

Public: And there's something <0:00:02.1> I came across messages Yogiananda <0:00:09.2> as having an awareness where he would be aware of vast area -- physical area and the ongoings <0:00:21.1> is that necessary to all? <0:00:26.0> we have that? Is it constant awareness of <0:00:29.5> stage of evolution or is it something <0:00:32.1> for a specific purpose?

Gururaj: It is not necessary at all. For a self-realised man, his aware -- his awareness is so vast they'd cause the entire universe. But at times when the necessity arises, he could focus his attention and bring it down to a certain object. The purpose of this would be that he would like to bring forth a teaching, he would like to teach that particular object or use that particular object as an example to teach others, and therefore, he would take the vastness of his awareness to the littleness of the object in a certain specific area. Now, what the self-realised man has to do in such a case is that he has to come down to mind level.

Now when we talk of awareness, spiritual awareness, it is a knowingness which transcends the mind which is beyond the limitations of the mind. Now we have already said that the mind is vast, as vast as the universe itself. The mind has within it the constituents and the ability and the capacity to reach from the very grossest to the very subtlest. Now the kind of awareness that we are speaking about is an awareness which deals with a very subtle level. Now as we dive deeper and deeper into the mind, we will find that it operates like a cone. The conscious mind is the thin end while the subconscious mind with its various levels of subtleties is like the broader end of the ice-cream cone. So as we dive deeper, our range becomes vaster. So what has been done in this case is that this yogi turned inward and by turning inward, by opening the faucet of the subtle levels of his mind, his comprehension of things were vaster. Now if he had gone still deeper, then it would not be confined to a particular area only but it would be as vast -- as we said, as vast as the universe.

So, the mind contains in itself various levels and man has the capacity through certain spiritual practices to reach all these various events. You can picture to yourself a pebble that you throw in a pond and the ripples are ever widening. As the pebble gains greater momentum in going down in the pond, certain currents are set up whereby the first ripple spreads itself out into greater and greater and greater ripples. That is how the human mind functions. The human mind, as we know it, is confined only to the sensual self or the world of the five senses, hearing, seeing, touching, smelling, five senses only and man tries to strive deeper because he is not satisfied in the world of senses. The world of senses is the grosser materialistic world and the world of senses would always recognise or cognise things which are as an object, a separation exists that I see this flower, I touch this flower, I smell this flower. Good, that is the world of the senses in which man normally functions. Now, when this dissatisfaction sets within himself that there is more to life than what the senses can

comprehend, then he goes a step deeper and that deeper step is the analytical mind which is supportive to the five senses, but there too, all analysis, all reasoning is totally limited and as soon as a question is answered, the very answer would be the mother of six other questions and so with the mind, the reasoning logical mind man tries to probe and probe and probe and that is what scientists are doing.

Scientists they have not really discovered the real essence of matter. They have reached subatomic particles etc and anti matter and what have you? Yet, they do feel -- they do feel that there is something still more, there is still a more subtler and subtler essence. In other words, the scientist is trying to find something and that something must be tangible to the five senses and measurable in a test tube, that is what the scientist is doing, he's trying to find something. What the mystic does, he tries to find nothing and in that nothing, everything is found. That is the field of the mystic. So when one approaches that area of so-called nothingness, nothingness as perceived by the senses, then the senses are not the instrument that has to be used. The senses has its limitations and it can function only within those limitations and yet those limitations within their own boundaries is vast enough, but when we want to know the essence of all energy, observable energy or all observable, definable matter, we have to use other faculties with which man is endowed. What are those other faculties? That is the question.

