

Is There Justice in Life?

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The subject this morning, "Is There Justice in Life?" Is there justice in life?

To answer this question we have to understand a few things about life. What is life? There are two kinds of life, so to speak, or two sorts of living: there is the ordinary life, which is one thing, this life in outward consciousness; or there is the Underlying Real Life. The point is, we must understand those two things before we can answer this question: "Is There Justice in Life?" Realize there are two lives, two kinds of living, two kinds of life: ordinary life in outward consciousness and the Real Underlying Life. If you know those two things, you'll have no trouble in understanding this question about justice.

So, let us first discuss ordinary life, outward life, life in outward consciousness. This life begins at birth. Beginning, it must have an ending. That which begins, must end. We cannot get around that. And so, ordinary life has a beginning, a beginning when we're born, so to speak. And as we think of ourselves, although we can't all, cannot all remember when we were born, somebody tells us we were, at such-and-such a time, and so we accept that as the beginning of this existence, and when we're through, that's the end of this ordinary life. But in this life, realize this – I'm sure we all realize that there are many things we cannot understand, and we cannot see justice in the happenings of this ordinary life – there are many paradoxes and injustices, without question of a doubt. And if you look about you, you will see them in these injustices, these paradoxes, in all the kingdoms of this ordinary living – vegetable, animal, and human action. You'll find there things you cannot say are just.

Just one or two things just to bring to your mind the point I'm trying to let you consider. Take ordinary plant life. I was just thinking of that because we have Mr. Koobatian, who knows a lot about plant life, insofar I think he teaches that, I'm quite sure he does, and he knows a lot about those things. And so, he brings down many plants to Encinitas. And you notice you plant a little thing, and it's wonderful. Nice little plant, expressing God's beauty, and minding its own business; tisn't long before in come the bugs, and they raise havoc with that little plant. It was simply expressing the Great Beauty of God. Along come the bugs, and the pests, and they ruin it. Not all, but a good many, and thus we have to watch, and fight those things off. Well, of course, from the standpoint of the little

plant, there's no justice there. And that's just one little thing. Take throughout all, all the vegetable kingdom.

We find, as we have read lately, tornadoes, and cyclones, and all sorts of things – hurricanes – raising havoc with ordinary living, making people suffer injustices, terrific injustices from the standpoint of ordinary living. There are no questions, there is no question about that. We see it, we read it, and we just have to look about us. And we see the, the goings-on of Nature, and with her storms, as I have said, these tornadoes, and droughts, and such things.

I remember one time, coming across from the East Coast, not too many years ago, when they had a dry spell, and there were many cattle, just laying out there – dead. Where is the justice in such business? There isn't any in outward living – none at all. And so, we see these things. Another thing comes to my mind, is the often-spoke of San Francisco earthquake, and fire – beautiful city just disrupted. Is there any justice there? No. Nobody with any common sense can say there is. And so, in outward living, as far as this ordinary kingdom of nature, vegetable kingdom, we find no justice.

Then let us take the animal kingdom. You know how animals prey on one another. And those things called rattlesnakes, watch out for them. Is there any justice? Is there any justice when you accidentally get bit, bitten, minding your own business? No. There's no justice there. Animals prey upon one another. And the little birds – they are so harmless and singing away, and along comes many things that disrupts their life, and there the nests are robbed, the eggs are taken – many things.

And these, we have at home – I haven't at home – but there is a nice cat at home; most wonderful cat – fluffy cat – he purrs, ya know, and he's the most wonderful thing. A bird goes by, and he gets it; eats it up. How are you going to justify that? And yet, I was reading the other day, where there's a nice cat, he's been fixed up a little bit and domesticated; the bird comes, and sits, and picks out his, the hairs from his body for its nest. Well, that offsets a little bit, that other paradox.

We were riding out to the desert the other day, and I looked, and behold, sitting on a sheep was a big bird – on a sheep, picking out the wool for its nest. I had heard about it, but I saw it. And then I read just the same day about a pigeon who was perched, just nicely on the head of a dog.

And so, once in awhile we see things that seem to offset these paradoxes. But usually, usually, it is not so. And I think the worst thing about the animals is when they're lowing in the field, and we see those great big animals, beautiful specimens, and tishn't long before they're led to slaughter. There's no justice in outward living.

