what makes you think what you think. Do you see. Defeatism, down with that. Feelings of guilt, down with that. Unworthiness, down with that. No. All is worthy, all is well, all is Divine, all is love, all is beautiful. If only one thing exists is Divinity. Nothing else exists. And these are the things of Divinity. For it is only Divinity that matters, and not this little, transient ego self that thinks that it is the center of the universe. No. Good. Namaste.

**** END ****