

OUR INDIVIDUAL EVOLUTION AND DUTY

GURURAJ: Good, what shall we talk about this morning?

QUESTION: Guruji, you have said that our individual egos are the product of our memories, our samskaras. Is there a unique individuality for each of us, as distinct from our individual egos? And what relationship does our individuality have with our duties, those purposes which we came here to accomplish?

GURURAJ: Beautiful. There is no difference at all between the individual ego and individuality because it is the individuality that creates the ego, and in turn the ego creates the individuality. Now as you have said, one's ego or individuality is unique, and unique in the sense that each soul or mind has gone through different kinds of experiences in its progression through evolution. Although one must remember that there are certain laws involved in evolution. There is a path that one has to follow. But what one encounters on the path is unique to that person. One might have all different kinds of experiences while a different person could have different kinds of experiences, and yet they are all the same path on the path of evolution, on the path of unfoldment.

Now, what does unfoldment really mean? Now with evolution there is one factor that is always forgotten, and that factor is involution. So evolution also being on the relative level, it has to have its opposite, involution. So as a person evolves, there comes a time where he involves. And that involution is the period of rest for the journeying soul. In that period a great evaluation takes place whereby it starts growing again and more stronger and stronger, for evolution is always working in a spiral fashion. So sometimes a person reaches in his evolutionary process reaches a plateau, and that plateau means that the person is now going through a period of involution. It is like the tree existing in the seed in the form of an involved state, and then when the seed bursts it is in the form of an evolved state, it is growing into a tree. Yet the entirety of the tree is existent in the seed.

Now when the seed bursts in the ground, the [plant? planter?] can do nothing about it. The [plant? planter?] can't make the seed burst in the ground for it to grow. So an explosion occurs in that seed so that it might grow. Now in this very process of explosion in the involution state, is so necessary for you to evolve because if there was no involution, there would be no evolution. So the journey through life of the tree is to become the seed again. That means he has, after evolving into the tree, it produces itself in seed form again where all the essence of the entire tree is self contained in that seed and comes to a state of stillness.

So in the process of evolution, one tries to reach the seed that will never explode again. When the finality has been reached, when man has reached the totality of evolution, when man has become one with the universe, and the entire universe is encapsulated in that seed, not requiring rebirth for the purpose of evolution. Good.

Now how does this apply to one's duties in life? I think that's what you mentioned. This applies so simply in the duties of life. What do we mean by duty? Firstly, is duty a chore that one has to do? A mother has to send off her children to school in the morning. Now she might feel like sleeping late, but she has to send her children to school so she makes an effort very reluctantly. And many mothers get up in the morning shouting, "Johnny, go brush your teeth, go wash your face. Go do this, go do that." Because it is duty, it becomes a stress, it becomes a strain upon the mother to do that, and yet the mother loves the child. But she loves the child at her convenience. That is not love. But if the mother wakes up in the morning just because she loves the child and she wants to send the child to school, not as a chore, then duty ceases. There are many things we do at the office or the factory, for example, as a duty to our boss. And we do our best. But there is no love involved in that duty, it is just work. And that is why work is something people don't like. That is why people don't like work. There is not a single day in the lives of many people that go to work, that would think, "Oh when is the weekend coming so I don't have to work."

So that is a performance of duty. But real duty is that where one does a thing so spontaneously where work does not seem work any more. And this has now been incorporated in modern education systems. Which is a very good thing and I am very deeply interested in various educational methods where the very teaching becomes a play for the child. Those of you that are teachers know about this. So the "irk" is taken out of "work." You see? And then what is left is the "w" which stands for wonderful, wonderment. For what is greater than wonderment. You go outside and you wonder how these beautiful flowers and these plants grow and the breeze and all the beauties of life. And all the greatest things in life are supposed to be free. In these modern times nothing is free. Even you got to pay for the air you breathe. You pay it in taxes. Nevertheless.

So there are times when one has to be dutiful and force oneself to be dutiful to preserve the stability in home and in society. But the crux of the question is this: how to take the boredom out of duty. How to stop forcing ourselves doing the duty and to do it spontaneously. That is the crux of the question. And this can only be done by merging ourselves in the act that is to be performed. And this mergence takes place when an identification can come about between the actor and the action. When the actor merges himself into the action or becomes the action, then there is no duty left at all. For you are then acting for the sake of acting.

