
MINDING OUR OWN BUSINESS

This is a satsang with Gururaj Ananda Yogi, U.S.A. 1982, number 16, recorded at Techney Towers in Illinois.

SUJAY: Why do we become so attached to the way we feel about the world and our place in it and how other people should act in it? And why do we become disturbed when the world does not meet up with our expectations of how it should be? Why do we hold on so tenaciously to our ideas of things?

GURURAJ: Why? The whole idea to find peace within yourself would be by non attachment. And yet, as Sujay has said, that we are so attached to all the things around us and all the happenings in the world that we encounter or that we observe. So the question remains why. And this why is based upon one thing: that it is not your business. Mind your own business! Then the attachment ceases. But because the environment is such and our minds are so conditioned that we just cannot help observing all the things going around us, although it is not our business. You might be living next to neighbors who are more concerned about what you are doing rather than what they are doing themselves.

Now, what could be the possible solution for not being disturbed by the environment? And the solution could only come from our own personal stability and thereby observing without forming any attachment. Good. Another reason could be because of your love for this world. You would like to see everything go smooth in this world, you'd like to see everyone's life joyous. But that quality does not come from attachment, it comes from a real love for people. So, if it comes from real love to see the environment becoming better and better, then it is a worthwhile pursuit. Then you are pursuing something worthwhile. But if it is because of attachment to these things and you become attached to these things, then you open yourself up to be affected by them, which could be harmful and detrimental to you. So here we have two qualities: one is that of attachment; the other is that of all giving love. One produces misery and the other produces joy, in spite of the environment and the circumstances being the same. So, all this happens within ourselves. The world is alright as it should be. There is nothing wrong in this world. The world is passing through a certain phase of evolution, and this is what we term in Sanskrit as the "Kaliyuga." These things will happen. In the kaliyuga the forces of nature, the opposing forces of nature are most powerful in opposing each other. And therefore in this yuga or in this age, there will be greater and greater friction. There are other ages like the Ddwaparayuga and the Satyuga where although the three gunas still play a part and is the essence of all material existence, but there is a greater balance. This we cannot call an age of enlightenment, that is a pipe dream. But there is somewhat a greater balance, where there is somewhat a greater amount of love flowing between man and man. But this is the time, Kaliyuga, where man in his individual capacity, can find peace

far more quicker than in the other yugas which contain a greater amount of tranquility. The reason being this, that the opposing forces force upon you a challenge, and meeting up with these challenges your evolution is expedited. And it is for more easier to find self realization in the Kaliyuga than in any other age because of the intensity of the friction. Now, do you want to be attached to the friction, or do you want to be detached from the friction? If you attach yourself more to the friction of the world, then that is a blessing in disguise. For the greater amount of friction that takes place, the greater calm comes thereafter within yourself; and when you become detached to the friction you are escaping from it. Now, when we say we mind our own business and just be concerned with our own evolution, it means non interference...non interference. For all you try to do is not going to make this world a better place as long as this yuga, this Kaliyuga lasts. You can reduce friction in individuals, but collectively it is not possible. You'll always have wars. You'll always have what we call the negative qualities in man, like lust and greed and avarice and covetousness; and all these things will be there. Though there have been great reformers in this world: Buddha, Christ, Krishna, Mahavir and neither they have succeeded for this world is not a better world than what it was in those years. Technologically we have progressed, but what does that mean? That means a certain opening of the mind, where greater and greater skills have been learned, where there have been discoveries into the subtler laws of nature. But has that made man a better man collectively? No! So, one can have non concern of what is happening around, and non concern does not mean detachment. You are concerned about your fellow man, but being non attached to the concern it becomes non concern. You are in it all, and yet you can stand aside and watch it all.

There is unfortunately very little that can be done collectively. All the various governments of the world try and pass laws for the masses, and how many of those laws have really benefitted mankind, or has really uplifted mankind? They'll give you a tax rebate when it comes to new election time to get themselves re elected, and after that's over six months later the tax goes up by another 20 percent. So, it is the lust for power and position that runs this world. So, where is there going to be total peace; for the very people who run this world, that control the happenings in this world for man's so called benefit, start off with the wrong basis. They start off with the greed for position and power and the almighty dollar. And the tragedy is this, that on the dollar is written "In God We Trust." It's a tragedy. Is that dollar devoted to God, or is it devoted to greed? And I'm not only referring to America. This is in every country. So who can change this world? No one. But you can change yourself. You can find the stability within yourself to observe the happenings that have been happening over millions of years. Even during primitive times when man started recognizing himself as man, they had their battles and they had their quarrels, and they had their wars with clubs; and today we use machine guns and atom bombs. But the principle is the same. For man is a creature born from friction, made of friction, and constituted by friction.

