

Soul Has No Karma — Mind Creates Karma

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People are always the same; people have been the same for centuries. They change their dress, they change culturally something, but basically people are the same. What is the same about the people is that they have been trapped by their minds, that they have a soul which is their reality, soul which is consciousness, which is a completely different thing. Consciousness is the energy, the power that makes us alive, that makes us aware, that makes us have a life, that makes us experience anything. Experience is not possible if we did not have a soul. Soul is pure consciousness, nothing added to it, but when you add things to it, then it messes up some of our functions. The functions of the soul are quite distinct from the functions of the soul when something else is added onto it. The most important thing that has been added onto the soul is the mind. Human mind is not the same as the soul. People mistake it. They think that the mind and the soul must be the same thing. People even think that because we think therefore we are there. No, we think because we have a mind to think. We think because we have an accessory, an appliance to use, a computer to use. If you use a computer all the time to communicate, you won't say you are the computer. You just have a computer which you use. Computer will not work on its own; you make it work. The mind will not work on its own. You make it work. The power given to the mind is given by the soul. Mind is just a machine; it's a thinking machine. It's a wonderful machine. It does not ... Nothing else can match it. I have tried to take a look at all the appliances. I take a look at catalogues and so on. Nothing compares with the machine called our human mind.

The mind thinks continuously, never stops. It is virtually like the heartbeat of the physical body. The mind is heartbeat of consciousness when we are here. Therefore, the mind is a very, very important and very clinging kind of machine. It has clung to us, and we love the mind because we can think. We can communicate, we can write, we can talk to people. We wouldn't be able to do any of these things without the mind; therefore, the mind is very useful to us. The mind was given as a very useful gift to us, but instead of using the mind, something went wrong. What went wrong? We began to believe we are the mind. We identified ourselves with the mind. We began to think that the thinking machine itself is our soul. That was a big blunder we made, because while making that blunder, anything that happens to the mind we say is happening to us. We could be quite separate from the mind, let the mind do its own thing, and let the mind be subjected to any instructions you give to it. It will work very well, but you don't give instruction to the mind what to do and ask the mind what shall I do, and the mind overpowers you, then you messed up!

The reason why the mind can overwhelm you and create a difficulty in your life is because the thinking process itself is a creator of two very deleterious things. One is doubt. You can never have doubt if you don't think. Thinking creates doubt. I don't know any other way in which you can have doubt. A thinking mind, the more you think, the more doubt it creates. Sometimes you are very certain about something, intuitively, internally you know. Your gut feeling says this is it, then you start thinking about it. Maybe, perhaps, and there you go off. The mind creates doubt; therefore, the doubt that the mind creates is a big spanner in our life. It messes up our life because it leads immediately to fear. Doubt creates fear. If you did not have doubt, you would have no fear. People who do not have doubt have certainty in their life and have no fear; they are fearless. So here is a mind which we were supposed to use for our

benefit, and we are relying upon it to go randomly, creating doubts and fears, and messing up our life, making us insecure, lonely, troubled. We try to run around everywhere to find some solace from something that's being created within us with a machine gifted to us by the creator. That's a big problem that we have not understood the nature of the mind. The mind does wonderful things. Not only it thinks, it also assembles impressions we get from our senses. The sense perceptions that are built into our system, these are assembled and interpreted by the mind. If the mind was not there as an intermediary between sense perceptions and our soul, we would not know anything the way we know it. We look at something. This is a white paper. The sense perception is only giving me the color of this paper. Mind says, no, it's a napkin. How did it become a napkin? How did it become something else? Because the mind by association of ideas, by using language to create association of ideas, is creating new meanings for me for everything that is around us. The sense perceptions then get locked up into another cover.

Mind is only the beginning of the story of human beings. The first cover upon the soul is of the mind, which we identify as ourselves. Second cover is the sense perceptions which we think is how we see the world. That is who we are. We can see, and that's us. It's our eyes seeing. That's the self. All perceptions are taking place because of the self. The third most important cover is the physical body. The physical body covers all these, the soul, the mind, and the sense perceptions, and by covering it, we ascribe everything to this physical body. This physical body is doing everything. The physical body is our self. We made it our self. This misidentification with the cover as our self is creating these problems. Something happens to the body is happening to us. We get into an accident, it's happening to us. We quarrel with somebody, we are quarrelling, soul is quarrelling. We have an argument with people. Our mind is not trusting somebody because of a doubt. We are not trusting. We become untrustworthy. None of these things belong to the soul. How much we are taking on responsibility for things that are happening because of the covers upon ourselves.

Let us give them some names like it has been given by several mystics. Several religions have given names to these different covers upon ourselves. The soul ... In the east they call the aatma. The soul itself is a cover. Start from there. What does the soul cover? The soul, our spirit, our consciousness, what is the cover upon the soul? It must be very subtle. The covering upon the soul is the individuation, feeling "I am a separate soul from the other souls." That is the cover. The soul is never separate. There is only one soul, but we have separated it. First cover, the cover of individuation moves us away from the reality of our self. Second cover, the mind. What does the mind do? The mind takes over the process of thinking and operates in a very closed circuit place, a very closed format. That format is called space, time, cause and effect. You cannot have these without the mind, and the mind cannot go beyond these. No thought can exist outside of space, time, cause and effect. Therefore, mind has its limitations, and in this limited frame we identify ourselves with the mind and get limited to space, time, cause and effect. That's pretty bad because cause and effect operate in time and space, and our mind says everything that happens must have a cause and every cause must lead to an effect. There we give birth to one of the greatest laws ever propounded by these mystics, the law of karma.

What is karma? Karma is nothing more than the functioning of the law of cause and effect, that if you do this good thing, you will be rewarded. You do bad things, you will be punished. Who decides what is good and what is bad? The mind! The mind decides even that. Mind can be influenced by society, by outside experiences, from inside by so-called

conscience of the person. There are so many ways to create morality for oneself, good and evil, but once you create it and following the laws of mind, which is cause and effect in time and space, what do we do? We do good things and have to stick around to get rewarded. We do bad things, have to stick around to get punished. We sat up the cycle, and we never realize this cycle does not belong to us at all. The soul is never subjected to karma. Soul has no karma whatsoever. Karma is created because we are identifying ourselves with the mind, which creates this particular situation for us. Therefore, this mind is creating something which separates us from the own self. Then comes the sense perceptions, another cover. We call the atma, the soul and the mind as the causal being in us because all causes and effects take place there, and then come the sense perceptions with which we create and experience all levels of creation. Sense perceptions by themselves are the only means we know a world exists. We don't have any other means. We are perceiving this world; therefore, it exists. If we perceive some part of it, only that much exists. When we expand our perception, more of it exists. We don't know where it will end. It is infinite, and, therefore, the sense perceptions are representing another level upon us which we, because we cannot see them, how the sense perceptions operate, we call them the sensory subtle body we are wearing. We also sometimes refer to it as the astral body. An astral body is nothing but sense perceptions functioning upon the mind and the soul. Then we come in this physical body. That's a great experiment we did to have a physical body, which immediately creates a physical universe for us.

