

## HUMAN SUFFERING AND EVOLUTION

INTRODUCER: This is a satsang with Gururaj Ananda Yogi, USA 1981, Number 41, recorded at Techny Towers in Illinois.

GURURAJ: ... inherited a lot of money, talking of being strapped up. There was one woman who inherited a lot of money but now she wanted a title. So she wrote in to a firm that goes into one's family tree to ask if she had any royal blood. So these people examined and found that her great great grandfather was executed for committing murder. But how could they write to her telling her that? So they wrote to her saying that, "Your great great grandfather expired while occupying the chair for applied electricity." [LAUGHTER]

TAMAJI: Guruji, in history they're having wars, hunger, poverty and many unnecessary deaths. It seems nowadays that we are under terrible threat of nuclear war that may destroy our planet. What is the purpose for this misery? What do these things do for human evolution?

GURURAJ: Hm. Good question. Any more? I could handle half a dozen at the same time.

MERRILL: I have one that is not unrelated about the economy. So many people in communities are not working and don't seem to want to work and when we give them welfare it seems to make it worse. They become more of takers and not workers.

GURURAJ: I'm going to report it to President Reagan. Good. Fine. Anymore? Sujay?

SUJAY: Sometimes when you meet people and you've never seen them before and your eyes meet theirs and you immediately feel a sense of bond, of friendship, of love that has absolutely nothing to do with the normal what we call interpersonal relationships that grow over time and exposure. Why is it that one would feel very close to another human being just by that brief flicker of a moment in that eye contact.

GURURAJ: Very good. Very good. Now, if we study the history of the world, we have found that there have always been pestilence, wars, turmoil, strife, turbulence, killings millions of people have died in the name of religion. We know the

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history of the Crusaders and all that. What is the purpose of this? Now, that will never change in this world. We are in process of evolution. Now what we are seeing is just a very small segment in this vast continuum. Now evolution being always progressive, you would find that in this little segment which we call this earth, you'd find souls evolving to a higher plane and leaving this dimension, and you would find souls from a lower plane entering this dimension. So, this world requires wars and it requires peace war and peace. This has been so for thousands and thousands of years and the main reason for it being so is that without conflict this world cannot go on. Without conflict of opposing forces the entire universe cannot function. It will become static and it is this very conflict that causes evolution. Wherever there is a greater push there will be a greater resistance. So the universe being constituted of that, it is a necessary must. And yet behind all these forces you have your economic problem and all these wars are caused mainly by economics. Now, if we take economics to the basis of all these wars, by that we could judge very well the present state of man's evolution. So it means if he is economically oriented then that would imply greed. Many of the wars are created to provide employment. So what are you actually doing? On the one hand you are trying to make people live by giving them food, and to give them food on the other hand you are killing people. What a contradiction. Look at the law of opposites operating again. Now, as I said a moment ago, this has happened before all the time and will always happen. This world will never have total peace collectively. Never total peace on a collective basis. But there could be peace on the individual basis and as you would know that society is composed of units. Units compose the society, and it is by the unit finding peace that there could come a greater balance not a total balance, but a greater balance in this world of ours. And this inner peace can be gained through meditation and spiritual practices.

What do we mean by this inner peace? This inner peace is the creation of this harmony within ourselves. Ourselves are composed of the physical body, the mental body, and the spiritual body. And when these three bodies are not in alignment they are at dis ease. They are in disharmony. So the purpose of spiritual practices and to find peace is to create a balance between these three aspects of oneself, and that is called integration. An integrated man is a peaceful man. An integrated man is a self realized man. So it starts with the individual.

And yet the gunas that we have spoken about many times tamas, rajas, and sattva has to function. They are the balancing, motivating, and motion producing factors in this universe. Tamas is inertia. Sattva is that stillness. And Rajas in between is the activating factor that is forever trying to infuse the two trying to infuse tamas with sattva all the time. So rajas creates this motion. Rajas is forever there trying to bring this infusion, but in the process of this infusion the conflicts are there unending, for as soon as you destroy these three elements that constitute this universe, you would automatically destroy the universe; for the universe is composed of these elements. So motion is there all the time.

