
PLANNING VS. EXPECTATION

GURURAJ: ... hear your deep, earth shattering, philosophical questions.

DOUG: Oh, well, in that case we'd better get another question. [Laughter.]

GURURAJ: OK, Dale. Carry on.

[Unintelligible joking and laughter.]

DALE: Beloved Guruji, we are told to avoid expectation but find this difficult to do. What is the difference between planning and expectation? You could not go on a tour without some planning. If expectations are living in the future, are not affirmations and manifesting also living in the future? If our thoughts create the future, what effect do our expectations have on it? If we do not have expecting thoughts, would that not leave the creation of the future up to those who do?

GURURAJ: Um hmm. Beautiful.

[Various voices of agreement.]

GURURAJ: Yes [Laughter.] And now may I ask one question? Do you expect me to answer your question? [Laughter.] Good, fine.

Life can not be lived without expectation. Now what do we really mean by expectation? That is the question. Because within expectation there is planning. As Dale has said, if you want to go on a journey, you've got to plan your route. And by planning your route, it would imply that you expect to reach New York if you are going to New York. Good.

Now if we are bound on the mundane level by expectation, how should expectation be handled? I reach home, and I expect to have a warm meal which is quite natural after a hard day's work a lovely smile from the wifey, or whatever the case might be. It is expected. But that is not the kind of expectation we are talking about. These little expectations are the things that make the world run. But in the expectation the quality that is required, the quality which would not bind you, would be non attachment. Now you, the man, goes home after a hard day's work, and he expects to have a meal. Now something might have happened that day. Little wifey was busy with the children, or a child was not well or whatever

the case might be, and she could not prepare that meal that you had expected. Now if you were totally attached that you must have that hot meal, if you were totally attached to that idea, then you would feel disappointment. But if you were not attached to the idea contained within the expectation, then disappointment will not be there.

You can not live a life free of expectation. That kind of freedom comes at a far later stage when you are just about to merge away into the Divine. And then also you do not expect the mergence, for even expecting the mergence with Divinity is also a form of attachment, an attachment to the idea.

Now what do we mean by idea? I, that's the main letter in the word idea because that very I forms the idea. Who else forms it in your mind but that very ego I. So here is the factor where the ego becomes more and more refined through spiritual practices, and that, and in that refinement, although expectation is there, you can never be disappointed or hurt. A young lady becomes pregnant. Good. Now I spoke to one this morning. I said, "What do you want? A boy or a girl?" She says, "Anything." Now isn't that beautiful, tell me. Now if you expect, oh, I want a boy, I want a boy, and a girl comes, you feel disappointed. You are expecting. You can expect the child. [Laughter.] Yes. But boy or girl so far, it is the child you are expecting. You are not expecting the boy or girl. Do you see? The idea that formulates in the mind could become very constructive or could become very destructive. It could become a source of great satisfaction, or it could become a source of great dissatisfaction depending how we use the idea that has arisen in the mind.

Now what is an idea? An idea is a thought. That's all that it is. And all thoughts are formulated. They just don't jump upon you from kingdom come. They are formulated by the patternings of our mind. For example, among the Indian people, they always like their first child to be a boy because the daughter gets married and goes away to the husband's home while the boy stays at home and brings his wife home. That is the traditional Hindu way. So is it not a matter of total selfishness expecting the child to be a boy so that he will provide for me when I grow old? Look at the selfishness! So this has an entire traditional influence upon the mind. So there are traditional influences, there are cultural influences, there are environmental influences that helps us formulate certain ideas. Now when we measure our lives, we also have to measure our ideas because life itself is an idea, the kind of life we are living. Now do not confuse life with life force because life force is independent of the idea of life. So in the formulation of idea which is definitely patterned, as I said, by tradition, culture, and environment... and if we find that idea is not conducive to our happiness or not conducive... or not running with the flow of nature, then here the effort comes in that we change the idea, that we say, "I expect a good meal when I reach home. But if I reach home and there is not a good meal, so what, we'll go to McDonald's!" [Laughter.] I'm beginning to learn of American culture. You see?