Have you ever thought of it that if we didn't have a physical body, there is no physical universe? It doesn't exist; it ceases to exist. All our knowledge of the material world is coming because we have a material body, and the sense perceptions functioning in the material body are creating the experience of knowing this world, knowing any world. So, therefore, these covers upon ourselves are like clothes we are wearing, costumes we are wearing. We wear different costumes and become different. Even if we are the same inside, we still wear different costumes. The minds become different, the sense perceptions become different, bodies become different, and we become so many created out of one, one universal total soul. One totality of consciousness, which alone is responsible for the whole show because outside of consciousness there is no awareness, no life, nothing can exist.

So here from one we got into successive stages of the many. It is a very clever device we made ourselves to create many layers, many levels of devolution of consciousness because if it was one level, we could jump back whenever we like. With these layers, it is very difficult to jump back. You can jump back a little bit and feel this must be the higher reality, must be heaven, must be our reality. Heaven is also in time and space. Heaven is just a place a little different from this space. Therefore, the fact that we have so many layers upon us, it creates all the problems of the world. We would have no problem, no suffering, nothing at all, no unhappiness if we were the soul and knew that these are covers upon ourselves. I am not saying take off the covers. Just the knowledge, awareness that you are just wearing costumes for an act and the script of the act was written by you. You wrote a script, came up, had a good time to set up a theater of creation, and now you are having a good time. What are you crying about? But maybe we want to cry because, like Greek philosopher Aristotle said, that the value of drama, any drama, is that we forget it is a drama. When we go and see a movie in the theater, terrible things happen, we cry.

There is a personal confession I have. I have never cried in my life for any event that happened in my life, but I cry in the movies. My children carry handkerchiefs for me to wipe

my tears. I have difficulty distinguishing between what is happening in that movie and what is happening in this movie. It is very little difference actually. I cannot say this openly or they'll put me in a nut house. They will put me in a crazy place that ... This fellow is crazy! But the truth is that if we were aware of this whole show, how it has been set up, how could you be unhappy about it? You are watching something. Of course, a movie is a little different from this movie. In the movie you are away from the stage, from the screen, and you are sitting only as an audience. In this movie you are also acting in the same movie. In the other movie, you are not a character in the movie. You are only a spectator watching the movie. In this movie, you create a character of yourself and get into the movie, it but does not mean that the character is watching the movie. Our body is a character in this movie.

When we want to look at this movie and say who am I? I am not the audience. I am the character because I interact with all the other actors like any movie. Then who is the audience of this movie? The audience is the self within our self, not the body. It is the consciousness inside that is watching the show in which we are also an actor and everybody else is also an actor and beautifully set up with all the ups and downs that make for good drama. Supposing it was all merry-go-round and all happiness. We would never enjoy it. Nobody would enjoy that kind of show. You have to have some extremes. If there are no extremes, it is not good drama. So our life is extremes, and we are such good actors. We have been not only trained to be good actors, we have been so cut off from our consciousness of who we are that we think it is real, which is the sign of a good actor.

There was an actor Ben Kingsley; he acted Gandhi. Some of you might have seen the movie called Gandhi. In that movie, he was interviewed in India, and he said for six months before the shooting of the movie took place, he had to forget he was Ben Kingsley and continuously believe he was Gandhi. He was Gandhi. When he began to really feel he was Gandhi, then he started the acting. Because a good actor is one who really believes he is the character he is acting. Can you imagine how good actors we all are? We actually believe who we are as acting. So it is remarkable that the arrangement to make acting a good acting has been built into the system, that we should forget who we are and start taking the costumes of the actors as our own being. This physical body of ours is the outermost garment here. We do sometimes wear another garment in order to show that these are garments, but we missed the point, which is that the other garment is to go into sleep and dream, and we all have it. All of us go to sleep. It is forced upon us. Nobody can say I do not want to sleep; I want to keep awake all my life. The pressure of sleep is so strong. They say that the experts tell us that even if death is imminent if you go to sleep, you will still go to sleep. Sleep is such a powerful thing. Why is it made so powerful? So you can dream! What happens in a dream? In the dream you are still there, but that's not the one that is sleeping. You are sleeping in your bed, and then you are running around in the dream. Whose character is that? That is your character in the dream. While the dream is going on, you don't know you are sleeping somewhere else. You think that's you, and you become a good actor in the dream until you wake up, then you realize it was a dream. But in the dream you can also ask other characters, is it a dream? They will say, no, it is real. You say, see, so many people are saying it is real; therefore, it must be real. It cannot be a dream. I checked up with five people. I checked up with my friend in the dream, and they all in the dream said, this is not a dream, this is real, so I believed it. And then you woke up. None of them exist; you made them up. Same thing is happening here. How do we judge the reality of this universe? We say, well, all of us are seeing this; therefore, it must be real. Since comparing with everybody, little realizing that everybody has been created from a single consciousness, which happens to be your self, so it

is a very remarkable way this creation has been set up.

Is there any proof of what I am saying? I am laying down kind of a theoretical model that this body is merely an outside cover and then there are inside things and so on. Is there any proof of that? Or is it just a theory? No, it is not a theory. It is not only provable; anyone of you can prove it. How do we prove that the covers which we are thinking is our self are really covers and not our self? Well, take off the covers. Elementary, my dear Watson. Remember about Watson? You remember Sherlock Holmes? I am just lightening the conversation by giving this little joke in the middle. And Sherlock Holmes said, "My dear Watson, I perceive that you are wearing woolen underwear." He said, "Amazing, Holmes! How could you guess that?" "Elementary, my dear Watson. You forgot to put your trousers on."

Our bodies are covers which we can take off. Everybody takes them off when you die. Nobody retains it forever. Life is so limited. We all take the body off, but then we are not left to go and tell anybody else. We try to tell them; they can't see us. Spirits hover around us trying to tell us, and we go. We are afraid of them! Yesterday we loved those people. They were in the body, and now they become ghosts, spirits haunting us. Same people, and we are so afraid of disembodied spirits, those who have left the body. Therefore, how can we, while in the physical body, take off the body and tell somebody it can be done. This is called the art of meditation.

The art of meditation enables us to become unaware of the outer covers upon ourselves, successively one after the other, right to the end. If we want to have the experience of death while we are alive, if we can die while living, then we can share our information with others. If you have seen people dying, if you have ever gone to a hospital for a terminally ill person and seen the person dying, you will notice that death creeps upon this physical body in a certain order. The extremities, the hands and the feet die first. The legs and the arms die next. In fact, the patient says, "Put my arm on this side," and the arm is already on that side. "Move my leg on this side," and leg is already moved there. The loss of consciousness of the extremities takes place first, then comes the torso from the bottom onward. The person is still speaking and dying. As it comes up, the person says, "I am flying. I have done up, and I am seeing my own body." It is only because the lower part of the body has died. Then you keep on going, and when it comes to the brain, to the head, when that dies, we are dead. So there is a process of death. It can happen very quickly. You may not notice it, or it can happen slowly, and you can observe it. How about simulating this? How about copying this system in meditation? To die while living so we can have the body and still experience this.