And yet even in the peaceful man there is motion, but that motion is of a different level. It is like a top which children play with at high speed it seems to be standing still and yet in great motion. So why does the top seem to be standing still? It is because it is in equilibrium. The motion has been brought to the level of equilibrium and therefore it seems to be standing still. And that is the highest stage in man's present state of evolution that he can reach while still being an embodied being.

Now when these conflicts go on and on and on you would find all these wars will go on and you cannot stop them. You cannot stop these wars for there will always be reasons for these wars and yet if not on a worldly scale, the war is still going on the inner scale on the insides of man where conflicts the rule of the three gunas are forever functioning. So, if the world is at war remember that you are at war, and as we said, units form society and when you are at war, naturally it will reflect itself in the environment. The nature of the flower is to grow beautiful, but that is not the only thing it does; it also enhances the beauty of the garden. Likewise if you are fragmented, the atmosphere created around you will also be of fragmentation and not of that unity.

So, there will never be an end to wars on a global level, but that war can be stopped within you. The conflicts, the various gunas, could be brought into a state of equilibrium, and when you are at peace you'll find your environment will also be at peace. So here again I would repeat that because of the evolutionary process, as a certain amount of beings move to a different dimension, a higher dimension, there would be a certain amount that will move from a lower dimension into this dimension.

So, there is no answer to the problem of wars. The only answer could be given on the individual basis where the inner war the inner conflict in man can stop! Now, the wars are necessary to the politicians that rule the world. We think that we live in a democratic society. We really don't. We will vote for someone that makes you all the promises. We'll vote for someone that makes all the promises. But how many show me any politician that has ever kept all his promises.

There were these three chaps: a surgeon and an architect and a politician, and they were discussing the creation of this world. So the surgeon says that if Eve was made out of Adam's rib it was a surgical matter. So creation is a surgical matter. So the architect says, "No, the architect was more important because he had to plan a system amidst the chaos." So the politician says, "But who created the chaos first?" [Laughter]

So, these things, Tamaji, will always go on and on and on. And what philosophy can you apply to it because philosophies themselves are in conflict. And that conflict can only be resolved by one's inner self through spiritual practices where man finds peace that goes far beyond any understanding. Right. So, to find peace is not a matter of mental analysis. There'll

be no solution to the poor in this world and giving the unemployment benefits. There is no solution to that for the entire social system is so structured that there will be unemployment. Our society is so structured that this will always happen. You take five people and you give them five marbles each and they play and in the end you will find that one will be sitting with all the marbles and the others will have none. That is how our society is structured. Now if there was an equal distribution in economics it will still not change matters because we have seen in communist countries that their problems are even more severe. That kind of equality they preach is just theoretical and not practical at all. More and more and more and day by day it takes away personal freedom rather than giving that freedom, giving that scope. But here in the West, having that freedom, given that scope, we are so materially orientated that we create that poverty. And we have to pay out dole. You create the poverty and you are paying for the people that you have made poor by paying taxes. You see the vicious circle happening? On the one hand you make them poor, and then on the other hand you dole out to keep them alive.

And yet amassing does not bring happiness because it is a search for inner peace through exterior means. You buy a brand new Cadillac tomorrow. You've been hankering after it; you buy it and I promise you within three weeks time it will just become another part of your furniture. The enjoyment is gone. If you make a million pounds, a little while later you will not be satisfied: you want two, then you want four. You have a five room house, then you want a ten room house because the idea of fulfillment and satisfaction is of the mind only and the mind is made up of the gunas we spoke about that are forever in conflict. So what do we do? Through spiritual practices we dive deep within "Seek ye first the Kingdom of Heaven within and all else shall be added unto thee." You see, you have to do it for yourself. No one else can do it for you. The guru does not shine light upon you, as I've said many times. He shines light upon the path and not on you. You must walk. You have to do it by yourself.

