

## A Way to Inner Peace

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This morning, "A Way to Inner Peace," a way to inner peace.

Inner peace is the natural state of our soul and consciousness, but there is something that's preventing us from always feeling that. You take young people. They're exuberant. They have that peace with them. There are other places where we see evidence of that peace in, although now don't take me wrong, in mental institutions. Sometimes the inmates are very happy. Why? Because the outward restlessness of the mind, in those particular cases, has been done away with. And the natural exuberance of the soul, which is perfect underneath the outward trouble, comes forth.

I was up to one of those institutions not too long ago, and a funny little thing happened. There was this great big barrel, great big, huge barrel, clear up to the fellow's chest. And he was looking in the barrel. He was standing beside the barrel, and he was perfectly peaceful. And he would reach in and take out a little piece of paper; and he'd read it; and he'd drop it in; and he'd reach in again, and take out another piece of paper. He was perfectly content. Why? Because the natural exuberance of the soul was there.

Another funny little thing comes to my mind, I must tell you as long as I thought of it. In this same institution, two men were walking around the yard. One fellow had a wheelbarrow upside down. He was pushing it around. The other fellow says, "my good man," he says, "you should turn that upside down," he says, "you've got it the wrong way." The other fellow says, "What's the matter with you. You think I'm crazy? If I put it the other way, they'll fill it with bricks." So out comes the natural exuberance of the soul. Sometimes it takes a little story like that to do it, but we must know what we're talking about this morning, that inner peace is naturally in us. So you can always, if you get downhearted, think of the wheelbarrow and the two men.

Now, the way to inner peace means that we must watch our desires. We must watch our desires. It is desire that keeps us from feeling the inner peace of the soul. Because desire is a condition that is put upon our happiness and our peace. Understand that, it's a condition. That is you've got to have something to feel happy. And that's not right. You've got to have some object of sensation to feel right. You've got to have a worldly condition to feel happy and peaceful. That's not right, is it? But that's so. Therefore, we must watch our desires. The most important thing is that we know when desire is

dictating to us, and that in the end we will not be happy. Because we feel when a desire comes, now if I can fulfill that desire I'm going to be happy and peaceful. And yet we realize that that is not true. We realize over and over again that this does not happen. Because why? Because you remember. You remember those desires and when once again the want comes up in your consciousness, you will have to once more have that desire fulfilled. Therefore, your happiness is not permanent. Inner peace is permanent. Ordinary happiness and outward peace is not permanent. It depends on this condition: the fulfillment of desire. But permanent peace does not lie in the objects of sensation. It does not lie in outward conditions. Permanent peace, inner peace, is natural to our soul. The soul is peaceful and blissful naturally. Therefore, if you are to be permanently happy and peaceful, you will not find it in the fulfillment of sensation, but you will find it by contacting that which is peaceful and blissful, your own soul right within yourself.

And our Master used to tell a story when he gave this subject, about the musk deer. The musk deer has musk in its navel. And then it smells it, and it begins to run hither and yon trying to obtain that musk. And it becomes wild, so to speak. And finally it jumps over a crag which it did not see, a crag, and is destroyed. Why? Because it was hunting for something that was right within itself, in its own navel. The musk.

And so we are that way. We're hunting for peace and happiness, inner peace, in the place where we will not find it - in the fulfillment of desire. It is not there. We all know it does not come that way. We satisfy one desire and another one comes, we satisfy that and another one comes. Finally, we remember the first want and we have to begin all over. So it goes on and on. The way to inner peace is not that way. It is not in the fulfillment of desire.

So that brings us to the subject, what is keeping us from this inner peace? What is it? Unfulfilled desires. Now these unfulfilled desires are of three types. Physical, mental, and spiritual. The physical desires are those of worldly conditions: name, and fame, and position in society. Those things are desires. And when they are not fulfilled we are not peaceful. We suffer pain. Also another thing we find, the object of senses: furniture, hats, automobiles, houses, the latest appliances. There's no end to it. Now when those are not, those desires are not fulfilled, we suffer pain until that desire is fulfilled. Therefore, we should watch our desires; I'll come to a little later, not to have too many. Otherwise, we'll never have any peace at all, because peace does not lie in the fulfillment of desires.

Now, unfulfilled desires on the mental side are those desires which come to us - we want to do things which we want to do rather than the things we should do. We want to do those things that we want to

do, due to habit, many things, rather than the things that are best for our soul. Those are unfulfilled mental desires.