The art of withdrawing your attention from the extremities and pulling it up to the head is the same thing as actual death. There is no difference, but this can be done while we are in the body. The whole body can function. All we need to do it to withdraw our awareness. Our awareness of the extremities is to be pulled up and brought to the head, and then we are unaware of the body. It will be like dead, but we are not dead, but we know what it means to die. Everybody can, by this process, experience what will happen in actual death before the death, and you will never be afraid of death after that. Today because we don't know what happens, it is the unknown factor, therefore, we are afraid. We are afraid to die because we have never attempted to withdraw awareness and simulate death at any time we like to do. If you can do daily, there is no problem. In the bible, Paul says, "I die daily." Of course, it is not a physical death. It is the experience of death.

Now how do we pull awareness? Let us first see how awareness is created. In our consciousness there are two parts. Consciousness means ability to be aware of anything. You could be unconscious and still have the capacity to be conscious. You could forget something and remember it. You could have a subconscious thing which could be pulled out into consciousness. When we use the term consciousness, we are including in it the stage at which we will not be aware of all the consciousness we have. Consciousness would include our knowledge of our true home, knowledge of where we belong, knowledge of totality of consciousness would be part of consciousness, but we are aware of a very limited part of it, so awareness is a limited part of consciousness. Awareness is that which is immediately present to us now. What we can be conscious of, or aware of right now, we would call it awareness. So awareness is just a segment of consciousness. Now we are aware of this hall here. We are aware of the lights here. We are aware of each other. That's awareness, but this awareness we cannot change. You keep on looking at the light; it will be still there. You don't make it disappear or vanish because you are aware of it. Therefore, awareness exists. It is not in your control. Wherever you are, awareness is always there around you. Consciousness is not. There may be other things that you are not conscious of which can come back. Awareness is what is there. What is your role then? Your role is that you can move from one area of awareness to another at will. You want to look at the lamp? You look at the lamp, and you forget this side. You want to shift over to this side? You move here. How do you do that? Through the power of a unique faculty we have called attention.

Attention is what makes us move from one thing to another within awareness. So here are three levels. Consciousness, which is the ability to be aware; awareness, which is immediately present; and attention, which can move to any part of awareness you like. So what we can manipulate or we can use is attention. We can place our attention wherever we like. That's a wonderful gift because, if we can place our attention wherever we like, we can place our attention in our head. What will happen if we keep on putting our attention in our head? Other things will disappear. If you have gone to a concert and several instruments are playing, and you say, "I like the drums," and put your attention on the drums, the drums become louder, other instruments become weak. They have not changed anything. Your attention has picked up one more than the other. This ability of attention to be focused, to be concentrated on one point by which the other points start disappearing from your awareness, is the secret of good meditation. To have successful meditation, what is needed is the power of attention to be concentrated wherever you want.

When you concentrate your attention on your own self, the inner self, not the body, the inner self. Where is the inner self? The inner self is from where the attention is coming out, where consciousness is operating to create attention and is coming out. You look around, your eyes are focused on things, you are throwing your attention out to different things. Instead of throwing your attention out, if you decided to pull your attention back to exactly the same spot from where it is coming out in the head, it is all coming from the head. You can find out it is not coming out from the hands and all. It is attached to us. The real thing from where attention flows is from our head. To be more specific, it is a single point from where it is coming out, from behind the eyes at the center between the two eyes, which sometime people call the third eye, single eye. That eye is the secret from where at wakeful stage we are throwing our attention out. Pull the attention back to the same place. What will happen? Gradually you will be unaware of what's around you. You will be unaware of your feet and your hands. Gradually you will be unaware of your legs and arms. You will be unaware of your torso. You will be unaware of your body, and you will open up and say you are still

there. You awoke to another form of yours. You died in the physical body without dying. What a wonderful opportunity!

All the mystics, all the practitioners of meditation have suggested the same thing, that you can, by the practice of withdrawal of attention to your own self, experience what you are like if you did not have the physical body. Of course, you will find that the sense perceptions are themselves a body, that you can still see. You can see more clearly without the body. You can still hear, hear better than you can hear with these ears, that all the sense perceptions, the power to perceive, has increased, but there is no material body around you to do that. This is not having to die to see it. You can die while you are living and have that experience. That is fundamental to discovering that you are not the physical body. Whoever has had that experience knows that the physical body is a costume we are wearing and not our reality, not our self. What happens next? Next, you pull your attention within the sensory body, within the astral body. Same process at the same point. Even the sense perceptions disappear with practice of withdrawal of attention behind the astral eyes inside because eyes remain the focus. Eyes continue to be the place from where we see and behind the eyes, any eyes, physical or astral. It is behind the eyes that you focus, and the astral body withdraws and becomes dead for you, and you discover you are still alive, more alive than ever before. Not only more alive. New knowledge comes to you. It is so amazing. I am talking about the second stage. The first stage is merely to withdraw your attention and discover the sense perceptions do not disappear, they remain.

If some of you are coming tomorrow, I will try to have a little meditation session with you to see how sense perceptions work independently of the body. How many of you will be coming tomorrow? Oh, quite a few. I will prepare myself.

The fact that you can withdraw your attention from your astral sensory self and discover that the mind, which you thought was merely a thinking machine, was also a body upon yourself. It has its own function, and the functions are being performed by that body called the mind. The mind was not merely thinking; it was creating building blocks for other experiences to take place in the astral and physical plane. You can see that happening. You can see the entire functioning of the mind. You will also see a very wonderful thing. I think anybody who would like to know that would be interested in this meditation. You would be able to see how your own destiny was created by you.

People talk of akashic records or akashic records, depending on whether you are in America or elsewhere, but this Aakash ... What is the Aakash? Aakash is the sky. It is the golden sky, that sky after you leave the astral and physical bodies, it looks like a golden sky. It's a sky. A new sky is opened up every time after you leave this one single sky. The new sky which is golden, if you have seen the setting sun, setting sun beautiful orange glow, gold glow in it, and stretch that all over the sky. That's the kind of sky you will see, very lit up, beautiful, but in that sky you will find that the destiny that was created for you was picked up by yourself, and that's why they call them the akashic records. These are the records that you bring with you and all your lives, not only this life, any past lives, any future lives are all recorded, and you can pull them out. You can see them; you can even replace them.

So that is at a very strange experience to be able to know that what you thought was so much out of your control, you were just bound by your destiny, your karma was weighing down upon you, but you it picked up yourself. Of course, you wonder why did you pick such a bad

karma. You could have picked a little better. Wasn't there a good choice available? Oh yes, a lot of choices were available, but the difficulty was when you looked at the possibilities, several permutations and combinations of different events taking place, when you saw that if you picked up a karma which was all good, having good heavenly experience in a heaven, then you would be only in heaven, not here. If you picked up a bad karma, ok, let me see the low end of it and see what happens, and picked up bad, like hell, you would be in hell. You wouldn't be human. You cannot be a human being. If you have such good karma, you would be in heaven. If you have bad karma, you would be in hell. How did you become human? Human being only comes when there is a combination of both. Therefore, there is no human being who can say I had never good karma, never bad karma. Everybody had both. It's a combination of ups and downs, extremes, and I can explain to you why. Because the whole purpose of duality of creation, that means creation is in pair of opposites, happiness-unhappiness, darkness-light. These pairs have been created so we can experience them. Supposing only one side existed; you wouldn't experience it. Supposing there was light only here. Whether you close your eyes, open your eyes, be anywhere, there is constant light. You would never see it. Nobody would ever have seen it. We can only see light because we can see darkness. We can only appreciate happiness if we have seen unhappiness. It applies all the way down to this whole world of duality. That's the purpose of duality, to create opposites so that we can appreciate the opposite.

