

Happiness vs. Joy Eternal

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[Have to] get my technician working. [On the .mp3 file Doctor is fiddling with the tape recorder for this lecture.]

So the subject this morning, remember, you know, religion is not a funeral procession. We must feel good. Otherwise, I can't get started, unless I feel real good. The Master used to say that; and Sri Yukteswarji said that very thing. And our subject this morning, as I noticed, is, the gist of it is Happiness and Joy Eternal. And we must realize, and understand the difference, between ordinary happiness, and Joy Eternal.

Ordinary happiness comes from the fulfillment of the senses – taste, touch, smell, five senses – which you know. And the consummation takes place in the mind. That is, these impressions, and stimulation comes through the nervous system; but the fulfillment, is in the mind. That's ordinary happiness. That's external happiness, so to speak. These constitute outer pleasures.

Now, Joy Eternal, comes through what? If you'll analyze yourself, then you'll never be sidetracked on which you want to follow, whether ordinary pleasure, or Joy Eternal. Joy Eternal takes place, not in the outward senses, but it takes place through the sixth sense, or the Intuition of the Soul, and it is consummated where? Not in the mind – but in the Soul. Now, if you'll remember that simple thing, whenever you are enjoying things, analyze where it comes from. As we see those flowers, we enjoy them through the sense of sight. Nerves carry that impression to the mind. It's consummated in the mind. But, if you will not stop there, but allow that to go through the Intuition of your Soul, and feel the consummation of it as a blessing from God, or His Great Love expressing through the flowers; then, it becomes Joy Eternal, instead of ordinary happiness. We must realize that.

And one point comes to my mind. God does not want us not to enjoy things – but, He wants us not to forget Him, that's all. And so, when you have any enjoyment, no matter what it is, do not let the consummation take place in your mind only – but feel it through the Intuition of your Soul – and then there'll be greater joy come to you. It'll be not only pleasure, it'll be Joy Eternal. I remember when I met the Master I felt, "Well here goes everything. I won't be able to enjoy anything anymore." But I found instead of everything going – everything came – because even in eating, and such things, which we all

do, you feel the consummation in your Soul, and you feel a Great Peace, and Bliss, and a Great Thankfulness to God. That's what Joy Eternal means. External happiness will not give you that. It must be attained in Soul Consciousness.

And so, this outward happiness comes from the fulfillment of desire. And it is known and enjoyed where – in ego consciousness – while the pleasure of Joy Eternal is enjoyed, or consummated, in Soul Consciousness. Now remember those two things. Ego consciousness – whenever you have ordinary happiness, you are not in Soul Consciousness, unless you feel it in the Soul. You're in the ego. Now, ego passes away. All outward pleasures pass away, because they are consummated, or take place, rather, in duality of consciousness. They take place in this outward consciousness. Our likes and dislikes. You get something, you like it. Soon, you dislike it. And so, that is not eternal. It is not lasting. And so, watch out! It's no harm to enjoy things, but do not feel the enjoyment only in the ego – feel it in the Soul. Then you'll not lose it.

When people live together, married people, if they live in the plane of ego consciousness, and enjoy one another there, they lose each other. But, if they live together on the plane of God's Presence, they'll never lose each other, and there'll be Joy Eternal. So, we must remember those things. As Gandhi said about his wife, he said, "No doubt she has many faults, more than I can see, but," he says, "there's an indissoluble bond between us." Isn't that wonderful? And what is that bond? That's Joy Eternal, or the Presence of God, consummated in the Soul. So, if you want things to last, if you want to have, instead of fleeting happiness, you want to have true happiness; feel it in the Soul – feel it as Joy Eternal. It will not leave you.

And so, ordinary happiness, as I have said, must pass away. And ordinary happiness comes from the fulfillment of desire. In other words, a want is satisfied. Understand that. Every time you have a desire; you create a want, do you not? Unless that desire is fulfilled, whether you like it or not, there's a want there. And sooner or later, that want, will have to be satisfied. All right, you satisfy it. The want is fulfilled. That's fine. But it's not lasting, because it's in outward consciousness. And soon, another want comes. And you satisfy that. Then, you remember the first want, and back again you go all over again, over, and over, and over – no end to it. This is right. Desire is the thing we must

understand, and desire is the seat of ordinary happiness, because the fulfillment of the want takes place in ego consciousness.