Another one is envy. We envy the position of someone else. This happens, I understand, a lot with artists. They envy the other artists. Those are unfulfilled desires. And then some people, some people feel a lack of ability to do things. These unfulfilled desires give pain until they are satisfied unless you know the inner peace which is natural to your soul.

And finally, unfulfilled spiritual desires are the worst, because they deprive us of our heritage of oneness with God. And we feel, "I want to know God, I want to know where I'm going after I'm through here," it's unfulfilled. Therefore, it gives us pain. And so realize the cause of pain and suffering - unfulfilled desires - watch them. Watch them. And the greatest is the unfulfilled spiritual desire of the soul. That's called ignorance. That's the greatest unfulfilled desire.

Now, let us say a word about fulfilled desires. We know when a desire is fulfilled. If it is not fulfilled, we suffer pain. And we also know when a desire is fulfilled that we feel happy, or seem to feel happy, for a little while, but not permanently. As I pointed out a minute ago, when that same desire comes up again, when that want comes up, you feel you must fulfill it. Therefore, that fulfillment is not permanent. And so even fulfilled desires seemingly give us happiness. It does not last. I know you all understand these things. Therefore, we must search out that inner peace which is permanent. That's what we must have.

And so, therefore, to lessen, to lessen our distress from unfulfilled desires, we must do two things. First, we must cut down, cut down the number of desires. Live simply, and then we have more time for the second thing, we must remember, to establish permanent peace within ourselves. To contact that peace which is naturally our own, flows naturally within us. But if we are filled up with all sorts of desires, "unnecessary desires", as the Master used to call them, there is no time for God. There's no time to find your lasting permanent inner peace of the soul. These are the two things we must remember, if we are to lessen our distress, and everybody is distressed who follows outward consciousness, its demands, and the demands of the objects of senses.

Establish first fewer desires within your soul, and secondly, having more time for God by so doing, you will find His presence within you and in His presence is lasting peace. It's very simple. I know it's not easy to do away with all those unnecessary necessities, as the Master used to call them, but it can be done. Then you'll have more time for God. But if you're taken up with doing this and doing that and keeping up with this and keeping up with that, there's no time to feel the wonderful presence of God within. And

surely, isn't He worth one hour of the 24? Isn't He who gives you everything you have, your wife, your houses and all such things, your friends, isn't He worth one hour out of the 24? Think it over. He surely is. All the saints attest to this. God is love. If you want to be peaceful, happy – permanently - search Him out.

I have one or two references I'd like to read at this time, which the Master has written, and which I think you will like. It refers to searching out that positive aspect of peace, the inner peace within. And to find that we have to investigate our inner resources. What are those? Those are the inner resources of our soul. We must investigate that. We must search it out. Then we will find permanent peace. So Master has written this in his little book, "The Master Said," which is a wonderful book, and I hope many of you have it. "Desires are the most unrelenting enemies of man." Remember I said watch your desires in the beginning. They are the ones, those desires keep us in a turmoil because they must be fulfilled once you start them. Once you start a desire on its way, it must be fulfilled. Watch them.

I remember one time Master had a new Cadillac. Someone had given it to him, so he said. I imagine so. And I was looking at it, quite, you know, interestingly. He says, he says, "Watch your desires," he says, "watch your desires. Once they start, they must be fulfilled." So I never got one of those. I'm just as well satisfied. I got, I think, one just as good.

So, going on. "Desires are the most unrelenting enemies of man; he cannot appease them." Then he says, "Have only one desire: to know God." Then you're safe, because you want that to be fulfilled. Have one desire to know God. "Satisfying the sensory desires cannot satisfy you, because you are not the senses. The senses were made for you, not you for the senses." Realize that. And then one other reference which he gives in the same little book. "You must learn to know what is necessary for your life," what is really necessary for your life, "and not to seek so many extra things. I always have faith that whatever my needs are, God will take care of them," says the Master. Isn't that a wonderful attitude? If we just had a little more faith in God to take care of us, then we'd be amply taken care of without all these unnecessary necessities. Then he says, "And I have been very careful to discriminate between needs and unnecessary necessities." Remember that word. Count them, and see how many unnecessary necessities you have. And then that will give you more time for God.

And so, Self-realization yoga teaches us how to develop these inner resources. That's the point I want to make at this time about, speaking about inner peace. Permanent inner peace. Self-Realization Fellowship yoga, which means union with God, helps you and helps me to develop these inner resources of the soul. And in the soul you will find permanent peace, and that will satisfy all your longing. And so the yogi does not take things for granted. He follows yoga and then he, through experiences, realizes

these things. He doesn't say, "inner peace is in the soul," and then let it go at that. He investigates and experiments and finds out it to be so. How? Through realization.

