

Seeking Pulls Us Up to Sant Satguru

Lake Zurich, Illinois — May 24, 2013 — Part 2

Friends, welcome back. I hope you had a good treat with the feast they had here. I got a sampling of it myself, and I know how lucky people are to have those kinds of pizzas. As you know, pizza has been a favorite food of mine ever since I came to this country. In fact, I got so worried when I came that I might get attached to pizza. I was trying to practice detachment. In the east I was doing detachment, and here I come and practice attachment even to a pizza! Of course, it was better than just pizza. It was called Shakey's Pizza. I don't know if any of you remember. There used to be Ye Olde Shakey's Pizza. Then I remembered that when you take pizza and try to detach yourself, it is the most difficult thing to do. Once you get attached, there is no way you can detach. Not only to pizza ... to anything! If you try to say, "I don't want pizza. I don't want pizza," pizza remains in front of you all the time.

Just like I told an old story of an American seeker who went to India and heard that there was a swami in the Himalayas who would give a special manta, and if you repeat the mantra, you get enlightened. He said, "That's an easy way. The fast track." He wanted instant knowledge, fast track, swami will give him that. So he went and met the swami, who was living in a cave. The swami came out, and he said, "Swami Ji, I have come from America. I understand you have a special mantra you can give us, and we can get enlightened." Swami said, "Yes, I have." "Can you give it to me?" He said, "Sure. Come near me. I will give it in your ear." So he sat next to Swami Ji, and Swami Ji put his mouth near him and said, "The secret words to repeat are Abracadabra." He said, "I have come all the way to hear Abracadabra from you?" He said, "No, there is something a little more than that. When you say Abracadabra, don't think of bananas." The man tried all his life. Every time he said Abracadabra, bananas would be in front of him.

This is the nature of the mind. The nature of the mind is once you get attached, you can't pull away. There is no attachment in this world from which you can suddenly say, "I want to pull away from it." The mind haunts you with that thing. The more you try to pull away, the more the thing haunts you. People say to detach yourself, run away from this. Go into the forest. Live there in a cave. Live there under the trees. What happens? You go to the forest, you go to the caves and thinking all the time of what you left behind. It is the thinking that attaches you, not your physical location. Therefore, to think that it is easy to get away with all the attachments we have, we have created so many attachments it would take several lifetimes if you had a way to get out of them. So there is no way you can detach yourself.

There is no known successful practice of detachment. Yet, all these mystics are saying that attachment and desire are putting you here. You must practice detachment. How can you practice detachment when it doesn't work? Well, the answer is, it can work in a different way. It can work if you are attached to something else. If you are attached to one thing and then you get more attached to something else, the first attachment fades away. If you are so attached to the other thing that your mind is totally occupied with the new attachment, everything else gets detached.

On the spiritual path, the suggestion is you should be so attached with the unconditional love that you can experience from a master, you should be so attached to that unconditional love that nothing else matters, and the detachment comes naturally and automatically. It is attachment that creates detachment, not that practice of detachment will detach you. The practice of more attachment with something else will create detachment for you. If you attach yourself to something within, naturally detachment with things outside will disappear and fade away. That is the way to practice it.

Before I ask you to ask questions, I am going to answer one question that has already been asked. It is a question about karma. In order to answer that question, I will give a general answer on the whole law of karma, what it means. It is a very complex law. It is not as simple as we think. The questions that arise are, "How do we create karma? How do we pay off karma? How do we know when something happens, an event happens in this life, it is a new karma or it is the payoff of an old karma? When does the cycle of karma end, or is it a continuous cycle?"

These are questions which are irrelevant. First of all, I will tell you how we create karma. We create karma when our mind thinks and deliberates. Should I do this or that? Should I do it or not? Should I do it or not? When the mind does that and then takes a decision, you just created a new karma. If this has not happened, you have not created any karma. If something has happened at once, never giving you any time to deliberate upon it or choose what to do, it is an old karma being paid off. Distinction is very clear. For a new karma to come into existence, there must be a new choice. A new choice where clear alternatives are available to you. Your free will is actually in action. That means you really believe you have a choice and then you make a choice, you create a new karma. When you don't make a choice, it just happens, it is the payoff of an old karma.

