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## CYCLES

CHELA: This is a satsang with Gururaj Ananda Yogi, U.S.A., 1982, number 6, recorded at U.C.L.A.

VOICE: Namaste, Guruji.

GURURAJ: Namaste.

VOICE: Last night in your response to one of the questions, you said that things always happen in cycles. Could you please expound on your statement, and tell us more about the spiritual and other factors that cause cycles to take place?

GURURAJ: There are cycles and bicycles. [Laughter.] And tricycles. Good. This entire universe operates in cycles, meaning that there is creation, preservation, and dissolution. Now this is symbolized in Hindu mythology as Brahma, the Creator, Vishnu, the Preserver, and Shiva, the Dissolver. Now this is, of course, very symbolically said because Brahma, Vishnu, and Shiva are not existent entities, but they are existent energies. So that whichever is created must end. That which has a beginning must have an ending.

Now this universe we regard to be eternal. And it is eternal in the sense that one cycle regenerates another cycle, and that brings forth another cycle. So the entire universe is none else but a process forever expanding, expanding, expanding. And this science verifies today. Now in its very expansion, not a single ounce of extra energy is added on, and you could neither subtract a single ounce of energy from it. Now you do know of the Big Bang theory where a vast explosion occurred, and it shot forth millions and millions of sub atomic particles which replicated and duplicated itself and got intermixed with other particles. And therefore different qualities came about in those various particles.

This matter, because of the intermixing and interchange, formulated itself into a more grosser form which we call the mineral kingdom. Now mineral kingdom... a stone as I was telling someone the other day also has its own consciousness, for the entire process of evolution is nothing but the workings of consciousness. For nothing could exist without consciousness. Now this consciousness could be called by so many names: Ishwara, Allah, God, energy. But it is all consciousness, and we are consciousness too. So in this process of evolution, in this process of evolution ... and evolution being always progressive. It is never retrogressive. There are certain theologies which tell you that if you live a bad life, you will be born as a cow or a dog or a cat in your next. And that is not true. For every experience gained in this life is a teaching. Good experience or an experience not so good, but still it remains an experience, and all experiences

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are for the good of mankind. You might go through an adverse experience, and yet the very adversity contains within itself an opportunity for you to grow. Fine.

So we go on from the mineral kingdom to the plant kingdom. And today science has discovered that plants not plants having a higher form of consciousness ... Remember the stone cannot feel although it has consciousness. If the stone did not have consciousness, you would not be having those millions and billions of molecules and atoms and protons and electrons, floating around, circling around in it all the time in such exact precision. Fine.

So now as it developed further into plant life, feelings began in plants. Plants have feelings, Robin. Plants feel. Someone conducted an experiment where all the plants were wired up, and by burning one plant with a cigarette butt, the other plants reacted. And it was registered they actually screamed. Of course our ears could not hear it, but this delicate machine recorded the feeling of the plant. So feeling began.

From there with greater progress in evolution, we come to the animal kingdom and its various stages. And they developed not only feeling but also instinct. And the instinct was such actually better than us the instinct was such that they had because of the mind, the thinking mind not interfering the instinct had a greater flow. And you have experienced this. You might still be in the next block, and your dog knows that "my master's coming home." And the dog because you are so loving to it, you show it love it feels that love and runs to the gate waiting for you. And this is just one example, but we could extend the example to so many other animal forms. Now the way animals develop is because they are in complete compliance with nature.

Now what do we mean by nature? In the process of evolution, there has to be a system, and this system that was formulated could be called laws. Therefore, we call them laws of nature. So the train runs, all trains run on their particular rails, their particular tracks. And that we term the laws of nature. So up to the animal stage, the animal functions in complete conformity with natural laws. A lion will not kill if it is not hungry. You see? Man kills because of greed and lust and power. The animal doesn't. So up to that stage until further evolution occurs, you are safe. You are in compliance with nature.

But when you come into the kingdom of man and the thinking ability develops, there the trouble begins. Now when the thinking ability develops .... Remember that the mind, being a memory box of all the happenings of the universe, it registers every happening. Even as you are sitting here now, everything is registered there of every happening because your mind I think we spoke about this is not only an individual mind, but it is a universal mind. And as you disturb the waters of a sea at one end, those currents will travel on and on and reach the other end. And as they travel further and further, those currents lose their momentum and subside. Fine. So when we reach the stage of man, we start thinking.

