

॥ Shri Hari ॥

How to Serve?



Tvameva Maata Cha Pita Tvameva
Tvameva Bandhusa Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Swami Ramsukhdas

How to Serve?

Question: *We want to serve, but we have neither any money, nor wisdom, nor strength, nor ability, nor capacity, nor any other material with which we can serve. Please tell us in what way we can then be of service?*

Swamiji: Very fine question indeed. Its answer would not be of any lesser value. Please listen to it attentively. The meaning of service is -

- **The person served should be pleased**
- **His good should be accomplished.**

What else can be of service to others than this that **he should be pleased in the present and the end-result of the service should secure him his good or well-being (Kalyaan).**

When we have no power whatsoever, how can we gain his pleasure? For this I will share with you a highly valuable thing from my view-point.

There is a rich man, who happened to have suffered significant losses, or who suffers from an incurable disease or his son dies. In such situations, you just empathize and accord your affirmation to his losses and suffering, and express your hearty sympathy towards his untimely loss. In this manner, by consoling him and hearing him out, acknowledging his situation and empathizing with him, will gain his approval and make him happy. This is considered

service to him. In the same way, when enormous sums of wealth come to someone and he becomes rich, or if his son attain distinction in education, then you must heartily express your happiness for him and tell him of his wonderful fortune and God's kindness towards him! By doing so, he will thereby be pleased.

In the description of saints character it is written - "para dukha dukha sukha sukha dekhe para" (Ramcharitra Manasa 7/38/1) i.e. he is pained by others' sorrow, and joyful by others' happiness. Such service can be rendered even when you have no money, power or material goods.

You can feel in your heart that you are not capable enough to do any kind of monetary or other service to others - what to do? If you are pained by the pain of others, and pleased by the happiness in others without any selfish motives, this too is immense service. People attain peace by being in the company of people who have noble selfless thoughts and feelings of natural goodness towards others!

We will serve others by money and do good to them thereby - is a very gross mentality. **With such service importance is attached only to "money" and not to service.** He who gives importance to wealth or riches is a stingy man. Giving more importance to that which was a product of your work (money) than to yourself, and you deem money's necessity for rendering service, this is dreadful and poor attitude indeed! Service done through money etc., is a factor in generating ego or sense of pride, in doing dishonor; because you will impose your ego by serving him through money, by giving him the feeling that you have

helped him to that extent. If he perchance, goes against you, then you will denounce him, speak ill of him that though you helped him so much, he turned out to be an ungrateful wretch! Thus it will create an air of conflict. If you serve somebody with your wisdom or intelligence and if others also do the same kind of service, then it will create envy or jealousy. We deliver fine lectures and if the lectures of others happen to be finer or better than ours, then the result would be jealousy. We say we serve the people, but in reality we only wage a war.

Few and far between are they who really serve people. We tell you the glory of “Rama-Naam”, we yoke people in the act of recitation of Lord’s name; but if any other one comes and tells you to do the Name’s recitation, it does not make much appeal to you. If you engage yourself in doing Nama-Japa on our telling you, we are pleased; but if anyone begins to do Nama-Japa at the behest of other people’s telling, we are not so pleased. We should instead be more pleased because without our effort our work has been done!

If somebody does not conform to our views, does not believe in our doctrines and rebuts and refutes instead our beliefs, doctrines and ways of spiritual practices, but propagates at the same time the glory and greatness of Rama-Nama”, then what sort of mental reactions it is going to produce in us? The Name’s propagation will certainly make an appeal to us, but this will not be palatable that the people recite the Name of God at his calling, because he refutes our opinions, revokes our doctrines and condemns our method of spiritual discipline “Sadhana”. This way we

do not give as much importance to the propagation of Rama Nama as to the refutation. We are not lovers of Rama's Nama, but we are lovers more of our views, more of our Guru. If you respect and regard our Guruji, then it is alright. But if you do not believe in our Guruji and yet you carry on the Name's recitation, it will do you no spiritual good – such views belong to those who live their opinions much more than they love the Name of the Lord! If the glory of Name is dear to your heart, then even a staunch atheist or even the lowest of the low ones sings the glory of God's Name, your heart must dance with enthusiasm and feel intrinsically immensely happy that he has sung the best thing. Its name is - "Service".

