

Gururaj. And how pain could be converted to pleasure and the practical steps that are taken to do this, and of course we took it up on the experience of the Yogananda and the mosquito. Time was running out. We were speaking for about an hour and a quarter, so half the question was left which I will just cover briefly this morning. Good. So when the mosquito bit Yogananda and when he spoke to his guru about it, the guru said that it is irrelevant whether you kill the mosquito or not, physically for you have killed him, killed it already in your mind. Now throughout these past two Courses I have been delving into the deeper levels of the mind and how it functions, so the question has really been answered. But it's good to repeat some things again. For all outer actions are as we would know governed by things that happened within one's mind. So the thought that arises in the mind is an action in a subtle form and it would find its grosser expression when it is expressed in the physical level. So the action begins in a subtle form in the mind. And many actions begin totally from the conscious mind, while many actions begin from various levels of the subconscious mind, which in turn feeds the conscious mind, and from the conscious level, that little ten percent we speak about always, it comes into physical reality. But then there are other thoughts that arise from a level still deeper than the subconscious which we term the superconscious. Now the quality of the superconscious mind, the dominant quality of the superconscious mind is Sattvic, meaning a light, purity while those involved in the conscious and subconscious are mostly Rajasic, activating and Tamasic, filled with darkness or inertia, for even to have inertia is an action in itself. Good.

So the guru of Yogananda was right in saying that you have killed it already. For in the mental process that Yogananda was going through, he exercised in this case strict discipline, bearing the pain perhaps, but his guru was right in saying that you had killed the mosquito already in your mind. That means the action has already been performed on a subtle level. But there is one difference which Yogananda's guru forgot to tell him and the difference is this, that every action, when it finds its physical expression, becomes more embodied in the mind, it becomes embossed in the mind. So when the thought is turned into action, the very process of the thought is given greater momentum and it leaves a stronger impression. And the stronger the impression, the stronger the samskara, which in turn will manifest itself in some way. So it could also be a suppressed thought, not converted into action. So here the man has killed the mosquito in his mind already but has not done it physically. So what has he done? Has he suppressed the thought, has he inhibited the thought, or has he sublimated the thought? Now in the very thought of killing the mosquito, why kill the mosquito? Kill the killing. If you want to be angry by all means be angry but be angry with anger. Bring that to conscious recognition when you feel angry and ask 'What is this all about? Who is angry? Am I really angry? Is the real me really angry, or is it just the turbulence in my mind for the moment?' And all turbulences subside. Now the more refined the mind is, the quicker the turbulence resides. Even the most enlightened man has moments of anger, or even sometimes to teach someone pretended anger. But the anger is of such a superficial level that it leaves no scar or samskara on the mind whatsoever

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and that is why he is not bound by the thought or the action. In other words, he has found freedom in bondage, and bondage in freedom, that is the secret.

Now talking about mosquitoes, it reminds me of a little story. Some fellow advertised in some of the Indian newspapers that he had a sure-fire way to exterminate mosquitoes. Now in some of the villages there, where sanitation is not all that it should be, the mosquitoes thrive and that is always quite a problem. I remember living in some villages for a while and we had to use a mosquito net. Meanwhile, like aeroplanes, they used to drone around, which was very beautiful to me because I took that sound to be the eternal sound, the eternal hum and the universe was speaking to me through the mosquito. And in that hum, I was hummed away into deep sleep. Fine. That's beside the point. So this chap advertised in the papers that he has a guaranteed method how to exterminate mosquitoes and if it does not work, your money back. So send two Rupees. So after you have sent your two Rupees in a few weeks, two weeks, three weeks, they normally send it a bit later to give the impression they are so busy. Mail order. (Gururaj laughs). Yes. So, the person that has sent the two Rupees, its a lovely package, well wrapped, you open it, you find a lovely box and in the box there's a sheet of paper with full instructions, beautifully printed and containing two blocks of wood. (General laughter) And the instructions would say, 'Catch mosquito, place it upon block A and knock it with block B'. (General laughter) This advert appeared many, many years after Yogananda had passed away. Good.