Man, when he goes beyond the world of the senses, he enters another plain of cognition. This plain of cognition does not require the conscious mind and it does not require the upper levels of the sub-conscious mind. At the subtler levels of the sub-conscious mind, he would find certain truths beyond the senses as a reflection. He will find that the subtler levels of the subconscious mind acts as a mirror that would reflect the sun, but that too is only a reflection. That too is within the limits and limitations of the mind. So, there's a step further to go. The conscious mind, all the various stratas of the subconscious mind that contains the entire memory of the universe. Since the cycle began, the human mind contains all the knowledge of what has happened in this universe since this cycle began, but that is not all, that mind will think of the universe to its subtlest aspect but there is a different totality which functions beyond the universe, beyond the universe of known matter and somewhat little known energy for the secret of energy has yet not been discovered by scientists. Up to now, we use electricity everyday, but scientists do not as yet know what electricity is. Scientists as yet do not know what is the cause and essence of these various magnetic forces. They have discovered what gravity is, but they do not know what motivates or puts force or power within the laws of gravity. What are those laws? Good.

I know that this is a table, we all know we can see it, touch it, smell it, fine. But we also know, at a subtler level that this good is composed of thousands and millions of molecules rotating there, but what is the force that's keeping all these

molecules together? Man has not yet discovered that through scientific means. What is creating this unison, this togetherness? Because man functions only from the world of the outer senses, he finds everything to be separate. The chair is separate from the table, this flower is separated from this flower, but then when we go beyond the subtlest levels of the human mind through our meditational and spiritual practices, we reach the area of the super conscious mind.

Now when one transcends the area of the limited consciousness and the sub consciousness, one reaches the super consciousness and there lies the cause, the causeless cause of all that there is. So the Upanishads start with the question "what is there to be known and by knowing which all else is known," when man can reach the stage of the super conscious level of himself, then all the functioning's of the conscious and the various layers of the subconscious mind are automatically known. Now, the -- what is required for that knowingness is the realm of the intuitive field and although it cannot be shown in a test tube which the scientists very much would like to do, we all know that there is an intuitive field existing. Everyone of us has had some intuitive experience, has had some intuitive experience. You will feel my daughter is coming to visit me today, and here in the afternoon she knocks on the door, you just feel I'm going to get a letter from Aunt Matilda and in the afternoon post, the letter comes from Aunt Matilda. You just feel that you are going to meet a friend you had not seen for months and months and months and they are, he is there. How does man recognise this? Where does this come from? What force is this that we call intuition? Now this force is in the realm of the super conscious and man has the ability, he has the necessary instruments, he has the necessary tools to be able to comprehend that which is super conscious. Good.

So now here we find three layers of existence and the problem of the scientist is that he separates these three layers, the conscious mind, the subconscious mind and the super conscious mind. For the mystic all these three layers are but one. They are not separated in a linear fashion, but they are intertwined, interpenetrating, interwoven like this carpet with all its colours of wool interwoven into each other to form this beautiful pattern. Good. Now the mystic operates on these three level simultaneously. He is at this -- now this sounds paradoxical because man is used to measuring things in a linear fashion and this linear fashion requires time and space. Man can only think in the terms of time and when he thinks in the terms of time, he has to think in the terms of space. It takes me one minute to walk from this end of the hall to that end and in that one minute, I have covered a hundred feet. That is from the world of the senses.

Now the mystic is conscious, through his conscious mind of the concept of time and space, he does not deny being embodied and having the five senses, he does not deny the existence of time and space and he gives it a reality; not the reality of the average man, to the average man, that time and space which is limited to these senses is the "be all and end

all”, that is his limited life. Not so the mystic. The mystic will see this flower in its material form and at -- and at the same time, he perceives the subtler essence of the flower which too is material, but as we said in a subtler form. So here the mystic lives in the world of the conscious mind and at the same time, he has total comprehension of the extent of the entire sub-conscious. So the mystic knows the present with his conscious mind, I am sitting here and speaking to you here, but at the same time, I am aware that whatever word I say is reverberating throughout the entire universe for no word is lost, no sound is ever lost. Nothing is ever destroyed once anything is set into motion, that motion remains perpetual because the motion had already been there. The thoughts I speak to you have already been there, I'm only verbalising it through the senses and that is how -- that is how the truth of teachings remain eternal.

