

Published by ISHA. All rights reserved. This English transcript of a YouTube talk by Ishwar C. Puri is published under a CC BY-NC-SA license, which means that you can copy, redistribute, remix, and freely distribute sections of the transcript, provided that any derivative works or new resulting creations are not used for any commercial purpose and as long as you give appropriate credit, provide a link to the license, and indicate if changes were made. If you remix, transform, or build upon the material, you must distribute your contributions under the same license as the original. License details: creativecommons.org/licenses/by-nc-sa/4.0/ Copyright 2019. Attribution-NonCommercial-ShareAlike (CC BY-NC-SA).

About Law of Karma

Ishwar Puri

New Delhi, India — February 22, 2020, Afternoon Session

<https://youtu.be/6XiDn0BtfZY>

Welcome, friends to this afternoon session again. I'm very happy to see all of you again.

I'm going to talk to you little about the law of karma. What is this law? How does it operate? Is it acknowledged as a law by religion? Most of the religions have mentioned it in one way or another. In the Bible there is an incident reported that a man brought his blind son, who was born blind, to Jesus Christ, and he said, "Master, is the son born blind because of his sins or his father sins? Because he was born blind, he did not have any time to commit sin. And should he be punished for his father's sins? Whose sins have brought him to be born blind?" And Jesus Christ says it is neither the sins of the father nor the sins of this newborn baby. It is that "the law may prevail." That's the only statement there; no further explanation which law. The law may prevail which can create a child to be born blind. Obviously, the reference is to a past life. The law of karma appears to work from lifetime to lifetime.

Lord Krishna says very often how important this law of karma is. I went to the place where Krishna was born and spent lot of time there understanding how do the people react where one avatar of ours, worshipped by so many people, was born. And there I found people, very poor people working all day in the gardens. At night they would gather together and sing one song. The song main theme was, "Arrey Uddho, karman ki gat nyari se."

That's their local dialect, "Karman ki gat nyari se." "Arrey Uddho, the law of karma is very strange." Why were they saying this? Why is it strange? The fact that the word Uddho was mentioned shows — according to our history — there was a time when Krishna, Bhagwan Krishan, when he was very young, his job was to take care of the cows of the village. He would take the cows along with his friend Uddho. While he was still young, one day he tells Uddho, "Uddho, the law of karma is very strange." Same words they were singing. And he pointed out to a ant moving on the street — in the fields where he was — one little ant moving. He said, "Uddho, look at this ant moving here. At one time this ant was Brahma, the

creator of universe. At one time this very ant was Indra, the ruler of one of the big heavens. Because of his karma he's become an ant." "Somebody can become the creator of the universe and then become an ant?" He said, "The power of law of karma is very strong. You cannot even understand it, how powerful the law is."

In trying to understand this law I discovered some very strange things. People come to me and say, "When will my karma be over?" When the karma is over, you die. We don't even realize that this karma which can bring Brahma into the form of an ant is so necessary for us to be alive. Nobody would be alive if there was no karma. This body of ours, a physical body, is made with karma. So, karma is not simply some old thing, some past actions that we are going to pay for. It's the very basis of life. If you have no karma, you have no life. And yet karma is considered very essential to generate the "I-ness" in a human being, that "I am so and so." We give a name, our parents give us a name, pundits give us a name, pastors, priests give us a name and the name given to our body, and we are known by that name. That I-ness which comes with the name we are called — and we answer to that name — is because of the law of karma. The I-ness is created by the law of karma. The ego is created by the law of karma.

Who we are becomes who we become. Law of karma says, "Nobody else, not even God, is responsible for who you are. You yourself are responsible." Therefore, it makes you very important person. You are responsible for your life. You made your life — totally, completely. Nobody else intervened in your making of your life. Therefore, they say, this law of karma is operating continuously.