So this peace that we all dream of can only come about within yourself, by yourself, with some guidance. And when you are stable enough within yourself, you will understand that all that is happening in this world is a must! When you grind corn there has to be friction. But that very grinding of the corn or of the wheat produces a nice loaf of bread. So you have to go through the mill. And this world at this particular stage is going through the mill, so there is greater and greater friction there. But the end result when this age ends and reaches another age, there will be far more quietude. Buddha would put it differently: that I will not go into nirvana that's total salvation until everyone else has reached that stage also. The poor guy was dreaming at that time, for this will never happen. We are a small section in this vast continuum. And as certain evolved souls pass away from this orbit, there are other lower souls coming into this section that we are talking about. So collectively there will always be these problems.

Now, what are you affected by in reality as far as relationships go? Most people...the average person has 4 or 5 close friends, and he might know a hundred people who know him. If he takes part in civic affairs or what have you, 500 people will know him. And of course, if he is a personality involved in bigger things, then a few thousand people will know him. And let us not talk of those very few who are world famous. Let us take the average person who is known by three or four hundred people. So let your concern not be for the four thousand million people in the world. They don't even know that you exist. But in the environment of the people that you know five or six close friends, and three or four hundred acquaintances or people that know you if you can but just serve them in some way or the other, then you have done something good.

So if there is any attachment let it not be for the entire world, because you have not the capacity. But you have the capacity to do something for the immediate environment. So if there is attachment, let it be within your sphere, within your capability and your ability. And if this is taken upon by everyone "just let me help my surroundings" then greater peace could be brought about. Because here in the Kaliyuga, because of all these frictions, man can evolve faster. Ancient Rishis have said that in Kaliyuga man can find total realization in six months. And I know it can be done. It depends on that deep desire you have to find Divinity and what you are going to do to find Divinity.

Ninety nine point nine percent of your minds are occupied with the nonsense of daily living, small little things, which, looking back, did not really matter much. A few friends are coming this evening...friends, huh, friends. They're supposed to be friends. So you'll spend the whole day in housecleaning because those two people are coming. Why? Ask yourself why you are doing that. Because those two close friends are coming tonight, you know, for a drink or for dinner, you spend the whole day cleaning house. You are not cleaning the house as a matter of fact, the house should be cleaned all the time you're not cleaning house for them or to make them comfortable, you're cleaning the house to boost your ego. So John and Mary will say, "Oh, how impeccable everything is," and they look around. And how far do they really get?

Just from your lounge, and perhaps the women will go and chat with the woman of the house about cooking and this, that, and the other. Do you see? So, we keep on trying to do things for boosting our ego, and trying to boost the ego, we think we feel satisfied. And in the end, those friends go home and the house is in a greater mess than what it was. Now, is that being yourself? No, that is not being yourself. If my house is like this, it is like that, and if they are friends they accept it. You see. So you don't make special preparations to do spring cleaning because two friends are coming. The house should be clean all the time. Everything should be systematic, everything should be in place. Everything should be dusted daily. Do you see. In these small little things, as I said and to repeat again, the mind is tied up ninety nine percent on inconsequential things throughout the day.

You go out somewhere and you look at yourself ten times in the mirror. Is this right? Is this color right? Is this piece of hair hanging in its proper place? And do you know, no one notices you. You can go and buy the most expensive suit or a frock or a dress, and no one notices it. And many times they say, "Oh, you look so pretty." Believe you me, ninety nine percent of the time it is just false, false politeness. Yes, false politeness. "Oh, you look so lovely today." Meanwhile she could be looking like an old hag that hasn't slept for a whole week. You see, we are so mixed in this falsity, falsity, falsity, falsity, all the time, and not being ourselves. And the basis of our teaching is, be yourself! And then, most of the time, what do we do? We try and impress. We clean up that house nicely, we try to impress to satisfy our ego. We dress nicely, not because we want to do it but we want to impress others. And the more we try to impress, the more we get depressed inside. Because you can't please everyone. And so what's wrong with last year's party dress if you wear it this year? No one is going to remember that that's the same dress. But you'll go shopping around, do you see, trying to find.... And everyone does that. And it has happened sometimes where you think you've got the unique dress that no one else has, and you'll find two other women turning up with the same outfit.

So that is how the world works. It will always have this friction. But let me be steady. I am concerned, but not involved. How many people are truly concerned for the welfare of other people? How many? Very, very few. They are concerned, yes. They show a concern, yes, but just to satisfy their own egos which remain unsatisfied. Yet, we need all this. We need the do gooders too. Whatever their motivation is, it doesn't matter. But why are we so concerned? Charity begins at home. Be concerned with yourself first, find stability within yourself first, find integration within yourself first, and you will view the world around you in a different perspective, in a different perspective.

When we say such and such a man died for the suffering of others, that is untrue. That is not true. It has a different meaning altogether. He gave teachings and by following which, by understanding which, the suffering could be alleviated in others. That is more truer. But to take away the sufferings of others, to take away their karma by which they are bound, even God cannot do that, for He is beyond that. So you jump into the whirlpool and you have to get out of it yourself. And

you make plans. You scheme in an honest, sincere way to get out of the rut. That is the first job. And once you are out of the rut and up top there in stability, then observe the world, then see what you can do. For that would be a labor of love, and not a labor of self boosting, ego darkening, making the ego more dense rather than making it clear.