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Now let us take the primitive man. His thoughts are based more on what he has carried forward from the animal kingdom, and his thought is to eat and sleep. Eat and sleep. Therefore, like the animal he started hunting. He used to hunt for his food. An animal hunts for its prey, stalks its prey. And if primitive man, being a carry over from the animal kingdom, is within that. Then by accident he discovers fire. And also by some quirk he starts cooking food. Before he used to eat it raw like the animal. This is how civilization began. And then, of course, he has his sexual instincts also carried over. But the primitive man used to make love not because of lust in him he has not reached that thinking ability yet but he used to make love like an animal because of need. Because of need. And that is how slowly, slowly, slowly although the total consciousness was there and by the push and thrust of evolution the consciousness started expanding.

Now how the problems and troubles began was this: as the consciousness started expanding and greater awareness came about, he too subconsciously became aware of his previous existences, the existence of a stone, of a plant, of an animal. He started becoming aware of them. And being aware of them, he applied his reasoning faculties to those animal instincts. And when he started applying his reasoning faculties to the animal instincts, he tried to get as much out of it as possible. Before he used to copulate because it was by nature, an instinctive need. But when he started thinking, he thought, "Oh, that is very nice. Let me have some more." Do you see? Do you see the progress in evolution?

So, so then he came to a stage that with his thinking ability that, "This is nice. I must have more of it if it's nice. And that which is not nice, I must try and have less of it." And there conflicts started in man's mind. And yet the underlying consciousness is total all the time. But the mind the cunning animal, as I always call it started functioning and finding what is nice and what is not nice, finding what is pleasurable and what is painful he started discriminating. And when he started discriminating between pain and pleasure, these things became more pronounced in his life. A primitive man feels if pricked by a pin would feel the pain less than a sophisticated man. This has been proven by experiment. Because the sophisticated man, having a greater amount of awareness, develops a greater amount of sensitivity. And it is this very sensitivity that makes him feel the pain more. A primitive man you could swear at him and he will just take it. But you swear at a sophisticated man, and it will go through his mind for weeks and weeks and weeks. And he'd say, "That bloody b... He swore at me. How dare he do that!" And when he started thinking how dare he do that, then revenge started entering his mind. "I must get my one back." And when revenge started, hatred started. Do you see the evolution of man? Hatred started. And he started gathering all these negative qualities of revenge and hatred and lust and greed. And when his mind became more and more sophisticated, his needs also grew. And when needs grow, you fulfill those needs. You tell any housewife today that cook on a little primer stove I don't know what you call them here they'd say, "No. I want a electric stove." And when the electric stove came, "Fine. I want an oven disconnected to the electric stove. Eye level oven." Too lazy to bend, you see. And then they spend hundreds of dollars at slimming parlors. I talk straight.

Now all these ... you don't need to go to slimming parlors. All these various duties that could be done at home, if it's done properly, fine, then you don't need all these things. Nevertheless the slimming parlors must also make a living. And so the problem of living came about because of man's needs. And when needs grew, then all these various little gadgetries came about. So now she is not satisfied with the electric stove anymore, and the eye level oven. She must have a microwave. Instant. And that produced greater and greater laziness in people. I'm not chauvinistic. Please understand that. But I'm just using this as examples, and I could use the same examples for men as well. Today the men are so damned lazy that if they want to go around the corner to pick up a packet of cigarettes, they'll jump into the car instead of taking a walk. It's a pity they don't have drive in toilets. [Laughter.]

So all these negative qualities started, including something like jealousy. You know, Adam used to go hunting to bring food home. And they used to stay away and sometimes he used to be late as all men do. After work they might pop in somewhere and meet some friends. So Adam was also late sometimes. Eve said, "Oh, my darling Honeybun, Cooobums, or whatever. You must be tired. Let me massage your back. It's a pleasurable feeling. Massage your back." But what she was actually doing was this: counting his ribs. [Laughter.] Hasn't, hasn't he perhaps use another rib to create another one somewhere else. Another Eve. Right. Nevertheless. So that is how it all started.

Now what the purpose of life is is to undo the things we have done. That is progressive evolution. So when man reaches the point of saturation with all his pains and pleasures, he tries to rise beyond them. And that is basically our teaching through our spiritual practices where you rise beyond the pains and pleasures, where you become the observer of life. And the entirety of life is nothing but a cycle.