Now for this mergence to take place, it requires spiritual stamina or the expression of the spirit. For within the action itself, the spirit is contained. And within yourself the same spirit is there. But the only difference is this, that the spirit within

yourself is now finding an expression in the act. It finds expression in the act, and expression is one of the greatest gifts mankind has, for it is our nature forever to express ourselves in whatever way we are capable. Love is always trying to burst out. A person can never feel well if he can't love. And a person doesn't feel well either if he or she is not loved. So there is a reciprocal action here. A reciprocal action. And yet a reciprocation is not a necessity when one works for the sake of work or loves for the sake of love. But in the primary stages, the beginning stages, this interchange is required. For when you are loved, you can share or express your love more. And when you can express your love more, in turn you get loved more. So in the beginning stages this becomes necessary until we reach the stage that we just love. And we are not concerned if we are loved in return or not. You see.

So duty then becomes a labor of love. You see, there is a great difference that you can labor but the labor would not even be noticed, it would become an expression of the love for the wife, for the children, for one's occupation, or whatever. So this is the process of evolution.

Now while on the path of evolution when one has to end up in that involved state, what happens there? What happens there? All the energies that you have gathered, the consciousness that you have become aware of at that particular point of evolution, is gathered up in that involved state. You've become a hydrogen bomb. So, this is so important in spiritual practices, when the time comes where you just gather into yourself, encapsulated, and encapsulating all those energies that are pushing you forward and giving you that necessary rest. For rest is a must in every facet of life. In everything you can observe around you, there is that element of rest. Between two heartbeats there is a gap. If you study the way the flower grows, if you study the way the grass grows, if you study anything, there's always a little pause in between. That is the state where you are in the state of involution, drawing in, gathering unto yourself all the energies that you are capable of. And when that is gathered together, then you explode again, and on the path you go. Now this process, as I said, as it happens in a human being, it also happens in the universe, because the very same laws that apply to you apply to the universe. That is why scientists have now discovered the black hole, where the universes collapse and enter into the black hole, into that density filled with energy that even light cannot come out of it. Black hole. Scientists have only discovered this now, but the ancient sages of the East knew of this thousands of years ago, where they described the goddess Kali. Goddess Kali is always black. And that is symbolically the black hole. The goddess Kali is known to be the goddess of destruction. Well, there's many interpretations to this kind of destruction, where in one way she's interpreted as destroying the negativity that is within you so that positivity could shine out. But comparing that mythology or that belief, it would be this: that it pulls, she pulls into herself, as the black hole would, all the universes around there, and it becomes a void. The black hole becomes a void and that is a state of involution of the universe, for that very black hole into which everything is drawn in will have to explode again.

So here, in this dimension, space and time does not matter at all. As a matter of fact, you go back into time. Now, going back from the year 2000 A.D. to 10,000 B.C. is possible. Just as the tree becomes a seed again, just as experiences you have which you might not have noticed, that when you go into a state of involution, gathering all those energies for it to explode. And this is what meditation does for you, where all your energies is in that stillness that you can achieve through meditation. You bring all your energies to the level of the heart. And coming out of meditation, all that is gathered there, and the core, the essence of your personality, explodes out to your mind and your body. So everything is a process of involution and evolution and involution and evolution.

Good. Now when this process goes on, and one has developed through spiritual practices the awareness, a vaster awareness, of things and beings and life itself, then nothing is a duty. It is apparently a duty, you have to do something. Do ity [Laugh] Not duty.

You see. So when one has an expanded awareness which is accompanied by the expansion of the heart, for the expansion of the heart is the real awareness... expansion of the mind is not awareness. Expansion of the mind is but a cognition of the awareness of the heart. For awareness is experienced first and then cognized. You see how it works? You see how it works. Honey is first made, it is sweet already, and only when it touches the various sectors of your tongue that you appreciate the sweetness. But when it goes lower down, where is the sweetness then? It's gone. So it is momentary. The awareness of the mind is momentary and totally dependent upon the expansion of the heart. When you eat some nice food, what are you really eating? What are you eating? Momentarily you are satisfying the taste buds of your tongue. But once it goes down your gullet, the finest food is just like a dry piece of bread, there's no difference. But that momentary taste in your mouth is giving your mind pleasure. So you're doing first, and then the recognition comes. That is why when one has the awareness, to him a king's feast or a dry piece of bread means but the same; because he knows it is so momentary, it's just these few taste buds in the tongue or the palate that is giving me this pleasure. And too much of that pleasure can also give you indigestion.