Paderewski, the great musician, met a polo player one day a rich young man who played polo. So one day they sat down together over a cup of tea and they started discussing things. Paderewski, you know he was a Polish pianist, wasn't he? Yeah, a very famous Polish pianist Paderewski. So Paderewski tells this young man that, "You are a dear soul playing polo, and I am a poor Pole playing solo." So you have to do it by yourself. Do not seek for world peace. That is a fool's dream. It is an ideology. It's a theory not even a theory, not even a hypothesis it's a dream to find world peace. Even when great men like Krishna, Buddha and Christ lived, even at that time there was strife and turmoil, murder and bloodshed; and yet the greatest man that might have ever lived died by bleeding on the cross. You see? So, without thinking of world peace, let us think of the peace that we can find within ourselves and the solution is simple, for every man has peace within him, has Divinity within him; and to find it is not a discovery. How can you discover something that is already there? You can only unfold it, and in the unfolding of that Divinity your awareness expands. I

said during this week, I think, or perhaps somewhere else, that this little brain weighing 3 1/2 pounds containing 12 billion cells and we are only using one millionth of it one millionth part of it the rest is lying dormant. So with spiritual practices you awaken all those dormant cells so that the universal mind can pour through it and that is how while even sitting here you can be aware of the entire universe. And when you become aware and see that this is happening all the time and everywhere, you stop thinking in the terms of world peace. You start thinking in the terms of inner peace, for at this very moment there are thousands of stars, millions of them being destroyed exploding and thousands and millions, billions are being recreated all the time. So, the second law is this, that creation, preservation lasting a little while, and dissolution. So, all the wars and strife is based upon this. Even in our bodies as we sit here, billions of cells are being destroyed and reborn and yet we are not aware of it. So, we should think in the terms of inner peace and that inner peace you do not need to beg for. You do not need any introductions to it. It is there.

This one beggar went to knock on a door and the lady of the house came to the door and she rebuked him. She said, "A strong man like you, why don't you go and do some work, being unemployed? Why do you have to come and beg?" So this beggar replies, "Madam, this is the only profession where I do not need formal introduction to a beautiful lady like you." So that beauty is within you requiring no introduction because you are it. It is only the three gunas by which this entire universe is run, created and dissolved that causes these conflicts not allowing your real self to shine through. So through our systems of meditation we rise above the three gunas. That is the only way. You cannot change them. You cannot destroy them, for everything is indestructible. Nothing is every destroyed. You cannot destroy the teeniest, tiniest atom. Even when we depart from this body, this body is not destroyed. It goes back into its original elements. So everything in this universe is indestructible. There is not a single ounce of energy you can add to it and neither a single ounce of energy you can detract from it. So, in these circumstances, what is the way out? We've got to make some plan and the only way the royal way, the royal road of love, life and truth the way is but to go beyond the three gunas. How do we go beyond the three gunas? By being established in self. And that is what is achieved through meditation where we become observers of all that's happening around us. It is as if we are sitting in a cinema and watching a film on the screen. You can do nothing to influence the action on the screen. You become an observer. And so if we can be established in self through our practices and which many many of us are reaching at quite a good speed, I'm happy to say you then become an observer of all the happenings. So all this will go on and on and on, but you as the observer are non affected. And this is not a question of believing or having faith. It is a question of experiencing. So, what you are actually doing, you are transcending the laws of nature and living in your real self. You are transcending the small "I" that is you and living in the big "I" that too is you, for the small "I" is transient, illusory, while

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the big "I" is changeless and permanent. Here lies the calm. Why do we only think of the world's troubles, for they are but the waves the turbulent waves on the surface of the ocean. But just dive deep, deeper through your spiritual practices. Dive deep into the ocean when you go below the surface the ocean is so calm and at rest and at peace.

So, we are when we look at the world's problems, its poverties and unemployment and things like that we are only observing the surface. Now I do not say do not observe the surface; by all means be aware of it and in all your own little way, to satisfy your own little mind the little conscious level of the mind do something about it if you can. Lend a helping hand. Why not? But lend a helping hand not to inflate your ego. "Auntie Mary was sick and I went to Auntie Mary's home and looked after her for three weeks. Ah! What a wonderful person I am. Self sacrificing." No, what are you doing? You are doing nothing. You are only boosting your little ego, strengthening your ego which is causing more trouble because when Auntie Mary dies and she leaves you nothing in the will, then you will start swearing her. You see? You see, that's how it works. But if it was a selfless service with true mercy and compassion that Auntie Mary is ill and let me offer my services in whichever way I can to help her ease her dis ease, then that would come from a spiritual level, and it can only come from the deeper level it can only come from the deeper level if you have some integration between mind, body and spirit. Believing in things, having faith in things has its own value, but experiencing this has a different value.