Then in the human, in human relationships, in the kingdom of human beings, we see the greatest injustices and paradoxes. Some little children born, live only a few days; and some live a long time, and have great difficulty in all manner of ways. Is there any justice there? Some are born and they have weak bodies, and some have good strong bodies. There is no justice there, I'm sure you'll all agree with that. And then take ordinary people. Some can't make a nickel, so to speak. Try all they want to, with good intellects, but there's nothing in life for them as far as opulence. It seems very unjust. It is unjust, if we keep our consciousness in the outward realm. And others, everything they touch turns to gold. Where is the justice? There isn't any in outward consciousness. I think we can arrive at that conclusion that there is no justice in this outward living – ordinary living. No justice. No absolute justice. And I think that is so.

And before we leave this subject of human beings, think of the life of Jesus. Now, realize I mean the ordinary outward life of Jesus. Was there any justice after he did everything he did to help people? Well, they crucified him. There's no justice there. And even in our own Master, who did so much to help so many people, and toward the end his body felt it. As he said, "My life is a ransom for many." As far as his outward existence went, there was no justice, because we all know the great good he did. And so, I'm sure we can draw this one conclusion: that as far as outward consciousness goes, outward living, ordinary living, let us all agree that there is no real justice.

But, behind this ordinary living, we find a real life, a life which did not have a beginning, and does not have an ending; and that is where we will find justice. So, if you are going to look for justice while you are here in this earthly realm, know that Underlying Reality of Life, which did not have a beginning and, therefore, does not have an ending. Now in that Underlying Consciousness of God within each and every one of us, we will find the working of law with absolute justice.

The thing is, the point is, we see only a fraction of that Underlying Consciousness, that Reality. We see a fraction of it, wherein the Cosmic Dream aspect is emphasized in our ordinary life, from birth to death. But underneath

that is a Life, a Real Life, which never had a beginning, never will have an ending, subject to God's exact laws – Karmic laws. In that Life we will find absolute justice. So you can see, to understand whether there is justice in this life, we must know that Underlying Eternal Life. In that we will find justice.

Now justice means, the Absolute Justice, is the power of each one of us to attain the goal of life; the goal of this Underlying existence, which is Oneness with God – full freedom of the Soul. That's justice, nothing else. And you will find, if you know that one Underlying Life, that in that you will find the consummation of that one thing; that, without question of a doubt, you will once more know that from which you have come. And by knowing that, you will attain the freedom of your Soul. That is justice, nothing else.

Now, if you are attached to ego consciousness on the way, which is the head of this ordinary outward living, you'll not find justice. I think I pointed that out. But, if you attach your consciousness to the Underlying Consciousness of God, God Consciousness, which is in you and which is your own consciousness, there you will find justice, without question of a doubt. Justice is there. We have not only the word of the Great Ones, but we have the word of all scriptures that God is a just God, and, therefore, there is justice in the One Reality of Life, the Underlying Consciousness. But, if you, or I, are to be taken up with outward worldly consciousness, we're going to be disappointed. There is no justice at all.

So the wise do what? The wise know the Inner, Underlying, Absolute Presence of God within them. In that you'll find justice. Otherwise, let's stop right now, and go no further. God is a Just God. When we know that Underlying Life, then we will know there is justice in it. Realize that in that Underlying Consciousness, God acts according to His Law. His Laws are just, altogether. But, when we take a portion of them, in this outward living, because it is subject to change, because it is not eternal, then we do not see true justice. Let us realize that, now. If we take the fragmentary part of God in outward living, we will not be satisfied. There is no justice there.

So there are many references to support this thing. I have only two this morning, so as not to burden you too much. First, in The Bhagavad Gita,¹ most wonderfully written, on page 15, we find these following words – remember them. Remember them! They will help you as they have helped many. The

¹ The Bhagavad Gita or The Lord's Song, Translated by Dr. Annie Besant, 1939

Bhagavad Gita is the essence of the Upanishads,² the Vedas,³ handed down from ages ago.