Karma is of three kinds. Karma that we create, karma that we pay off, and karma that there is no time to pay off, so we hold it in reserve. The first we call pralabdh, our destiny. The second one we call action karma, which we act upon now through our choice making, and the third is sinchit. Kriyaman and sinchit. Pralabdh is destiny, kriyaman is new action, and sinchit is reserve. We

are holding the sinchit karma in our minds. It is held so way up on this ladder that it doesn't come into play on a daily basis. Our real life is not made of sinchit. Our daily life is made up of pralabdh, which are definitely figured out and installed events of our life. One of them is called birth. Where you are born ... no choice. At least you don't anything about it. You are just born to certain parents. When you die ... no choice, unless you commit suicide. That is a different matter, but there is a special karma for that, too. Otherwise between the event of life, being born, and life ending, at death, those two are fixed events of pralabdh or destiny, and a number of other things, accidents, friendships, and relationships, doing this, doing that, illnesses, sicknesses, rewards, lottery winnings - those are all fitted automatically; you have no control over them. They just come. They come in because of past karma, not new karma. They are events fitted into your life, and they come periodically, very nicely organized. That is how you are designing a life. Then in between there are gaps where you make choice. That is where kriyaman comes up, and you have to create new karma. In those gaps most of us create karma anyway because we make choices. Even to say, "I don't want to make a decision" is a karmic choice. To make decision A or B or none is a karmic choice. Most of the time in our life we are not free not to make a choice, so the kriyaman karma grows, grows. We are such great experts now, all of us, in creating new kriyaman karma. One lifetime's karma is good to create several dozen new lives. We create so much all the time! So the fixed karma, which is the pralabdh or the destiny, and then we put into place in the middle these actions which are new, made by choice, which create new karma. New karma can be paid off within the same life or can carry over through the sinchit, to the reserve, to come back in a future life.

It does not mean that a life is made up only from the karma of one previous life. Some elements might have been picked up from a life 100 lives ago. Some elements have been picked up from a life 10 lives earlier, so the elements available to the computer master who does this work for us, and he is an agent of the mind who does this good work. Must have good machinery, good computers to figure out to make a life. I have to pick up this from this life, draws all that makes up the life and then allows the spaces for new karma. When he does that, it makes a smooth running life. We don't see any cutoffs. We don't see we are just being born, we die, we are born, not like that. It is a continuously smooth life. We have a continuous period of life, feeling that every day we are the same, our body is the same. We don't realize so much of the body is changing.

It is claimed that every cell of the body, including the cells of the brain, some people doubt that, but they say the cellular structure itself decays. Bone cells, which are supposed to last the longest, have an average life of 11 years. All of the cells have lesser life. Can you imagine that we are a new person, a new body, every 11 years? We don't feel like that. We feel we are the

same body. From childhood until old, we have a persistence of feeling we are the same body, and this is achieved by the smooth transitioning of one karma after another picked up from different sources, so it becomes a continuous life to the end. Then, of course, what about the sinchit karma? What is the role of the sinchit karma? There is another aspect of karma. It is called sanskar. I don't know if you have heard the word sanskar. Sanskars are like this. People say, "This fellow gets mad at everything. His sanskars are bad." What is sanskar? Sanskar is the impact of the reserve karma upon your current life. So although we think we are throwing everything which we can't put up in one life into the reserve, the reserve is still having an effect upon it, and it creates what is called attitude. That is the best translation I could find for sanskar. The attitude you have, style and attitude, how you function, how you relate to the events already placed in your pralabdh, your approach to them, your style of working with them, and your attitude towards things is created by the sanskar which comes from the pralabdh.

Sanskars are an accumulated karma from a very long time. Attitudes are not made with one life. Attitudes are not even made with the destiny you have. Attitudes are the hardest to change because they are coming from a very large accumulation of lives, and yet the impact, the way you will deal with the choice making karma, or kriyaman, so it is a very complex system. The more interesting feature of this karmic law, which is the law of cause and effect, the more interesting feature is that you cannot wipe out a bad karma by good karma. You cannot say, "I have atonement to do."

