

Satsang 30, 26th of March 1977, Satsang 30

Gururaj: Yeah, okay. Good. Who will start us off with a question this morning?

Public: Umm Gururaj, I'm sure that you've touched on this topic before but I think there're few of us here would like briefly your views on reincarnation.

Gururaj: You want my views on reincarnation? Good. Now reincarnation always will have to remain hypothetical. In other words, the theory behind reincarnation could never be measured in a test tube as the scientists would. So when something is not a proven theory, then it must be a hypothesis. Fine. Good. Now, in -- when one considers reincarnation, one has to consider also the law of karma. Good. Now, the law of karma and reincarnation function hand in hand. Have we got a morse code machine here?

Public: They have one but --

Gururaj: Take -- take -- take -- take. Nevertheless, so it is admitted by many sages and they have expounded that there is such a thing as reincarnation and this, as we said, not being able to be proved as a scientific fact. So they maintained that it can be proved experientially and man has the ability to be able to go back in his past lives. In other words, man can definitely experience his past lives. This can be verified by experience and I can vouch for that experience. Good. Now if we look at the world around us, we would find one child born in very happy circumstances while another one would be born in unhappy circumstances. Now the guiding spirit behind all existence is regarded to be just, it's regarded to be fair and if that guiding spirit or if that energy force, you could call it God if you wish to, is just, then why should one child be born into unhappy circumstances and the other child into very happy circumstances? Now, heredity could never answer these questions because every human being has an individual soul. Good. We call it in Sanskrit, Jivatma. Now this individual soul has been subjected to previous lives. Good. And what it has done in its previous lives results in the present life. In other words, the sum totality of all our previous existences make up this existence. Now the mind being infinite and vast, as vast as the universe would contain in it all the memories of those previous existences. Through meditational practices, we can unfathom the various layers of the mind which at present are dormant and it is a known fact and everyone knows that the human being only uses 10% of his mind, 90% is dormant and the extent of 90% of the mind is as vast as the universe.

Now, where would mind be located? Where would mind be located? Because mind is a sum total of all past impressions. In Sanskrit it is called Samskaras, fine. It could never be located in the brain. The brain is just but an organ and organ, an instrument whereby these memories could be brought into a conscious level. Good. For example, in sight it is not the eyes that see, the eyes are but an instrument which is connected to a particular organ in the brain and it still has to go further than that. For example let us take another sense, the ear, a person might be so engrossed reading a book that you do not hear the door bell ringing. Good. So the organ of the ear is there but a certain part of the mind is so engrossed in doing something else that the sound of the doorbell is not heard. But here, the -- that part of the brain not being self luminous, not being self subsistent could never finalise that which is heard. It sends those waves still further back to another portion of the mind which we could term intellect. The intellect weighs, the pros and cons -- weighs up, sums up the sound that has come to the brain through the ears, but then the intellect itself has not got the power to judge or confirm, it still sends it back further back to another aspect of the human being which is the spirit, the judge, the judge in turn says, "Yes, this was a door bell, this was a particular kind of sound" and the reverse process begins. The spirit confirms to the intellect, the intellect through manas or the carrier sends it back to the organ, the gyanendra, the subtle organ in the brain and then the brain sends it to the ear and a combination of all these factors will make you hear the doorbell ringing. Fine.

Now that sound that we heard of the doorbell and recognise it will necessarily have to compare it with something. A comparison takes place. Good. With what can it compare? It can only compare with a similar experience. Good. That experience, was it only in this life or was it in some previous life? Good. There are -- we have taken a very common example, but there are other factors in life which we have not experienced in this life but immediately when the situation is presented to us, we know that this is so. Why -- why? That also infers to a previous existence where we have had that experience. The first inference is that the law that operates behind every human being or every creature is that it is just, it cannot be unfair, it cannot be put into unhappy circumstances and it cannot put another into happier circumstances, that is the one inference. The second inference is that one has to compare to gain to be able to, rather to be able to recognise. When did that experience occur? Now we know -- now we know that in the complexities of the mind, this lifetime has been too short to have gathered all those experiences. Fine! So we do go further back to the memory box of the mind that has within itself experiences upon experiences, innumerable experiences. Where did they come from? This infers that there was a previous existence. Boy meets girl and immediately some chemical change takes place within themselves, inspired by what we call love. Can this just happen? Is there anything in this world which is an accident? If there is a law of nature functioning, then that law of nature functions in precision. There is a cause and an effect. With this deep attachment we call it love, that develops so spontaneously and instantaneously between these two people could also infer that there might have been a bond in a previous life.