I can talk to you all day about giving up your necessities which you think you must follow, and searching out inner peace. You will not be satisfied. The outer things have too much of a hold on us. You will not be satisfied until you turn your attention within through yoga. Feel the presence of God. Taste Him. Then you'll know. That's what the true yogi does. And Self-Realization Fellowship gives you the ways and the means, the methods whereby you can investigate the inner resources which you have and know, and you will know for certain that inner peace is attainable, and it lies right within our souls.

And so such a yogi who did that was the great Lahiri Mahasaya, whom we are honoring at this time of the year. One of the greatest saints, one of the greatest Masters of Self-Realization Fellowship. He was a family man, lived with a wife, he had two children. But in spite of that, in spite of that he was one of the greatest masters. He found time by regulating his life a little bit so that in his own home, in the privacy of his own home, he found out and realized the inner peace of God's presence. He's one of the greatest examples. Because you know, I know, it's much more difficult to find God in the world than it is secluded perhaps in some cell of a monastery or in some mountain cave. But it can be done. Lahiri Mahasaya gives us hope. He's the one who said, "Be of the world, be in the world, but not of it. Be in the world, but not of it." He might have said, be in the world, but do not lose your inner peace.

Master always said, he said, "Saints never lose their calmness." Saints never lose their inner peace. Now you cannot do it unless you know the presence of God within. But if you know the presence of God within, you can do it. Without a question of a doubt. That's the wonderful thing. That's the great lesson which Lahiri Mahasaya has taught. And his precepts were these: he believed that one should be self-supporting; and in the privacy of his home attain self realization; this he could accomplish by simple living, and thereby having time for meditation and kriya yoga which he gave to the world, which is a scientific way of contacting God. And Lahiri Mahasaya said this wonderful thing, all these wonderful words. He said, "Self-realization, with its inner peace is a personal matter between you and God." You do not have to know anybody. You do not have to have any conditions. It's right within your own ability to know God and the inner peace that goes with knowing Him. So, Lahiri Mahasaya's a great saint. Great saint, because he, so to speak, was one of us. And yet we're all the same in the great love of God.

So finally, the inner peace of the bliss of God is spontaneous within us. It is natural and greatest of all, it is easily attainable. Think of it. And yet when you're in the midst of the turmoil of this outward existence, you think, "oh, just for a little peace. I could get out of this." That's why people go crazy. Because they're taken up with desires and the fulfillment of those desires, and yet one of the greatest

things Lord Shankara said inner peace is natural for us. It's spontaneous and, greatest of all, he said, it's easily attainable. I'll read you his words. He said, "Ultra sensual bliss," which is inner peace, "is extremely easy of attainment," even, he says, "extremely easy of attainment "and is thus, far superior to sense delights which always end in disgust."

You take it now. You analyze yourself. And you'll feel the fulfillment of a desire is the lasting peace after it's fulfilled? No. It lasts for a little while. I used to do a lot of business in buying second hand cars. I don't know why. I guess it was an outlet for my busy office life. And I'd get one and I'd think "this is it. Boy! Isn't this it." And I'd drive on, and after awhile I'd begin to hear a rattles, and all sorts of things, and then would come another car. There's no end to it. It ends in disgust. But that inner peace of God never ends. It is most wonderful, and you can never get enough of it. Realize that.

So finally we have this attested to in Psalms. In one Psalm, the 5th Psalm, the 11th verse, and this is most wonderful. "But let all those that put their trust in Thee rejoice." Master used to say, "Religion isn't a funeral procession." "Let all those that put their trust in Thee rejoice: let them ever shout for joy." Why? "Because Thou defendest them." God defends us. Why shouldn't we be peaceful and happy and blissful. And finally it ends, "Let them also that love Thy name be joyful in Thee." Those who love God are those who love to be in His Holy Vibration. That's His name. If you really love God, this is a test you can apply to yourself. You will want to meditate and feel Him in the Holy Vibration. That what it says. All those, "let them also that love my name be joyful in Thee." The name of God is the Holy Vibration.

And so, when all is said done about this inner peace business, it resolves to this. That you will be peaceful, you will have the inner peace only, and when, you consciously contact the presence of God within. Having that, having oneness with Him, no one can disturb that peace. As Master used to say, even though the world crashes and breaks up, no one can disturb that peace which you feel when you just contact, consciously, the presence of God. Such a solace, nothing equals it. In that you find all fulfillment, greatest of all is unending love for you, and for each one of us.