To make your body we create a destiny. In Hindi we call it *Pralabdh*. The *Pralabdh* is created so that a body can be made. The statement is, "*Pralabdh pehle bani pache bana sharir*." The whole *Pralabdh*, our whole destiny, is completely drawn up before even the body can be made up even in the beginning in the mother's womb. Even conception cannot take place if the destiny is not ready. And where is destiny made? Our own karma from the past lives. Not one life. Many lives. It's not one life playing and following up with another life. It is several lives that we pick up from, because the destiny has to include the place of birth, the timing of birth, the place of death, the timing of death, the place of deciding who your parents will be, who will be present when you die, how many accidents you will have, how many marriages you will have, how many encounters you will have, how many different meetings with people you will have. So many things have to be made up in a *Pralabdh*, in a destiny. It is not possible to find all these details in one life. Therefore, pick-and-choose has taken place from several lives.

In the *Mahabharat* there is a blind king. With Krishna's help he was able to remember his past lives. He tells Krishna, "I remember one hundred of my past lives. I have not done anything to be blind. So why am I blind? Krishna says, "Look back further, one hundred and fourth life. You took out the eyes of a person, so you are blind in this life." Can the action of taking out the eyes of a person keep pending for so long that after one hundred and four lives it can create a karma for you? The storage of karma is so huge. It is important to understand that how much this actions and reactions of ours over a long period of time have created our life here.

Pralabdh is the destiny we are born with. It includes all the details — who we will meet, who we will interact with, who we will love, who we will hate. It includes everything with whom we will fight, who we will hit, who will hit us, how many rewards we will get, how many punishments we will get. It's all recorded in the Pralabdh. Pralabdh is full of events placed on time. That means it does not say, "You will have this any time." No, everything is placed on time, at what time it will happen in the whole life.

The Pralabdh is followed by a new set of karma. We call it Kriyaman or new actions and intentions. Here, I must say many people believe that karma is based on *karam*, on actions. That's not true. Karma is created by intention. Intention to act creates karma, and not the action. If action were the only way, you could not have so much karma. We have so many intentions to do things which we never do. Karma is still created. That is why, even when you think, "I can do this," you have created the karma. You say, "No, I won't do it," karma is still created. That is why, since intentions create the karma, in one lifetime we create so much karma, one lifetime. It can create several lifetimes for us, one lifetime, because of the nature of intention that can create karma. Intending to do something, karma is created. How many times we are intending to do things? All the time. If something is already happening to us because of Pralabdh, because of destiny, we still have gaps for our mind to express intentions. So while Pralabdh is being paid off, whole life is being led, in the middle we are using our mind and ego, and the self, so-called self, to generate more and more karma. So, the new karma is being sown along with paying off the old one. And we generate so much by the time we are dead, we are ready for many lifetimes.

Not only do we create the Kriyaman karma or the new actions, new intentions in such a large number with very little gaps available for events to take place, events are already being paid because of past karma. The intentions to react are going on adding on. By the time we are dead, we look back on life, we have generated the seeds of several more lifetimes.

Then there is a misunderstanding that the karma which can be good or bad can also be wiped out, that if we have done a bad karma, we can then do good to wipe it out. It does not happen like that. You do bad karma, punished; good karma, paid, rewarded. It's all game of punishment and reward.

Who decides what is good or bad? Your own mind. Nobody else. The individual mind of the person has been trained by the environment in which one is growing. First of all, the views of the parents where you are born are picked up by you to see what is good, what is bad. Then, the society in which you are born tells you what is good and bad. The country in which you are born, the culture in which you are born tells you what is good and bad. And this becomes your norm in your head for what is good and bad. You yourself decide what is good or bad. You read books, they tell you what is good and bad. Every exposure to life generates a division of intention into good and bad. Every time you do something you consider good, you get rewarded. You say, "No, it should not have been done, but I do it — it's bad."

The atonement of bad karma which people try does not happen. It is so much. Some people have done terrible things deserving some period in *Narak* or hell. And then the same people, out of great regret (“Why we did those bad things?”), have done lot of good things, big charity, big helpful people becoming very, very kind to everybody after that. They deserve a spell in heaven, in *Baikunth*, in other places. There are many heavens and many hells in the astral plane. For the good they have done, they go to heaven. For the bad they’ve done, they still go to hell. It’s not wiped out.