So therefore thought, when it arises from the deepest layer or the most finest layer, the sattvic layer of the mind, it is always enlightening because its very nature is light and very spontaneously all of one's actions become good. When I say good, it is not an equation of the world standard of morality for morality, there is morality and morality and what would be moral in England would be immoral in another country. So that's besides the point. But by moral action I mean that all your actions would flow with nature and not against nature and that is good action. So that is why we meditate and we reach the deeper layers of the mind where we find Sattva dominating or in preponderance and we draw from that level so that it smoothes out the creases that are in the subconscious and the conscious mind. That is the process. Now this you'd find in the Scriptures too, where at one place, if I'm not mistaken, it is said that 'Thou hast committed adultery, for your mind was filled with lust.' So this is a very old thing said thousands of years ago by the great Sages and which still holds true up to today. So in day to day living we can draw from the deeper levels of the mind, then killing of the mosquito would not become necessary. You might perhaps just shoo it away, for what benefit would there be in killing it? Shoo it away, it might go home to its wife and little kiddies. Good. Fine. What is this morning's question?

Questioner. Guruji, this follows appropriately.

Gururaj. Did you say?

Questioner. (Cont'd). This follows appropriately after what you have said. You say that we are responsible for our own lives and actions. This being so, how much is the effect of our actions our responsibility and how much is it the responsibility of the people who are affected, for allowing this to happen to them?

Gururaj. Ah, yes. Every person is responsible for his actions. Now, one has to have an understanding of what we mean by responsibility, for responsibility itself is an action. Where does the sense of responsibility stem from? It stems from the mind because to be able to operate in this world one has to use the mind but to use the mind responsibly. So, when we talk of responsibility, it could also be defined as to have the ability for response, 'respons-ibility'. Now what is our response to all that which happens around us? There lies personal responsibility. So two factors are at play here, environment and one's self. Now how to make the environment harmonious to ourselves should constitute the basis of our responses, our reactions and our responsibility. Now, refine the mind. When the mind reaches a finer level, then one's sense of responsibility comes about spontaneously. Now how does one bring about the spontaneity would be the other question.

Now responsibility must not be confused with duty, although there is great affinity between duty and responsibility. A responsible man would find it his duty to support his wife and children. A responsible man would find it his duty to look after his boss's business well. A responsible teacher would find it his or her duty to teach the children well in the class. So, how much does the knowingness, or the recognition of conscious duty play in that which we call responsibility? Now, to be conscious of our duty, one requires discipline. It would be wrong to turn up to work at ten o'clock when you're supposed to be there at nine. So many calls might be missed and a very important order might be missed and it would be harmful to your boss's business. Good. So it is a call of duty. Now, likewise, a person has duties towards one's parents, one's children, one's family, one's relatives, one's environment, one's neighbourhood, one's town, one's city, to one's country and like that it's forever expanding until you feel that you have a duty to perform in this world. But where do we start? We start at home, charity begins at home.

So as this sense grows, as this awareness widens in its scope of duty, so simultaneously the sense of responsibility also grows and when that sense of responsibility grows, then will we truly understand the meaning that 'I am my brother's keeper'. And my brother is not necessarily the one that is born from my parents but everyone in this world, be it

thousands of miles away, he's still my brother. Sometimes when I read news items, papers and I find some groups of people in England putting up campaigns against injustices done in other countries, I feel very proud of them. If they are truly sincere in their campaigns against injustices done in other countries, then their efforts are worthwhile because they are practising the precept that I am my brother's keeper and although my brothers, or my brother is six thousand miles or ten thousand miles away, let me see what I can do about it. Let me see what I can do to alleviate his misery. And this happens in England. I've seen these things. I've known all these various organisations. Now that is very good.

Now, when we do duties in life and everyone has duties to perform, one also at the same time has to find for himself the motivation behind the duty. I do something for someone. What is my motivation? A young man stands up in the bus to give the seat to a young lady. What is going through his mind, that 'This is the weaker sex, I'm a man, so let her sit, I can stand, I'm stronger.' Fine. That could be one motivation. The other motivation could be 'Let me show myself to be a gentleman.' He might not be a gentleman at all, but 'Let me show myself, there are fifty other people there in the bus, show them.' They don't know him at all and they might not even see him at all but his own ego sense is bolstered by standing up for the lady. So that is also a motivation. There might be another motivation 'Oh, what a lovely girl she is and I might even get off at the same bus stop she does and offer to walk her home.' Motivation. Like that, like that, in every duty it is upon ourselves to see what motivation we have. Is the motivation selfish or is the motivation unselfish? Is our action performed by duty totally altruistic or is it not? And that man has to examine for himself because his sense of duty is never the same as the sense of duty of another person. Both might be performing the same action, but they might be performing the action from a totally different understanding of the action that they are performing.