Talking of faith, it reminds me of a story. There were two nuns driving in their car and the petrol ran out. The car got stuck. So now they had to walk a half a mile to the nearest gas station we call it petrol in South Africa, here you call it a gas quite gasified, yeah, you call it gas. So they needed a container to bring some gas from the gas station to put into the car and the only thing they could find in their car was a chamber pot pee pot? Right. Chamber pot. Good. So they took this chamber pot to the garage and filled it up with gas, came back to the car and were pouring it in the petrol tank. So here at that time a bunch of rookies were going by. So they watched these two nuns pouring in the gas. They say, "Madam, this might not work, but I do admire your faith." [LAUGHTER]

You see? You see our interpretation of things. Everyone in this world would like to see this entire world at peace, entire world joyful. But that has even been promised by some so called gurus: age of enlightenment. That will never happen. Enlightenment on the individual basis, yes. And the more individuals find greater and greater peace, some little change can be brought about, but not total change. You are responsible for yourself, and at the same time you are also your brother's keeper. But if you do not know what being responsible for oneself is, you can never be your brother's keeper. For to be your brother's keeper you would have to be able to love him: love thy neighbor as thyself. One of the world's greatest injunctions. But what do we know about it? How can we love our neighbor when we can't even love ourselves?

And that love for ourselves can only come from an integration within ourselves, by experiencing that love within ourselves. Very few people really know what love is about. That is a different question. It is only the integrated man that would love his neighbor as himself, knowing well then that that which is within me is within him. I and my brother are non apart. This separation that seems to be there is no separation at all. A person sitting on this side of the room, another sitting on that side of the room would think they are separate. But there are millions of atoms and molecules joining the two people. They are not separate even in physical sense and physics would prove this to you. And in the spiritual sense although the apparent separation is there, one realizes that we are both in the same pond, little bubbles containing the same energy, the same water floating in the same pond of Divinity.

So when one comes to realize that through personal integration, then only could you truly say that, "I love my brother as myself." Then can you truly say, "Do unto others as I expect it to be done unto me." You see? How beautiful things are but really not understood. For it is only when man becomes integrated through spiritual practices, when man slowly goes through uses his conscious mind and goes through the layers of the small conscious mind through the various layers of the subconscious mind and psychologists know so little about it, they are just scratching the surface. For the subconscious mind contains layers upon layers upon layers. It contains the memories of the entire happenings of this cycle of this universe since it began. And going through those layers to that area of stillness which I term the superconscious mind, and then when you reach the superconscious level of the mind and experience that stillness because the superconscious mind being uncluttered by the various experiences you might have had through lifetimes and lifetimes being uncluttered reflects that divine light within in its purity, for the pane of glass is clean and that light is so bright that you do not even see the glass anymore. And that filters back through the subconscious direct line to the conscious mind and you feel in your analytical conscious mind the right hemisphere of the brain sends this energy to the analytical left hemisphere of the brain that analyzes and verbalizes. So here the intuitive level is awakened to that degree from the superconscious level to the conscious level where you just know and you know that peace.

And knowing that peace all theologies have talked about it. They say, "Man know thyself." No theologian says, "Man know thy world." The world be damned for the moment. Man know thyself. But man does not know himself. Man knows only something about himself and he thinks that he thinks but he does not even really know how to think because thought is a creative process. You are not thinking. You are only gathering data and synthesizing it. That's all what you are doing. Things have been thrown upon you from all directions. I've said this before, you use XYZed toothpaste. Why? Because you are bombarded all the time through press and TV, through advertising media: XYZed toothpaste is the best, never lets your teeth decay and blah, blah, blah, blah, blah, and that is why you start using XYZed toothpaste. So, you are not living. You are a puppet on the strings of economics. The clothes that you wear, why do you wear orange this year and