Now a cycle means that you have started as that pure, primal atom in material form where energy was transmuted into a grosser form which we call matter. There is no difference between matter and energy. One is at a finer level while the other is at a grosser level. So from this fineness we proceeded assumed through these various circumstances I told you about to a grossness. And we are proceeding to that fineness again. In other words, we are taking a bath. Through this long journey over ages and ages and millions of years, all the dirt we picked up, through spiritual practices, we are washing it off to become the real primal self again. And that is a cycle. Good.

Now in this cycle nothing really happens to your spiritual self. To the force. The force is always with you. Star Wars. The force is always with you. And balanced on this force, having this force as a basis and not only a basis but interpenetrating all the doings of your life. And the doings have only been created by thought. And we spoke about thoughts during this week. So were these thoughts necessary in the first place? Was it necessary for man to develop the thinking ability? It was necessary. Not for the spirit and not for you, but for the process. So you are nothing else than a process in this universe, a little atom in the process of this universe. This universe can not perpetuate itself without this process. So then

from the Big Bang we get to the black hole where this whole force of the Big Bang loses its momentum and gets sucked into what we know as the black hole which scientists talk about. In Sanskrit it is called "pralay" where all the gunas, having lost their momentum, these various atoms assumed the three qualities, rajas, tamas, and sattva. Sattva is your finer self, the quality of light. And tamas is the quality of inertia or darkness. And rajas is the activating factor between sattva and tamas.

Now thinking analysis and spiritual practices are important in the sense of how to direct rajas or the activating factor. We can direct the darkness into the light of sattva, or we can direct sattva into the darkness of tamas. So what we are playing around with or doing is getting a mastery over rajas or the activating force so that a balance can be brought about between sattva and tamas. So this activating force that is within us is to be utilized by spiritual practices to bring about an equilibrium. They say this man has very good qualities. It only means that he is living a sattvic life. His life is filled more with light. This man is not a good man, we would say. It only means that tamas or inertia, darkness, is more dominant in his life. But the gunas will forever exist. And it is within these gunas and the balance of these gunas, there is the repository of all your experiences, samskaras and impressions. There is the repository.

Now you do not need to discard your samskaras. I always say if you have killed ten people, do not be concerned, but try to save the lives of eleven. And you are one in the credit. People worry too much about karma. "Oh, everything that happens, that is my karma. That is my karma." Or what have you. Karma could be good karma and not good karma. Remember, I never use the word "bad." There is no such thing. I said the other day, I think, you proceed from a lower truth to a higher truth. The lower truth, you might term to be bad. The higher truth, you might term to be good. But it is all essentially truth. So anything which you observe to be bad is also truth, for the interpretation is yours. The interpretation comes from your conditioned mind. And the interpretation is not given by the object. So all interpretations are not brought about objectively but subjectively.

I don't know if I told you of this one person. He spent seven years in jail. He couldn't get a job. Something happened in his life, and he was incarcerated. He couldn't get a job. He heard of me. He came to my office and started learning to meditate. And then he tells me, "Wherever I go, they ask me about my background. And when I tell them I have to tell the truth because they will find out that I am an ex convict, immediately they refuse me a job. Can you help me? I need a job." I studied this person. I went into meditation on him, and I found him to be a highly spiritual person, the likes of whom I have seen very few. That seven years in jail was to him like going to a monastery. In that solitude his mind was directed so much to Divinity. Do you see? So I managed to get a job for him. I phoned around to a few other meditators who were in business. And I said, "Look. This

is the position. This is a very good man. He's a highly spiritual being. Some mistake happened. OK. Is society going to hold that against him all his life? And force him to commit the same error again?" So he got fixed up with a good job, and he's very happy. He got married and has a few children and.... Good. Fine. He's okay.