And so we read as follows, “Justice must be done...” God’s Laws are just. So, it says, “...realise that Ishvara...” that’s God the Father “at once Lord and Law, is the doer, working out the mighty evolution that ends in peace and bliss.” That’s what our birthright is. That’s justice. That we fulfill the goal of life and know that we are one with God by attaining His Peace and His Bliss; be identified with Him by devotion...” Be identified with God by devotion. Know the Eternal Life behind this outward life, is the answer. “...be identified with Him, and then perform duty as duty...” without attachment, that means, “...by so doing...” performing duty without attachment of anger, or resentment, or feeling, “...by so doing...activity forges no bond...” That is, we are not attached to outward living where there is no justice. Do you see? By acting rightly, from God within, “...activity forges no bonds...” There’s no attachment. You’ll find no injustices, because you will not be attached, you’ll know it as a Dream. “...thus, activity forges no bond, Yoga is accomplished, and the soul is free.”⁴ There is the justice of life – only in that.

Yoga means union. Union with what? With God within. If you attain that, you will see there is absolute justice. And there’s no injustice. God is the Sole Doer. But when we see a fraction of His Dream in the ordinary living, we find absolutely no justice.

Now in the Bible, I have a most wonderful reference, just the same as in the Gita, said in a little different way. We have a most wonderful reference in Ecclesiastes, 12th Chapter, 13th and 14th Verses. Listen, you want to know about justice,

² “The **Upanishads** ([Devanagari](#): उपनिषद्, [IAST](#): upaniṣad, also spelled "Upanisad") are [Hindu scriptures](#) that constitute the core teachings of [Vedanta](#).^[1] They do not belong to any particular period of [Sanskrit literature](#): the oldest, such as the [Brhadaranyaka](#) and [Chandogya](#) Upanishads, date to the late [Brahmana](#) period (around the middle of the first millennium BCE), while the latest were composed in the [medieval](#) and early modern period. The Upanishads realize [monist](#) ideas, some of which were hinted at in the earlier texts, and they have exerted an important influence on the rest of [Hindu](#) and [Indian philosophy](#), and are considered one of the [100 Most Influential Books Ever Written](#).”

³ “The **Vedas** ([Sanskrit](#) वेद, *véda*, "[knowledge](#)") are a large body of texts originating in [Ancient India](#). They form the oldest layer of [Sanskrit literature](#)^[1] and the oldest [sacred texts](#) of [Hinduism](#).”

⁴ Op. Cit. The Bhagavad Gita, Preface, Page 15, “Justice must be done, else law would be disregarded; but how slay without sin? The answer is the burden of the book: Have no personal interest in the even; carry out the duty imposed by the position in life; realize the Ishvara, at once Lord and Law, is the doer, working out the mighty evolution that ends in bliss and peace; be identified with Him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds, Yoga is accomplished, and the soul is free.”

remember these words. "Let us hear the conclusion of the whole business, the whole matter: Fear God, and keep his commandments..."⁵ In other words, know, know the Eternal Life within you. Not the partial existence. Not the outward consciousness. "...Fear God, and keep his commandments, for this is the whole duty of man." That's all. That's your duty, "...Fear God, and keep his commandments..." You can't do that unless you know the Internal, Real part of you.

Then, it says – this shows justice – listen, carefully, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."⁶ You see the key is justice is in the secret thing, and the Eternal Presence of God within us is in the Eternal Consciousness of God. Not in outward consciousness. That outward consciousness is simply fulfilling the Law of Karma – the law of cause and effect. If I lift this book, it will fall – law of cause and effect. But, in the internal part of us, justice is done; in the secret part of us you will find absolute justice. And so, don't worry too much about the injustices of this life. You'll see them. There are plenty of them. Stick to God, as the Master said. "Leave not God's side."⁷ Therein is absolute justice. Therein, you will find the consummation of everything. No matter what you have that has not been fulfilled, you will find fulfillment in God.

Now, you may want to be the President of the United States – I hope you don't, it's too big a job – but, you may not have fulfillment of that. But in God, you will find the same peace that you would have in a thousand times more that you would have by being the President of the United States. Do you see the difference? The fulfillment is the justice, not the oval office, or whatever you are seeking. Realize that; all fulfillment is in God.

And so, there you have just two references; and that's enough to show us that, if we are to understand justice, know God. "...Fear God and keep his commandments." That's the whole solution to the question of justice.

⁵ Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man."

⁶ Ecclesiastes 12:14, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

⁷ Treasures Against Time, by Brenda Lewis, Chapter 30, Hotel Pennsylvania, Feb 8, 1926, "Remember 2 or 3 years of 1/24 hour of daily meditation is only little. Go deeper intensely. Always through strain and stress always remain by God's Side. Very sincerely yours, Swami Yogananda Giri"

And so, in conclusion, let us say that we can draw this conclusion, that, if we are to find justice, it is only living in the one reality within us – the Presence of God. We will find justice, only if we live the True Life, True Existence.