Somebody asked me an interesting question, that if this world of the mind and the three worlds of the mind and senses and physical bodies, are all based on opposites, what about the world of our real true home to which we belong, the world of totality of consciousness. There is no opposite there. The secret is that this world of opposites is the opposite of the world of no opposites, creating an opposite even for that. It's remarkable how it happens.

It is understood by many people that there are souls who never left their totality, their true home, their Sach Khand, and they are still there. We came out to explore different levels of creation, so we are the adventurers, as it were. We came out for some adventure. Let's see, and now after the adventure and all kinds of mishaps that take place in this adventure, and the pain and suffering and the emotional distress that we get, now we want to run back, look for masters, mystics and meditate and go back. When we reach back, we dance with joy. We dance, and we find they are all dancing in a very monotonous way. We are happy, we are happy, and we jump up. They say, "What's so special about you? We are in the same place," and we tell them, "You don't know what you are missing because you have never seen the other side. You cannot appreciate even the truth. You cannot appreciate light if you don't see the other side." Even truth becomes truth when you see it against untruth and a lie; therefore, this advantage of pairs of opposites has been built into every level of experience created around us. When we get back, we are different from the others. When we realize the best part of it is that when we go back, we don't say, "We went through lot of suffering." We say, "Thank god, it's just a dream," because it is dream-like. The process of creation of every level is the same process that dream is created here. We don't take it like that because every level has its own reality.

This process of the power of consciousness to create illusions which look real is to not to create delusion. It is to create reality. How do we determine that each level will look like real and have no doubt about it that it is real is we cut off all our connection with the other levels. At one level, only one level is real. When we are dreaming, the dream is real. We know nothing about anything else. When we are awake, this is real. This is the only reality

we have. We have nothing to compare it with. People can say, "Oh, we had visions" and all that. They were good dreams. People talk of visions, but where is the reality in this body? "I had a good dream." Where? In this body. The reality is still focused on this body being real. So, therefore, at one time there is only one reality. So it is a very wonderful way to set up that a creation should always look real no matter where you are. So the power of illusion, the power of making up things through consciousness, has been used so successfully that we don't use the power to create illusion. We use the power to create reality, so it becomes like a relative reality. Each reality that we go through appears to be real until we wake up to another reality, and then it becomes dream-like. In the end, it is all a big dream, a dream within a dream, within a dream, within a dream, and we wake up finally. So we don't mind that, even now when we have a nightmare, we have very bad dream, and we are facing so much problem in the dream. We wake up and say, "Thank god, it was just a dream!" It is the same situation. We know it is not real; therefore, now we have found the reality.

Now I am telling you all these things because it is accessible to all of you. There is no qualification laid down that to have an experience of your own true self you must be so and so, must be that age, must be this color of the skin, must belong to this station, must belong to this group, must belong to a spiritual society, must belong to this religion. No! This is common to all human beings. There is no distinction whatsoever on the spiritual path. It's open to everybody. There is no distinction of gender, no distinction of age. A child of five years old can practice, and an old man of 100 years can practice this. It is built in the system. It is not built by us. No man has ever built it. What I am sharing with you, I had no hand in building it. You a;; had a hand in building it in the same way because we all were one at one time, and from there we have been manifested into the many. But the point is that it is not ... Somebody claims, I have a monopoly of spirituality. Don't go near that person. Nobody can have a monopoly on spirituality. Spirituality is for all human beings, and why am I emphasizing human beings? Why don't I say trees? They have souls, too. They have different level of consciousness. What about animals? What about angels? What about different eastern gods and goddesses? What about the Brahma, Vishnu, Mahesh, these gods, creators, sustainers and destroyers? What about all these other beings? Why am I emphasizing that human beings have an equal chance, all of us?

The reason is human beings have been endowed and gifted with something very unique which nobody else has. That is the experience of free will, that a human being says, "I can decide. I can choose. I can make a choice." No tree can do it. No animal can do it. No angel can do it. Angel already knows what is going to happen, so it cannot do it. Their knowledge prevents them from having this experience. Our ignorance provides us the experience. If we knew that everything is predetermined, that we picked up a destiny which is going to be played out fully, we would have no free will. Free will only comes when you do not know what is going to happen the next moment, what is going to happen tomorrow. We don't know. It is the ignorance that is giving us free will, but the experience is real! The experience is so real that, whether you like it or not, you are using it every day. If somebody says, "I do not want to use my free will," that's a free will. You just used it. By saying I don't want to use it. You made a choice right there. You can't stop making choices.

In fact, one guy once had an argument with me. He said, "You can't have both things, free will and everything being predetermined. They cancel each other. So explain how both can be correct." He was a great student of metaphysics, and he was studying at Harvard University. That is when we used to discuss these things. One day he came up with the idea that there is

no way a human being can have a free will because of the belief in god. If he believes in god, and most people do, if you believe in god and god's definition includes omniscient, omnipresent, omnipotent. Omniscient means he knows everything. If god knows everything, he must know what we are going to choose. He must know what we are going to do next. If he is a real god, if he doesn't know and we know better than him and we can make a choice, there is no god then, not by that definition. So if we accept the definition of god, then god knows everything, including what our thoughts are, what are we going to decide? We have no free will then. We will have to do what god has already thought we are going to do, so we have no free will at all. So this guy, who was living in a different apartment, called me in the morning and said, "I have found out there is no way of having free will if we believe in god." He said, "Do you believe in god?" I said, 'Yes, I do.' He said, "There cannot be any free will." I said, 'Okay, come over and let's discuss this a little further.' I played a little trick on him. I made a tray and put a cup of coffee on it and a cup of tea and an empty cup. When he came, I said, "What would you like to have, tea, coffee or nothing? I have all three ready. And don't use free will; you don't have any." He was stumped. I said, "Now, whether you say tea or coffee or nothing, you are making a choice. Where are you getting it from?" He said, "I discovered such a big thing that we have no free will, and just with a cup of tea and coffee you are destroying all my knowledge!" The truth is that he really could not avoid. I said, "Whatever you say is the use of free will. It doesn't matter." So free will is a reality of experience. The fact that if he said tea or coffee, somebody knew earlier that he would say tea or coffee is a different matter. He didn't know that. He experienced free will. The fact that tea or coffee what he was going to choose has been predetermined and can be known.