There are astrologers and peacemakers and others in India I know, they say, "Oh, you did a lot of pop, that is sin. We will tell you a way how to get out of that pop. You know what remedies they give? How to atone for your pop? Give us three bags of rice, so much money, so much gee, and we will pray for you near the river and you get your atonement. That is good business for them, but not good business for you because karma cannot be wiped out like that. Karma cannot be atoned like that.

The design of the karma is such it should keep you here in this show forever. There is no bigger trap for us in this world except the trap of karma. Our own actions. Our own deliberate actions. Done with our free will and which create reactions, and then we have to go through the reactions, which is payoff of karma. So the karma that we have to pay off can be paid off in many ways. You don't have to be a human being to pay off a karma. You can be a tree. There are trees paying off karma. They can't create any new karma. They don't make choices. They are stuck, and so long as their particular karma to be a tree for so long is not over, it will stand there. There are insects, birds, reptiles, animals. They don't create karma. They are all paying off. There are angels, gods and goddesses, if you believe in them, in the astral and causal planes. They can't

create karma. They are paying off karma. Every area of creation with all the 8.4 million types of species, they are all paying off karma except one ... the human being.

Can you imagine a human being can create so much karma to satisfy all these life forms? So we are very good in creating karma, and we create all the time by making choices. Sometimes unnecessary choices. Is there a way to live a life by not creating karma? Yes. Some mystics have suggested that you can lead a life without creating new karma. Old ones you have to go through because without that, you wouldn't have this life. Life cannot be created, you cannot have a life without karma. When people come to me and ask me, "Hope my karma is finished." I say, "You would be dead if that happened. You are still alive, so karma is still there." When karma ends, life will extinguish because life is being sustained. This experience is being sustained with karma. That is why when we think that karma-free life means that I am only doing good things and not bad things, that is the end of my karma. No, good things are creating as much karma as bad things. Because for good things you have to be rewarded. For bad things you have to be punished. It doesn't matter. You may do the best things in the world and do one bad thing, you will get fully rewarded in heavens. For one bad thing, you will be punished. They won't cancel each other. That is a big trap.

How do we live a life without creating karma? The mystics have said, "Don't use your free will. Don't use your power of making choices. Let somebody else do it. Let your friend do it. Let God do it. Let Master do it. Why are you bothered to make decisions?" If you live in the will of God, which is the recommended course of action, we should live in the will of God. What does that mean? It means we should not employ our will to make decisions, and we will not create karma. Which is true! If something is happening to you and happens without your making a choice, it is not creating karma. In old times they used to say one should live in his will, and that will be the best thing you can do in life. In modern days they say, go with the flow. That is the new terminology for the same thing. Go with the flow means don't make your choices to interrupt what is happening. Let it go! So your mind does not participate in the actual choice making between alternatives. You go with whatever is happening.

People have asked, "Mystics, tell us a clear way what we should do when we don't have to make a choice." Rumi, Maulana Rum, he answered this in one of his masnavis. He says, "You want to know how to live in his will and not make karma? If God gives you a spade in your hand, he has expressed his will. Dig! If God has given a pencil in your hand, he has expressed his will. Write! If God has created circumstances around you which require a certain response, respond! There is no karma."