It is the duty of man to defend his country. Now, to defend his country he has to join the army or the navy - war is imminent and we are just about to be attacked, and yet this man within himself is a believer of non-violence. His whole ideology is based upon the concept that there should be no war. Now here a conflict is created. What should I do? I do not believe in war and at the same time my country calls me to go to war. I do not believe in killing. He would not even at home kill, never mind a mosquito; he would not even kill a flea. He would pick up the flea and throw it out of the window. I've done that many times, so I know. Right, he does not believe in killing and yet his country calls upon him to go to war to kill. What a great conflict? Now what should he do? Should he go to war or should he stay away? Now if he does not join the army, he stands a chance of being arrested, because he has, his country called him to duty and if he does not perform that duty, it's like that in many countries, I don't know about England, but a person can be arrested. Right. So there too motivation plays a part. Let me rather go to war than going to jail. So that is escaping the sense of duty really,

escaping, because within him there is a desire to go war, but being afraid of his own life you'd rather be safe within the four walls of the jail. Motivation.

But now this major conflict that arose, you'd find that in the Gita, where there was a similar situation where Arjuna saw his kinsmen around him and he told his charioteer who was Krishna 'Shall I, how can I kill my kinsman? They are brothers of mine, uncles, cousins, people that are close to me. How can I kill them?' So Krishna explains to Arjuna that 'You are of the warrior class, your duty in life is to fight and by not fighting, you would not be performing your duty.' So everyone in life has duties to perform and what a certain action could be wrong for one person, might be totally right for another person and that man has to judge for himself. And to be able to judge for himself he has to be responsible, he has to have a responsibility to himself and a sense of responsibility to the environment. Now if your country calls you up to fight for example, to go and invade another country, and politicians can find a million excuses. Actually politics is the profession of the second best, some great author said that. Yah. But if the aggression is upon you, you have to defend. The concept is very true, if someone smites you on one cheek, offer the other. But what happens after that, after offering the other, you might even pick up the man and throw him off the bridge.

You see, so this is a very delicate point that applies, never applies, collectively but individually because responsibility, the sense of responsibility, is a highly individual sense. And if there is an aggressor upon your country - I personally do not believe in these countries, oh this is Germany, this is England and this is South Africa and this is America and this is that - these are man-made barriers - its one earth, its one family, but you have more troubles of in-fighting within families than anything else. You'll find this in many homes where brother and sister could never sit at the same table or brother and brother could not either. You find this in-fighting. But if we are in a land that is providing us with our living, from which soil we eat the bread, then it would be our duty to defend the country that has given us so much, that has given us a means of livelihood, that has given us shelter, that has given us protection in many ways, health services, sanitation, all these things. But of course we have contributed for that because it does not come from outside. Nevertheless, the country has done so much for us and one should have the feeling, the patriotic feeling that one should defend, so that would be your duty. For example Gandhi, he was a great believer in Ahimsa, non-killing, but he never said if someone invades you, you should not defend. So, to defend would be the duty in such a circumstance. Someone breaks into your home, a bunch of teddy boys, you have your - is that what they're called - you have your wife and family and they are in danger, so it would be your duty to protect them by picking up the nearest bat, or whatever you have, and even if in the struggle, one of the teddy boys are killed for that matter, although you would not want to do that, you just want to get him a state whereby the police could come and take him away. But even if that person should die,

you will not be guilty in the eyes of the law and you will not be guilty as far as karma is concerned. You will not be adding bad karma to yourself even if you have killed, that is the point. That is duty and only the responsible man can truly perform his duty. Because here in this instance he was defending, not himself, he was defending the little woman and the little children in the home. He was defending them and in the defence of them, he was expressing a love for them which should be in every home.