I had a very strange earlier experience in India. I had applied for joining Indian Navy, and after my naval test and so on, I came out and there was a man with a turban outside. Later on I found out they are called Bhatras in Indian, and they have some special unique powers of finding out what your mind is thinking. So that man said, "Do you have a piece of paper or something?" and I said, "Yes, I have a satchel of paper," and I said, "Ok, here is the piece of paper." So he looked at my eyes and began to write on it, then he folded that paper and said, "Hold it in your hand. Now, do you have some more paper?" I said, "Yes. "Now, write down on the new piece of paper a number between 1 and 10," and I said to myself, "This kind of trick I have seen before. We used to do it as kids. You ask a number between 1 and 10, everybody writes 5. Somehow the mind goes to the middle. This guy is thinking I am going to write 5, and I am going to call his bluff off." I wrote 3. Then he says, "Write the name of a flower," and I said the most common flower people write is rose, and he is expecting me to write rose. I am going to write the name of a flower this guy may never have heard of. This interview was taking place in another state, and I chose the name of a flower from my own state called chameli, and I wrote chameli. He said, "Now write your date of birth," so I wrote 1926, the year of my birth. "No, you have only written the year. You should write the full date," and I wrote the month and the day later. Normally we do not write like that. The year is written at the end, so it is written reverse. He said, "Now open the paper I gave you." I opened the paper, and it said 3, chameli, 1926 and then the numbers after that. I was completely floored! The reason was that ... How could he know something that I had not even decided what to write? How could that guy guess this?

I can understand a person reading your mind. You're thinking, and he can say what you are thinking. How can the man write this thing before I have thought even? I was very surprised. I said, "I am very surprised. Please do not go. Tell me how you do it. This is something I really want to learn. I have been on the spiritual path, and I have done lot of yogas and

everything. Never got to this stage that you have got, and I want to learn how you do it.” He said, “Shall I tell you more?” I said, “Sure.” He said, “When I asked you to write a number, you thought, oh, he is expecting me to write 5. I’ll call his bluff off and you wrote 3. He revealed to me the thought that had happened in my mind to make a decision. When I asked you to write the name of a flower, you said he thinks I will write rose. I am going to write the name of a flower that doesn’t exist where he is. It is from my state, and, therefore, you wrote chameli.” I said, “This is amazing that you not only guessed what I wrote, you guessed how I wrote it. How do you do this?” And he told me, “There is a certain sadhana, a certain yoga by which they can read not only the mind of a person but five minutes ahead over what the person is going to think in his mind.” First time I saw living proof that if the man could read what I am going to think and decide five minutes earlier, then there is no question that I am thinking and deciding what is already written somewhere. That’s where he is accessing it from. So the fact that everything is predetermined does not take away the fact that you have the experience of choosing, experience of free will.

So that guy who was in Harvard who came and discussed with me that how could you break my belief in no free will because of coffee and tea, I explained to him another way. I said, “My friend, let me now take the devil’s side. Let me take the opposite side. Let me tell you that you really had no free will. I just placed the cup of coffee to give you an experience of free will. Let me explain, not in spiritual terms, in purely psychological and biological terms. When you make a choice, any choice, how do you make a choice? What are the factors in your head, in your brain? What are the factors in your thoughts at that time which help you to make a choice, any choice? Only two kinds of factors. One could be genetic. Your dad loved coffee, your grandfather loved coffee. It has gone into your genes. It has gone into your DNA, and you are loving coffee. Second can be environmental, that you have been sitting with coffee drinkers, and you acquired the taste for coffee. Some are genetic reasons; some are environmental. There is no third way you can decide anything.”

Look at it purely scientifically. The only way you can make a decision is based on these two factors, and when you make the decision, you can neither change your environment you have been through nor your genes. Therefore, you can only make one decision. You think that you are examining options and, therefore, making decision, but the decision made freely, as real free, will be the decision already made because of these factors behind you. So even scientifically it is only an experience of free will; it is not real. It’s all written up, and we feel we are deciding it. But what is the advantage of it? What’s the great advantage in the big show, in the movie which we are watching? What’s the advantage of an experience of the free will? The advantage and the greatest advantage is you can become seeker. You can seek whatever you want. You can even seek the truth. You can seek yourself. You can seek what you want as an experience. Unless you seek, you will find nothing. So, therefore, it is a great advantage even to have the experience of a choice making, of free will. You are able to seek the truth. It says, “Seek and you shall find.” If you seek, then only will you find.

Somebody asked me once, “What is the qualification required for a person to go to the true home or to get initiated by a perfect living master, how to get his blessings to withdraw attention inside? What’s the requirement?” I said, “There is only one requirement, be a seeker. Period. If you seek, you will find no matter what. It is as simple as that. Therefore, the power of seeking which arises from the experience of free will, no matter real or unreal, is very vital on the spiritual path. So you can’t be finding anything of spiritual value if you don’t seek. If you just say, “I accept everything,” all right, then you are seeking nothing. You

have to seek through free will, through the experience of free will, before you get anything. Therefore, the power to seek lies in the experience of free will, maybe free will or not free will, but experience of free will, and that's what gives you the experience, I am seeking. If you are a seeker, you will find. People say, "How will you find and how do you seek? You go around all over the world seeking? Where do you seek?" It depends on what you seek. If you are seeking worldly things, you have to go all around the world, but if you are seeking your own self, there is no other place to go except yourself. If you seek the reality of who you are, if you want to find out what's inside your consciousness, you don't go outside anywhere. You go inside your consciousness. You seek to go within. Now whoever has sought to go within has gone within. It's as simple as that, but you must not stop seeking because of the mind's doubts and fears. That comes in the way. If you can overcome the doubt and fear created by the mind and seek within, you will find. How far will you find? How much you will find? You will find as much as you seek. People ask me, "You talk of perfect living masters. Who are they?" There are a lot of masters, gurus, in thousands today. My master himself said to me that in India at his time, there were more gurus than disciples. And that has become a big trade now. It is a great business, a billion dollar business of gurudom. You can go preach, tell people and do make-believe some kind of thing, and you make money. It is a great business. There are more gurus. How do you know? You are seeking. You want help. How do you find this?

The answer is an unexpected one. Don't go and look around for a guru or look for a teacher. Look for yourself within. Seek within. If there is a real master, a perfect living master ... Who is a perfect living master? A master who is like us, to be able to interact with us in the show, who should be a human being like us, who should live like us, who should be able to be a friend like us, yet in consciousness he should have attained not only periodic experiences of different levels of creation, different levels of consciousness, but should continuously have that experience so that when he talks to us, he is at the same time knowing the show at all levels. That's a perfect living master. There may be masters who only know one step of that part. There may be masters who know two steps, may be three. There are masters at all levels because they went that far; that is what they learned. Should we be then looking around for a perfect living master or should we seek within? My answer is, "Only seek within." Don't seek a master. Seek within. A perfect living master, if he is already one with you, knows the secret that you are not a real separated one but you are a seeker, must come to you. If you have to run to a master, then I am not sure if he is a master, but if a master comes to you because of your seeking, in response to your seeking, there is some chance he could be the master, the guide, you are looking for.

How will he come to us? By a strange process called coincidence. It is a very strange thing, but whoever has gone seeking on the spiritual path, and I meet thousands of people all over the world in every country, wherever there has been a seeker, the number of coincidences like this have increased in his life. The more you have sought the spiritual reality, the coincidences that startle you, surprise you, you sometimes call them miraculous, begin to multiply more and more. It is by that kind of a miraculous coincidence that a master will come into your life. You may not believe, but it is not your belief that matters. Your mind may question, may doubt. It doesn't matter. If you are a seeker, it is the pull of the master's love that will pull you because a perfect living master's love is different from any other love we have had in this world. It is totally unconditional. It is totally free from any judgment. A perfect living master never judges anybody and never says, "You be good, otherwise I won't give you. I am a Santa Claus." No, nothing like that. A perfect living master has no

judgment, has only love, unconditional love. If you love such a master, he will love you. If you hate that master, he will still love you. If you kill that master, he will still love you. That's the kind of unconditional love. That kind of love has a strange quality that, in spite of your mind's doubts and hesitation, eventually you are pulled by that love. Why is love so important that love should be the one that should pull you rather than anything else? The reason is that love does not emanate from the body. Love does not emanate from the senses. Love does not emanate from thinking or the mind. Love emanated directly from the soul. It is one of the functions of the soul. Love, intuition, the gut feeling that we get, and beauty and appreciation of beauty are directly from the soul. Mind is not involved with them. Senses are not involved with them. The body is not involved with them.