There was one teacher, a spiritual teacher. Talking of jails remind me of this story. I don't know if I might have told it in America. I could never remember, talking all over this year. This spiritual teacher used to do little, funny things. He used to take a stone and break a shop's window. He used to pinch a little thing there. But he always used to do it when there was a policeman nearby so that he could be arrested and get locked up. So one day his chelas, those that were close to him, asked him, says, "Guruji, this is not nice that you're doing. Every month you're landing up in jail. Every month you're landing up in jail. This is not nice. What will the world say?" So this guru says, "Let the world say what they want to say. What do I care? But the reason I go to jail is this, that those people in jail need me more than what you need me that are outside." And he used to teach them, give them wisdom, give them knowledge. And that's real rehabilitation. Not the programs we go through in many countries. Service. Never mind what the world says; how they interpret it. When we talked about interpretation, he was doing good. You see.

So here now back to where we were. When man started thinking, all his problems began; therefore, our teachings would emphasize the fact that you live with the mind and still beyond it. In your meditations you can go to the finest level of the superconscious mind. You can. And by going there and I don't mind repeating this a million times you can draw those energies into conscious, waking living. Do you see? And that is the bath you are taking with real, strong, carboic soap. And a scrubbing brush. Many people don't like it. They are so used to those grooves that they are in. But when the yearning develops in man, when he has explored all outer avenues, when his sufferings become so great, then he wants to find an alternative. Ninety percent, if not a few percent more, of meditators or spiritual practitioners start to practice spirituality because of problems. A very small percentage start on the path to Divinity for Divinity itself. Believe you me. I go around the world and I meet people and I meet people and I know people and I know people. But that is good. The cause does not matter; the reason does not matter as long as they are on the path towards Divinity. And once you are on the path, it might take a few lifetimes, doesn't matter. We only measure things in linear time. But in the other dimension there is no time. Timeless time.

And with time, of course, is space. The two are closely associated. Time and space. And with time and space comes causation, and you inquire what causes time and what causes space. Your mind. Your mind causes time. If you go into deep meditation, an hour can go by, but it would seem just as if it was a minute or two. If you are absorbed in a book, for example, a very interesting book especially those written for the mass market with all those funny naked pictures on the cover you get so absorbed in it that time just flies. But when you want to make a cup of tea and you start standing at the

kettle, how long doesn't it take to boil? Do you see? So time is a measurement of your mind. Things that you are really absorbed in, time ceases. And that is in this third, three dimensional world. What when you enter the other dimension? There is no time.

Now all this is in the process of evolution. This is all there to complete the cycle until another explosion occurs. Everything is sucked in, into the black hole from one side, and from the other side it is shot out again to create another universe. And these are the cycles. Therefore, we say nothing is ever destroyed. Not even a single thought is ever destroyed. It is forever there, for thought too is matter. But because of our limited development we can't see thought; like there are many things we can't see unless we use a microscope. And yet thoughts are much finer than those little microbes that we can't see with the naked eye. But you can develop those abilities even to be able to see thought, not only telepathically but actually visually. Fine. But that is not our field. We don't encourage these things. What's it going to help us, seeing all the rumblings in the minds of others. It will drive you nuts.

So now all that has started when this explosion occurred. It has to resolve itself. So this explosion is the Brahman Brahma. Now one must not confuse with Brahma with Brahman. Brahman is the eternal consciousness upon which all these cycles are based. But Brahma, the symbol, is that vast explosion of creation. God does not create. We say, "This is a creation of God." We say that for the want of a better expression. If that divine energy is omnipresent, omnipotent, omniscient, embracing everything, what need has It to create? You only create to express yourself, and when that energy is so perfect, what expression does it require? I write poetry to express myself. And what do I mean by expressing myself? I'm trying to find greater and greater perfection in my expression. Divinity does not need that expression for fulfillment because it is fulfillment itself. Do you see? So this energy, parambrahma, this energy, the Impersonal God, is just an energy. Now as energy would be like a flower; it has to emit fragrance so the Impersonal God does not create, but it manifests itself. And in this very process of manifestation, it reaches a grosser level in manifestation which we call the universal mind. And then this universal mind, because of the intermixing of the various energies therein, creates this universe. So that universal mind could be called the personal god. The Impersonal God in its purest form, the purest consciousness, does not create but manifests, but the manifestation that comes first in the form of universal mind, that creates. Do you see the difference? So when we say God, what God do we mean? That energy? Formless, attributeless energy? Or are we referring to the universal mind which we also call God?

Now theologies only go as far as the universal mind. That is the sum totality which we call God. But that is not the sum totality. That God, that mind, is at the finest level of relativity. And when in your meditations you reach the finest level of relativity, then you have reached the personal god. And by reaching that, you have to do nothing to become the impersonal energy. But all the problems are to reach what I call the superconscious level.