So to recap again, the mystic lives within the limitations of time and space and yet at the same time, he has the comprehension of that which is timeless and spaceless. That is the super conscious level. But the intermediary level is the subconscious level and in the subconscious level, he can go to the subtler layers of all relativity. So as opposed to the scientist who exists only in this one sphere of the world of senses, the mystic lives simultaneously in three worlds, therefore, he is the master of the three worlds where the entire universe is in the palm of his hand. That is the difference between the mystic and the scientist. Now the yogi you have quoted did not have to exercise the super conscious level, he just had to dive to the deeper layer of his own subconscious and that mind being as vast as the universe, he could, according to his ability reach certain distances. From here he might have the ability to reach America alone, another yogi might have the ability to reach <0:20:43.8>. Perhaps past to I don't know (laughs).

You see, so all these is within the grasp of every human being. So the mystic is a multi dimensional being, he lives in three worlds at the same time. His feet is on the ground, his body is in the universe for the universe is his body and his head is in that which is beyond this universe. His head, he has transcended, man has transcended the personal conception of God which man has, which represents the totality of the universe and even beyond that to the impersonal God, that energy -- energy is an attribute, we use these words because language has not the ability to convey that which can be experienced, for experience knows no language, experience in those realms is a language unto itself. Ineffable, inconceivable by the mind, but definitely experienceable.

Now what is the result of that for the mystic as he lives in this world? What is the result? He can go through with the essential body all the trials and turbulences of the world be involved in these rat race as called the world. He can be involved in all the disturbances that occur in all parts of the universe because wherever there is a motion here, there is a reaction somewhere else. You cannot disturb this flower without causing a reaction in some other part of the universe.

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The subtle energies involved in this flower is so vast that it has some reaction somewhere. You disturb the water on the seashore of Sea Point and that very current will have its effect in South America never mind how fine, how subtle but this universe being continually in a state of flux has -- is governed by the laws of action and reaction all the time. Action produces a reaction and reaction is itself an action which produces another reaction and so it goes on ad infinitum. Good.

So, but beyond that level although the mystics involved in his world here and that the subtler level in the entire universe, knowing of the actions and reactions, but having reached that super conscious stage, he stands still like the Rock of Gibraltar and all these that happens, he observes and enjoys, because by reaching the state, the super conscious state, he is filled with so much bliss that all these little happenings in the universe has no effect upon him and yet he is so involved of the world but not of the world, still -- still so involved in this world. He has to satisfy his sensual body, he has to eat and sleep and drink. The subtle levels of his mind comprehends the entire universe and all the problems and the turbulences there, but being established in the super conscious, his very thought to bring about balance brings about that balance -- brings about that balance in the universe and where that kind of mystic, the real master is needed, he shall always be there. The magnetic force is so much that he can't help being there, he can't help helping. The secret is this that the mystic is established in the super conscious being and whatever happens around him, he regards to be the play of the universe. Having being established in this super conscious being, he is one with the manifesto, I and my father are one. And then the manifestation which is this universe has its play, has its own set of laws in which it operates. Materiality has its laws that the water runs down a hill and not up the hill, the sun rises in the east and not in the west, that this flower must grow from a seed, that the child must be born from a human womb. These are sets of laws. And in these three fields of existence or we call it the three worlds in mythology of existence, each set of existence, he has its own set of laws and those three existences function within their own spheres. What man has to do is to take away the seeming separation from the three spheres and unite them into one totality because the three worlds can function as one world to the realised man. There is no differentiation. Differentiations are created by the sensual mind, by the world of the senses, by the material world that recognises only that which I can taste, touch or smell or see. So, with meditation and spiritual practices, one can experience all three worlds and in simpler words, we call it the mind, the body, the mind and the spirit and what we aim to do with our spiritual practices is to integrate the body, mind and spirit that is putting it in a nut shell, the rest was just mental gymnastics. Next question.