Now like this -- like this we could go on into various examples that would infer that there were previous existences. Good. Now to come to the law of karma, we have said that we are the sum total of all our past experiences that what we are today our sufferings or our pleasures, our happiness's are influenced by what we have done. Good. In this theory we are not putting the blame on someone else. I have said before that a human being always tries to blame. If he can't blame his wife, if she can't blame the husband, if they can't blame their friends or their society, then at last they blame God. People are trying to shift blame all the time to someone else. But when we accept the law of karma then we do not blame someone else, but we take full responsibility. Now by this, what I'm trying to say is that even this hypothesis of reincarnation which is part and parcel of the law of karma makes us responsible people, brings us to a certain kind of practicality. So when we accept ourselves as we are because of our own doings, then we could live a practical life, not an escapist life, the escapist life of blaming someone else. Then we become real practical people to be able to face every life situation as it comes and say, "Ah, this is happening to me so I have done something to deserve this, be it misery or happiness". So when we do that, then we can really objectify -- we can objectify the situation.

The value of the belief of reincarnation can be made very very practical and the practicality of this belief is in day to day living, day to day living starts with accepting a fact. I am in certain circumstances when I accept the fact, when I view the fact objectively, then I can find a remedy, I can find a solution. But if I shift the situation onto something else then it will stop me from finding the solution. And as soon as any problem is looked at objectively, then the solution automatically appears because there is no problem that has -- every problem rather, has its solution inherent in it. Good. Now this adds to or aids progress in life. This adds to and aids progress in life in such a manner that life becomes more and more smoother and this is the way of evolution and where does it start? It starts with the belief of reincarnation. So this theory was brought about or this hypothesis was brought about to make life practical. It is not just a dream, it is not just a philosophical speculation, its primary aim is to make man responsible to accept his situation, find a solution and in finding the solution the problem could be remedied and once we accept this, then we are also able to objectify and once we are able to objectify a situation, then the sting of the misery is lost, disappears because the main factors in objectifying a situation, one of the main factors in objectifying a situation is to understand it. So this theory or belief of reincarnation makes us practical, makes us more understanding. I have been told that this is not only a concept that came from India, I have been told that it was also part and parcel of the teachings of the bible but in the edited version, we do not find it perhaps. When they had the counsel of Constantinople where all the cardinals met, many of these theories were -- many of these concepts rather were thrown out and that is why in the western world, specially among Christian beliefs, they find it very difficult to accept reincarnation because today people are very intellectually oriented, everything must be proven,

but we know in life that there are most things that are not proven. 90% of our lives are lived in faith and belief. What man can conclusively say that Mr. Jones, his father, what man can conclusively say that his father is his father? He takes it on faith, good. Most of the biggest business deals are done on faith over the lunch in table. I'm selling this, you're buying that, shake hands the deal is done. The contracts only follow a month or two later for signing. Husband and wife live entirely on faith, on trust. Trust is part and parcel of faith. They live on faith because a man can be unfaithful to his wife; she does not follow him around 24 hours of the day and vice versa. So what we have is trust and faith. Like that in every situation.

I was telling someone this week that you get into this lift to go downstairs, you have faith in the lift that it will take you downstairs, it can have a breakdown specially on a Sunday then you're stuck there till Monday morning, until someone comes along. So even a small little thing like that requires faith. So 90% of our lives are lived on faith and most of those faiths cannot be proven. Cannot be scientifically proven, cannot. Good. There is a philosophical law that if 19 links of a chain are of a certain shape and size, then the 20th link will also be that shape and size but that is also an assumption we have faith that the 20th link will be like that. It need not be so. So here -- here this theory of -- this concept of reincarnation requires belief in faith, requires that because there are inferences in our daily practical life that would say that there was some existence before, there was some existence before within the laws of nature and I am a product of the laws of nature. Good. So that is how people that cannot accept intellectually the theory of reincarnation, accept it with faith. Good. Then there are those few that can, through their spiritual practices go very deep within themselves and go to past lives. I know because I can do it and therefore I say that there is reincarnation, there is -- we have lived millions of life, thousands of lives perhaps. We cannot pinpoint the figure to become what we are today. Evolution would say that from the mineral kingdom, one develops to the plant kingdom, from the plant kingdom to the animal kingdom and from the animal kingdom to the human kingdom. Right! So if we accept that, then we automatically accept previous lifetimes. In this Big Bang Theory, in this explosion that took place and that is forever taking place, all these atoms that gets shot forth has to reach somewhere and in the process of reaching somewhere, it has to take on these various forms, various existences. It takes on these various existences to arrive back at its source. Now for that atom to proceed further there has to be a propelling force. What is that propelling force? What is that energy? That energy can be called God. That energy can be called God because it is propelling us forward until we reach a state where we, that atom disintegrates into the energy itself and that is the end and aim of life.

