

Public: -- and therewith does -- does one conscience depend on ones own perception by her own and could you talk to us about the contrast between conscience and duty, because duty too depend on ones own perception.

Guru: Good. Now all these factors mentioned personal honesty, duty, conscience, they are all interrelated and interdependent. Fine. Now, how shall we define conscience? It is a very loose term, it could mean the totality of ones deeds and actions and the impressions that are left by those deeds and actions. Conscience also has, as its basis, the experiences we have received in life. Now, say a person is a thief and in this thievery of his, he is so mixed up that he has become blind to the right or wrong of it. Now, when that person, through the grace of divinity or a natural act in life, realises that what I am doing is wrong. What I am taking does not belong to me. In other words, it's like going to the races where you put one pound on the races and you want a thousand pounds back, something for nothing. The thief in his own way is investing that one pound by his effort to get back a far bigger return. Now, when the thief starts realising that I am depriving someone of something which could be a vital need to that person, an old woman is walking in the street, a bag snatcher comes along, snatches her bag. It might be her entire pension for the money from which she has to buy food and pay rent and all her expenses and she's deprived of that. The thief will be having a nice time with that money. So, with the law of retribution, which might be physical or mental, this thief starts realising that what I have done is wrong and with the power and push of evolution, it is inevitable for that realisation to dawn for anything works in phases, everything passes. Now, when that realisation dawns, there is an accumulation of thoughts which are governed by these various factors, by his action, by his experience and because of retribution, he is brought to the understanding of the futility of it. So, now if he will still persist in his thieving, what will happen is this that he is creating conflicting forces within himself. The one says, "Ah! Not rest" and the other says, "I must do this".

Now when these conflicting forces are created within himself, then conscience comes into play. Now, the word conscience is used very loosely as I said and many a times, very wrongly. Many people interpret conscience to be good. The usual saying is, "Oh! That person has no conscience", by that when we use, that person has no goodness in him, that is not the case. By conscience, what we -- what should mean is this that the person has no discrimination that he has no discrimination and when he develops discrimination through things that has happened to him about which we spoke a moment ago, then when he does not act accordingly to what <0:05:48.4> is right, we call it misuse of conscience. So, conscience is a neutral factor. Conscience is a conglomeration, compactness, togetherness conjuring of various thoughts and experiences and that remains a neutral factor. Now with the discriminative ability, how we use the conscience that makes it a good conscience or a bad conscience -- that makes it a good conscience or a bad conscience.

Now, if a person has a bad conscience, let us use the analogy of a person. This was in the newspapers recently that had been paying less taxes than he should have paid. He was fiddling with his revenue requirements. And one day he realised through various contacts or whatever the case might be, he realised he have underpaid the revenue office so he sends a anonymous cheque. Why did he do that? He wants to exonerate himself that force, that energy that has been created in his mind by the bad conscience -- bad conscience and the wrong act is pushing various forces in his mental environment that has forced him to send a cheque and what he has done there, what he's actually doing is trying to find release from the tension. That is the whole secret behind it. Yet, progress as we term the word progress has one basis; it has to have the release of tension. Now, it could be physical tension, it could be psychological tension, it could be psychic tension. There are various kinds of tensions and what we mean by progress and a smoother, more harmonious life is to release and dissolve these tensions. Now how do we do that? How do we have a clear conscience? That's another cliché. A clear conscience means a conscience free of tension, and then those tensions, in that particular sphere of life is cleared when that tension is released. Then the man feels better because man forever is seeking happiness.

