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You Can Create Karma Only in Human Life

Calgary, Canada — May 20, 2016

<https://youtu.be/KZaFhKUKSGI>

Welcome, friends, back to the second half of today's session. This three-day program in Calgary will give me a chance to share more information with you.

A song was just playing, in Punjabi, when I walked in. It is from the holy scripture of the Sikhs, *Sri Guru Granth Sahib*. It is the song written by the fifth guru, Guru Arjan Dev. He is the compiler of the entire Granth. The fifth guru compiled the whole Granth and put all the messages of the different five masters together. He put the name of the founder, first master, Nanak, on all of them. So, they sometimes refer to the first Nanak, second Nanak, third Nanak. This is one of the most beautiful poems and is very touching. It's my favorite Shabd from that scripture. It says, "*Jo mange thakur apne te, soi soi deve,*" which means, "Whatever you ask from the Lord, he'll give you that."

Some people have said this old statement, recorded more than four hundred years ago, this old statement has been reprinted in a book called *The Secret*. Some of you might have read the book called *The Secret*. *The Secret* says there's a law of attraction, that if you definitely want something and are convinced that you've got it, you will get it. So, this Shabd, this song, also says the same thing, that if you ask something, not from people but from the Lord who is inside you—if inside you, you ask something, you'll get it.

Of course, the underlying requirement of both, that you must believe that you'll get it. Supposing you say, "I want a certain thing, I want an inner experience, but I'm not certain—will it really happen?" It won't happen. If you have doubt, neither this law of "Jo Mange" nor the Law of Attraction applies.

There used to be a yogi, a swami in India, who lived on the bank of a river. He used to go to get firewood for his little hut, on the other side of the river. Small village. He used to walk on the river, on the water, and would not drown. He would walk on the water and go and bring some logs, carrying them on the water, a man who could do such magical things, who had done some *riddhi siddhi*, some control over powers, physic powers, that he could use his powers to not drown but walk on water. He still needed some log wood to burn in his fire. He did not produce fire by the same logic, but he walked on the water.

News about this came to several people, including an American in India, (name not audible). The first time I heard about him was from a minister, a cabinet minister in the government of India, whose name was Jagjivan Ram. I was working with the central government at that time, so Jagjivan Ram was my boss. He told me that he heard about this man but would not believe it. Nobody can walk on water, especially because a yogi claiming to be a very great, practicing yogi who walked on water tried to demonstrate walking on water on a swimming pool, in Bombay, in Mumbai. He gathered so many people. People with television crews from this country, United States came, from Canada came. There was world-wide thing that we want to see a man actually walking on water. So, he came. He charged a fee. Those who sat next to the pool, one thousand dollars each. Next row, eight hundred, five hundred. Millions of dollars were collected from the whole crowd. Huge crowd. Especially the media was there.

The man did many tricks. He was showing different kind of tricks, outside. Then, ultimately, turn came, the crowd grew big. Turn came, and he stepped on the water and immediately went under. They said, "Oh, he can't walk on the water." But he never came out. Later, we found he had arranged the pool to have an outlet from underneath, a door, and he escaped from behind, after collecting all the money.

This story was well known to Jagjivan Ram. My boss said, "It's not possible. They are just tricks." So, he said he himself flew to that village. He went to the... He had to go on by bus, by car, and by foot, to reach that village. But he was so curious he went to the village. The swami was outside somewhere, so he sat there, waiting for him. So, swami came in the evening. He saw big paraphernalia of security and police and a cabinet minister there.

So, swami came, and he said, "Swami Ji, I understand you walk on water every day. You don't fall into the water?" He said, "It's a question of will power. If you believe, fully believe that you can walk on water, you will walk on water. If you have a little doubt, you'll drown. So, I go with full faith." He said, "Swami Ji, I have come all the way to see you do it. I have heard many stories. Can you do it?" He said, "Sorry, Minister, this morning only my guru ordered me not to demonstrate this to anybody."

He said, "Then I can now know this was not true. It only happens when you can't know it and can't hear it." But the swami said, "I can tell you. I won't show you. I can't go against my guru's *hukum*, his order, but I can tell you how it was done."

He says, "All right." He said, "Raise your palm like this. Raise your hand up like this," and then he lifted his foot. He said, "I will not press on your hand, but I'll keep my foot on your hand without pressing on it." So, he put his hand, and this man is seeing that his hand is out, and his foot is on that hand. He says, "Now look at my other foot." And the other foot was up in the air. So, he said, "Are you convinced?" He said, "Yes, I am convinced."