Yes, so in the progression of life, for life is forever progressing, don't anyone ever ever think that you are not evolving. Don't ever think that. For even if you don't meditate, even if you don't do your spiritual practices, you are still evolving. But that is trial and error method, but you are still going forward, and going forward in a very rough, on a very rough road. The difference meditation makes is that your path becomes smoother, because you are consciously now applying yourself to meditation wherein this expansion takes place. And the expansion is the bulldozer, it goes ahead of you, making your path smoother. And the best thing it could do is bring you face to face with your weaknesses, so that when they turn up, you are not in the whirlpool of the weakness, but you have the ability to stand apart and look at yourself and say, "Oh, these are my weaknesses." And proper diagnosis is half the cure, as doctors will tell you. That's why when people

meditate, they feel better and better. Because they can see their weaknesses and they can do something about it. It adds a new perspective to life, a new understanding in theory and in practice.

So when this understanding dawns, then there is no duty. It's an automatic action, it becomes a motor action where you do not exert yourself. That is how you can accomplish the most by doing the least. In a big business, who makes the most money? Not the chaps that battle hard there in the factories and do this that and the other. No, no they are slaves. They don't make the money. But the boss that sits on the top floor. You hardly see him. He sits with his legs on the desk, long six inch cigar. I know someone who smokes six inch cigars. [Laughter] Legs on the desk, cigar, you know. Then if you watch him very carefully, you'll find he develops a very dreamy look in his eyes. But he's not dreaming. In that very dreamy look his mind is functioning, he is planning. He is planning this contract and that contract, and that contract, and what's the best way of achieving that contract and fulfilling it. And then he presses a button. That's all he does. Presses a button and on the other side, "Yes, sir?" "Miss Pippleto, I want you to send Stevens out to blah, blah, blah, yepoopistoof, and see that this is done and that's done and that's done. And have the report ready for me on the desk tomorrow morning. Thank you." Bang! You see?

Now who has performed here the greatest action? Who has performed the greatest action? The boss. And yet doing the least. Those poor secretaries typing out the reports and the man that makes the reports and the chap that drives out 500 miles and negotiates and gets headaches and heartaches and all that, you know. Right. So when duty becomes dutiless you achieve most. That does not mean shirk your duties. No, by all means not. You can't do that, or else you will ruin your home and your society and your environment and the lot. Many of us have to do duties by exerting ourselves; but we do reach a stage where that exertion is not necessary any more. You just sit and think. You just sit and think. And man has the power to think, and if his thoughts are infused with that inner quality, then those thoughts become powerful and things just happen. They just happen. That thought with the power of that inside force turns that very thought not only into a power but also into a faith. And that very faith is the blood brother of self confidence. And when one achieves self confidence, then in the light of self confidence, the feelings of insecurity and inadequacy and adversities all disappear because you have that self confidence. And then there's still another step to go. That is not the end. With that confidence and that powerful thought, things are achieved. But those are mundane things.

Now we still have to do mundane things, but from there we reach another level on the spiral of evolution. And that level is this: that I do not do, I have never done, and will never be able to do anything. He does through me. That is how the unfoldment within becomes expedited. It becomes expedited that I am not the doer. The doer resides in me, as he resides everywhere else. And that current of electricity that is this end of the wire is also at the other end of the wire.

These streets you have in America, with millions and millions and millions of meters or yards of electrical wire, so complex, like a computer. But the same electricity. The same electricity. The time is gone when we had lamplighters that used to go about on the streets at night, lighting the lamps one by one. We start for that as duty. We light the lamps one by one, until through our spiritual practices, we reach the stage of flicking one switch, and all the lights go on. Because now we are in touch with the source. We are in touch directly with the generator of the electricity. We are in touch directly where that electricity comes from. And we reach that switch through spiritual practices.

Like the Bible says, and of course Doug would know the quotation better than I, that the birds don't toil the fields and yet food is there for them. What else does it say? Yeah, the lilies of the valley grow so beautiful that all of Solomon's treasures could never create that beauty. Now, man has that in him. He has all of that in him. Why does the bird have his food ready for him? Because the bird is innocent and in touch with its source. Now we can't sit still and say, "Oh, it's going to fall out from the sky." It will fall out from the sky if you are in touch with the source, if you are at the main switch. You'll light up all the lights. But until then, of course, one has to go through lighting individual lamps. And that might seem a drudgery.