Since the perfect living masters come here not to take us to these intermediate stages, but to take us beyond the mind, which is creating all the problems for us. Therefore, their love is the main instrument they use to pull us to the truth and to the true home. So the love of a perfect living master is so strange, intoxicating, and pulling you that, in spite of the fight of your mind, they eventually pull you, and that is how you go ahead. What if the mind is discussing still and saying I don't know he is perfect or not. Maybe this guy looks like one stage, and that guy looks like he has gone to causal stage. I want a perfect living master. I don't like the master who is intermediate somewhere. First of all, you can never judge who is where unless you are there. If you haven't gone anywhere, you can't judge anybody. They all look the same. They all teach the same, they talk the same, they look the same. How can you be a judge who is perfect living master, who is master who has gone where? They all talk of the same thing. Therefore, as a piece of friendly advice that I give to people, if you are pulled by the love of a master, don't judge him so long as he is teaching you how to go within. If he is saying, go to the mountain and you will find something, then that is not a spiritual path. If he is saying there is a river, a wonderful river, go and have a dip and you will get enlightened, don't go after that. If he says, wear this thing on your rings and you will get it, don't go after that. If he says, there are special beads I have made, dress them, and wear them, and count them, that's not it. If he says, go within your consciousness in meditation, follow him. Don't judge how far he has gone because he is going the right way in the right direction. You will only go as far as he has gone. You can't go more, but go at least that much. If your seeking does not end after you have gone as much as the master can take you, another master will come into your life because of your seeking and take you farther. So never worry about this. Don't sit in judgment. I am waiting for a perfect living master to come. I have met many masters but I am not sure. Go, go ahead, go as far as you can, and if your seeking says, no this is not enough, you go farther.

I am telling you a real example of an engineer from Burma, now called Myanmar, named Trilok Chand. He has passed away now, so I can tell his story to you. He was working in Rangoon and Myanmar, and some places in Burma as an engineer, a road engineer, but he was very keen to find the truth about the self and to find god in himself. He met many masters. Ultimately he heard that the real master who can give enlightenment inside lived in a city called Madras in India. So he was a very stingy man. That means ... You know what stingy means? That when you would take out one dollar, or rupee in that case, you take out one rupee and look at it and say to spend or not to spend, to spend or not to spend, not to spend. That way, because of this habit of his, he accumulated some thirty thousand rupees on a simple job as an engineer. This was a big bank balance he found at that time. It was a good bank balance, and he took that money and went to Madras to search for the truth from the master, that Swami Ji, who said he could give you enlightenment. So Swami Ji, when he met

him, he said, "I am glad you are a good seeker and you come for enlightenment, and I can give you enlightenment, but have you heard the story of King Janak?" That is an old story in Indian. There was one King Janak, and he wanted enlightenment. He was a king, and he wanted enlightenment, so he told his ministers and others, "I want enlightenment. Where can I get it?" They said, "King, you are in a very wonderful country. It is full of yogis, swamis, mystics all over. So many saints are here. Just call for a feast and they will all come. They love good food, so you all have a feast. They will come; you can talk to them and get enlightened." So he held a big feast and prepared lot of good dishes, especially a dish that many of these mystics like called kheer, rice pudding. You know rice pudding, they all like somehow. So a lot of it was prepared. That is just an aside. But when the assembly took place, he disguised himself. The king disguised himself, incognito like a tourist. He moved around to check what these people were talking. They brought their books, their scriptures, and so on. He saw that these people were so full of their ego and arrogance, each one saying I know more than you. On the same book both of them were arguing. This means this; this means that. He said these people are fighting over simple words. How can they be enlightened? And what enlightenment are they going to give me? He was very disappointed with the whole one-day affair that he had, so he went back to his palace and called his advisors, ministers and secretaries. "I am very disappointed that they don't have enlightenment. They have learning. They are fighting over words in books, but they have no real enlightenment. They don't know what they really are. So I am disappointed," and the secretaries said, "Oh king, you only called a one-day feast. Everybody couldn't come. You should have a 7-day feast, and we will, by beat of drum, inform the whole country to send the best spiritual leaders to your function." So he held a 7-day festival now. More food was made, good food, more kheer was served. All these people came from all over the country. He disguised himself incognito, went around and saw the same show multiplied seven times. They all were very arrogant, egoistic people. They had learned a lot, and they could repeat scriptures after scriptures, but none of them knew what enlightenment is. So he was so disappointed. He came back to the palace and said, "I am very fed up with this kind of thing. I don't think anybody has any enlightenment." Then the secretary said, "Well, what you are looking for is a master, a perfect living master, who takes you within and gives you enlightenment." He said, "That's what I have been asking for all the time!" He said, "There is one at the bank of the river, lives a man whose name is Ashtavakra, a hunchback man." Ashta means eight. Actually he had eight humps on his back. His body was a little deformed, but his eyes were very bright. The king said, "Why didn't you tell me first? I'll go to Ashtavakra and request him for enlightenment." So he went to Ashtavakra. Ashtavakra got up. "Majesty, what is bringing you to my little hut?" He said, "I have not come as a king. I have come as a beggar. I want you to come and give me enlightenment." He said, "Certainly I will come."

So the king fixed a big meeting, called all his nobles, his relatives, royalty, nobility, all assembled in a big auditorium in the palace, and he invited Ashtavakra. Ashtavakra came, accompanied by seven or eight of his disciples. As was the practice, they took off their shoes at the entrance to the auditorium. As they walked, people who were assembled for a great enlightenment talk or something, when they saw this man, deformed man has come to give a talk, they began to murmur, "What has happened to the king?" So they felt that they had come to the wrong place. So when Ashtavakra, the mystic, reached the stage, and there were two chairs placed there, one for the king and one for the Ashtavakra, they both sat down. Ashtavakra said, "King, what is the price of leather today?" He said, "Master, I don't understand your question. We have called you for enlightenment. What does the price of

leather to do with it?” He said, “Are they not all leather merchants sitting here?” He said, “No, they are nobility, royalty. They have come from neighboring states, and they are all high category people. Now they have come to listen to you for enlightenment.” He said, “Oh, the way they were looking at my body and my skin, I thought they might be leather merchants.” So when he said, people felt he has a sense of humor, so they quietened down. Then Ashtavakra said, “King, what kind of enlightenment do you want?” He said, “I want the real thing and I want it instantly.” When I hear this story, sometimes I feel the king might have been an American in the past life. Instantly. Instant coffee, instant everything. Instant knowledge. He said, “But King, even an instant is some time. How much is an instant according to you?” He said, “When I go out riding in the morning, from the time I put my foot in the stirrup and jump on the saddle, it is one instant.” He said, “Ok, if you want that kind of knowledge, I can give you. There is a price to pay.” The king said, “All my coffers are open to you. Take whatever you like. Name any price I will give you for this knowledge.” He said, “I want you to give me three things.” He said, “Take ten. Everything is open.” He said, “No, only three things. Give me your body, give me your wealth, and give me your mind. When you have given me these three things to me, I will give you instant knowledge.” It was a very strange price tag, but the king was so keen. He said, ‘My body is yours. My wealth is all yours. My mind is yours. Give me knowledge.’ He said, “Are you sure this body you have given to me?” He said, “Yes, master.” He said, “Ok, I can place this body wherever I like. Now get up and go and sit on the shoes I left at the entrance to this auditorium.” The king thought it was a strange order, but I have given my body to him; he can place it wherever he likes. So he got up and started walking towards the shoes.