Now when it comes to the concept of happiness, I have spoken about this before, but what could produce happiness? Not the accumulation of things, accumulation of wealth, although its necessary and we have plenty of wealthiest god, but how do you have that was -- how you are attached to that wealth? That is the important factor. So man forever in his own way consciously or unconsciously he's trying to find happiness and happiness can be found by the dissolution of the tension. Now, tension exists in a person, in an involved state, involution and when that involved state of that tension is being released or expressed, when it is expressed, it starts assuming an evolved form, it is evolving and from involution to evolution then comes the third factor, devolution, which means dissolution. Where the tensions built up in a <0:11:00.6> form is now being dissolved. Those <0:11:06.0> energies go back into its original elements to reformulate in the cosmos other elements. Good. So that is why all these scriptures enjoin us to be upright, moral, honest. These are the factors of practical daily living and when a person consciously and conscientiously tries to better his lifestyle, when these realisations dawn that I am doing wrong, and these realisations dawn and he consciously betters his lifestyle, he is ridding himself of these tensions that are within him and all tensions are conflict reducing. So by ridding the tensions, he is getting rid of the conflicts and that is how the clear conscience comes about.

Now honesty, goodness, these are moral principles so within the very action that you are performing, within the very good action you are performing at the same time while that action is being performed, you are releasing these negative energies, these negative forces. Now, the mind could never remain a blank, it has to be filled with something else; so on the one hand you are releasing negative forces and on the other hand you are attracting positive forces. So negativity

decreases and positivity increases. The tensions are dissolved, conflicts disappear and life becomes more positive and when life becomes more and more positive, what is your reward? Happiness, clear conscience, so beautiful, bliss, Anand -- anand -- anand. Fine, that is the one path of Karma yoga, to live the life in the goodness of life and today, man's mental understanding has reached the stage, we are talking of normal average man where he can discriminate. It is only the psychotic or the neurotic. The abnormal man that is unable to discriminate and because of his neurosis or psychosis and not having the ability to discriminate, he is not karmically bound, he is not karmically bound, he will gather around him certain negative forces, but they will not have the power to form it into a Samskara, they will not have the power to form it into a deep impression which will have an effect.

So the more passing of the course, the more powerful the effect, the lesser the course, less powerful the course, the less powerful would be the effect. But today's average man knows and understands between right and wrong. This starts from childhood where the parents starts teaching, the teachers teach, the church teaches. So, we are aware of these factors and when we don't do what have to be done and we go contrary to what we understand, even if it is just intellectually, then conflicts must arise. More tensions are produced. The process of evolution is to decrease the tension, to decrease the friction, to decrease that force that propels you on to reach that stillness again -- to reach that stillness. So in Karma yoga, one consciously practices these principles. One consciously practices the commandments of the old religions and immediately a good act has been done. The results are immediate. You feel an upliftment there and then, but that is not all, that is only the conscious recognition that you have at that moment which won't last too long, but it creates a far deeper impression within the subconscious mind and a deeper layers of the mind that goes beyond the subconscious mind, it effects your entire psyche and those good acts have the effect of cleaning the mirror and the light shines through. And it is only that inner light that in a divinity that could produce happiness and nothing else -- nothing else -- nothing else, if we only give it a chance.

I said last week I think that he's standing at the door, knocking -- knocking -- knocking, but you have to open the door for him to come in. That is conscious effect. Now all this is strengthened by the power of meditation where we activate the finer and deeper and subtler levels of the mind. We do not only bring the conscious mind to calmness, but that which is below the conscious mind also is filled with all the dirt and dust, that is also being cleared they had give the light the chance to shine through. That is happiness. So when this starts happening gradually in the beginning, it gathers momentum and then when it has gathered sufficient momentum, when it has gathered sufficient power, then there's no conscience left then you don't have a conscience. In the one extreme, there is no conscience because the power of discrimination has not been activated while at the other end there is no conscience because not of lack of discrimination

or good action, but that instrument of the conscience is not required anymore. You want to remove the nail from the wall, you needed the hammer of conscience. Once the nail is removed, you do not need the hammer and then the purity of light shines through. Conscience is still on a mind level and when you are in direct touch with divinity, the conscience of the mind is not necessary, but you have to use it at first as an instrument. So, conscience is cleared by the duties of life and the greatest duty in life is to be honest. To who? To yourself, to be honest to yourself. Man has to be honest to himself to be honest to others. If your hands are dirty, see this paint and you touch a clean sheet, that sheet will be stained. Wash the hands, then take the sheet. The internalness is so important to appreciate, understand and find oneness with the externality of life. And that is why we do our spiritual practices. That is why we meditate and with the spiritual practices and meditation and conscience -- conscious effort in life, life is surely bound to become more and more joyful. The burden is reduced. But do not expect miracles. The process is gradual. Remember we have taken birth with a big load and as we progress on the path, we shed off a pound at a time. So if your load is a hundred pounds, 98 -- 99, 98, 97, 96, 94, like that until you reach zero. And when you reach zero, the conscience is clear and no conscience is left, you don't need it. You are one with your maker. Good.