So there can be no disappointment. There can be no disappointment because disappointments have appointments. Yes. Yes. With every disappointment, you're having an appointment with your destiny. Now to avoid the disappointments and

yet have expectations is possible. Now this is not a contradiction of terms, but it is an extension of the expectation. Hmm? So if the expectation, although it is there, and if it is viewed in a manner that would produce greater and greater happiness, then by all means expect. We come to this course, and we expect, very rightfully, that we would feel uplifted, that we would gain something, some understanding, the mutual friendship, the atmosphere, being with your guru, all the love that pervades all around us. We expect that, don't we? Yes. So that is the idea we come with, to a course, but for example, if a person does not feel well, then it is not the fault of the course. It is the person or the persons, it is the fault of the person not feeling well, for that person might have come with so many, many burdens and would just not allow himself or herself to open themselves to receive the love and the beautiful vibrations that permeate this hall.

So always, always, always do remember that in every disappointment nothing else is involved. All externalities can have no effect at all if we have that strength within. And that is what we teach. Strength and hope and courage! Let all calamities come, and by facing them the calamities dwindle away. We need that strength. We need to strengthen ourselves in such a way that come what may, I accept it. I accept the responsibility of what comes my way. And I will do something about it. Do you see? So expectations can be used, as I said, in a constructive or a destructive way depending how much you are attached to the expectation.

Now planning is necessary. You plan to drive from here to San Francisco, and you're not going to drive expecting having a puncture or having the car breaking down. You're not going to do that. For then the drive would be so unenjoyable because what would loom in your mind is the thought of the puncture or the break down and not the beautiful scenery that you are passing. So the journey of life becomes a living hell instead of a living heaven. And yet we expect to reach San Francisco. But what is the idea in the mind? The puncture and the break down or the beautiful scenery on the way? See there lies the secret behind expectations where the idea has to be such.... And this requires a little effort. This requires a little effort. And with that little effort, with that little, positive thought, one can definitely and truly and in reality change one's entire patterning of thought which is another word for expectation because thought is the main constituent in expectation. People that do not expect in this practical, daily life would be people without any mind. They should be in a lunatic asylum. [Laughter.] Yes. That happens. They become mindless.

In the yogic state of trance you can become mindless, but you can never remain there all the time. You have to come down to earth. As a matter of fact you can never remain with God all the time. You have to come down to earth and regard this earth to be God also, not up there in the clouds. Ahh, as the saying goes, "Feet firmly planted on the ground, and the head in the air." So here you combine the heavens with the earth. That's the symbolism of the cross. The vertical leading to the heaven on which is joined the horizontal, the earth. And it requires the earth... the horizontal

requires the support of the vertical, or the horizontal cannot remain. And that is what life is all about is to combine within ourselves earthly values, real, living values, to live as ordinary human beings with all our faults and frailties. For who is so perfect in this world? I'm not perfect! And why look for perfection? Did Christ not say, "Cast the first stone, he that is perfect." Was Christ perfect? I'm talking of Jesus, sorry, not Christ because Christ is a consciousness. That's a different thing. Was Jesus perfect? When he used to visit the inns and dine with the Pharisees? And his greatest disciple which very few people know was Mary who was to be a known prostitute. Was Jesus, the man, perfect? But the consciousness he had, that was perfect, and that he left to us, for us. That is our heritage. Not the man, but his consciousness. Do you see? And this applies to Krishna, Moses, Buddha, Mahavir, all of them because the same consciousness permeating eternally, beginless and endless and just rising up in the ocean as a big tidal wave whenever it is necessary. So in the true idea of expectation, one must be fearless, come what may.