At that time all the audience was totally frustrated with the show going on. They said, “What kind of king is he? He has gone crazy, listening to the order of a mystic or somebody who has come to enlighten us and saying so and sit on the shoes.” The king thought to himself, “You know, these people don’t know what I am looking for. They think I am such a wealthy man with all this kingdom.” When this thought came to him, Ashtavakra shouted from the stage, ‘King, you have no business to think of the wealth that belongs to you. It does not belong to you anymore; you have given it to me.’ He said, “Oh my god, I forgot! I forgot I had given the wealth to him,” and as this thought came to him, Ashtavakra shouted, “You cannot even think what you gave or not gave. You've given your mind to me.” He said, “I can’t even think.” He put his hands like this on his head. “I can’t even think.” At that time with his grace, Ashtavakra gave him the light, and he was enlightened, found the knowledge. He said, “Don’t sit on the shoes; come back.” So King Janak came back, and he sat on the chair. Ashtavakra said, “Did you get enlightened?” “Yes, master.” “Are you sure?” “Yes, master.” “Any questions?” “No.” “Was it within an instant that you had mentioned to me?” “Master, it was less than an instant when I got it.” He said, “This was a glimpse of what one can get through meditation. Now if you do meditation regularly for about 20 years, you will get it again.”

Meditation is a slow process, and this glimpse anytime masters can give. In fact, the glimpse serves a big purpose. It serves to strengthen our faith that there is something else. There is something more, and then we are ready to work. If we never see anything, we lose faith. We lose our interest in it. But if we have a glimpse even once in a while, then we know there is something. We have seen it, and we persevere. This story is well known, the story of King Janak and Ashtavakra.

So when Trilok Chand, this engineer went to Madras and met that swami, the swami said,

“Have you heard that story?” The engineer said, ‘Yes, sir, I have heard that story.’ He said, “I follow the same principle. Give me your body, give me your wealth, and give me your mind. I will give you enlightenment, just like Ashtavakra.” He said, “I agree.” He was also very keen like King Janak, this engineer. He said, “My body is at your disposal. My wealth is at your disposal.” He said, “How much wealth do you have, by the way?” He said, “About 30 thousand bucks.” “Ok, let’s start with the wealth.” He said, “First transfer the money to buy my account, and then we will do the other two things.” Look at this man who used to think of every rupee, should I spend or should I not spend? He transferred the entire 30 thousand to the swami. After transferring 30 thousand, the swami said, ‘Now we will go with the body.’ He said, “I will start building my temple with the money you gave me,” so he started with the temple construction. In the meantime he said, “Since you have given your body to me, the body is an important thing from which you meditate. The meditation that I am going to teach you involves concentrating on your breath. It is a pranayama. It is a breathing exercise, and the breathing exercise is such that, in order to control your attention through the breathing, you will breathe alternately from one nostril and the other nostril. Once from one, inhale, exhale, inhale, exhale. But you cannot use your fingers to use like this because that will draw your attention to the fingers. It has to be done internally, and to do it internally, you have to use your tongue. You push the tongue back, and the tongue should now internally operate on one orifice or the second from inside.” He said, “It is not an easy thing because tongue doesn’t go back unless the tendons are cut.” He said, “I have practiced this”, so the swami opened his mouth and showed his tongue, like a snake’s tongue. He could bend it back as he liked. He said, “I will do it for you and cut the tendon so that the tongue can go back.” “It is a torturous process, but then it is a sacrifice of the body. You are sacrificing your body, so I will do it not by simple surgical instrument. I will sandpaper it and do it slowly every day, and I won’t use an ordinary sandpaper. I will use nettle rash, that plant which is so stinging.” So it took about one month of that torture which the engineer went through. One month of torture he went through to get the tongue separated, and then he was able to do that exercise. He says, “Now use your mind to repeat this mantra.” So a mantra was repeated, tongue went back, breathing was done, but Trilok Chand was not satisfied. He said, “I have seen visions. I have seen colors, waterfalls of colors falling inside, some lights sometimes coming from this side or that side, but I don’t feel enlightened. I don’t think I have gotten anywhere far.” He said, “I can only take you that far. To go beyond that, you must find somebody else.”

Eventually by a coincidence, Trilok Chand found the same master, Great Master, and he was initiated by Great Master and made very rapid progress. In one day, I remember, in the evening we used to sometimes go and sit with the master and have a chat in the evening after his day was over. There were a few, 10 to 15 people were there. He was there; I was there. I heard this conversation between him and Great Master. He said, ‘Master, if I had known that you are the real one, I would never have given that 30 thousand to that swami,’ and Great Master laughed. He said, “Trilok Chand, you don’t know something. When you came to me, I transferred that 30 thousand to my account.” Then he explained to all of us. He said, “No time is ever lost on the spiritual path. Don’t think that you went and wasted your time somewhere. It is counting towards the end result. Therefore, never feel that you have to choose a master who is perfect or not perfect. If he is telling you to go within, go ahead. He will take you as far as he can, and if you do not stop seeking, if you continue to seek, a master who can take you farther will come into your life by coincidence.

I would like to continue this conversation with you tomorrow and also do some practical

meditation. I noticed some of you are interested and also do a little exercise that I do to show the power of the sense perceptions to be separate from the physical body and so on, and also little bit, if we have enough time, to show you how to watch your own mind that it is not yourself. It is just something separate that is working for you. Once you have the preliminary experiences, it becomes much easier to meditate and to go within. Thank you very much for your patience.

Any questions anybody has? If those of you who are not coming tomorrow, if they have a question, they can ask now.

Q: Having no free will, I have no choice but being you, and you have no choice but being (in front of) me, right?

A: Absolutely right! Isn't it wonderful? It is all prewritten. We think we are making choices. It is good we think we are making choices to become seekers, but it is all written.

Q: How in the astral they can see us but we can't see them, and why are we afraid of them. We weren't afraid of them when they were alive, but we feel spooked because they are not here. Do they actually hear and see us?

A: Yes.

Q: Okay, I like to know that. I am happy to hear that. And do they have a free choice?

A: No.

Q: They don't. So they know ... They must have some choice to come back.