Now the Bhagavad Gita¹ says, most wonderfully, about desire – and I know, if I read these few words, it will explain it much better than I can in my words. Lord Krishna says, "It is desire," desire, "begotten of the quality of motion" – that's outward consciousness, that's all – this thing and that thing, this thing and that thing, no end to it – "desire begotten of this quality of motion, all consuming, all polluting, know thou this as our foe here on earth. As a flame is enveloped by smoke," – that is, underneath the smoke is that little flame. So, underneath this outer happiness is that little flame of desire, which has to be satisfied. "As a flame is enveloped by smoke, as an em, embryo is wrapped in the amnion," so this is enveloped by it. "Enveloped is wisdom by the constant enemy of the wise in the form of desire, which is insatiable as a flame."

So understand this desire cannot be satisfied. That's the nature of it. Nothing is satisfied in duality. The satisfaction comes in the Unity of God's Consciousness. That's why things of this world are not satisfying. The Utopia cannot take place in this world. It can be much better, I'll admit, but the Utopia is in the Presence of God within us. There we can find and attain fulfillment. And so, we have to watch desire. "He, who followeth the promptings of desire attaineth not to perfection, nor happiness, nor to the highest goal²." You can be quite happy in this world, but watch out, it goes away. But, in God you cannot exhaust it. Joy Eternal cannot be exhausted. It is not found in outward ego consciousness; it is found in Soul Consciousness.

And so, man is both human and Divine. That's why, that's why we have to satisfy the Soul Consciousness within us. The human aspect of us is ego consciousness, subject of all our thoughts, and desires, and all our satisfaction of all these senses – is ego consciousness. That's the human aspect. The Divine aspect is the Soul within us – Eternal Spirit. We satisfy the ego consciousness. Sometimes, we fail to satisfy that which is lasting; Soul Consciousness within us. So let us remember, meditation is an absolute must to any intelligent being, unless he wants to end this existence with zero. God alone is what we need. Ordinary happiness, as I have said, is in ego consciousness. Joy Eternal is realized in the inner, or Soul Consciousness.

Now why is it, why is it that man follows these outward things – the fulfillment of desire? Why is it? There is a reason for it. It is because he is born into delusion. He is born into Maya. As the Bhagavad Gita says, "All men walk the earth wholly deluded." No wonder we fall, so to speak, for the call of the senses. That's natural. But that doesn't mean we have to stay there. Shortly after that, in the Gita it says, "Get out my delusion, Arjuna." Get out of it. Know the Presence of God within you.

And so, Maya is the thing, Maya is that which makes it easy for men to follow outward things, and following them, they cannot satisfy themselves. You read the newspapers, you find that out. They

cannot satisfy themselves, because the fulfillment is not in outward consciousness. So, they go on, and on, and the delusion deepens, and deepens, until finally, they reach a point when they realize they need one thing – and that's God. Then they wake up. Why, do not necessarily reach that point in that way? They understand it. They realize it. But they reach it through the Wisdom of the Soul. They do not wait until they're down and out, so to speak. But they find God through the Wisdom of the Soul.

So, this delusion is something which we must understand. In this delusion, things are not as they seem. Things are not as they seem in this outward consciousness. You feel, "Well, if I get this, I'll be thoroughly satisfied." And you'll wake up that you will not be. And you follow this, you try to do right, even in this outward consciousness, and you find that, sometimes, in spite of all the right you want to do, you're in the middle, as they say, because things in this outward consciousness are not as they seem. There is much misconception; must, much misunderstanding, in this outward existence, as you all know. I don't have to tell you that. Anybody that's lived a little bit knows, there is no real fulfillment in this outward consciousness. That's why we're here this morning. We're here to find fulfillment in the Presence of God. There's no fulfillment in outward consciousness – much misunderstanding.

And so, that brings a little story to my mind, which shows the delusion, shows the misunderstanding. Willie said to his mother, he says, "Mom? Is Pop going to heaven?" She says, "Willie," she says, "why do you ask such an absurd question?"

Now think it over. Was Pop going to heaven, or not? Or, was he going to the other place? "Why do you ask such an absurd question?" You'll catch it after awhile. I imagine most of you are English here this morning. But, there's much misunderstanding, as you see by that simple story.