Karma is only created when the mind begins to evaluate which action I should take, which I should not take. So if you don't want to evaluate and just go with the flow, you don't create karma. But can we in one lifetime live an entire life like that? It won't be easy at all. People have tried that. It is not easy, but supposing you succeed in it, it doesn't mean you won't have another life because your sinchit reserve is so big, and more will be pulled out of reserve to create another life. How can you get rid of this whole trap? How can you overcome this whole stuff, this karma stuff? And how can you decide what is good, what is bad? How does that happen? Where does morality come from? Where do good and evil come from? The answer to that is you create it yourself. You divide your consciousness and make a little part of it hidden behind, and you call it conscience. Conscience, oh, I shouldn't do this. It is bad. This is a good thing to do. This becomes good. We all make our own morality at all times. Of course, in that we are assisted. We are assisted by society, assisted by environment, assisted by our parents, assisted by friends. They all tell us what is good and what is evil, and we start absorbing those ideas, and then our conscience builds accordingly. But the law of karma does not recognize where the source was. The law of karma recognizes that you are the source of all that, that you determine it will be good and bad, get punished or rewarded. If it is good, get rewarded; if bad, get punished. So this is not the morality part. The moral angle we give to it only divides karma into a pleasant or unpleasant experience. It does not take you out.

Is there any way to get out of this? No way. The only way that we have found, which is not easy, not common, is to just ascend your consciousness, take it above the mind. Everything will be left behind. This whole show of karma is a mental show. It is taking place within the mind. The soul, our true consciousness, is not carrying any karma, never carried, will never carry. It has nothing to do with it! Karma is being carried by the mind. When we leave the mind, we are free. There is no karma on us. We leave the mind with its karma, with all the cycles of rebirth, and go beyond that, everything will be left behind. So the answer to getting rid of the whole system of karma is to rise above the mind and go to a point to where you discover who your self is. Why do we suffer if it is the mind that is carrying the karma? How come we suffer the karma, good and bad? The reason is we identify ourselves with the mind.

When the mind was given to us as such a beautiful gift, a gift with which we could create time and space, a gift with which we could communicate with people, a gift with which we could think, a gift with which we could speak, a gift with which we could communicate with everybody, a gift we could write, a great gift, and we love this gift. We hugged it so tight. We never gave up that hug again after that. We are still hugging our mind, and whatever the mind goes through, we go through it. So the mind went through all this karma, we go through with it. It is only when we release ourselves from the mind, when we discover we were never the mind,

it was something given to us to use. The mind was always given to us to use, and it is very beautiful, perfect gift if you use it. But if you get used by the mind, oh, it is terrible. Then we mess up our whole life, which is what we are doing, because we, instead of telling the mind what to think, instead of telling the mind what to talk, what to do, the mind thinks randomly, and we follow it. That was not the purpose. So we changed the purpose somehow by being that close to the mind that we identified with it. Therefore, once we leave the mind behind, everything is left behind, and then we find we are free. We are souls, spirits, not affected by karma at all.

How do we go beyond the mind? Now, that is where the question comes up of perfect living masters, who come from regions of consciousness, levels of consciousness beyond the mind. All perfect living masters not only come from those regions, some of them come from the region of Par Brahm, beyond the mind. They have found out their reality. They have found out what the soul is like. They have found out the construction of the universe, and they know it was all created below with the mind, which we were given to create. So they pull you up with their help to their level. Every master can pull you up to the level he has gone. If a master has only gone to the astral level, they call it Sach Khand, every level looks like it is the final level, but he won't take you beyond. If a master has gone to the Par Brahm level beyond the mind, we call them sadhgurus, they take people up to sadhguru status. But it is only a satguru, one who comes with the experience of totality of consciousness, the oneness of being, of entire universe, entire creation of that oneness, has experienced it and sits amongst us as an ordinary human being, carrying that knowledge, information and direct experience at all times. Even a sadhguru does not carry the experience at all times. A sadhguru has access to that when he likes, but a satguru has an experience of the totality at all times, even when he is sitting with us in the physical plane. He is not operating at one plane and then he says, "I will go somewhere else." The entire creation, the entire structure of this creation is known to him. His attention is all over at the very time when seen as an ordinary human being sitting with us. Such a person can very easily take us beyond the mind. Such a person we call a true perfect living master, a sant satguru, and how do we find him? There should be some way to find him. The trouble is he looks more ordinary than ordinary people, so there are no special signs that we can see that there is something written on his forehead or he carries some flag. There is nothing to recognize him from. In fact, he has disguised himself so well that even with a lot of penetration of our eyes, we can't see who he is. How do we find him? We find him inside, not outside. We don't find him outside. We can't know outside. Outside of mind, we will always be in doubt. Is he a master or not? We don't know. He behaves too much like ordinary beings, sometimes more ordinary than ordinary beings. So there is no sign outside. How do we find him inside? By seeking him. "Master, I am looking for you. I want to go home. I am done."