Now, this story he told me. I conveyed it to some other people. There is a real person, and one American said, "I'll go and check it out." He was a... He really wanted to see... He said, "Even if he just does what he did to the minister, I'll be happy, that he can lift himself with no weight on the hand. That's a big thing."

So, he went there, and the swami came, and he saw (he reached in the evening) Swami was walking on the water. He saw him. He said, "This is real stuff here." So, he says, "Swami, I have come after hearing a lot about you. I've come from United States. How do you do it?" He says, "Will power. If you believe that you won't drown, you will not drown." "Can I also do it? Can I go with you?" He says, "Yes. Stay overnight here. In the morning I'll go. Come with me. We'll go to the forest together."

So, he stayed overnight. Next day, swami got up. "Are you ready?" So, he had a friend of his with him. He said, "I am ready." But he told his friend, "You know, it's risky business for me. Halfway down, I might drown. The swami may take me halfway and then I drown." "He said, "Look. Just as a safety precaution, tie a rope around me. If you see me drowning, stretch the rope. If you see me drowning, pull it back, drag me out." So, he tied him. Swami was smiling. He said, "Come." Swami walked; he drowned. Very first step he went into the water. I pulled him out.

The question here is, "Is faith such a powerful thing? Is having faith in something so powerful that it can alter the laws of our known nature outside?" The truth is, yes, it can. It's very powerful. Only those people understand this fully who have found that what we see outside is being created by us. It does not exist independently from us. We take this reality outside to be really, separately created from us.

We don't realize if there was nobody to see this reality, there would be no reality. If there was nobody to experience this reality, there would be no reality. We are the creators of the reality at all times, even now. That the reality we are seeing, which has become so real, is coming from inside us, not outside. The same thing we are seeing outside is also inside. The real picture is inside, is a reflection. We don't look inside. We look outside and say, "This is real."

We do the same thing when we go to see a movie. We go to see a movie on a screen. There nothing is real, it's just a reflection. It's not only reflections and shadow, it's a shadow being cast on the... yet we say, "Now what's going to happen?" As if something new is going to happen. What is going to happen is already in the film behind us. We don't at that time ever think that what we are seeing on the movie screen is being created behind us, not in front. Nothing is being created in front.

If we look back, we'll see there is a projector. The projector is throwing all that, all that shadow upon the wall. The projector has a film laden in it, which is all still pictures that [is] moving fast enough to give us the feeling it's moving. Behind that, there is a light that throws... If the light goes off, there is no movie. If the film drops out, there is no movie. If the projector breaks, there is no movie. It's all coming from behind. But we sit looking at the screen. We don't look back.

We are in identical state now. We are sitting in multi-dimensional... The screen is around us, this whole creation, the multi-dimension screen.

Something inside us is being projected with the light of our soul, and the film of our karma on the mind, and we are thinking it's all real, outside. But if we could turn our attention inside, and have a look at what's happening, we'll find out it's exactly like a movie.

We take the movie so seriously. People cry in the movie, they laugh at the movie. I, with all my knowledge, I always cry in a movie. I don't cry in real life. But, somehow, the movie looks more real to me than real life. Must be crazy. My children, when I go see a movie, carry extra handkerchiefs for me to wipe my tears. We take it so seriously.

There was a young guy, in India, in a village. He had never seen a movie, didn't know what a movie was. So, some of his friends brought him to a little town, and they showed him a movie. In the movie, there is a woman who is going to have a bath in a pond. Outside, village pond. She is taking off her clothes, and he gets very interested what's going to happen. By the time she is taking the clothes off, a train passes in front. When the train goes, she is already in the water. He went to see the movie twenty times, hoping one day the train will be late. We can be so seriously affected. It's just a shadow.

Now, why we do this, an explanation for why we do this, both in real life and in a movie, the answer was given by a Greek philosopher, Aristotle. You might have heard his name—Aristotle, the Greek philosopher. He was thinking differently than his own master, Plato, who was thinking slightly different from his own master, Socrates.

Socrates said, "This world is not real. It's made from inside. He actually said, in Greek, that this is a world created out of the world of ideas. If you don't have an idea, you won't see anything outside. He came up with very deep analysis of how we are having what we are seeing outside. He said you have to have an idea first. He gave an example. We are sitting on chairs here. Supposing there was no idea

of a chair, none of us would be sitting on chairs. The first idea of a chair came. But the idea of chair was only one idea. Chair is something to sit on, which is above the ground, or whatever the idea came. We can make something to live more comfortably.