And secondly, we cannot live that True Existence, until we contact God in us. It's all right to have the theory and to know that justice is in the great one life within us, the Presence of God within us. That's fine; God fulfills everything. We can't stop there. We have to know God. We have to know that one life through God-contact. That's the second thing, that's the second important conclusion that we can draw, is that, if we are to know that One True Life within us, we have to contact God. We have to know Him as the Reality – not in theory. We have to know Him dynamically.

Self-Realization gives us the techniques whereby each and every one of us can know this Inner, Underlying, Reality of God within us – the One True Life. Everyone can know that. Knowing that, they will see and know God's Justice. Because as you meditate, by following the techniques which Master has left, and you sit and meditate, and your consciousness is lifted from this veil of tears as they call it, you'll see the One Light of God; and when you see that One Light of God and feel His Great Love in that Light of God, then this other business of outward consciousness doesn't exist, so there can be no injustice in that.

But in that Light and Love, which you see and feel, you will find all fulfillment; no sense of anything, but Peace and Joy – no strife, no struggle. And you will know that you are Immortal, and a child of God. Isn't that justice? This other thing passes away; no matter what you, what you suffered in it; no matter what ugly things came in this outward existence. When you lift yourself up into the Light of God, they don't exist. These are not imaginations, these are real. In that you will find these other things do not exist. Do you see, there's no, there's no justice in this outer thing? It doesn't exist. It passes away. It is unreal. But in that Light and Love of God within, as you see that, you find the fulfillment of every desire. The goal of life is reached. You know that you and God are not apart. Isn't that justice? Isn't that the highest justice? And don't forget, you have nothing to do with it. God is the Sole Doer. "...Fear God, and keep his commandments." That's the greatest thing.

And so, in conclusion, let us realize, realize, what it says in these scriptures – The Bhagavad Gita, the old scriptures, in our own Bible. As Krishna says, "All men

walk the earth deluded.⁸ All men are in that outward consciousness where there is no justice and paradoxes exist. But Krishna always, also says, “Get out of my delusion.” Get out of my paradox. Get out of my injustices, into the one Underlying Reality of God within. That’s what Self-Realization will help each and every one of us to do, if we follow, because the Master had gotten out of the delusion. He has left the way, and the means. “Get out of my delusion,” Krishna said. Get out of it. There you will find all justice – God’s Presence.

And in our own Bible, Jesus’ words, most wonderful, when he speaks about this problem of justice when he says, “In the world ye shall have tribulation, but rejoice I have overcome the world.”⁹ (Sic) And so, realize in your meditations. Keep at it. Keep at it. Keep struggling on. As Lahiri Mahasaya says – one day, after you struggle, keep striving – “Striving, striving, striving, one day the Divine Goal.”¹⁰ (Sic) There you’ll find justice; all fulfillment. It’s like, as they say, when the mother has to have a child – she suffers, but when it’s over, where is the thing – gone.

And so, when we lift our consciousness from outward living into the One Reality of God, the other doesn’t exist. Only then, only then, can we realize that Justice of God, and then having that, you will see His Great Justice. It is so far greater than the ordinary little things of living, the little enjoyments, and so forth, cannot touch that. That’s the greatest justice God has done, given us, each and every one of us, the ability to realize what Jesus said: “In the world ye shall have tribulation...” in the world there is no justice; but rejoice and be glad, “...I have overcome the world.” I have found the one Underlying Reality, the one Underlying Life in which exists the Great Justice of God.

⁸ Op. Cit., The Bhagavad Gita, 7th Discourse, 27th Line, “By the delusion of the pairs of opposites, sprung from attraction and repulsion, O Bhārata, all beings walk this universe wholly deluded, O Prantapa.”

⁹ St. John 16:33, “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”

¹⁰ Autobiography of a Yogi, by Paramhansa Yogananda, First Release 1946 (Download FREE from the Internet), Chapter 27, 'Banat, banat, ban ja' “One of Lahiri Mahasaya's favorite remarks, given as encouragement for his students' perseverance. A free translation is: "Striving, striving, one day behold! the Divine Goal!"