So, what do we do with drudgery? That is the question until we have reached source. We add a perspective. We look at the drudgery with a different perspective. It's not the question of oh, every evening I must go around lighting the lamps. No you don't think that way. You start thinking that ah, how beautiful, what a wonderful opportunity that's given to me to go and light these lamps so that they could shed light on the street for others so that they don't stumble in the dark. You see, you are doing the same thing, but you are looking at it from a different perspective. You are looking at it from a different perspective that here, it's a service I am performing. My service to my brother men. I light the lamps, I could sweep streets. I get the same money for it to buy my piece of bread. Or I could do some other thing, work in a mill grinding flour. I'd still get the same pay, more or less, for my daily bread. But here a new dimension is added, that I'm lighting the lamps not for myself, but to light up the path for others that might pass through here.

Now, when one changes the perspective, then that love that is waiting to burst out bursts out. Then the drudgery, the suffering, disappears and suffering becomes an offering. You see. So that is how the ego is slowly, gradually refined. Not destroyed, but refined. That our duty does not become a chore, but an expression of love. So the mind is necessary. The mind could be the most cunning animal, and it could be the greatest aid in developing these perspectives. The soup could be lovely beautiful soup prepared, but it would not taste nice if we did not add that pinch of salt to it. And what pinch of salt do we need here in the soup that we are in? [Laughter] [END SIDE ONE] What pinch of salt do we need in the soup that we are in is the pinch of salt of love, which is the spirit itself. So then the soup becomes nice, becomes

palatable, becomes tasty, we enjoy it. Are we really enjoying the soup? No. We are enjoying the joy that the soup has provided.

You see how even an ordinary vegetable soup offers itself to you. It offers its own joy to you, so you are not enjoying the soup, you're enjoying the joy of the soup. But then we get so lazy. There's one story I think I've told before. In India we have a lovely fruit called the [jambo?]. It's plum colored. And this traveler after traveling the night through was laying under this tree. He did not know it was a jambo tree. And he was laying there and in the morning, before he opened his eyes he said, he thought to himself, "Oh, I wish I had a jambo." So then when he opened his eyes, lo and behold he was right under a jambo tree. Jambo is a lovely fruit. If you do go to India, remember tasting that fruit. What I'd like to do one day, when our organization becomes more stronger and powerful, and there's more you know listing, flowing, is take you all on a tour of India and make you see India. Both parts of it are good the seamy and the good and make you see India through my eyes. I'd love to do that. But the time will come. Time will come. Good. So this chap wakes up and he sees this jambo tree and as he looked further, there was a jambo there. Just up top there. Beautiful ripe and glistening in the sun, the purple being fused with the gold of sun. Ahh! [Laughter] I can taste it now. Good. So he said, "Oh, now must I get up to go and pluck that. I wish it could just drop down to my lips. I wish it could just drop down there instead of me having to get up, drop on my lips," and that's what we do. That's what we do in daily life. We just want the things to come but without any effort in the beginning. Things just don't come until you create an atmosphere around you by your own mind, by your own thought forces, mixed with that pinch of salt of love, you create that aura around you where you would just attract whatever your heart desires.

A young girl came up to me one day... I don't know why only young girls come up to me. In any case, they're all young really, young at heart. Age is just fiction. That's what they think. Nevertheless, so this young girl comes up to me and says, "Guruji, you know I meet so many men. I go to parties and dances and this that and I meet so many and they all seem so very fond of me at first and after a little while, they just stay away. They just stay away." I say, "Whose fault is it?" She says, "It's their fault. They stay away, I don't stay away." So then I start chatting to her about various things and then brought her to the point of knowing that it is your own thought forces that repulse, that pushes away. Now if your thought forces are unmotivated, pure and very loving, you will create the aura around you where you will attract them. For attraction and repulsion are two sides of the same coin. You just flip it and let it fall right and you can do it by your own thought forces. And she started that, and she became loving and she never had any ulterior motives in her mind. Because every time she used to meet a man which she liked, you know, she used to think, "I wish he would marry me, I wish he would marry me, I wish he would marry me." And she used to behave with the man as if she was married to him. That means, of course, it includes the kitchen and the sitting room and the bedroom and everything.