Nothing is wiped out in the law of karma. That is why there is no atonement. These people think, “We can get our sins covered back by doing now good things.” Not really. Not in law of karma. The law of karma requires you go through the whole process. It’s a very relentless law. And that is why it’s said, “Uddho, you cannot understand the nature of this karma,” Krishan says, “It’s not as simple as you think.” The Kriyaman karma that you create is so much because of intentions. When you die you have created a big reservoir. And where is the reservoir going? In you own mind.

The mind does not die when we die in the physical body. When physical body dies, the inner self remains, intact. What remains intact when the body dies is sensory system, the system by which we experience this world, the power to see, touch, taste, smell. That remains intact. After death you will still see everything but not in a physical body. What kind of body can still see, touch, taste, smell? A body with no matter at all but all sense perceptions. What else does that body have? You can see your body being burnt, cremated, buried. You wonder, “This body I was wearing, I thought that was my self, is being burned and being buried and I am still standing watching it. I am not dead.” That is called the astral body, *Suksham Sharir* because the sense...the sense perceptions are completely retained. They become better in the astral body than they are in the physical body. Therefore, you have all the power to have all these.

What else is inside the *Suksham Sharir*? The same mind, the same thinking mind, the same mind that led you to decide what to intend and created karma, the same mind that created karma, the same mind that was punished, the same mind that was rewarded, the same mind that is carrying all the big reservoir of the third type of karma we call *Sinchit* karma or reserve karma. From that mind you can create any number of lifetimes, more *Pralabdhs* for long time. There is no end to it. Mind does not change.

The life of this body that we are wearing, the physical body, is very limited. Average: people die at fifty, sixty, hundred, hundred-twenty. Nobody lives more than one hundred and thirty-five. It’s... Our genetic makeup is such that nobody can live hundred thirty-five or more. That’s the maximum. Very small period when we’re talking of billions of light years living out here in the cosmos. A small time for one body.

Inner body lives much longer, which has sense perceptions, same perceptions — thousand, two thousand, three thousand physical years. Average life between one thousand, three thousand physical years for the inner *Suksham Sharir*. With one *Suksham Sharir* we can have several bodies of different forms.

What about the mind which is carrying the whole burden of the *Sinchit* karma? Three to five million years of physical time — one mind.

Mind is also a body — *Karan Sharir* — causal body. It's not the Self. It is not *Atma*. It is not our real Self. Mind is the most important part added on to our Self. The soul, when it picks up a mind as a body, it picks up the whole generating machine for all type of life. All karma is created there; all karma stored there; all karma paid from there; all karma created from there. Such a big machine. Mind is the most significant machine. Works like a computer and works beautifully but generates all the lives as we have. And with a long spell it can die. Eventually dies. When the mind dies, our whole area of experiences in the physical, astral, causal, they die with it. And we call it *Parlaya*, dissolution. The whole world has dissolved, finished. Why? Mind is dead.

Our Self, real Self, the *Atma*, never dies. It's a powerhouse of life. It is what made the mind alive. It is what made the sense perceptions alive. It is what made the body alive. The whole game of this karma starts from the mind. How does it operate, if you want to see? It is possible to go and see the functioning of the mind — through meditation. That is one good thing about meditation. You can explore a lot about your Self. You cannot get away from your Self. You cannot go to your True Home. You cannot escape from the mind by meditation, but you can understand and study it further.

Easiest way to understand the mind is to become unaware of the outer covering — physical and astral. When we die, first time we realize only body has died. We have not died. When the *Suksham Sharir*, the astral body, dies we realize sense perceptions were merely an enlargement of perception. Perception was not sense perceptions. Generally we can perceive anything totally without dividing it into seeing, hearing, touching, tasting separately, we first time discover.

But if you want to find out before dying, then you have a method. They call it “dying while living,” dying before you die. If you follow that method — dying before you die — that's very good because then you can know what is happening inside. Then you can verify what I am saying to you today is right or not. You don't have to believe what I am saying. I am just making statements about what we are. Each one of you have the capacity to verify personally. Do we have these series of bodies? Is there something more inside, long lasting than the physical body we are wearing? You can have an experience of this.

Now I tell you. It's very simple. We know we have a body because our attention is in the body. It's very beautiful thing that we have...our soul has the power of consciousness, the power to know what is around, the power to experience, the power to be aware. Very big power. Soul has that power. It does not need karma. It never has karma. Our soul, *atma*, has no karma, ever. We take on for the experience, for sake of experience a mind which has karma. All karma is only on the mind.