So the law of karma, the theory of reincarnation with this propelling force is taken as a whole. Now if the propelling force was not there, then births cannot take place, these various processes cannot take place. So even from that point of view of that energy, we can call it divine energy, is necessarily associated with reincarnation because every change that takes

place needs that force. That force and various births are inseparable. So from this point of view, if we deny reincarnation, we deny God. There is a certain amount of logic to it. Yet I would say that the belief of reincarnation cannot be conclusively proven by the intellect. Why? Because the intellect is limited and anything that cannot be proven by the intellect can be only known by experience. That is the crux of it and every person sitting here at today's Satsang has the ability within him to be able to experience all his past lives -- all this past lives and his future lives too because if you can experience the past, you can experience the future. It's the same understanding, the same opening up of the spirit until finally one can use this process. Its not necessary to have these recognitions and cognitions, its not necessary but what would happen that is that one begins to appreciate the universality of the mind. If man can use only 10% of his mind, then it means that you still have 90% to go. So in the path of evolution, if evolution has a 100 runs to the ladder, man has climbed only 10 runs because the fullest awareness can only be there, total expansion can only be there when we have reached 100%, so we have only covered 10% of the journey. How to cover the 90%? Will it require for us to be born again? Will there have to be reincarnation? These are the inferences which even the limited intellect can point to; these are pointers for us to accept the belief of reincarnation because man has to reach his goal. Consciously or unconsciously he is being propelled, forever being propelled, forever being pushed. Sometimes he might function, just become bit stagnated. Right but it cannot remain; he cannot remain stagnated all the time. He is being pushed.

Many situations come up in our daily living that pushes us somewhere and we don't recognise it. Many things happen to us every day that pushes us somewhere. Why don't we recognise it? Because we have not the sufficient amount of awareness. How do we develop awareness is by doing our meditational and spiritual practices where greater and greater cognition of the dormant mind takes place and that is how we reach self-realisation. That is how we reach enlightenment. We are -- we only have 10% of the light, 90% is still in darkness and it need not be dark, it is only dark to us because we have not flicked on the switches. That is why it is dark to us. So enlightenment means total awareness to the fullest extent of the mind, that is enlightenment and then you will find that your mind is as vast as the universe and you surround the universe -- universe with your mind and after enveloping the entire universe with your mind, you become one with the universe. At first there would be the separation, mind, universe and then they merge and you become one with the universe and then truly -- truly can man say "I and my father are one." Who is the father? The father is infinity as the universe is infinite. So we start here and now with our practices which expands the awareness until we become one with the universe. Now for this process, reincarnation is necessary -- reincarnation is necessary and any suffering that we go through, know for sure it is brought upon ourselves by ourselves for ourselves, for the purpose of evolving, for the purpose of becoming one with the universe. That briefly is something about reincarnation. Okay? Fine
(Laughs) Good. Anyone else?

Public: <0:32:20.2>

Gururaj: When living the life of peace and truth, is violence ever justified in defence? Good. Now we have to analyse what violence is and what defence is. Good and what living a life of peace and truth is. Good. Now if we observe the universe, we will find that there is violence taking place all the time -- all the time there is violence taking place. Good. Every breath we take, we are killing millions of little microbes or entities. We are doing that. Every step we take we are destroying something. So violence is a must. Good. Violence means -- violence means that we are destroying something. Good. But is it destruction or is it dissolution? Good. Because science has proved that matter too is indestructible -- matter is indestructible. By taking a breath and killing those millions of microbes, are we destroying those microbes or are we dissolving them? Are we turning or changing them into different elements. By breathing them in they go through our system and anything that goes through this human factory changes form. You have not destroyed, you are only changing it. Good. So violence goes on and on and on all the time, but the violence that we try and avoid is conscious violence. Things that we are conscious of. Good. When we have the understanding that killing is wrong, then we cease to kill or we must stop killing.