We have made thousands of different types of chairs from a single idea. If idea was not there, we couldn't. Once we found the idea, now we'll multiply as much as we like. He said the world of ideas has created all our experiences outside. Therefore, he did not like the idea that Aristotle and Plato were saying that these are useful things to have, movies and dramas.

Aristotle said, "Drama is very useful." He said there are three kinds of drama, or play, or movie. Those days there was no movie. There was only stage plays, so they were called drama. There can be a drama which is a tragedy. There can be drama which is comedy. There can be drama which is history. History will depict things as they happened. Comedy will depict things where a man is stupid enough to do comic actions, and we laugh. Tragedy is where a man will be so heroic but some tragic flaw in him make him fall down at the end.

So, he gave definitions of three kinds of drama. But he said, "This drama is necessary for human beings, because human beings are carrying so much of guilt, carrying so much of inner pressures inside their heart. They don't speak out. But when they see drama, and they see somebody acting the same way like their own problems, they... All that excess of emotions goes out. It's a relief for them. Therefore, he called it, it is a purgation of emotions, that you need drama for purging your own emotions.

Movies are helping us in that, according to his explanation. He says to get that done people must think it is real. If they think it is a shadow, emotions won't go out. They must feel it as real, happening there. Which he called, and they do, what he termed a willing suspension of disbelief. Normally you won't believe it, but you willingly suspend that in order to have the effect on your emotions.

This world has been created on the same basis, that we are having certain spiritual experiences inside. In order to take the emotional part out, we have a whole world, a whole life of ups and downs. Good and bad. High and low. Pairs of opposites.

This whole world has been created in groups of pairs and of opposites. And it is so designed that unless we have an opposite, we can't have the experience. Looks strange, that happiness... Why can't we have happiness if we don't have unhappiness? According to theoretical model, he says that if there is no unhappiness, you will never know what happiness is. Everything is in comparison with something else.

He gave many examples. Supposing there is light. We see the light here. Supposing this light was there 24/7, all the time, whether you closed your eyes, opened your eyes, the light is always there—you'll

never have seen it. Darkness makes the light visible. If there is no darkness, there is no light. Came up that the whole world has been created. That's why when we see such bad things happening, evil happening, cruelty happening, then we see such kindness happening, good things happening. Both sustain each other because of the polarity, because of the duality. This is a world of duality. The dual nature is created to enhance the experience of the other part.

So, this is a strange world. But why should we have a world of duality in order to have spiritual bliss? It's again the same principle. In our true home, there is no duality. There are no opposites. There is no time/space. We are in state of bliss all the time. But how do we know we are in a state of bliss? Only when we have this experience here. By having an experience of a world of duality, we are able to appreciate a world of non-duality.

The same principle is being applied even for having the highest spiritual experiences that those of us who have come here and seen the pain and misery of this world, the pressures upon us, the depressions upon us, those who have seen that, they are the most blissful, because they can appreciate what is our true home more than anybody else.

According to some writers... They've written the state of affairs in our true home, what's going on there. Now, we can't describe that, because there is no time/space for us to describe. The mind can't understand anything. But let's put it in a physical term. That's a beautiful place, our true home, Sach Khand, is so beautiful. It's got so many islands. Every soul has one island. And the number of souls is much more than here. So, it's a very huge place. And all of them are dancing. There's a common place where they can become one. They can differentiate and become many. One and many are existing simultaneously. Dancing and singing and being very... in a state of bliss. According to our understanding on the physical plane, there is a state of bliss there.

Then, some of those souls come down, like us. We come down, then we find our Perfect Living Masters, we find the way back, we go back to our true home. We sing and dance like they have never seen before. They tell us, "What's so special with you? You're just souls like us. We are all in bliss, and why are you dancing, and higher than us, and singing better than us." We tell them, "You don't know what you are missing." They have no idea.

This whole question of experience, that's what consciousness is all about, to be conscious of something. That consciousness has created such a variety of experiences, all based upon some principle of pairs of opposites, of being comparison, one with the other. That is why it's so great to feel that higher bliss, because we have had this experience here.