So a sense of duty has as one of its elements love, therefore many things we do we call labour of love. You're tired, you come home from work and you don't feel like cooking in the evening. You say, 'Oh, we'll just have a little snack'. But then a thought strikes in your mind that 'My husband will be home an hour later and I know he's going to be very tired because he has a very hard job at the moment and a very difficult one, so I am, even as tired as I am, I'm going to cook a decent hot meal for him'. You don't feel like it, but you're doing it because of love, consideration. So that becomes the labour of love, in other words, an ordinary chore is elevated to the realms of love. With it is combined kindness, deep feelings for your beloved and so many other virtues go hand in hand with that. And as we practise these actions consciously in our lives, for duties start with the conscious mind. 'I have my duty towards my chelas. The chelas have their duties towards me by being regular in their practices and developing their sincerity in their practices, etc, etc, etc'. Right. So in the first instance it starts consciously, where we consciously exert a certain discipline upon ourselves. Like for example this morning, I was working until about five past five and there was some other work to do in the morning, other things to see to and I didn't feel like doing it. So I was up till past five. I said 'No, I've got to do this. It is my duty'.

So discipline is required. Then by continuous practice of any discipline, it just becomes a spontaneous action where your feelings, your own personal feelings, personal idiosyncrasies are not taken into account and you just do for the sake of doing. That is spontaneous action because who is the doer really. Does the pen write by itself? The writer uses the instrument of the pen and then the sense develops, and as the sense develops, one becomes more and more responsible, not only for oneself but for one's neighbour. And who is thy neighbour? Every living creature on earth is thy neighbour and you feel a sense of responsibility for everything around you. Now this happens as one's awareness develops and develops to a degree where you do not find any separation between yourself and the meanest creature. If you see an insect crawling on the floor before, you might tramp on it, now you by-pass it or even lift it up and put it in a safe place where others won't trample it. You feel responsible for that life within that insect. The insect might not have the consciousness you have but you know that there is a life force and the very life force in that insect is the same life-force within me. And knowing that and knowing that I am responsible for my life force and how to regulate that life force, I

automatically try and do my best in the regulation of the life force of the little pussycat or the dog. You see. So one even has duties to everything, to one's pets, to one's, not only human beings. But awareness grows where you feel responsible to everything, when this ability is developed to respond correctly in every situation then life becomes joyful.

So, it starts with conscious duty. Conscious duty becomes a spontaneous duty and while this is growing, the ability to respond correctly in every situation would automatically come. And by saying to respond correctly, does not mean sitting in a proper way at the table or not putting your elbows on the table, or using the wrong fork or the wrong knife. I don't mean that. I don't mean that at all. I mean to respond correctly means to respond with love and compassion. All these things are inter-related. They're all blood brothers, so when one virtue is developed, all the others follow. All the others follow in its wake. That is responsibility. Okay. Fine. Let's have another question.

Questioner. Namaste. I'm asking this question for my mother whose unfortunately not here to hear the answer, but she'll hear it. Would you speak about space and how it can be telescoped in such a way that a healer, living three thousand miles or more away from the person who has asked for healing, can pinpoint accurately where that person is and reach him with an effective healing? This is a fascinating subject and I would like to understand something of the mechanics, if we can use that term, of how it is done. Nirmilla.

Gururaj. The mechanics of healing. There are healers and healers and healers. Right. Now one form of healer is, uses personal magnetism. Now everything as I've said, many times before, irradiates, emanates, every material or non-material object. By non-material, I mean that which is not observable by the naked eye also emanates a certain force from it. Now the magnetic healer emanates from him a certain force as everyone else does. Somebody calls it aura and the aura is actually the subtle body or the sum totality at the mind level of that particular man. Now it is very easy for anyone to acquire the ability of magnetic healing. There are certain practices of certain kinds of concentration whereby you take your physical energies and mental energies and direct them to a particular person. Good. Now by directing an extra bit of energy to that particular person, that person has some benefit.

The disadvantage of magnetic healing is this, that with the projection of these energies of the particular person, he, within those energies he is projecting he will also be projecting not only positive energies but also the negativity that is within him. Like if your battery has gone flat in your motor car, so what you do you get another battery and you connect up the wires which gives it a booster and you start your car. Good. Now in that way a boost is given to the person but it could affect the person adversely. For the moment, because it is a mental process, for the moment, the person might feel

nice reach a certain height because of extra energy and a few extra vitamin pills have been taken. But when the effect wears off, you would feel very, very low and the forces of the energy has dissipated but the negativity of the magnetic healer might become implanted in your mind. So therefore magnetic healing could be very dangerous. The same principle applies to hypnosis. I would never recommend anyone to undergo any form of hypnotherapy because in hypnotherapy what happens is that by suggestion of the hypnotist, the conscious mind is brought to a state of rest or sleep, and all the suggestions given are given to the subconscious areas of the mind.