Now as we find -- as we become -- come in touch with that kingdom of heaven within, we are releasing energies. We are releasing subtler and subtler energies. Subtler and subtler energies are more and more powerful energies and these energies coming from the source of divinity are positive energies. So your actions spontaneously become right and the aid of conscience which can be used as a guiding factor is not been needed anymore because every act you do is just spontaneously right. Before the actions were based on ignorance and now the actions are based on knowledge and wisdom, wisdom of the heart where every act is just spontaneously right. You say a word and it is done. Man has that capacity, man has that ability to release from himself, from his inner self powerful -- powerful forces that up to now science cannot prove yet. Those forces are so powerful, yet you could walk and the waters will part for you. Oh yes, any desire you have becomes fulfilled. Man has that capacity, but then, one should not indulge in wishful thinking. That's wishful thinking, it does no good. It works and swirls in the mind and you're tied up in that whirlpool of the mind without making any progress, but if that very thought is activated in action, then its physical counterpart naturally it must have an effect.

So, duty in ones life to ones friend, ones brother, ones mother, ones father, boss, family, friend, guru, chela -- that has to be done, that's our duty for no man, as we say, is an island onto himself. Every atom is closely related and connected to each other and the connection is not just in the relationship here, but the connection extends to the entire universe. As little as man is, he is connected to the entire universe and because he is connected to the entire universe, he has the ability to give to the universe and he has the ability also to take all those energies from the universe. It is because of this

connection. So these understandings -- these realisations are important, putting it in practice as duty, putting the moral injunctions such as honesty into practice invokes this energy, draws forth this energy, "Oh why is he so happy and why am I so unhappy? Why? What have I done that makes me unhappy? Have I formed an unnecessary attachment to make myself unhappy? And, what can I do about it?" That should be the question and the unhappiness disappears -- disappears. It disappears, inevitability disappears. And yet you would have the question that why do great men like Buddha and -- and Christ, why do they suffer? Why did they suffer? Their suffering was not of their own, but they, in the great compassion and seeing things that are not right, took that suffering upon themselves to -- because they are interrelated with everything in the universe. So your pain is my pain, your laughter is my laughter. Ramakrishna was asked a question when he couldn't eat -- when he had cancer and he couldn't eat, so he prayed to his goddess and his goddess replied, "But aren't you eating with thousands of mouths?" (Laughs) because that man had found union with all that which exists. That is the suffering of this great personage is not of themselves, they are beyond the laws of Karma, they are beyond the laws of conscience and duty and honesty and all that. The law unto themselves, every fulgent, all the time and yet they would exhibit normal human qualities so that they could be able to communicate with ordinary normal average human beings. That is the naturalness about it. Fine.

So, what do we have to remember? That I am connected with everything else in this universe. If I am not honest with myself, then I am automatically dishonest with everything else because I am connected to everything else and when I am honest to myself, then automatically and spontaneously I become honest to my <0:31:14.8>. Okay, good. And then duty does not become a chore, you might start off as it would seem a chore, like our story of the child learning to play piano one key at a time, oh! What a job; but when the child has mastered that, just automatically the beautiful symphony is played without effort, no effort required. It just flows -- flows and flows. So we have to remember that our honesty has far reaching effect, in the beginning effort is required but as we progress on the path, greater honesty will be there with the minimum amount of efforts. And then a conscience automatically becomes clear. So honesty is there in its spontaneity, duty is performed as a joy and the conscience is clear and happiness shines forth. Okay, fine. Next question?