There was a samurai warrior, and he was known to be the greatest warrior in those times. Good. He came home after a great battle, and he had won the battle and slain all those enemies. He came home. He sat down and rested. And there in front of him stood a little mouse, and this mouse was a brave mouse. I don't know if he came from Disneyland. [Laughter.] Mighty Mouse. Hmm? So this mouse stood there and stared at him. Just stood there and stared at him. This samurai warrior was sitting and looking at this mouse, and he thought, "I, the great warrior that have conquered this and that and the other, and here this mouse dares to sit in front of me and stare at me!" So he took out his sword, and every time he slashed at the mouse, the mouse jumped. And he tried again and again and again, knocking, knocking, knocking until he hit the stone floor so hard that his sword broke. His sword broke, and he broke inside him, for a little mouse conquered him. Little worries conquer us. Right. So then he went out to his next door neighbor and says, "Look, this little mouse has beaten me, the invincible, unbeatable. What must I do?" So the neighbor says, "Get a cat!" [Laughter.] So he got a cat. Right. This mighty mouse, as soon as the cat came in, attacked the cat. And the cat got so afraid that it ran away. Do you see? What ran away? Why did the cat run away? Why was the samurai a failure there? Because of his fear. Because of his fear: "This little mouse stands there and stares at me!" They felt fearful. They lost. The cat lost. "This little mouse attacks me! Mice are supposed to run away when the cat comes. Attacked me!" So the cat felt fearful, and he ran away. So then he went to the neighbor again. Now what to do. So the neighbor said, "You know, we should get the royal cat." So he went to the palace, this warrior, and being a great warrior, the king honored him and says, "What can I do for you?" He says, "Look, I want to have the loan of the royal cat." So he brought the royal cat along to his home, you know, and the cat was conscious that I am a royal cat. And as soon as the cat came in, he devoured the mouse. What devoured the mouse? The strength, the fearlessness although the royal cat was a frail cat. But it had the confidence that I am the royal, the "raj" cat. Do you see?

So having that confidence, have all the expectations that I am potentially divine; and within my expectations, being of divine

nature, no disappointment can befall me. You see how practical it is? There again we come to the attitude of life. I think that is the theme this week, isn't it. Yes. So as we proceed through life with all the expectations, fine, but be not attached to the expectation and no disappointment can befall. No disappointment. Then the result is joy when there is no disappointment. And then you really fulfill your appointment with destiny. And what is destiny is to know one's inner self. Therefore, the Bible keeps on saying, "Man, know thyself." And knowing thyself as man includes all the opposites, for life can only exist here by means of polarities. There has to be contraction and expansion. Without expansion, there is no contraction. Without contraction, there can be no expansion. So when we say that we live with expectations and not attached to expectations, we automatically rise beyond the polarities, beyond pain and pleasure. We rise above it and find that equilibrium. And within that equilibrium you function. The waters have become stilled, and you swim in the still, transparent, beautiful water. That's what we are doing. We are swimming in this world that is called life. Do you see? So when the questioner said that it is difficult to get away from expectations, true, it is difficult. You have to become a saint, and then even the saint has expectations to a limited, very refined degree. For man cannot exist without... even the highest enlightened man still has that little trace of ego. He has to have it, otherwise, he could never exist in a mortal frame; but the ego being so refined that all the light of Divinity shines through clearly. And the light is so bright, but when it shines through the pane of glass which is the ego, the glass seems to have disappeared and only the light is seen, for the light is so powerful. The ego cannot be destroyed. It is a total fallacy that has been preached by many philosophies: annihilate your ego. It is impossible! The ego cannot be annihilated, for nothing in this universe is destructible. Nothing can be destroyed. I've said many times that you could never add a single ounce of energy into this universe and you can never take away a single ounce of energy. It is a complete whole. Beginless and endless, eternal all the time. So the ego cannot be annihilated at all. And when man reaches enlightenment, he still has a trace of ego. And when he leaves the mortal frame at will, if he wishes to, then that very refined ego disintegrates and goes back into its original elements. And that's the meaning of "earth to earth and dust to dust" in a very grosser form. But in its refined form, this is what it means: that the ego disintegrates and its forces and energies contained therein goes back to its original elements. So nothing is destructible. Nothing is destructible. It all goes with you when this body is shed. Even your expectations go with you.