By seeking, he appears in our life through a simple coincidence. He appears in our life by a series of coincidences. Once he appears in our life, we feel happy, drawn. The mind questions, “Are you not making a mistake? Are you sure?” The mind says, “I have had some bad experiences in the past. I have met 10 masters, and I thought they were real. They were fake. They didn’t take me anywhere. Therefore, how can I be sure of this one?” So the mind creates a problem, but we say okay. The seeking pulls us again to that master. The pull of the master is coming from an unconditional love, an experience of unconditional love which we have not seen before. That unconditional love pulls us, and we go back again. “Okay, let’s see,” and then very minor miracles start happening which build our faith. “This couldn’t have happened but from master, but I am still not sure. I have my doubts.” I can remember Great Master himself says, “Don’t believe anybody. Don’t believe me unless you see something.” So I am waiting to see something. While you are waiting to see something, the master’s love still starts pulling us more and more. “I wonder what is going on.” He pulls us to the point where we can’t resist. We can’t even resist with all the mind’s fight to resist, and then the master takes care and he gives us the kind of experiences which build more faith.

These experiences that we have in meditation are glimpses, are glimpses of what exists beyond this physical world. It does not mean that having a glimpse means you have gotten enlightened. It does not mean you have gone home. You have gone nowhere. You just got a glimpse, but the glimpse is useful. It builds faith. The more these glimpses happen, the more faith, both inside and outside. Inner glimpse is when something can be seen in meditation which makes you feel good. Outer glimpses, when a coincidence happens, you say, “This couldn’t have happened but for the master.” So these in combination, these two things in combination, keep on building our faith, and a growth takes place inside, even when we have not seen anything in meditation. Still a growth takes place which makes us miss our master. We say we love him. We can’t help it. He is pulling us with love.

Such a master is not coming to us because we are finding him. He has come to us because he is finding us. He has found us. Our seeking inside leads to a perfect living master finding us. If we stop seeking at a certain point, “Well, I am happy. I feel very calm. I feel very peaceful when I meditate. I have got what I wanted.” Good for you! Stay there! That is all you wanted. But if you want more, then you keep on seeking. If you are satisfied with what you have, then you keep quiet and say, “Okay, I am enjoying myself.” But if you are not satisfied, then keep on seeking inside. It is then no longer your duty to find the master. It becomes a duty of the master to find you.

That is why the master is here. He is not here for his own pleasure. He is here in response to the call and seeking of a disciple. He comes clearly with the call of disciples who are in human

form. He takes a human form and carries a list with him, a list of marked souls. “They have called me. I have come to take them,” and he will take those souls anyway, willy nilly, whether we like it not. He will take us back because we have been seeking this. We could have been seeking it for some lifetimes. When the time is right, the master takes us, and he takes us through the pull of love. He takes us above the mind because the love does not come from the mind. Love comes from the spirit, from the soul. Therefore, his whole method ... What is the method of a perfect living master to take us back home? It is the method of love and devotion. The love we experience, devotion we respond to it, and it takes us beyond the mind. When he takes us above the mind, we find all karma is left behind.

So the nature of karma is such that it becomes a trap for us, and there is a way ... If you want to practice the way out of the trap of the mind, the way is - seek inside. Seek for a perfect living master inside. You will get so many hints, so many clues what to do next. Follow the clues both inside and outside, and you will be taken above the mind. Karma will be nothing for you. Otherwise every day passes, you are paying off karma, you are creating karma. You are getting rewarded; you are getting punished. This can go on forever. Indeed, it has gone on forever.

So I wanted to tell you this thing about karma and how to get out of karma, but I can invite a few more questions if you have.