Public: <0:32:58.0> Guru would you say that also apply to conscience's objection of <0:33:06.5>?

Guru: Conscience's?

Public: Objection.

Guru: Conscience's objection of one?

Public: No, sorry -- sorry in a mother to sons, where one has a conscience suggestion for mother to sons, would the same thing apply?

Guru: The same thing applies (coughs) I would suggest you read the Gita. Now a person would object joining military service on the ground of not wanting to kill. Fine. On moral grounds, he feel it is wrong to kill. Now that is justification in not wanting to kill, but there is also another justification. The other justification is this that you have made a bargain. It is not, "I am going to kill" but "I can also be killed". When you go to war, you-- you cannot just accept one side of the coin that I am going to kill, but I can be killed too. See how it balances. Now, if I have to kill or be killed through that very action, my country could be protected. Now, if you are not interested in the country, think of the millions of people that could be protected. So that very act could become a sacrifice, it is how we view it; it is what attachment, what motivation there is in it. Now a person of violent tendency would join the army because he would love to go and destroy, that's an abnormal person. So even in war be an original where duty is performed for the sake of duty, that is the teaching which Krishna gave Arjuna in the Gita, that your duty is a warrior -- of a warrior and as a warrior, perform your duty, fulfil your station in life for then it explains further for who kills and who is being killed, so this mortal, it has no death. It is quoted, it says it cannot be wetted, it cannot be burned, it cannot be destroyed. These little bubbles on the surface bursts, but the waters is still there, but that comes at a level of a very high realisation. Now Krishna had to lead Arjuna through various stages of understanding and realisation before Arjuna could understand that the bubble has changed shape, but it is still the same water, forever existing, the soul is forever immortal.

Now, I do not advocate war. I do not advocate war, I do not advocate any form of aggression, but when it comes to be pushed, there has to be defence and doing ones duty to defend one is doing right and you are not attaching to yourself any Karma. At your home, your wife and children is there and a few hooligans break-in to destroy your children and your wife. Should you stand still or would you pick up the stick? Obviously you would -- you would and that would be right in the circumstances, but if you go out on the road and take your stick and go and beat up a few people unnecessarily, that would be wrong. Now the act of beating up is their thing, I want you to know this difference, the act of beating up is the same. You beat the hooligan there and you beat up some person in the street is still beating up (laughs), but why? How? Is it to protect your little innocent children and your lovely wife? You're entitled to do that because that is your duty. You as the father and husband, it is your duty to protect, so you are performing your duty, but it is not your duty to go attack

someone outside. So that is how -- that is the basis of the Gita, that is the basis of the Gita which I've put in a very simple analogy. Isn't it?

So where our duty is involved and duties within duties, rules within rules and one has to use ones discriminatory power to exercise those duties and the calling in life, great maximum value. When we talk of war, there is war going on all the time, all the time. There is creation, preservation and distraction. These various forces are in conflict all the time. It is the very conflict of these various forces that keeps this entire universe in motion and wherever there is a conflict or opposing forces, then it is war. All opposing forces constitute war. As we are sitting here, there are hundreds of thousands of souls in our very bodies being destroyed and the rebuild, being recreated. They last a while, preserve and then they are destroyed, Brahma, Vishnu, Shiva. Same principle -- same principle applies to everything.

The very principle that applies to the atom applies to the entire universe. Even in the motion of the atom, those energies are released and because of the release of these energies, various changes are taking place. One form is changing into another form, all the time -- all the time. And yet, as we have always said to you that matter too, which is but a condensation of finer energies, is indestructible. So if that is even gross matter, he is indestructible, then what about the subtle matter? The spirit? Is that not indestructible too? It is more permanent because of the subtleness. So who kills who? Who is been killed? Who is the killer? Who is killed? That is further realised now, what we have to do? Because this knowledge where no one is ever told, everyone just changes form, you destroy one form and the very energy is released creates another form. If this knowledge is in the wrong hands, they will use it as a justification to pour out the murderous instincts, but with a realised man, different story altogether. It's a different story. Okay, time for tea -- we'll have tea.