Also, another little story that's very much to the point about this getting in the middle. It seems as if I'm always in the middle. I guess everybody gets there just the same. So this, this pastor down in the mountainous country, down south – not in Texas – but down that way, and he had a mule. He had the, a mule which he used to ride in that mountainous country, to see his parishioners. And so, one of the mountaineers said to him, he said, "Does that mule ever kick you, Parsons?" He says, "No," he says "he never kicked me, but he often kicks where I recently was." So don't get in the middle. If you're in the middle, get out of it, so you won't receive the kick.

Master said, tell them a story or two, he says, it loosens things up. So now, we've got things loosened up, let's go on now with the rest of our subject. So, we were talking about this delusion. Now, if we could understand this delusion, then, naturally, we would not follow it; we would not follow outward

happiness. We would search for Joy Eternal. But, if we could somehow taste, taste the Superior Joy of the Presence of God, these outward pleasures would not allure you to the extent that you'd become attached to them.

And so, the thing is, we must somehow taste the Superior Pleasure of God's Presence. It's like, if you never meditate, you can never taste it. But, if somehow, in these services, we can coax you to try the meditation, and you taste the Superior Pleasure of Happiness, or Joy of Eternal Consciousness, then you can compare it. Then you can understand the difference between outward pleasures and inward pleasures of the Soul. We must do that. It's like someone has an automobile. They call those things "jalopies," aren't they – the little ones? Not much. And you ride along in it, and suddenly, someone lets you ride, say, in a good car, a Cadillac. Then can't you see the difference, and compare it? So, it is with happiness. Seeing the difference, then you will follow that which is better for you, and gives you Joy Supreme.

Speaking about the Cadillac's reminds me of a story a friend of mine told me. These two millionaires from Texas, they were, went to the Cadillac salesroom to buy a Cadillac. So one says, he picked out a nice Cadillac with everything, as they come equipped with all sorts of things, and he says, "I'll take that one, and I, I also want to put another order in for this man with me." Well, the other man says, "No," he says, "I'll pay for it, my own." "No," the fellow says, "you paid for the lunch today..." he says. So there you have it. That's a good delusion though. That's a delusion I'd like to have some.

So that's why, that's why, that's pretty good, isn't it? I want to let you into a little secret. You know who told me that? Mr. Hart. That's a good story, Mr. Hart. I'm happy that I remembered it.

Now, going on – that's why we have meditation in our churches here. And that's why I entice you, and try to persuade you to come here. Not for my own good, except that I feel a Great Joy when others feel God, but for your own good, that you compare the different types of Joy and Happiness – happiness from senses and Joy from the Spirit; Joy from this Presence of God within you.

And Master has pointed this out, most wonderfully, in one of his references, which I'll give you this time. From his little book, *The Master Said*, I know many of you read it. "Indulgence in sense joys is followed by satiety and disgust. These constant dual experiences make man moody and unreliable." You try to sell a house. You get it almost sold, and the sale falls through. I can't blame you for being moody. That's what happens in existence, in this worldly existence. "Maya, or the state of delusion, is characterized by the pair of opposites. Through meditation on God, the Soul Unity, the devotee banishes from his mind

the alternating waves of pleasure and pain." If, in selling that house, you weren't swept aside by the enthusiasm into the dual consciousness, felt God in all things, you'd treat that just as a Drama, or a Play of Life. But it's very difficult to do that. And so, we must understand; if we want to be sure of our happiness and our joy, we must find it in God.

Now this brings up a point of peace of mind, and real Joy of the Soul. Peace of mind is a negative state. Peace of mind is a negative state; Joy of the Soul is a positive state. Peace of mind comes when you attain freedom from the turmoil of a racing, uncontrolled mind. You have a certain peace of mind; you feel a great relief; but that will not satisfy you, until you follow it up with the positive state of the Joy of Spirit. There's quite a difference there. When your mind carries you here and there, and you cannot control it, and things go wrong. You're in a turmoil. And Jesus said, in this world you will have that. But then he said, "Be of good cheer, I am overcome the world3."