People say, "What is the purpose of this creation?" Well, here is the purpose of the creation. You enhance your own experience of where you always are. You enhance that experience by a dream-like state, by creating illusions, and creating a semblance of reality, and then enjoy your own state, forever

better. What is the easiest way of doing it? So, there is a great purpose in this creation. What's the purpose in creating good and evil, these opposites? These opposites alone let us have an experience here.

Today when science is saying, physics is saying that—which is not an animate thing, it's a physics, it's just talking of electrons and molecules and even smaller particles—and it is saying that the negative charged electron, if it happens to meet a positive charged electron (we haven't seen that, but if it does, we have created in the lab, we have created electron with a positive charge) when they meet, they both disappear. That means their existence depends on the opposite.

Therefore, the belief is that this world in which we live—and I am talking physics, I am not talking spirituality—this world we live in has a particular pattern of matter where the electron, the negative electron, always revolves outside, in the orbit, and the positive charge is in the nucleus, in the center. The negative charge... The number of electrons can increase, the combinations can increase, the composition of the nucleus can increase, creating different matters. Different elements, of this matter.

But, if we have a world where there is a positive charge outside, negative charge in the center, this would be our exact opposite. Because of the experiments we have done, we found that there has to be a world like that. Otherwise, we could not exist. So, there's an opposite world, existing simultaneously.

For a long time, the scientists were thinking, "Where is that world? It must be lying somewhere." They are using their telescopes, and they're using far-off systems of electronic telescopes to find out, "Where is the world of opposites?" Now they find the world of opposites is right where this world is. But, in a different dimension. The two dimensions are overlapping completely, and yet they don't overlap because they are not the same dimension. So, we exist. Supposing one dimension moves into the other, everything will disappear. We are existing because the dimensions don't meet.

How many dimensions are there? Now, that's another big question in physics today. Because current studies allow us to marry... Current studies help us to measure, evaluate something called radioactive energies. They can measure how much of measurable energy, which we get through our electronic mechanisms find out, exists. The total measured energy is much more than the matter we have seen. It's not able to match, so we have to bring some theoretical models. There's some dark matter, and some dark energy existing, to balance it. Nobody has seen it. That's why it's dark. But according to the calculations of the energy distribution, it has to exist.

Same thing about the dimensions. You cannot explain all the measurements done today, in space and time, without having more than one dimension. The current thinking, as of today, is there are at least eleven dimensions. Not two or three. Three, four, we already know, to create the space-time-

continuum, themselves four dimensions. Then you add on other dimensions to it. Eleven dimensions are needed to be able to explain our own readings today, in physics.

Some people said, "Do these dimensions represent the same thing as spiritual experiences inside?" To some extent they do. Because, sitting in one dimension, we can't know what is happening in the other dimensions. But one physicist, a scientist, tried to explain to a layman what is the meaning of more than one dimension. He says, "Supposing you go to a bar and ask for orange juice. The bartender, by mistake, gives you cranberry juice. You take the cranberry juice. It looks like the bartender made a mistake. No, in another dimension, orange juice has been served, that there is no mistake in nature." It's physics. This is not spirituality. They're talking, they're trying to explain the nature of the different dimensions.

You are a human being. In which dimension are you? You are in one of those dimensions, but you're simultaneously existing in other dimensions also. But, your attention, being in one dimension, that becomes your reality. If the attention can be expanded to two dimensions, you'll find you are more than what you are, even physically.

When I see the studies going on in science, I wonder how close they are getting to the spiritual belief systems which were recorded thousands of years ago. They tally with them to such a large extent. So, science, current science, current science which started getting into trouble when they found the quantum mechanics. That was the most troublesome thing that happened. Because they found that the light, it passes through an aperture, by interference, it changes.

Today, they are not talking of light anymore; they are talking of the electron. They are talking the electron, the smallest unit of energy, moving around. Is it a particle or is it a wave? This is a question mark, in quantum physics. Is it a particle or is it a wave?

We know how far the hydrogen electron, hydrogen atom, the electron, the distance from the center we know. We also know it's going in an orbit. Is it going in this orbit, or this orbit, or millions of other opportunities for it to go in different...? Which orbit is it going? If you touch the space with a laser beam, at the exact point where it is supposed to be in one of the orbits, wherever you touch it'll be there. After that, it'll never be anywhere else except there. How can your observation of something change it from wave to particle?

Today, it's an accepted thing in science, that our observation is creating our reality. They're using this phrase now. Which they never used before. That the observer is creating his reality. To give a scientific explanation, they say that is because we observe everything, so far as visual observation is concerned, through light.