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Now this is all part of the cycle of this one existence. To us it seems so long. We calculate even this world into millions and millions of years, but at this very moment as you would all know and science verifies that there are planets or stars a million, billion times bigger than our little speck of sand called Earth, grain of sand called Earth. And yet there are exploding at this very moment millions of those stars that has its own form of habitation. They are exploding because the force that created them through the universal mind which we call evolution is exploding at this very moment millions of them. And that will happen to this universe as well.

So there are universes and universes and universes. And then there is the totality of universe which we call the one universe. But contained within that one universe are all these little universes that are created: Brahma; Vishnu, it is preserved in the process; and then it goes into pralay when its momentum is lost. And equilibrium comes about and the universe ends up into the black hole to proceed from there again in this vast explosion. For everything is an explosion. Everything. In your very own body, there are so many explosions occurring at this very moment. Millions of cells are being destroyed and recreated and regenerated all the time. We are not conscious of it. So everything is an explosion. [END SIDE ONE] And what does explosion mean? An expansion. So we are expanding all the time. At thousands of mile per second we are hurtling through space. And we think we are standing still or sitting still. This entire galaxy that we are in is hurtling through space. There is motion, motion, motion all the time. And without motion nothing can exist. Even in you. You are a miniature universe unto yourself. Everything that is within you is outside. The microcosm and the macrocosm is but one. They function on the same principles which we call the laws of nature.

And by spiritual practices we attune ourselves to those laws of nature so that life could become more smoother, more happier. And if not that, we develop the ability to view life as it is, not as we project it to be. We do not live in fantasies then because everyone always thinks he's a greater person than what he really is. Everyone thinks that. They think that, and yet they'll tell you, "I'm unworthy." That is the contradiction. And when they tell you, "I'm unworthy. I'm unworthy. I'm unworthy. I'm not worthy" and they implant that autosuggestion so much in their minds that they start feeling guilty. A sense of guilt over things that are not necessary. They think of the past as I have said the other day and project it into the future, and the present is lost when the most important thing is the present and not the past or the future.

Who says you have a future? You don't. Who says you had a past? Weren't you perhaps dreaming that you had a past? What is the reality of the past? It might have been real then. Is the past real now? The memory of it is real to you now, and memories have no foundations. So when once this is realized, it makes life smoother, and you live now, now, now, this moment that is so important. And this is so all part of the cycle.

Now we need not to wait until the end of this universe. We can end it all here and now. We can end the cycle. We can end that momentum here and now and yet be alive and enjoy. Then what are we doing? We are bringing through



spiritual practices a tranquility. And tranquility means a balance between the three gunas that are within you, three gunas that control the entire universe as they are controlling you. And you through spiritual practices can become masters of the gunas and bring it to a state of equilibrium. And then nothing affects you. Nothing touches you. You have completed the cycle. And that ... although the mind has created all the problems, the mind can be used to solve the problems. The mind can be used to solve the problems, so the mind conquers the mind. You see. You proceed from the grosser level to the subtler level. That's all there is to it. Very, very simple.

What is your time? My watch has gone haywire.

CHELA: Eleven thirty.

GURURAJ: Eleven thirty.

So the entire universal cycle will take millions and millions and millions of years to end. But we can end it in this lifetime. Why wait for these millions of years?

There was a lecturer who was giving a lecture, and he said, "This world will come to an end in two billion years time." So this little old lady at the back of the hall stands up and she says, "How many years did you say?" So he says, so the lecturer replies, "Two billion years." So she says, "Oh, thank God! I thought you said two million years." [Laughter.] Yes.

Today we are going to.... Have you got it?

CHELA: It's right there.

GURURAJ: OK. Don't worry.

[Pause in recording.]

GURURAJ: There was an advertising man and he proposed to the lady of his love. So he proposed to her for marriage, and he also added, being an advertising man, he also added that, "Don't take too long because this is the last day for the special offer." [Laughter.]

You know by people's gardens ... (Thank you. Good.) By people's gardens you can measure their character. Looking at people's gardens, you can measure their character. Right. there was this Miss Richlove, and she only had marigolds in her garden. Think about that. Richlove. Rich. And she only wanted marigolds. She married gold.

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