How does the mind create karma? First, it creates something which we call time, *Kal*. *Kal* — time. Time is created on which you can then place all the events to create cause and effect and create karma. Mind is very good at doing that. All space-time that we see in the physical realm and in the astral and in the causal are generated by the mind creating time and space

and placing events in it at different locations, at different times. That is how our life is made up.

If you become unaware of your physical body without going to sleep... We do become unaware every night. When we go to sleep, we become unaware where our physical body is lying. We are only seeing a dream body running all over where physical body is sleeping in the bed. Of course, it's moving along, eyes are moving. Some little connection is there between the dream body — what it is doing — and also physical body. But dream body is far away, can travel far away while the physical body is sleeping in one place.

We are unaware of the physical body, but we have gone into a different level of experience where we are less awake than we are now. We go to sleep. Supposing we don't go to sleep and keep awake and then become unaware of our body, the same way like we go to sleep, but we are not sleeping, we are awake. What will happen? If we can do, that you will experience your inner self, your Suksham Sharir exactly as it is without knowing...without going with the physical body or dream body at all. Therefore, the whole secret to discovering do we have an inner body or not — don't have to read books or debate with anybody — withdraw your attention from the physical body and hold it where you believe you are other than a physical body.

That means... Supposing you were to say, "I want to imagine...I want to imagine that I am somebody flying," where do you imagine from? You want to imagine, "I am somebody else," where do you imagine from? Where does imagination come from? Think of this. Can I imagine something through my hands? No. Through my legs and feet? No. Where do we imagine from? From the head. Where in the head? Where do we imagine things from? From the head, behind the eyes, in the center. Where do we think from? From the head, behind the eyes, in the center. Where do we question these things? From the...behind the eyes, from the center. Very important place, that we have a point in the physical body from where we are doing all these things other than physical.

What if we put all our attention on imagining we are really there? If you put your whole attention on imagining you are there, what will happen? Over time you will forget what is happening outside. You'll become busy what is happening inside. With time you are able to forget completely what is outside, even forget where your body is. You will have experienced "dying before dying." Not a very difficult thing to do. People don't do it. That doesn't mean it's very difficult. We make it difficult because we don't want to get out of our distractions and our attachments and things and our program ("I am responsible for this. I have to carry out these duties"). Well, then you are here all the time. But if you can find time to do simple exercise of withdrawing your attention to behind the eyes at what they call third eye center, at the center of your thinking process, center of your imagining process, if you do that, you can, with a little time, become unaware of your body and know your...

But how do we know that body that we are imagining has a longer life than the physical body? How we have any idea about the length of these lifetimes that I'm talking about? That comes from a function in the mind, very beautiful function called memory. We

remember. How do you know that you were born alive in the morning? From memory. How do you know you were there yesterday? Memory. How do you know you were children also, very small children? From memory. How do you know you have a life here? From memory.

All our knowledge about how long we have been here is based on memory. What happens when you “die before dying” and have a memory of your imaginative self? You’ll remember what you did hundred years ago, two hundred years ago, five hundred years ago. It won’t be somebody else telling you. You’ll remember your own life when you looked very different. Some women there have found they were men. Some men have found they were women at certain time. They sometimes at that state take up a mirror and they see a different face than they have here. That means just by one small practice of withdrawing your attention from the physical body you can have so much knowledge of your own past and of your own astral self.

Now, supposing we do the same exercise with the inner body, same exercise and withdraw your attention even from the Suksham Sharir. What happens? Same thing. You discover that you were here millions of years! You remember the whole beginning of the universe. You almost feel this is your universe. It’s not somebody else telling you anything. No books are to be read. Only your own Self. You are reading your own Self as it is existing now. This practice of withdrawing attention and going within yourself, deeper within yourself is true benefit of meditation.