There is the Islam faith, for example. They maintain that here on earth you must not have a drink, and if you do have a drink... they're not supposed to, not at all. But of course, our teaching is things in moderation. What's wrong with it? Why wait until the hereafter? Islam promises that when you pass away, you will have rivers of wine flowing. You will

have houries, celestial pretty women, houries tending to you. You will be living in the most fabulous palaces and all that if you live a certain kind of good life here of total abstinence. Now this was put forth for a definite psychological reason in this particular theology. The reason was this, that they wanted to establish an Islamic empire. And to establish the Islamic empire, they did not want people's energies to be dissipated in wine, women, and song. They wanted all the energies concentrated in those so called, holy wars to gain dominion. Therefore, for example, Islam ruled Spain, the greater part of Spain, for over eleven hundred years. Do you see? There was a psychological factor involved in there. So, many of these theologies have been filled with the various kinds of motives. So they promise that if you do this, then on the other side you can expect to have all the houries and the rivers of wine flowing and all the pleasures, mundane pleasures, you can think of. They give you that expectation.

Now I will you tell one thing today which is a totally new proposition. They always maintain that when you pass away, you can take nothing with you except the impressions you have gained in this life, except the totality of the impressions of the experiences you have gained in this life. But I want to propose a new thought to you: that when you pass away, you can take this chair with you. You can take your house with you. Yes, you can! Now this would sound a bit surprising.

[Laughter.] Now, I'll tell you how it works. I'll tell you how it works. You are so attached to that Louis XIV chair, you are so attached to your motor car that you can take with too by the way, [laughter] yes you are so attached to your home and your belongings and what have you, you name it, and you take them away with you because your attachment is so much to your possessions that you expect to take it away with you. And because of that deep attachment, because of that deep power of thought, when your subtle body goes into a different dimension, your very thoughts will materialize your house and all your possessions; therefore, you. And you will find it real. I've experienced it. I've made experiments. And I'm telling you this: you'll find it real. You will find it real as a person finds it real in a dream. For while you are dreaming, is everything not real? Is everything not real while you are dreaming? But then before reincarnating you wake up, and then you realize that this was a dream of the subtle body. You see? So you can take everything with.

So, but what is it going to produce? You're still going to be there in that attachment, and the sufferings that has been caused in the physical body here will only be amplified ten times more in the subtle body, for the subtle body is more, ten times more, a hundred times more sensitive. So the attachments will become ten times more, and if attachment brings about suffering here, then that suffering will be ten times more there. So I do not advise anyone to take anything with him. [Laughter.]

The tricks which the mind can play. I said the other day that the mind is as vast as this universe, for the mind is the universe. And what you can do is place X amount of energy from here and move it to there. That is all that is happening.

This universe is functioning only because of the movement of energies. So it is very easy to move these energies from here to another dimension. But is that the path to spiritual unfoldment? Is that the path to Divinity? No, no, no!

People try to enjoy both worlds all the time, and it is possible to do that. Enjoy the relative and the Absolute, but what is missing is the combination of the two, the interpenetration of the two. That is missing. The two are regarded to be apart. That this is the world, and that is earth and that is the heaven. But when we, through our spiritual practices and the teachings, the philosophies, start to realize that both interpenetrates, then we bring heaven on earth. "Thy kingdom come." You see, we, we say these things every day, but we don't realize the deeper implications or the depth of meaning contained therein. Thy kingdom come. Let it be done on Earth as it is in Heaven. What a great prayer! What a great prayer. Give us this day our daily bread. What does that mean? It talks of non expectation. Give us this day, this day, our daily bread. Not tomorrow's bread, I don't want it today. It will get stale. That is very true in all aspects of life. If you're living the tomorrow and then when you reach tomorrow, it is stale. So give us this day our daily bread. That's all we ask, and that means non expectation of the future.

Now, that does not mean you sit down and do nothing, and that you don't plan. There has to be some outline. The student goes to college. He has to have an outline of what courses he's going to do. These are little practical things, and that planning has nothing to do with expectations. Expectation has to do... if he wants to pass, he expects to pass. Good. Good. But is he working? Is he studying? Is he really studying and grasping...