Last week, they discovered a new kind of light. I don't know how many of you ever got to know that there's a new kind of light they discovered. The old light, which used to move at a definite speed of 180,000 miles per second, that light used to rotate on its own axis, as it went. The rotation was a fixed number with a constant integer 1, integer of one. They found light, which is integer of half. First time. So, there is something new going on with the light. They say the light that comes into your eyes, the eyes twist that light and create the observation. So, they are still not sure if something else comes from outside, or you are generating it with a twist in your eye, itself.

One philosopher had explained this earlier. He said, "How do you see things? You say this has something..." It's a very old question—more than a hundred years they've been discussing it. Do you see a tree because a tree is there, or is the tree there because you are seeing it? Is the tree creating the scene or your seeing is creating the tree? Which is the cause, and which is the effect?

For a long time, they thought it would be easy to solve this problem, because whatever comes first is the cause, whatever comes later is the effect. So, if the tree comes first, and then we see it, then tree is the cause. That means the world is a real, material existence. But if seeing comes first, and then you see a tree, then seeing is real. The first group of people are called materialists. They believe in the existence of solid, real material, physical. The others are called idealists. They believe that we create the material.

Which one is true? When they try to observe which comes first, first they made a big mistake of saying, "I can bring a tree in front, then you will see." The bringing of the tree, as much as the tree, they both are visual, both are visual experiences. We want to know which comes first, seeing which happened first. They have come to the conclusion it is completely simultaneous. The tree, and the seeing of the tree, are simultaneous in time. Therefore, we can't know which is the cause which is the effect.

They are trying very hard, to still find out: Does the material world exist? This is science. Of course, so far as spirituality, metaphysics is concerned, they found the answer long ago. They found the answer by saying, "Why are you bothered about the tree outside? Go inside and see how the tree is being created." If you can find... Go into the projector and see what is happening there before trying to study everything on the screen. If you go inside, then you find, if there is no tree inside, you'll never see a tree outside. The causal direction is from inside to outside.

The doctors—people who are doing examination of the physical body, anatomy of the body—they went further. They said, "How do we see objects?" Light falls upon the objects, in the physical world. We can't see without light. If you make this completely dark, we don't see anything. So, first of all, for seeing with human eyes, you need light. Light will fall—again, elementary science I am telling—that then near parallel rays from the object will be reflected. If somebody is wearing, say a blue shirt, the

object itself will absorb all colors except blue, and reflect blue, out of the seven colors, and their combinations of the rainbow spectrum.

So, what we see is a reflected color that doesn't exist in the object. All the others exist in the object. First of all, we are seeing something very different from what is in the object. We are only seeing what the object can not absorb. A reflection. Okay, then those things come into the eye. The refractive process of the eye, the aqueous and vitreous humor, the lens in the middle, they draw a picture of whatever we are seeing, and that can be seen, that easily to see, there is a picture of everything we see, on the back of the eye, which is the retina. Now the picture is inverted. There's also questions, still doctors are examining, how do we see things straight when the picture is upside down? It's still not solved, this problem.

How do they explain, "Oh, we got used to it." That's an actual scientific explanation, that we got used to seeing up... such things, straight up, maybe upside down, now what is the picture in our head is, everybody's heads are down, feet are up, but you don't like it, so you see the other way around.

Once the picture comes on the retina, what does it do? Retina is, consists of rods and cones, one giving the shapes, one giving the color. Okay, so they create a good picture. Retina is nothing more than an extension of the optic nerve, from the brain. The optic nerve comes and spreads itself and becomes retina. They are just part of the nerve. The optic nerve, it creates a vibration, the colors create a vibration, which are picked up by the optic nerve, carried to the brain, and the center of the brain, which is the optic center of what's seeing, catches those vibrations and we say, "There I can see a tree." It's a process.

Now the question comes. Supposing there is a system in the body to create pictures in the retina. Biological. We still see the tree, and everybody has the same we are seeing now. Rest of the process is the same. Supposing there is nothing in the retina, but it's all in the optic center. The optic center can generate that vibration. We still see the tree and we see everything else, the same way. Supposing there is nothing in the optic nerve but consciousness, which ultimately picks it up from the brain. Itself creates an image. Supposing consciousness becomes conscious of a tree. The tree will be carried by the optic nerve. There will be picture, inverted picture of a tree on the retina, and the tree will be in front.