When we say meditation, what do we meditate on? Meditation is simply the act of thinking about something that we meditate on. If you are thinking about your own Self, not the body, not the senses, not the mind, not the thoughts but using the mind to think about who is now inside the mind, who is inside the senses, who is inside the body, the method is very simple. Simplest of methods to know what is inside this body: go to behind the eyes of this body and think you are sitting there. Spend more time there. Do everything there. Eat your lunch, dinner there. Cook there. Do everything there. Forget outside. Just do everything there. You will forget your body. Simple.

Next step even more simple. With the inner body that is now cooking inside, that is thinking inside, that’s flying inside, that has no body, no weight, with that body, behind the eyes of the inner body — you always have eyes in the inner body, behind the eyes of the inner body, in the head of the inner body — put your attention and see what is there. You open up again. You discover your mind.

To verify that you have a mind, you have a separate body inside this body, is very simple technique, but we have to follow it properly. If we don’t understand where we are located — of course, you can keep on meditating, repeating words, say...doing mantras and all that, going to holy places, having dips in the river — you can’t find out these things there. They are not outside at all. All I’m saying is inside, more inside of our own self. When you go there, discover the mind, you discover the entire law of karma. If you want to understand exactly, I’m trying to describe something which you can yourself see in action at its birth,

how law of karma is generated and how births take place in causal, astral and physical life. So that is why it's a very deep program of karma. With proper exercise you can verify.

But sorry to say that you can have all the knowledge, all the experiences — even experience of your own mind, even knowing that you are separate from the mind, you are wearing a body like we know here — even after all that knowledge, you cannot escape from the law of karma. You will still go through the law of karma in spite of all this knowledge. Law of karma will still prevail and keep you going round and round all the time because of the Sinchit karma sitting on your mind.

The reserve karma — this is such a big trap. People call it trap of eighty-four, *chaurasi lakh*, because the forms of life listed in our own scriptures say there are 8.4 million (chaurasi lakh) forms of life available. Those forms of life which are mentioned there include lives at the astral and causal plane. They are recorded there. In the last group of four hundred thousand they include human life and lives of angels and so on, of gods and goddesses, even that. It's all included there, in the list of chaurasi lakh, 8.4 million. Imagine having to go through all that. You can never escape. That is why they say, "This is a prison from which there is no escape."

And yet here we have the possibility of the soul, not mind, soul saying, "I want to escape." How does the soul say, "I want to escape?" Because the soul experiencing this creation, the universe through the mind, sensory systems and the body, physical body, the soul has to go through the world of duality. Pain and pleasure. Opposites. Night and dark/day. Everything we are experiencing here is in pairs of opposites. This is a world of duality. Soul is not living in a world of duality. It is experiencing a world of duality through the mind. Soul lives in non-duality. The duality is creating an experience. Half of it we enjoy, half we don't. Pleasure we enjoy, pain we don't. Therefore, we don't like... And because both the things are happening equally, but we don't feel they are equal.

How come we feel there is more pain and less pleasure in this world? Because the nature of experience of time is, when you are having a pleasant experience time flies fast; when you are having a bad, painful experience, time slows down. Time is equal but not experience, is not equal. We have one hour of pleasure, one hour of pain. One hour of pleasure looks like ten minutes. One hour of pain looks like ten hours. That is why it looks like we are in a painful, disappointing universe. We stand it for a while for the sake of a few moments of pleasure, but at some point the soul gets tired of it and says, "I have had enough of it." When that happens, because the soul is having these experiences through mind and the other bodies, it says, "I am fed up of it." When the soul feels like that — doesn't say these words, these words I'm saying just to tell how the soul feels — when the soul feels like that, it seeks to escape, seeks to get out from here, but there is no way to get out, the prison is so strong. But the soul is very intelligent — super intelligent.

Before the soul came to pick on a mind to have these experiences, it made an arrangement that in case I am in a...such a strong prison from which there is no escape, I should have some arrangement to get out. I should have some key to open the lock and get out, escape. The key was that since everything is being generated from within the mind — looks like it is

outside, every experience is inside the mind expressed and looks like it's outside, all the world looks outside, inner world looks outside, causal world looks outside, this ability to have an experience, look outside — there should be something we can place outside where we are looking which should be key to opening inside. Very clever method. Very clever method that when a soul says, "I'm tired of this thing, I want to escape from an inescapable prison, I should make an arrangement in the prison itself, I should have an arrangement, a friend of mine should also be a prisoner in the same prison, but he should be having the key to get out." Good arrangement soul made before it ever came into this existence, the creation. Not every soul made it, but many did. The souls that made these arrangements, as it happens, are sitting in this hall today. Isn't it amazing? How lucky. Congratulations!