Actually speaking, even by killing a person, we have not killed. We have separated the body from its eternal value and yet in that separation, the body which is left behind also transforms itself into its original elements for we know that the spirit within man is indestructible, it cannot be killed, it is immortal. Good. Now I am pointing out to you these mechanics of destruction which is the blood brother of violence, it does not mean that it is justified. Why is it not justified in committing acts of violence is that we are interfering with the laws of nature and every interference with the law of nature would mean that we are not flowing with nature, but against nature. Now what happens to us? The object has been destroyed or dissolved, but that very action will rebound and where does the action rebound? It rebounds back to the actor. So any act performed which is not in compliance or in flow with the law of nature creates a conflict and in its rebounding, we get hurt by the conflict. We get hurt by the conflict. It boomerangs, good. Now when an act that is not according to the law of nature boomerangs, it enmeshes us more in going against nature more and more. So we are stagnating evolution and any stagnation festers -- festers. So in that very act, we are harming ourselves. Good. We are stopping our evolution. Good. Now the harm that is created within ourselves in stopping evolution just does not end there. It is like a top set into motion and when that top is set into motion it will have to spin and spin and spin. And in that motion, we are thrown in a whirlpool -- we are thrown in the whirlpool. Good. So it has, firstly, an effect upon the mind. Good, because we are dabbling in conflict. Now when the mind is affected by this conflict, it naturally must affect the physical organism as well

because the mind too is composed of matter, a subtle matter. The body is of a grosser nature but it is the same matter. Good.

So here we are affecting our mind and our bodies and by this effect that was created, by the violence that we have perpetrated or the violent action that we have performed precludes us from knowing our real self, the spirit, because all these actions be it a good or bad could never effect the essential nature of man, the spirit. That is why all religions, all laws of morality and ethics tell you not to be violent -- tell you not to be violent. Good. Now when it comes to defence, should we be violent or not? Good. What are you defending? What are you defending? You are defending your little ego. When it comes to your personal self you do not want your little ego to be violated. You do not want violence inflicted upon your little ego so you rise up in defence -- you rise up in defence. Now when man says that he has the right to defend his home, his wife and children and his country, good. He has to defend it from the aggressor. Good. Now, that is necessary, it is not necessary to the understanding of the spiritual self of man, but it is necessary for the laws of nature because being conditioned by certain moral and ethical laws which serve a purpose in themselves, one has to rise up in defence and that defence might have to bring about destruction or dissolution. Good. It is the right of every man that has taken birth on this world to protect, to defend his wife and children.

Now to defend, philosophically speaking, you are only defending your ego because the wife and children provide you with a comfort to your ego. So in the highest realm of the self-realised man, there is no violence. In the highest realms, there is no defence but we are not talking of such a man. To the realised man, the wife and children is himself, there is no separation, good, and he having become the master of the ego, he does not need to defend the ego because becoming its master, he has made the ego non-existent. He is nothing else <audio skips> duty is done not for myself but for others then that very action is not karmically binding, he will not have to pay for it. But if his action is for the ego, if his action is for the ego, then he will have to pay for it whatever he has sown he will reap. This idea of patriotism -- to be a patriot, I defend my country, is a very limited concept because who has made countries? Man has made countries, not God. Man has sub-divided this little globe which is not even a grain of sand in -- in the universe. He has sub-divided it up and call South -- this is South Africa, that's India, that's Germany, that's England, this is America, he has done that. Good. And what he has created he wants to <audio repeats> if his action is for the ego, then he will have to pay for it. Whatever he has sown, he will reap. This idea of patriotism -- to be a patriot, I defend my country, is a very limited concept because who has made countries? Man has made countries, not God. Man has sub-divided this little globe which is not even a grain of sand in -- in the universe. He has sub-divided it up and call South -- this is South Africa, that's India, that's Germany, that's England,

this is America, he has done that. Good. And what he has created he wants to preserve and therefore he requires the defence of his country.