Now, that was the wrong way. So I told her, "No, no, no. You express your love without any ulterior motive. If you like the man, like that you create an aura around you because you are forever emanating something. You create that aura around you which will just become attractive and people will be attracted to you. And if your motives are good, they're not ulterior motives, if your motives are good, then you will create the aura that will make the other person's motives also good. But if in your mind you just have the idea of jumping into bed, naturally you are just going to create the situations where that is going to happen all the time. And then you'll be shunned: she's too easy. Talking of facts, bare facts. Did you get that? Bare facts. [Laughter] So she started on what the Americans would call, or computer chaps like Sujay would call, a program. And now she's happily married and I think in a few months she is going to give birth to a baby and they are very happy. All my blessings to them. You see?

The point is this: that we create our circumstances around us. We create everything around us. We get what we deserve all the time. And that starts off by conscious duty which helps you to evolve and then gradually as we add on the spiritual side of ourselves to it, that conscious duty becomes a spontaneous duty. And with that love that we draw from inside, that spiritual force, we become a magnet to attract the iron filings. And we do not only attract the iron filings, but we give the scattered filings a form and shape. You see, so even in that attraction we are performing a service. And life becomes a service, it becomes an offering. Then we don't look for the exterior side of life, for the exterior could be so misleading.

You know, Fasladin went to a town, a city, and the shah of this city invited everyone, every citizen or every visitor to a feast. And Fasladin was dressed in rags. So he was given a place to sit right at the bottom end. And when you are sitting right at the bottom end, the people serving you reach you last. By the time they reach you, the soup is even cold. So Fasladin got tired of waiting, waiting, waiting because they didn't take much notice of him, he looked like a beggar: ragged. So he got up and went back to his lodgings and he took a nice shave and put on a beautiful robe. So as soon as he walked in the feast hall, normally when they have big functions where they invite five to ten thousand people, in those times they put up a huge tent. So Fasladin really dressed himself and put on a lovely turban with peacock feathers sticking up and a diamond there. So he went there and as soon as he entered, the shah saw such a personage entering. And the shah left his seat to welcome Fasladin. What did he welcome? Not Fasladin. He welcomed the outward appearance. Because when he was ragged, he took no notice of this great philosopher. But when he came as an amir, as a personage, as a prince, the shah got up from his seat to go and welcome him and bade him to sit next to the shah. "Sit next to me." So the finest food was dished up on the tables, and so Fasladin took some of the food... you know at that time they used to eat by hand, they had not invented knives and forks yet. And so Fasladin started rubbing some of

the food on his clothes, on his robe. The shah looked at him and was quite amazed. What is happening here? What is happening here? So then of course the shah just couldn't help it any more and he had to ask, you know when you have an honored guest, a big man, you just don't ask any question, you just allow him to do what he does. Well like, you know, the very famous story of this author who was sitting around the table and he didn't know what a fingerbowl was. I forgot the name of the author, some of you might remember. And he thought that the water was made to drink, so he picked up the bowl, the fingerbowl, and he drank it, so everyone around the table also picked up the fingerbowl and drank it. They made the guest feel at home. But here in this case, the shah just could not contain himself. You know Fasladin's rubbing some of the food on his clothes. So when he was asked, when Fasladin was asked, "What are you doing? Why do you do this?" Fasladin replied that, "It is these clothes that I wear that brought me to sit next to you at the captain's table, type of thing, so let me give it its share." [Laughter]

And yet it was the same person. And this applies in everything, in everything. The world will recognize your exterior but will not know your interior. There's nothing to be afraid of or be discouraged about as long as you know how to keep on adding that pinch of salt to the soup, you're o.k. Do your duty until the duty becomes spontaneous, a spontaneous act of love, and you would evolve faster and faster. And as the awareness expands more and more, as the heart opens more and more, the greater and greater love flows from you and it overrides all that which is adverse to you. For you don't see the adversity. Look at the beautiful river flowing. You don't see the muck and the stones and the dirt at the bottom of the river. You see the beauty of its flow. From the mountains through the vales and the hills. Life is sheer poetry. It is sheer poetry expressing all its beauty all the time. It is for us to observe and to know and to realize the beauty of life. For God does not paint pictures only, he writes poetry too.

It's nearly quarter past 12. Lunch time? Good.

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