The soul that made an arrangement that when we get tired of this prison, we should have an arrangement. We can't see inside. We have been locked out, and we are going on suffering this law of birth and re-birth again and again because of our karma. We should have some way to get out. We should get a prisoner in the same prison with a key. That other prisoner that we arranged right from the beginning to be projected from inside ourselves outside in the world we see, that other prisoner, that key is called a Perfect Living Master, a *Puran Sant Satguru*.

Who's a Satguru? Our own arrangement we have made. It's not somebody else. It is our own arrangement that when we get tired of this such a prisoner will appear and will have the key. What is the key he will have? He will have the key to all these doors open right to beyond the mind where we can escape. When we are seeking like that, that thought that, hmm, comes again and again, "We have to get out," the soul says I've made the arrangement, such a person appears in the life outside — actually appears inside. It looks like he's appearing outside.

The system that is running the world, time, time is running the universe. Time is a prison. That's why we call it Kal. Kal is a prison. Kal is negative power. Kal is the negativity that's holding the whole system together. The system tries to sustain itself. System fights through the agent it created, the one that created time — the mind. Mind fights. Soul wants to escape, but the soul has made a fool-proof arrangement. Perfect Living Master comes. Mind fights. Soul succeeds at the end and follows the Perfect Living Master, who says — unlike all other masters, all gurus say, "Come to me. I will help you. Come to my place, to my temple. I will help you. Come to my church. That is where God is living. Come to my synagogue. Come to my place." All others are saying, "Come here." Perfect Living Master appearing says, "Go inside yourself." But we love that Master, because love is pulling us beyond the mind. Love does not come from the mind; it comes from the soul.

Therefore, the love is pulling us with the Master who we are seeing outside. Master's saying, "Go inside." "But we want to come outside to you. We are being pulled out." He says, "No, don't worry. Go in. See? I am also inside." And eventually the Master persuades us that, "You love us so much...love me so much. Go inside and see from where I am operating outside." When we go inside Suksham Sharir, see same Master inside, and we discover the Master inside is appearing outside, not the other way around.

Mind says, “You are thinking of a Master who is outside, and you are trying to remember him.” When you go and see the form of the Master inside, radiant form, you discover that form was coming outside and telling you, “Come inside.” Real Master was not outside. Real Master was inside. You go further inside. Master is still there. You go to the mental level. Master is still there. Master’s love pulls you from the mind and takes you beyond the mind. That’s the method. Very beautifully arranged. Soul has done a great job in making this arrangement and the way it functions here is so beautiful. The law of karma will never let us get out of this world. Only when we are seeking, when the seeking comes and a Perfect Living Master appears in our life, our game is over. Game of staying here is over.

When is the game of staying here over, after spending centuries and centuries, millions of years here...when does the game of staying here end? The day you look at the face of a Perfect Living Master. First darshan. Only once. Not even initiation. Only one look at the face of the Perfect Living Master who has appeared in your life in response to seeking of the soul, not a mental search. Seeking of the soul has created the experience. First look — your account is over from that moment.

“Jis din ka darshan paaya, tis ka lekha nibariya.” Account is finished. A new account starts for going inside. That is the end of our great prison house here. But then, in order to follow the rules of the prison, we go through time, we go through life, we go inside, we are making progress, and a certain amount of time is spent in the formalities of escaping from the prison. We go through the formalities, but the thing is done. Takes short time. Maybe few births more, sometimes. Not millions of births. Few births more. Sometimes not even one birth more.

This is a game that is going on beautifully. I congratulate all of you for being the souls that have made this arrangement, and that is why you are destined to meet a Perfect Living Master, because you are seekers. All of you sitting here are seekers. You’re all seeking the same thing. I am very happy and fortunate to be amongst you, like a seeker just like you, and I found a Perfect Living Master. So will you. All of you.