In philosophical terms, what benefit is to be derived from that defence? That defence only create greater and greater separation. We say, "Oh, he is a South African, he's an American, he's an Englishman." Is that conducive to bring about one human family? No. We are breaking up the human family, yet in our home we would not like anyone to come to break up our family, separate us from our wives and children, no. We would not stand for that, but we stand for this in a greater measure and that is how all the conflicts come about, you should say my South Africa, my England, my America, it is based on a false premise, but according to today's standard of evolution, man is going through this process. Now with the space travel, when the solar system is becoming as one, getting nearer to each other, then one day man will defend, not his country, but he will defend the planet earth against other planets. Good. That is a process and then when this solar system becomes one, it will defend itself against another solar system, yes -- yes. At infinitum it goes on -- it goes on and when all the solar system becomes one in the one galaxy, then this one galaxy will defend itself against another galaxy. That is the process.

So collectively, collectively when people teach the age of enlightenment, when everybody will be enlightened is of false promise, of false pretence, yes because this conflict will go on and on and on. Collectively a society or a earth -- an earth or a solar system cannot become enlightened. Enlightenment comes individually always individually and there will be some people at a given time, in this world's existence, there will be some people that will become enlightened. Good and to those people, there is no country. To them, they do not say my earth or my solar system or my galaxy; they say my universe for I am the universe. No conflict -- no conflict. Conflict arises when there is two or more, but when there is only one, there is no conflict, see. So man has to progress -- all the world has to progress according to its present state of evolution and therefore it will keep on trying to defend this and defend that and in any defence, there has to be attack, and every attack has a defence. The conflict is there. The opposites are there, attack and defence, they are there and that is how the world will go on and on and on, but it is necessary according to the present state of the world's evolution, it is necessary to defend, it is necessary. Okay? But when we reach peace and truth, or the truth that brings the peace, all conflicts ceases. You have said very rightly that we try to live in peace and truth, "try" that is the word. We are trying, we have not reached. We are still trying, okay. (Laughs) fine.

Public: Guruji.

Gururaj: Yes.

Public: Umm -- question about violence, is there not a certain aspect of violence which is <0:51:10.4> a justice which comes from truth. In other words it might be necessary even to call an enlightened person to pass judgement on a -- on an individual even to the extent of perhaps having execute or kill <0:51:38.6>

Gururaj: Oh yes.

Public: <0:51:41.6> evolution.

Gururaj: Yes, very true -- very true. Basically the question is that certain violence's have to be -- have to be perpetrated for the cause of justice. Good. Now -- umm -- we have capital punishment, there are opposing views for the necessity of capital punishment, fine. The whole idea would be to pass judgement that would be helpful to the person that has add, to the person that has made a mistake and proper justice could be given if the person is given the ways and means for rehabilitation, that would be the proper use of justice where the person would be punished in a way that would be helpful to him, that would be helpful to him and anything which would be helpful or -- or -- or any act of rehabilitation can be evolutionary and not devolutionary and then to preserve certain norms of society, right and these norms were created by man to preserve those norms in society, one has to have these laws. Good. A child is naughty, the father spansks the child. Good, it hurts him more than the child, but this was necessary -- this was necessary as little Biren will tell you (laughs). Now -- now this was necessary to teach the child -- to teach the child a certain act of violence with the belt has been done to teach -- to teach so that the child would find the folly. As I have said before, if it does not penetrate through the top, let it penetrate through the bottom (laughs). Good fine.

Public: <0:54:28.1>music of the spheres.

Gururaj: What I know about?

Public: Music of the spheres.

Gururaj: Music of the spheres? Ah beautiful -- beautiful. Now, what particularly would you like to know about the music of the spheres?

Public: <0:54:40.6>

Gururaj: Good. Right. Now, there is music in the spheres because the entire universe is a symphony (laughs) -- the entire universe is a symphony. Now all these scriptures too point out to this in saying first was the word, and the word was God. Fine, good. Word means sound -- word means sound and sound is musical -- sound is musical. Fine! So the composition of the universe is vibration, good. Vibration cannot remain static so vibration has motion and wherever there is motion and the whole universe is in motion, so motion produces sound. That is the music when we do our meditations through a mantra practice, we are using our personal vibration in our mantra to tune ourselves with the universal sound, the music of the spheres and at a -- when man reaches a certain stage in his meditation, he hears this music and we call it celestial music. When he cognises the entirety of the universe, he cognises it also through sound. And that is the music of the spheres, beautiful symphony, harmony -- beautiful harmony, that is the real music of the spheres and it can be heard here on this little planet earth, we don't need to go anywhere from here, from our rooms we can hear it. Good.