And so, you must follow that peace of mind by the positive state, the Joy of God's Presence, and feeling that, no state will equal it; nothing can touch it, when God's Love is felt. It far surpasses ordinary peace of mind. Peace of mind is cessation, cessation of the racing thoughts. But God is above thought, as I said his morning. When you're above thought, push on. Don't stop there. Push on. And get the positive thing, the Joy of God's Presence. So peace of mind is one thing – that's not the end. You'll not be satisfied, because that'll pass away. Peace of mind, mind is not the lasting thing. Soul Consciousness is the lasting thing. So, peace of mind will pass away, but the Soul Consciousness will not, because that's God Himself. That's the Unity of God's Presence.

And, therefore, Joy Eternal, and Bliss of the Soul does not depend on outward consciousness, or the stimulation of outward things. It is naturally inherent within us. It's there in a natural way. Exuberance is there. You take young people, they are right over, so to speak, from being with God, and they're filled with enthusiasm and joy. Why? Because the natural state of the Soul is there; but later on, as they get involved in this outward living, then they find difficulty. But the Joy of the Soul is natural. You do not have to get it – it's there. You have to undo the things, so to speak, which are preventing you from feeling the natural state of the Joy of the Soul. It is naturally with us. That's God's Gift to us. It is spontaneous. It is our heritage. And those, who by yoga, will rise above this dual consciousness, in which ordinary happiness exists, they will find the minute they do that – if you don't stop – that the natural Joy of the Soul will spontaneously bubble forth, and then you'll realize the Superior Joy of being one with the Infinite Father within you.

We have the ways and the means to do it. Master has left this, or God, I should say, has sent us this channel – a true channel of God is none other than Himself. The Master, Jesus, the Great Ones, are none

other than great channels of God's Light. And those who follow them, as they had the Light, as they had the Superior Joy of the Soul, so will the disciples have that. Let us realize that one thing.

And so, Master's definition of Self-Realization perhaps, could be good at this time. It shows that we have that Superior Joy of the Soul naturally. We just have to uncover it, so to speak. And so this is what we read: "Self-Realization is the knowing on all levels of our being, body, mind, and Soul, that we are now in the possession of Divinity, and that we are not merely near God at all times, but that His Omnipresence is our omnipresence."

We do not have to "get" something. God is our own consciousness, our own joy which we feel. And that love which you feel for one another is God. We do not have to find it. We have to just, as the Master says going on, "...and that He is just as much our essential life now as He ever will be. All we have to do is to improve our knowing."

Now, if you want to know the Superior Joy of the Soul, improve your knowing of God within you. Do not stop with the fulfillment of senses, but keep on, until, through the Grace of God, you feel your oneness with Him. Then you will know He's never apart from you. You and He are one, and that's true. Your consciousness is God's Consciousness. The love which you feel in your heart is God's Love, but through delusion we separate it. The greatest sin is to be separated from God. That's the original sin. We have to undo that. How? By following yoga, by following the Master's teachings, because he had that; he was one with the Infinite. Then, having that, we can shout for joy with the Psalmist, as we read in our own Scriptures, the 5th Psalm, the 11th Verse: "But let all those that put their trust in thee rejoice: let them shout, ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

And so, there we have – key, know God. He is there. You don't have to find Him. All you have to do, as Master says, "Increase your knowing." How? By following one who had that. Who had it? Master had it. It's in his teachings. Follow, and you, too, will know.

Now this is nearing Abraham Lincoln's birthday. We always say a word or two about him. He was a man, even though he had many responsibilities, troubles, as you know, he had humor. He had humor. And so, we, in all our troubles, must have that exuberance of the Presence of God, and realize our Master's words, that life, religion, is not a funeral procession. So, Abraham Lincoln was like that. He was also a man of great faith, which is attested to by his humbleness. And one of the greatest things he said, in one of his speeches, he says, "Never mind me. Forget about me. I am nothing," he says, "but do not forget the freedom set forth in the Declaration of Independence."

And it is because of that freedom, set forth, and inculcated in this country, that you and I can meet in this place, in peace, and in calmness, and in quietude, and endeavor to find that freedom which excels all political freedom, and that comes by communion with the One Eternal Father, in friendship, and in love.

1 3rd Discourse, 37th Line, The Bhagavad Gita or The Lord's Song, translated by Annie Wood Besant, 1939

2 15th Discourse, 5th Line, Ibid.

3 St. John 16:33