A: They had. They had choice in the astral plane. The choices you make here, when you feel you have choices, they operate as choices there also. That means if you make a choice here, I want this to be done and I am going to do it, you can't do it, and you die if you are in that form, then you complete it there. Now, I'll give you an example. In Egypt there were pharaohs, and pharaohs were supposed to be the enlightened kings in Egypt at that time. When they died, they buried gold around them, Tutankhamun especially. They found so much gold and other stuff around him and on his body to carry to the afterlife. People say he must have been stupid, that after life you cannot carry anything physical, but they never realized that whatever he was thinking that he was carrying was actually what he experienced in the astral plane. So whatever he decided here was implemented there, and that's how it works. So the decisions we make here with our so-called free will, they continue to operate there. That is why, although you have no free will there, you cannot create a new karma, but you can pay off karmas there. You create a karma only when you use your free will. If suddenly something happens, somebody knocks you down, he didn't intend to, you didn't intend to be knocked down, it is not a new karma. It is a payoff of the past. New karma is only created when the experience of free will makes you say, "Should I do it or not do it" and you do it. That creates karma.

Q: Do they suffer on that side as we suffer on this side?

A: It depends on their karma. They can suffer, yes. They can move on, but the thing is that

the astral plane is a very vast plane. There are portions of the plane we call an overlap plane or subastral plane. These souls that are still here in their astral bodies or in their disembodied spirit forms, they are here only in that overlap. When they go above that, they lose contact with us. Those who are seekers and are temporarily here for some karmic reason, stay for a while and move on. The other thing is they can hear us, they can see us, and we can't hear them and can't see them. Therefore, they are very frustrated at us. Why can't we talk? Why can't they know what we are saying? That's how they feel. Therefore, they say, "Okay, if you don't want to hear me, we are going." Then what do we do? We can't see them, but we cry for them. "Oh, I miss you so much. I don't want to let you go. Won't you come back?" And then they are driven back again, and that stops their inner journey. Yes, by us. Therefore, yes! People have asked me many times what we should do with the departed souls. I said, "If you are angry with them, forgive them. If they have hurt you, forgive them even more. Let them move on. Pray for them to move on and go." They are not going to come here just because you are missing them. That would only hold up their further journey. So the best thing is to forgive and let them move on.

A: Unfinished business because of attachment. It is because of attachment. Let me explain this overlap business. I thought I will talk about it tomorrow. Let me explain. This physical universe is created of time and space. How big is it? Let us think of it. How big is the space and how big is the time? You know how much? Infinite. Supposing infinity is a number, which it can become a number, I can tell you mathematically. If infinity is a number, it is infinity in every direction. Time is infinity backwards and forwards, both ways. What would be the shape of something that is infinite in size on all sides? It will become a sphere. Therefore, in conceptual terms this physical world is a sphere. It is spherical because it is infinite on all sides. All sides make it a sphere. Otherwise it will get distorted if some side is bigger than the other. If it is a huge sphere, the astral plane is also a sphere for the same reason, time and space, and is a bigger sphere. If one sphere overlaps another sphere to some part, not all of it, is one sphere, another sphere is there, but this portion only looks like a fish. You can see the fish is the overlap. Supposing a third causal plane is also a bigger sphere and overlaps the astral, it will make a second fish. After that, there can't be any spheres because there is no time and space. In the three worlds of time and space, the regions are created by two overlaps which look like two fish.

I read in the bible that Jesus Christ fed two fish to five thousand people, some say three thousand, some say fifty thousand, and people are believing that he pulled out two fish from the pond and fed them. Of course not! The knowledge of the two fish he gave them, these two fish can be experienced by anybody. When we talk of the overlap, this overlap, the first overlap between the physical and the astral, connects you to both, connects you to physical and to the astral. Supposing you go above the overlap, you have nothing to do with the physical. That is why the disembodied spirits who are here around us and are held back are in the first overlap. Once we let them go and they move above it, then they don't bother. Their attachment ends. Their attachment was only while the physical world and the astral both are real for them, and that's where they are. For us in the physical bodies, only physical world is real. For them, both are real, and, therefore, they have a chance to move on. If we are doing something in their interest, we should let them move on. What make us stay here are two things, desire and attachment. The more desires you have, the more attachment you have. What does attachment do? It pulls you back. It is the attachment that pulls us back. If we have no attachments, if we were detached, we would just go home. It is to attachment to things, people, situations, experiences that hold us back here. Now people say, we heard a

swami ji say unless you have a detachment, you cannot go home. I am practicing detachment.

I once got a letter from a person. He said, “Now a days I am practicing detachment.” I said, “I would like to come and learn from you, too, because as far as I know, nobody has practiced detachment with success.” The more you try to practice detachment from something, the more you get attached to the same thing.

I came to this country from India, and I enjoyed Shakey’s pizza. I don’t know. It’s not available at many places now in the United States. It was very popular at that time. I said, “I am getting attached to the Shakey’s pizza of this country.” So I said, ‘No more Shakey’s pizza, no more Shakey’s pizza.’” The more I said that, the more Shakey’s pizza came in front of me. Therefore, you can’t practice detachment.

Another story is of a western seeker going to the Himalayas to find a swami who they said had a mantra you could repeat and get enlightened. So he took all the journey into the Himalayas by plane, train, bus, on foot to reach the mountain cave, and when the swami came out of the cave, he said, “Swami Ji, I understand that you have a mantra, a special mantra. Some words you give to people and they get enlightened. Is that true?” He said, “Yes.” “Will you give it to me?” “Of course, I will. Come close to me,” and he came close and said, ‘What’s the mantra?’ He said, ‘Mantra is Abracadabra.’ “What? I have come to hear Abracadabra from you?” He said, “No, there is something extra with that. When you say Abracadabra, don’t think of bananas at that time.” The man tried the hardest. Every time he said Abracadabra, bananas would come in front of him.

You cannot practice detachment like that. Then how do you get detachment? You can only get detachment by attachment somewhere else. Supposing you are attached to one thing and you find something better, you forget the other thing. Attachment creates detachment, not that you practice detachment and get detachment. Therefore, the secret of having a relationship with a perfect living master, who has unconditional love, attaches us to him within ourselves, in his astral form, in his radiant form inside. When that happens, all other attachments begin to fade away. So it is the attachment inside that creates detachment with this world, not the other way round.

Q: _____

A: Yes. Soul did not create karma. Soul picked up the mind, which created karma. Soul never created any karma. It doesn’t have karma, doesn’t have it now, never created it, never had. It is the mind that had the karma. When soul began to identify with its mind, then it had karma.

That is correct. That happens sometimes. It does happen that souls that could not complete some karma here, they stayed in the overlap to complete it.

Yes. That is very true. The good and bad are determined by one’s own conscience.

Q: _____

A: For them, it is. Their cycle will move like that, but supposing somebody watches this. I

am doing that, and he is affected by that, that is bad karma for that person. Karma is not totally isolated. Most of the karma is carried out mutually. Payoff is also mutual. That is why ... I said in one of my talks that the fastest way to payoff karma is to get married. Husband and wife do a good job that way. This is all interactive. Supposing there was only one human being on this planet. There would be no karma. Karma is interactive.

Thank you very much. See you tomorrow.

<http://www.youtube.com/watch?v=1b8LFfZaZpo>

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