Now that is good, because the suggestions for some illness perhaps would be good, but it is not only the words or the suggestions that play an important part. For as the hypnotist is suggesting to that person that you will change in certain patterns in your life and he names them and gives very positive suggestions. That hypnotist at that time is also having his own problems in his mind. So the words, the sound carries with it some of his negativities which enter your subconscious mind. So you might benefit there by helping you to stop doing certain things - person might be a compulsive eater and through hypnotherapy the eating, the compulsiveness of anything for that matter can be taken away. But the greatest fear is this, that you are playing with energies and transferring certain energies from a certain level to a different level. It's like a balloon, depressing it at one end, the other end blows up more. So, hypnotherapy or that kind of healing has great dangers inherent in it.

But if you find a Sage whose mind and heart is nothing but purity and love, then you would not have that fear whatsoever. And then that Sage whose heart is filled with love, he emanates so much energy from himself all the time that he does not need to hypnotise you. Just one touch, one glance, one look. See. And so in hypnotism, apart from the positive suggestions that are sent, there are certain vibrational currents in the voice itself, which is the unspoken word in the sound, is also conveyed to the mind. And if the hypnotist does things like that for, as a profession to earn a living, then his treatments would naturally be motivated for self-gain. So the self-gain would be uppermost in his mind, that 'I think instead of three sessions this should be prolonged to six sessions', - double the fees, things like that and many other negative things.

Now, the true healer, who is very rare, a true healer is a person that regards himself as nothing but a channel. He never claims that he has any power whatsoever and if someone tells him that you have so much power, he would in his humbleness deny it, because to him he knows that 'I have no power at all and all power that exists in this universe is the power of Divinity. And who am I, that individual small little ego, to boast of any kind of power to heal the sick?' So, such a man is to a great extent ego free. Now, as long as man is embodied he must have a trace of ego. If he does not have



that trace of ego, individuality is lost and his body would disintegrate immediately. For example, when a person goes into Nirvikalpa Samadhi which is the highest form of meditation - what a contradiction there - the highest form of formless meditation, which we would be doing on this Course. Some of you that have been on other Courses have seen it - there are new people here so we have set it for tomorrow. Tomorrow. Good. Now, for example, Ramakrishna has said and so has many other Sages said, that if you exist in that state of Nirvikalpa, then your entire body will disintegrate within twenty-one days, because that force is so powerful. So even the enlightened man on earth who is embodied, still has to retain a little sense of individuality. But that little sense of individuality is sublimated to such a level, like the glass being totally clean and the sun shines through it so powerfully that the glass is not noticed, not seen, only the sunlight is seen and not the glass but yet the glass is there. Fine. Now, such a person when he does healing, he regards himself as not the doer but just an instrument. When he places his hands upon your head or whatever, he is transferring energies to you from a universal source. This energy is everywhere. And being everywhere and him being a channel, it goes through him to you and healing is effected.

Now, why is this channel necessary? Why can't you draw these healing energies around you by yourself? You can. You can, but it requires intense practice and by the time you become accomplished in it, you are perhaps not in this body any more. So therefore we use the services of such a healer who has perhaps reached a very high state in a previous life and has just come into this life to do his work, to perform his duties, to uphold his responsibility. Fine. Now, when such a healer touches you, he is nothing else but a channel and universal energies flow through him to you. Now what happens, what is illness? Illness is based on one thing only and that is that the mind, body and spirit are not functioning harmoniously and there is an imbalance. So, by pouring in these energies, a balance is restored and healing takes place. Healing is rather wholeness. Healing is to bring about a wholeness, restoration of the imbalance of energy within one's system.