Other's "Sadavrata" – systematized arrangement to distribute food gratis to the Sadhus etc., - is going on well, he provides commendable food , and all hold it in high esteem; their glory in public is on ascendancy. But look at us, we too have organized "Sadavrata", but none talks good glory about us. In such a case, does the feeling of jealousy make its seat in our heart, or not? If jealousy overpowers your heart, then think that "service" rendered by you is not fine or good. In actuality, we should feel happy that at that "sadavrata" very good food is served, though at ours it is only ordinary food. We do some work for the good of the people, and if that very work is started by others, then we feel jealous of them. Well, we are not then rendering any service to people; it is merely an illusion of service!

If in whatever manner and by whomsoever, service is to be rightly rendered, then we certainly feel highly pleased. He, who provides service, and having seen to

whom service is rendered, we should feel highly pleased, He, who provides service, and having seen to whom service is rendered, we should feel highly elated and happy. How good and dignified the thing is ! for example, if you have no money, not even a penny to invest in the service of people, what is the difficulty in this? It requires no goods, no resources; it requires only your heart! Service is rendered not by materials, but by heart!

People are under the spell of illusion when they think they will serve in such and such way if they have that much of money. It needs to be thought that they who have ample of money, do they serve people? They do not do any service to people, but we shall do so. Shall we? See when wealth pours into your coffers! No service will be done. The time when wealth swells in your possession, this emotion of service which heartily entertains in your mind today will not stay. Emotion will undergo a change. We have seen such people. I do not talk from books only.

One gentleman from Calcutta used to do the work of a broker and also used to come to Swargashram at Rishikesh for Satsanga. Highly noble was his nature. He used to tell that though he was a broker he comes to Satsanga leaving aside his brokership. But these people have tremendous wealth and yet they do not attend the Satsanga! What prevents them from coming to Satsanga? But with the passage of time, when he himself became a rich man enjoying rich prosperity, his visits to Satsanga became few and far between. He does not get any time to come to Satsanga now. The reason is that when wealth grows the business also expands and when business prospers, there is

always felt a dearth of time, Thus till there is no capital or wealth, the thoughts and emotions are quite different and when wealth swells, the earlier emotions budge off. There are few, whose emotions are stable and do not undergo a change, but they are brave people who have digested their growing wealth and prosperity. Wealth is often too hard to digest; it creates indigestion. Even power and position create indigestion; they cannot be easily stomached.

Earlier an idea springs up that if we grow in strength and power, we will do service to the people in this or that matter, but having become strong and powerful they suppress the weaker people. When they come to seek votes, they commit to completing such and such programs of activities of public service and utility; but when they become ministers, they do not come back and have no time to meet the voters. Is this service” This is not service but selfishness. One man who happened to visit a village told the villagers, “You have so much of dirt, filth and foul piled up here and there in your village, Why? Does no sweeper come for cleansing the village? They replied – the sweeper comes every five years! No body comes earlier. When demand for votes comes, the sweeper also comes.

When somebody else does any service, why should we feel bad about it? Why are his praises sung and why are we not praised? He has opened centres of food distribution, established an educational institute and begun addressing the people and therefore only his glory is heard and not ours. Is this an act of service or an intention of self glorification? Try it on the touchstone and they see that “Service” is only a pretext, Evil creeps under the shadow of goodness.

Kalanemi jimi ravana raahu

There is a polish of goodness on the surface, but deep within is filled with evil. This evil is dangerous. An open evil is not as dangerous as is the concealed evil.

He who has a real zeal or emotion to serve others, he will be pained by the pains of others and pleased by the happiness of others. Can anyone, who does not become happy or unhappy by the happiness or unhappiness of others, do any real service to the people? Till he does not become miserable by the sorrows of others or mirthful by the pleasures of other people, there will be no service at all.

He, who becomes sad by seeing the sorrow of others he will share his joy with others, rather he will provide happiness to others without keeping any for his own self; and he who becomes happy by seeing others happy, will not have to collect anything for his own happiness. **Please learn it by rote that he who becomes sorrowful by other people's sorrows does not have to become unhappy by his own unhappiness, and he who becomes happy by the happiness of others need not have to collect materials and object of joy for his personal happiness.**

Ego will develop and pride grow if you put the materials obtained from the world into the service of people, by regarding the materials as your own. **Therefore goods and material are not at all necessary for serving the people, only heart is.**

From book "Be Good" by Swami Ramsukhdasji

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