So when we see troubles, problems in others, what we also do is this, that we are identifying ourselves with those problems because we suffer those problems ourselves. And when such identification occurs, your problems get doubled. It gets doubled because your mind is now whirling around those problems. When there's a problem you should not think of the problem; think of the solution. Because by thinking of the problem, your mind will be on the problem itself. Understand the problem and forget about it. And the solution comes in the quietude of mind that could be achieved through spiritual practices. So, this world will always be as it is. And there's nothing wrong with it. The greater the friction the greater the evolution; greater the problem, greater the evolution. Get into it, to the core of it and don't escape it. That is the idea.

Someone was telling me the other day that she was busy reading an article on procrastination. She started it, then she left it. And that's what we do. Whenever a situation arises we procrastinate: tomorrow. Tomorrow comes, we say tomorrow. And like that that problem gets doubled and trebled until like a fruit left too long, it rots and then you're in trouble. When the fruit rots then you're in a rut. So, when things come up in our lives, tackle it immediately. Forget the world, forget them. You can't change them. Like Christ said, there will always be poor in the world, and that does not only mean...in this instance. It was referring to money, when he was anointed with expensive oil. He said, "There will always be poor in the world, but I'm not going to be here always." But this very word, "There will always be poor in the world," can be interpreted in so many ways. There will always be those poor of mind, there will always be those poor in money; there will always be those poor in spirit. And you can add so many, many, more to that. So who am I the great reformer to change the world. You can't do it. Nobody has done it, nobody has done it. And they can't. There have been men in history that have changed the course of events in this world, but they have not changed the world. They have not changed the human heart. And changing the course of history has produced greater and greater divisions. You have Germany and England and Falkland Islands and Argentina and America and all that. And by these various demarcations, and still on top of it, they still say, "one world" and yet they are cutting it up all the time, that I am German and I am Swiss and I am this and that protecting their little boundaries. And wherever boundaries are created, there would forever be friction; because the creators of the boundaries, and the people who rule those boundaries rule it for power and position. So, if we make ourselves stable, we could be helpful to our little environment that we live in.

So, we have UNO functioning for such a long time now, so many years. What have they really done? Have you ever thought about it? Or the League of Nations before that? It started off by your famous president Woodrow Wilson. What has UNO really done? Has it brought peace into the world? Did it do anything to stop the Vietnam war, where billions and billions have been spent and so many, many, many people thousands of them died? Did they stop it? Are they stopping as a body all the injustices perpetrated upon man by man? In some countries they have the power to stop all those, but they do not. Why? Because of the greed for power and vested interests. So, when all these things happen like that, what can you do? When organizations like UNO have millions that they could use... (Bill Aycock, tonight you go to bed before twelve and not half past three in the morning. Good. It was partying time wasn't it? Mind you it was quite a harmonious snoring you were going through, very nice. You can meditate on your own snoring. Very good.) Yes. So, my beloved, I can tell you this that once we find stability in ourselves, then we can help our environment. As I say, as the sun could give light to the whole world, a little lamp could give light to a little room. For at this present moment, you are just that little lamp. Become the sun first, then you will automatically give greater light. Let us start from where we are. And do the best for ourselves without motive, without ego, the best for those immediately around us. That's enough. You've done your job. That is the basis of evolution.

So, service of mankind is the only way you can serve God. Man is tangible, concrete; while that which you call God is abstract and inconceivable. So, if man is, as they say in theology, created in the image of God, then serve the image at least. Serve the image, for through the concrete you will reach the abstract. Through the conceivable you reach that area of the inconceivable. That is what we do. That is what every good meditator, honest, sincere meditator, does. His primary aim to find stability within himself, and then spread it to his environment. And that's all. That's all the problems in Falkland Islands. Let them have it because they're fighting over nonsense...or they were. That island is not worth tuppence. It's actually a liability to England. Two hundred days of the year it rains, the wind blows like mad, no industry; nothing but just some sheep. That's all. But it had to be defended for prestige. Prestige... What is prestige, huh? What is prestige? Is prestige an inner quality or is it an outer acquisition? It is an outer acquisition. You acquire prestige. You have a few million dollars in your pocket, then they will not call you, "Hey, Jamesy." No, no! Mr. Easter. You live in a beautiful home with a swimming pool and a tennis court and a spa. And I believe they're adding further things to these status symbols...and a few Cadillacs outside the door. And when they pass you, "Good morning, how are you today?" or "How are you doing?" Sorry. You've always been doing as you have been doing all the time. Doing what? Doing nothing! You see. [END SIDE ONE] False sense of prestige. That "I am Mr. Somebody." God, please let us be humble that I am Mr. Nobody and then you are really somebody. As I always say, become more ordinary than ordinary, then you

become extraordinary. You see. Forget the world. Forget the world. It'll still keep on turning, rotating on its axis and revolving around the sun. And if you don't like it, jump off!
And you can. You can jump off this world. Did you know that? Yes. Become so evolved not self realized, that's still far away become so evolved that you take birth on another planet that will suit your evolutionary status. So you are jumping off this world. That's the way to do it. Not off the bridge.
Twelve. I hope you have some very deep...

**** END ****