Yes. Three questions. What is the difference between imagination and illusion? Imagination is an act of will. We imagine. It doesn't come automatically. Illusion is automatically there. Illusion is not created by our imagination. Imagination is when we want to imagine something, so there is a difference in the two functions. That this is illusion, you are not imagining it because you don't know anything about it. But if I say, “Imagine you are standing there” and you imagine, that is imagination. So imagination is a tool which we can use with our will. Illusion we cannot use it; it is already there. So far as a perfect living master is concerned, a perfect living master, when he dies, his physical body dies. He doesn't die. He remains active in his disembodied astral body. He remains active in his other bodies, and he will remain active at these levels until all the souls who have been initiated by him have gone home. He will not leave any one of them. Many souls go one stage up and stay there for a long time. There are some souls of perfect living masters sitting there for a few thousand years. They like it so much. They say, “Master, this is a great place. Can I have a little more, a little vacation here?” “Go ahead!” Masters are very good at giving a long rope to us. “Okay, go ahead. Enjoy!” But he is not leaving us. A perfect living master, once you have manifested his inner form, his radiant form, never leaves you no matter how much time you spend in going up. So his death is only in the physical form, but his initiation is not at the physical form. Initiation is at the astral radiant form. When a perfect living master initiates us, he is not doing anything here. He is doing something

in his radiant inner form and our astral inner form. That is where he connects us. That is when he becomes a permanent friend of ours. That is when he remains a companion of ours forever. In the physical world, his body dies, our body dies, all the bodies die, but that remains permanent until that body can also die. Even then the master will be there with you in every possible form right until you go back home.

So the difference between a perfect living master's companionship inside and all other companionships is the others end, but this one never ends. His form does not disappear. The perfect living master is operating while in the physical body here at all levels. He is not only taking care of souls who are here. He is taking care of souls at different levels who are already there. So he is multitasking master. He is doing these tasks in several levels at the same time. He has different form, because every time you change, you change your form. These external forms, physical body and so on, is like a costume we are wearing. When we go to the next level, we drop this costume and have a different costume on. As we go more and more within, we drop all the costumes off. A perfect living master, unlike other masters, is operating at all levels at all times, even when we see him here. So you have a little more question?

Yes. The third part of your question was that, does a person who meditates and becomes ... gets to Sach Khand, does he become a perfect living master? The answer is yes. It does not mean that he has to do that work, so he will have the same level of experience, the same experience which the perfect living master has. No difference at all. A perfect living master who comes to pick up souls has only this difference. His awareness and consciousness is the same as a disciple who has reached Sach Khand, but the disciple need not come to pick up more souls unless he takes up that responsibility. A perfect living master, in addition to having that, also has a list of souls to pick up. Otherwise there is no difference.

They compare a perfect living master to a philosopher's stone. A philosopher's stone turns lead into ... or iron into gold by touching that stone. With the stone, the iron becomes gold. The perfect living master ... as when the philosopher's stone touches iron, he makes it into a philosopher's stone. A perfect living master makes a disciple exactly like himself, with no difference.

One more question. Yes. In Spanish? Somebody will translate? A person who does not have a perfect living master creates karma whether he does good or not because when he withholds good, that is also karma. If he says, "Oh, I don't want to create karma, so I am not going to do this." That is karma, too, and carries a repercussion the same way. So you can't avoid it. Whenever choices come in front of us, we can't avoid. But, of course, when a person is initiated,

if he does everything in the master's will as it comes in front of him, there is no karma. You can explain to him.

Well, I am very happy I was able to see all of you again. We will have these monthly meetings. They are supposed to be local meetings, but I see many people not so local. Anyway, we are all local. We are all localized in the earth plane, in this physical plane, which is not our home anyway. We are in transit somewhere, but it is very nice to see all of you. We will notify people, as we have done before, of the future monthly meetings sponsored by ISHA, the nonprofit organization which ISHA stands for, Institute for the Study of Human Awareness. So those who would like to come are most welcome. Thank you very much. I am sorry my voice was a little hoarse, and I cut short the program a little bit also. I hope you enjoyed the conversation as well as good food that they have prepared. I did that. Thank you.

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