Now the healer does not need to go to the particular spot of the human anatomy where the ailment is. He just needs to touch the head and there are certain scientific methods where the subtle nervous system that I've spoken about yesterday functions and it has certain main centres. And with certain kinds of pressure and direction of the energies to those centres, it causes a healing throughout the entire system. It is like a road with a lot of potholes and the rains come or the river overflows its banks and pours over the road. So, where the hole is the largest, more water would enter there. If the hole is small, less water. But the observer will see just a sheet of water. So, the waters from the river going over this road will distribute itself to the extent of where it is needed the most or where it is needed the least. So in this form of healing which is sometimes referred to as spiritual healing, this is what happens, where the healer, through him, energies

are poured to the person and that person automatically takes that energy to the various parts of his body where the energies are needed.

Now, this is done when the person is in the presence or together, but now what happens when the person is thousands of miles away? And we have hundreds and thousands of letters expressing this. Now, what are the mechanics? What happens there when a healer is called upon and healing takes place? Good. Now here to understand this properly I would suggest that you get a set of the Nottingham University tapes where I spoke mostly of the mind and how the mind is a universal mind, how the individual mind can attune itself to the universal mind. It means this, that my mind being universal is the container of all your minds. Your mind being universal is the container of every mind in this entire universe. So, mind is a universal manifestation. And being a universal manifestation, one has individualised it in the form of waves on the ocean which are really not apart from the ocean. Now the person who is ill, if the person who is ill knows of such a person who can heal, then if that ill person directs his individual mind to the healer using the healer as a focal point because the healer is an instrument, so via the instrument the universal energies are received by the person who is ill and that person feels better. The healer does not even need to be aware, does not need to be conscious of what is happening because in his state of evolution he is so one with the universal mind, he is one with the entire ocean, so at whichever point you dip your feet in the ocean does not matter at all, it is one ocean.

So, that is how energies are drawn and gained in healing. So, the healer is not conscious because he is one with the universal mind and whoever needs those energies uses the healer as a channel to bring those energies to one's self. Now we know that there is electricity in the river but the electricity has to be harnessed or else this light won't burn. So we use the medium of a generator, a hydro-plant where energy is gathered from the water and through the generator, the energy is brought into these light bulbs. So, as another example the healer is the generator, the generator that does not generate energy by itself but the generator captures those universal healing energies, for all universal Divine energies are for ever healing. They always have a healing, soothing effect because they are Divine. Good. So, through the generator or through the person who acts as the instrument, for these Divine energies can be drawn by anyone at will at any time whatsoever. Now, there is one qualification required, that you can have electricity burning in this room but the healer is thousands of miles away, you have to switch on the light. You have to put that little effort in pulling the switch for the light to burn. And what is that little effort? What is that switching on? That switching on is but a tuning in or forming that link with the healer, the healer or the wholeness maker. You see. So, now, switching on or tuning in means one thing and that is developed by love. You have love for the healer to whom you are directing your mind. You have a certain sense of

devotion and you have the faith not particularly in the healer, you don't need that. But you have the faith that the healer is an instrument of a Divine force. So your faith through the healer is to the Divine force that there is. Good.

Now, when you have these qualities, when you develop these qualities of love and devotion and faith then automatically you would be drawing your attention, you just need to focus. And we have had thousands and thousands of cases where these things have very, very successfully been done. And what I would personally say is this, when anything is effected through our organisation, is that it is the mercy and the power of Divinity and not us. So that is the whole secret, open secret behind healing. It's no secret at all; it's a natural law. Whatever you focus your mind to, you can draw to you. And that is why whenever Jesus cured the blind and the lame he always said, 'Thy faith hath healed thee'. At that time why did Jesus only give light to the eyes of say perhaps half a dozen people or made half a dozen lame people walk when we can very safely assume that there must have been thousands of blind people, thousands of lame people - why did he not heal all? Why did he not do that? He was not an unkind man; he was one of the most compassionate men that lived on this earth. Why should he give sight to half a dozen and not to the other thousands that are blind? Because those half a dozen had that faith in Jesus. They recognised him, some called him God Incarnate, some called him a channel, but whatever he was called that is not the question at stake. The question is this, that they had faith perhaps not in the man but what the man represents. There lies the difference. And that is why all the other thousands of blind people were not made to see and thousands of lame people were not made to walk. But only those that had faith and he said, 'Thy faith has cured thee. Thy faith has made thee whole'. Beautiful, beautiful. So, healing brings one to wholeness. Right. Thank you. I think the bell has rung.

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