[END SIDE ONE]

GURURAJ: Is he really studying and grasping the lessons at college? Then he does not even need to expect to pass. He will naturally pass. So planning, proper planning, can do away with expectations. I give my son education. I do not expect him to look after me in my old age. What I am doing is just this: I'm doing what has been done to me. My parents brought me up and gave me education, so I am returning that to my children. I am repaying that debt to my parents by giving it to my children. And that is how the world goes on. That is how it should go on without that kind of attached expectations, with that kind of qualified expectation. So non attached, unattached expectation is the secret of happiness. Boy loves girl, and she expects him to love her, to reciprocate that love. But if he doesn't, he finds a better girl perhaps, then she feels disappointed because she expects him, maybe feels attached and dependent, emotionally dependent perhaps or some other kind of dependency, physical dependency. You know, if that was not there in the first place, disappointment will not come, and, as we said this morning, that real love knows of no attachments. It knows only of

acceptance, not only acceptance of the person, but the acceptance of whatever result it brings. We want to create results: that I want this to be the result. And that is where disappointment comes from.

And this is where we negate all our religions. We throw all our religions to the sea when we do that, for is the pivot of religion not this: that not my will, Thy will be done. Who am I to expect? Who am I to order? Who am I to order? But planning is necessary. Effort is necessary; to have proper effort [and? in?] spiritual practices are necessary. The remembrance of Divinity or His representative is necessary to bring that grace to you so that your plans are fulfilled even without expecting anything in return. Hmm? Thy will be done. That means that we are surrendering. We are offering ourselves to that which is greater than ourselves. What right have you to expect? What right have you to demand? Even our prayers are filled with expectations and demands from God. Does He not know your needs? Who are you to demand? Who am I to demand? You expect nothing. You expect nothing. We act for the sake of acting. We work for the sake of working. We love for the sake of loving. And whatever result it brings, that too we accept. And we accept this gracefully, for whatever is given to us is given with grace by grace.

So why not accept our position in life today as it is? Start now. That is the time to start, not tomorrow. Tomorrow never comes, and yesterdays are gone. We start here and now. We expect nothing, and then living becomes a joy because within expectations your mind is forever swirling and swirling and swirling. You buy a block of shares, and you expect the price to rise. You put ten dollars on a horse that is running on Monday oh, I know nothing Monday, Tuesday, whenever. But your mind is swirling here. And from now already you're expecting my horse is going to win. My shares are going to go up in price. So you are not living now. You are living for next Tuesday or next Saturday. You are not living now. You are not enjoying the benefits of the now. Your mind is there somewhere in the future which might never come. So look at all the disadvantages. So if you put ten dollars on a horse, forget it. I don't advocate racing, of course. Or, or... [Laughter.] But I'm using these analogies, and analogies are never perfect. Yes. But do not let the mind dwell on it all the time always rushing to the newsstand and see what the index says of the shares. Has it risen? Has it gone down? Has it risen? Hmm? Hmm? Unnecessary expectation. Unnecessary. Perhaps you should not dabble in those shares, yes, or, or take a flight on the races. But nevertheless if you do that, then use it just for fun. Alright so you earn five hundred dollars a week, and you spend twenty dollars on that. Nothing wrong to have a few little vices. It makes life interesting. [Laughter.] Yes. Yes. But they must not be vices that are harmful to yourself or to others. Even all the presidents have vices. [Laughter.] That's vice presidents, of course. [Laughter.] That is the secret of happiness. Have your expectation, but do not be attached to it. Do not, if you put your ten dollars on a horse, do not expect it to win. You do expect it to win, of course, but do not be attached to it. Do not be attached to it, and then you'll not be disappointed.

OK. Maybe we can have another short question.

[Unintelligible.]

GURURAJ: Uh huh, it's a quarter to nine. Don't you break up at nine?

DOUG: [Unintelligible.] Yes, but I don't know if.. I don't know whether you can answer any of these in ten minutes.

GURURAJ: Oh, dear me. Good. Good. There's another meeting tonight, isn't there?

VOICE: [unintelligible]

GURURAJ: OK. Then we'll call it a night, and we'd rather start with that other meeting you have. You have made out certain schedules and all that. Yes. Yes.

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