Public: <0:29:08.5> is there any -- what is the reason for the increasing turmoil and disturbance throughout the world in working out reason?

Gururaj: Now what is the reason for the increasing turmoil of the world? Now let us ask a counter question to that question, is turmoil increasing in this world? Is the world today a better world or a worst world than what it was 2,000 years ago? 2,000 years ago, the most important criteria for human life and for society are its moral and ethical values. To love, not to hurt, not to hate, not to steal, not to commit this or not to commit that, ethical, moral values that keeps society together and which uplifts a person from the sensual world to a higher world. Now can we truly say that people of 2,000 years ago were more moral and ethical than what people are today? Human beings have remained the same throughout the ages, 5,000 years ago, 10,000 years ago, 20,000 years ago in the area of lost civilisations. Human beings have remained the same, but we do notice a difference and the difference is noticed more so because man has developed more technologically, man has developed through evolutionary processes, deeper thinking ability, man has increased intellectualisation more so than what it was in this present cycle. When the cycle began as we know from primitive man to today, the primitive man too had his own set of problems which were just as turbulent to him as our set of problems today as the sophisticated man.

Basically the principle has not changed, but the outward appearance has changed. The primitive man used to worry that "my enemy has ten arrows while I've only got two". Today's man worries that "I've got an ordinary bomb while my enemy has a nuclear bomb". The principle still remains the same. Right. Primitive man used to worry that "Will I hunt and kill the buck today for food?" Today's man has the same problem, but interpreted in his personal and today's social concept that "Ah! My enemy has a ten-roomed mansion so I must have a twenty-roomed one. He has One Million in the bank, I must have five". Same principle -- same principle, he has ten arrows and I have only got two. You see the principle to repeat again has not changed, but the outer expression has changed because of technological developments.

In primitive society, say a woman was giving birth so they have this village primitive midwife to come and give birth to the baby -- help with the birth. Then she would say, "Oh, some complication has risen here, we must get the witch doctor," oh yes, so she gets her fee and the witch doctor comes with his mumbo jumbo and takes his fee. What do we do today? You call the doctor and the doctor says, "Oh, there's some complication here, we better get the specialist". He has to get the specialist because he will get his tick back; that is the world today, still as immoral as it was and yet that specialist was not necessary, that witch doctor was not necessary. That is the mind of man today, filled with that greed. The principle still remains the same, there was a witch doctor and here is a sophisticated specialist. Who is better? Who is worst? And yet with the development of the mind through in this technological age man can use that same mind to do so much good and lessen the turbulence. By developing technologically, by reaching finer and finer levels of the intellect, man becomes more and more sensitive. So the more sensitive man becomes, the more is he capable of feeling hurt.

When someone said to the primitive man a word which was not too good, the primitive man would not take notice, but today, with the sensitive mind you say one little word and the person would have to -- would become an neurotic, have to go to a mental asylum. His whole world is destroyed because Aunty Mary said this to me. The lady goes to a party, she took so much trouble in buying a new dress, beautiful dress, £50.00 she spent and she goes to the party and find someone else having the same dress. The whole party is ruined for her. Yes because she wanted to be exclusive. Why? To foster her own ego. Yes, so just because of that, her whole day, her whole week, her whole month, including the £50.00 is ruined (public laughs) and then of course the next step from there is to give it to the jumble sale (laughs) <0:37:14.1> Now this does not only apply to women, but to men also.