blue the previous year? Because the fashion magazines says that Christian Dior and Pierre de Laurens, and rubbish, Pierre Cardin, you see? So how much are you living by yourself? How much? You go to a restaurant. You know nothing about the restaurant but friends have told you, "Ah, it's a good restaurant." Like that. Every aspect of your life can be analyzed that you are not living your life. You are just a lifeless puppet pretending to be alive. But when this integration dawns in such a simple way, then you start living. When the awareness expands, when that knowingness comes to you, then you really live for that is the life and that is the way and that is the only truth. So, let us start thinking more on the lines of self integration rather than saving the world. Many reformers have come throughout the ages of history throughout the ages as we know from history and the world has still remained the same.

[END SIDE ONE]

We have had just as much strife during the times of Krishna and Jesus as we have today. Those times people were killed by the sword and today the same thing is done with a gun. Same thing. And they go on talking of morality. Thou shalt not kill. Very good. You do it you get hanged or electrocuted. But they can do it by millions, masses, by throwing down bombs. And that's legal. You see? The latest thing you had here, sending up Columbus into the air billions and billions and billions, and then you talk of your unemployment and your poverty and people without food? What was more important? Scientific discoveries have its place. Fine. But charity begins at home and not in outer space. Feed the poor. Educate the children. Bring them to a level of understanding. Give them that spiritual food and food for the stomach. Then by all means what you have left over, use it on those projects.

And this is not only in America. It is happening all over the world all over the world. What can you do? How can you redirect this thing that has been set in motion by nature itself? The only way out is to jump off the bus off the wheel of karma. Off the wheel of karma and find that inner peace and observe all these happenings as a must. Observe all these happenings as a must that the world is reaping for its own karma. Yes. As a person emanates a certain vibration from him like, you know, some people you meet you like them instantly, others you don't. Right. Fine. You go into some homes and you'd like to stay there so peaceful and nice. Other homes you keep on looking at the watch when can I leave? An atmosphere is created. So, this is created in an individual level. Then it is created on a city level. Then on a province level, a country level, and then on the world level. Now, the thoughts of men creates this atmosphere. And when it becomes very heavy and thick like the rain cloud dark it must burst. And that is why those very influences of the thoughts of men around the world influence the policy makers on a very subtle level influence the policy makers to enter and create wars and strife.



So, man can do something only on an individual basis for if he could radiate the peace that he finds within himself he could make the world a slightly better place. If not the world like I said this morning, I think the sun gives light to the whole world, but one lamp, little lamp, can give light to this little room. So let us think of giving light to this little room by feeding our flame with the oil of Divinity. Feed the little wick that we are lifeless wick, only enlivened by that oil of Divinity.

So, we have to find that peace. No other way out. No other way out. That peace is just within. And it is there at hand and you can grasp it at any moment. As the awareness expands, your attitudes change; perspective changes. Like my favorite saying, "Two men behind prison bars. One saw mud the other saw stars." One can see only gloom while the other sees glory. And this is done on an individual basis. You've got to play solo, and that is what we teach. I say this to the newcomers that are here: this is what we teach. By being or becoming a better person you contribute something to this world. But never think of reforming the whole world. That is a pipe dream. That's a pipe dream. So we can bring this balance within ourselves, find greater peace and greater joy within ourselves and we radiate that to others. Now, Sujay had a very beautiful question. Do you people break for tea? Then I could start on his question because it was unrelated to this. Humm? If you wish to.

DOUG: We don't have coffee or tea, but we could get up and stretch for a while and come back.

[TAPE OFF AND BACK ON]

GURURAJ: In the entirety of this world. It's a very deep philosophical question. Yours were slightly on the political side. I'm no politician. Ok. Then, see many of you tomorrow. I have a couple more jokes here. Let's see Paderewski, two men... ah, yes, the last one. I think you'll like it. [LAUGHTER AND COMMENTS]

The church minister got hold of one of his parishoners. And the pastor tells this parishioner that, "In every sentence you use a swear word. You must desist from doing that. In every sentence you use a swear word." So this fellow says, "Look pastor, I swear a lot and you pray a lot, but we both mean nothing by it."

Thank you.

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