Do we see because consciousness creates? Or, do we see because the material things exist outside? You can't find an answer by intellectual discussions. But you can find the answer by going into consciousness, and seeing yes, indeed, consciousness does create everything.

You get so many answers to very definite scientific conundrums today by a process of going within you own self. It's amazing. It's amazing how much knowledge we have already inside us. We have total knowledge, inside us. Everything is coming from there. But we have locked ourselves out into

such a partial, small slice of awareness, small slice of...and we think that's our whole world, outside. There is much more to it.

I am bringing these little facts to your notice, because today science is bothered by the fact that experiments are showing that observation is creating our reality, something that we have known for a long time. Those who meditate upon themselves, those who are withdrawing their attention to their own conscious self inside, know all these answers already. They have seen them. Experienced them. So, can you all, if you are interested.

I personally was a very curious guy. So, my curiosity led to more studies and more discovery. But, even if you're not curious, but you think there should be something better than what we are experiencing, it's worthwhile going there.

When we study—in religion particularly—almost all religions talk of a nice place called heaven, and a very nasty place called hell. It's a very beautiful concept for the priests. They can frighten you with hell, any time they like, and get more donations from you. It's a good money-making business, to frighten you. "If you don't believe this, you'll go to hell." Almost all religions have thrived on this system, that "you will go to hell if you don't believe what we believe." If you believe something different, sorry. Hell.

Do you know, I was studying, I was studying economics and political systems, and I was studying business management in Harvard University. It's considered to be a big university, known all over the world. So, I was very happy I got a chance to study there. But in addition to that, I wanted to study religions. So, apart from my own curriculum, I took a study of eleven major religions. Some are smaller, some are very well known. I studied those religions, and their doctrines, to see there must be something common in all of them. That's what I was looking for, that all religions, the base was all the same.

When I see what the founder of religions said, they said, this is the temple of God, this body has everything contained inside. All religions put the whole emphasis on something inside this body of ours, physical body. Yet, when we examine how they're operating, they were more rituals, ceremonies, outside things, which are all different. So, I was trying to see, "Let me see one item which I can say exists in all religions." The only item I could find was, every religion said, "Ours is the only true one, all others are false."

You can imagine from this, this is the common thing in all the religions. "We alone are right. Everybody else is wrong. Everybody else will go to hell. We'll go to heaven."

Now I can tell you, if you want to experience what is hell and what is heaven, people have experienced, in meditation. Heaven and hell do exist in the astral plane, where we don't have physical

bodies. Though I can also tell you it's physically possible to make your physical life into hell or heaven also. And many people do that. People with a lot of awareness, they can make their physical life into heaven. People who don't, can have such relationships, such negativity around them, they spread negativity, they pick up negativity, they make their life hell right here.

But the actual existence of experiences we can call heaven and hell are actually existing in the astral plane of consciousness when you have withdrawn yourself from this body. The next body, of sense perceptions, can experience those things. They are part of that world. So, it doesn't mean they don't exist. They only exist in our minds, but they do exist somewhere, which are experienceable.

But when you experience them, we find that, like other institutions, they are being run by institutions which have souls. Like ours. But we say that particular soul is running a particular heaven must be God. So, worship him. We don't realize it's one of us. It's just like our soul. Did very good deeds. Great lives. Charity. Helping people. And got into heaven. And became ruler of heaven, not only as a resident of heaven—became ruler of heaven. So, we all worship that... When his time is up, he comes out like us.

In the Hindu scriptures, there is a story about one avatar. The most famous avatar in Hindu literature, is Krishna. Lord Krishna. So many people worship Lord Krishna, that he represents our consciousness itself. When he gives a discourse in the *Gita*, he is talking of our soul, and our spirits. He gives directions how we should find our self, arrive inside. But when he was young, he was enlightened, from a very early age. He had a friend whose name was Udho. They used to be cowherds. They used to take the cows of the village out to pasture.

The cows would graze all day and then they would bring them back. So, they were both tending to the cows, Krishna and Udho. One day, this little boy Krishna stops and tells Udho, "Udho, look at this little ant crawling here." It's a recorded story. Maybe it's exaggerated, but that's what is recorded, that he points to a little ant crawling and he says, "Udho, it's very difficult to understand a principle called the law of karma. We do not understand how deep the law of karma acts upon us. We think it's just action and reaction. It's not. Look at this ant, crawling here. At one time it was Brahma, the creator of this universe. Another time it was Indra, one of the large heavens, on the astral plane. Today, because of his karma of lives, even prior to that, he's an ant today."