Public: Gururaj, we don't necessarily have to be in meditation because one can awake in the middle of the night to be perfectly awake and not dreaming and one can hear <0:57:26.5> and music ?

Gururaj: Oh yes -- yes -- yes.

Public: <0:57:32.9>

Gururaj: Good, would you want to add on to that?

Public: Yeah <0:57:40.9>

Gururaj: Yes, that is true, yes. Now they have proceeded through a meditation to be able to cognise that in the waking state. Good. That is very true. Now they might have not consciously sat down to meditate, but the process they have gone through, the unconscious process they have gone through was a meditation because as I said, the purpose of meditation is to unite your individual sound with the universal sound and when these great composes wake up from this dream or whatever, you can meditate in your dream as well, yes. In other words, 24 hours of the day can become a meditation and that is how it should be, we start off with half an hour in the morning and half an hour in the evening, but we reach a stage

where every action we perform is a meditation, what am I doing now? You would say I am speaking, I would say I am meditating because this too to me is a meditation, right. So when these composers keep a notebook at their bedside and they come out of their sleep and they make notes, good. Now making those notes is an effect, it is an effect of the cause and what was their cause? Even in their sleep was a kind of meditation. Was a kind of attunement. Fine. So meditation can also be called an attunement, attunement of what? Of the little self with the big self, with the little vibration to the universal vibration. Okay? Fine. Good.

Public: Swamiji, may I ask you question about memory? Quite often you said that one has a better memory than <1:00:02.2> with the interest in something. Now you would also have a good memory, lack of interest or non-specific interest and if there is absence of a good memory, is that -- is that good or bad?

Gururaj: Is the absence of a good memory good or bad?

Public: What can one attribute it to <1:00:30.0>?

Gururaj: Yeah, now looking at it from a spiritual view point, you don't need memory. You don't need memory because to remember something is not necessarily going to help you in your spiritual quest. Many times it is best to forget and the greatest gift God has given man is the gift of the ability to forget. Yes -- yes, if man can remember all the things that has happened to him in his little lifetime, life would become unbearable. If man can remember all the little quarrels he had with his wife, his life would become unbearable, thank God that he can forget it, and to be able to forget is the pre-runner to forgiveness. Yes, oh yes. So the ability to forget is more important than to remember, in practical life. Good. If man can remember today all his past lifetimes, his present life might become unbearable too. In a man's past lifetimes, he might have been a murderer or a thief; he might have done so many evil actions. So the laws of nature has created this facility of forgetting, yeah. Now in living practical life, memory also takes a great place, but it is always good to remember the good things of others and not the bad things, that we rather forget. Good. Now how does one remember the good things and of others is if a person has the ability to love because if a person exercises the ability to hate, then he will automatically be remembering bad things. You see. So you can -- you hate Mr. X coming in by the door because you remember, you have a memory that last week he slighted you or did something, yeah. That breeds hate, right. But if you remember Mr. X having done something good for you or to you last week, you love him. So memory here, what I'm trying to point out that memory is an instrument that could be used in either way. It can be used destructively, violently or in the good way which could be constructive and non-violent. Okay?

Public: Gururaj, <1:04:08.1> something about violence <1:04:13.9>.

Gururaj: Yeah please!

Public: A young soldier carrying out duty for his country having to kill. Now if he does that unwillingly having just to perform his duty, am I correct at assuming that this will not be -- umm --

Gururaj: Binding?

Public: That's right <1:04:35.4>

Gururaj: Yes, that is very true.

Public: But might be karmically binding.

Gururaj: Yeah, that -- that is very true. I -- I would recommend, I'm sure you must have read the Gita -- I'm sure you must have read it and it'll be good to re-read it, yeah. It is a kind of book which every time you dip into it; you would understand the same old truth in -- in a different way every time. Good. Now the whole of the Gita was based on this -- on this. The -- the trouble or the mental turmoil Arjuna was going through was this; shall I go on the battlefield and kill my loved ones? And to which Krishna replies, and that is the basis of the Gita, good. So to perform, for the young soldier, to go and do his duty would be non-binding karmically.

Public: <1:05:44.4>

Gururaj: Yes they would be called up as a duty, yes -- as a duty -- as a duty. They have to do their master's bidding, that too is their duty, oh yes.