When John works with me, he bought a new car -- golf -- I'm gonna buy another one too, why must he have a new car not me? Is he so much better than me? And this car -- this car that was giving him such beautiful service, he used to love his car; he used to polish it every two days and wash it. He loved it. He used to enjoy it, but now he has lost the enjoyment of his car because John has bought a new one. Look at the mind, how much has society improved from those times? None at all, none at all -- none at all and that is what we got against and as we continue with our spiritual and meditational practices, we automatically reach to the deeper layers of the mind, to the -- and even beyond, to the super conscious level, the spiritual level where -- where John's new car does not matter anything, where my last my last year's party dress is just as good enough for this year's party because I can assure you that if you have worn a dress last year at a party, no one is going to remember it if you wear it this year, that is for sure. Just change the buttons (laughs) that's all, yes take out the white buttons and put on orange buttons. You put a little what do you call braid around it, there you have it, a new dress. You see so is it justified to say that why is a greater turbulence in the world today than it was before? The level of turbulence has remained the same. The level of turmoil has remained the same, but only interpreted in what we call today, a more sophisticated way -- in a more supplicated way. That is the only difference. Okay? Good. Next?

Public: Guruji <0:40:00.1>

Gururaj: What I think about?

Public: Blood.

Gururaj: What I think about giving blood? Ah -- uh-hmm --yes, yes. Why -- what do I think about giving blood? Why only blood? Why not your life? For what is this life? Life is made not to take, but to give. So if for the benefit of humanity, if your life could be given, why not? And giving of life is a good thing. The medical science has proved that man has enough blood from which he could spare some blood and if that blood could help in a transfusion to save someone's life, by all means that should be done. Good. Now they have modern methods as Dr. Rudolph will tell you, they would find the compatibility of blood groups and this physiologically helps the person to improve his health. In a case of an accident where so much blood has been lost, then that transfusion will be helpful to that person physiologically. But what is contained in that blood? That is a very important psychological factor.

I was -- I read once that someone transplanted a tooth from one person to the other person and the person who got the new tooth, his whole character was changed, he assumed the qualities of the person from whom this tooth was taken. Now the question is, would the blood contain any of the psychological tendencies or the mental make up of the person from whom the blood is received? That is a question which -- which is a challenge to science today and perhaps in the near future, some answer may come up. My opinion is this that every part of you including your toe nail contains your characteristics, physical as well as mental as well as spiritual. Have you not touched any article of a holy man and yet your mind would not be able to define it? A feeling overwhelms you, just something happens to you? You touch the feet of a holy man, why? There is something that is imparted, there is an emanation and everyone emanates a force, a energy -- everyone. So by just being in the presence of a holy person or by just touching a holy person, we are partaking of those pure energies, holy energies which that person is emanating. That is on the subtle level. How much not more so on the grosser level too when it comes to the transplant of organs or even transfusion of blood?

Now there is one saving factor, it is this, if I take the blood of a murderer and it is transfused into me, then what would happen is this, if I have murderous tendencies within me, those murder tendencies will be given, added impetus, but if I have pure tendencies and non-murderous tendencies in me, then those very tendencies further conveyed in the blood would be discarded because the human body has the ability to eliminate through various means. It eliminates not only toxins, but with the toxins go away the tendencies and yet, the blood changes itself. The blood you had in you six months ago is not the same blood you have in you today. It has been totally altered. The blood grouping would remain the same, but the inherent tendencies in the blood have changed and that has been influenced by, firstly, the food you eat and the thoughts you think. Blood can think, your fingers can think, your fingers can see. Experiments have been made where a blind person or a blind folded person was asked to touch various objects of various colours and insolubly every time this



person was right. So if you need eyes to see, eyes are the important <0:46:40.8> admitably so but that very power, to be able to see can be transmuted or translated to any part of your body including your blood.

Now the saving grace is this that seeing that the blood is forever cleansing itself -- cleansing itself, it can throw off the toxins that it has gathered and not only that, as I said before, the tendencies are also thrown off with the toxins if those tendencies are not compatible to yours. Why do they have blood groupings? If a person has group O blood for example, then he has to be injected with blood of the same group because that kind of blood is compatible with his blood so there would be no rejection. Now, if science does not understand or does not know about the tendencies the blood can carry and if the tendencies are not compatible with your tendencies, then they will be rejected. So, there is no fear at all in transfusions. I would encourage it if it could safe any life each day, fine.