Then I went to the place where he gave that discourse, just out of curiosity to see what people think about this. The people there, most of them working in the farms, working on the fields, they would gather in the evening to sing the praise of Krishna.

They would sing a song. I sat with them. I think that maybe they drank something or smoked something before singing that song. So, the singing was very loud and, looked beautiful, also. The

refrain of the song was, “*Arre Udho karman ki gati nayari se,*” in their dialect. “That the nature of karma cannot be easily understood.”

Karma is something that traps you like nothing else, because, first of all, intention creates karma—and not the action. Whereas, we always believe it’s our action that’s creating your karma. Intention to act creates karma. Acting upon it makes it worse. Every action, good or bad, is determined by our own conscience. Once the conscience determines it’s bad, we are bound to be punished. Once we determine the conscience is saying it’s something good you did, you’re bound to be rewarded. We can’t escape, and the more bad or good you do you have perpetuated your stay here. It’s one of the greatest traps, to keep us continuously in this universe, in the physical world.

So, we don’t realize... Then, people think, “I did some very bad karma. I am going to now atone for it. I’ll do good deeds and wash it out.” It can never be washed out. Punished for the bad deed, rewarded for the good deed. People can do such good deeds. A person who has done terrible things, and his destiny he has recorded because of his karma is one month in hell. He could have done very good deeds afterward to get over it—okay, one month in heaven. So, he will spend one month in hell, one month in heaven, and then continue with the rest of his karma, wherever he has to be.

There is no atonement. That’s why, you cannot undo the effect of any intention, and we have intentions, so much intentions, in our life. We create karma all the time. It’s being all recorded, all recorded, on the mind. Karma is always recorded on the mind. The mind carries that big weight of good and bad, ready for the appropriate punishments and rewards coming up.

So, this is how life is? We see how life is, ups downs like that. All karma. All karma we talk of. Karma is now understood in the Western countries, U.S., Canada, also. At one time it was thought to be an Eastern concept. I remember I came from an Eastern concept to this country. United States I came. There was a big cartoon. A big fat-bellied sadhu sitting, a yogi sitting, with a big bowl around him, and he was serving from there to people, Karma Cola. He would pour into this Karma Cola. I mean, they were making, or they didn’t understand the depth to which this action and reaction, intention creating an action.

According to the Indian scriptures, there are 8.4 million types of species of life forms in which a soul can express itself. In experience. *Chaurasi lakh*, 8.4 million. Out of 8.4 million, 8.3999—except one—are all to pay off our karma, and one out of 8.4 is to create karma. That’s human life.

When you’re human life, you can create so much karma, with your intentions, that you can take 8.4, almost 8.4 lifetimes, to pay it off. You can create karma only in a human life. You can pay it off as trees, as insects, as fish, as fowl, as mammals, dogs, cats, horses, elephants, or angels. Angels of higher realms. Gods serving us, when we think they are gods to be worshipped.

Karma can be paid off in all those forms. It can be paid off in a dream. It can be paid off in life. It can be paid off in a higher state of consciousness in the astral plane. It can be paid up in the universal consciousness, of the mind.

So, you can imagine how much we create. It's not possible for so much karma to be paid off in one lifetime. You create too much. That's another big trap. What happened to the surplus? The surplus goes into a reserve, which we also carry on our mind.

So, karma has been described as the effective intention followed by action. That is called Kriyaman karma—what we do or think about doing. That creates it. Then there is Pralabdh karma, or destiny, which is a payoff of that karma, in the same life, or in the next life, or many subsequent lives. The Sinchit karma, which is a reserve of all that which could not be accommodated in these lives.

So, three types: Kriyaman, the new actions which creates reaction; and Pralabdh, destiny, with which we are born, is based upon past karma; and Sinchit, or reserve karma, where we added up so much. Even if we try to do all good things and want to be human beings, we can pick up something from this Sinchit karma to become human.

Supposing somebody does all good things in life. Charity, good deeds, helping people. That person will go to heaven. Will not come back till it has served the term for the good deeds, whatever the term is. Supposing somebody doing all bad things, he'll go to hell. Such people will never come as human beings. Human beings are a combination of good and bad, both. Unless we do both, good and bad, we can't be human beings.

So, never feel bad about it, that we are both good and bad. That's how we are here. In fact, there was an American surgeon here, Dr. Julian Johnson. He became a disciple of the same master I had. He came... He was a minister. He went to India to convert people to Christianity, working in Calcutta. He just wanted to meet Great Master Baba Sawan Singh. He came there to see him, was so impressed by him, and stayed there, ultimately died there, and had huge, wonderful experiences which he recorded.

His experiences, especially about karma—he could see all his past lives, up to the caveman stage—he was shocked to see what what we have been doing. How the mind has been working. I knew him. I was very young. He was older than me, much older, but we used to walk together. We used to share some of his experiences together, at that time.

He said, "I was one of those guys used to tell masters and tell God, 'Please help him, that man is sick. Please help him, that man is poor. Please help these people who have got these negative karmas.' What a mistake I was making. I now realize there it's a combination of the good and bad that has given us a human life." Not only is human life the only place where we create karma, it's the only

place out of 8.4 million species where we can seek and find God himself. Both go together. That is why it's a great thing to be having a human body, the greatest opportunity out of all life forms.

Why is that? Why is it that as a human being we can seek, and not in any other form? Reason is, it is only in human form that we experience something which we don't experience anywhere else, called free will, the experience of making choices, the experience we can decide which way to go. Free will is an act through which seeking takes place. If you felt you can't decide anything, you'll never seek. Seeking requires free will. Free will is an experience, only happening in human life. All other forms of life are living according to pre-programmed instinctive devices in them, and they act accordingly. No other form of life sits and says, "Should I do it or not do it? Should I do it or not do it?" Only human beings.

That's why the fact that you have a combination of good and bad karma that gave you human life, and gave you the experience of free will, is the entry to the door to your own recovery of your own true home, to go back there. So, that's why human life is the most precious life.

I thought to myself at one time that any higher level of consciousness would be a better state to be in. I have a second opinion on that. I think there is no form, at all, except the form that we are human beings, or the ultimate totality of consciousness, where we are aware of everything. In between, we can have many forms which look much better than here. They are probably better in some ways. But you have no free will. You go into the area what is called the causal plane, have a *karan sharir*—that means you have a causal body which is only mind. You know everything about the past, present, and future. How can you have free will?

If today we know what is going to happen next minute and what's going to happen tomorrow, our free will will disappear right now. Human free will exists on ignorance. Because we are ignorant of the future, we think we make choices. But, if you go inside, we'll find the choice we made was already written millions of years earlier than we'll make that choice. It will also say how we decided to make that choice. We are now here thinking we are making the choice right here.

This is a very, very, wonderful subject, of free will. Do we have real free will, or not? People ask, "Do we have real free will?" I can first argue yes. Then I can argue no. Then, I can argue, above them, yes. It depends how I argue. I'm not an attorney, though.

If you want to know, do you have an experience of free will? Yes, you are choosing, right now. A man came to me. "I think I have no free will." I said, "You just said this out of free will. You could have said I have it, or I don't have it. You had a choice."

Again, a friend of mine, once again at Cambridge, I remember some very interesting experiences. A friend called me in the morning, said, "I have found out everything is pre-destined. We have no free

will, at all. Therefore, we are mistaken if we think we make choices. It's all written up already." Though he did get into trouble because he began to think, "If I have no choice, why am I being punished? Why am I being rewarded? If I have no choice, where is the law of karma coming from? The law of karma says that you choose good or evil and then you are rewarded or punishment. If I have no free will at all, why am I suffering like that? Why am I being rewarded like that?" At the most he could say, "I don't mind the reward part, but why don't I get punished?"

He called me. "I found out." I said, "Come over." I used to call them to my apartment for discussions. "Come over. Let's examine if you have free will or not." He came. I took up a tray and put a cup of coffee, and a cup of tea, and an empty cup—just to test.

When he came in, I said, "Will you have tea, or coffee, or nothing? I have all three here. And, don't use free will, you don't have any. Now tell me what you want." He was stumped. I said, "Whatever you were saying now is use of free will. How did you come to the conclusion you don't have free will? Here you have to pick up, now. You have to choose. You can say, "I don't want to choose." Still free will. You want to choose coffee. It's free will. Tea—free will. Nothing—free will. How are you avoiding free will? You say I have no free will. I am saying you have all the free will. I am saying you can't escape free will. You're talking as if there's a choice of free will. There is no choice on free will. You have to use free will. All the time, every day.

He said, "I thought I had attained enlightenment about free will. You destroyed it with a cup of coffee and tea." I said, "Now I'll take the other side, that you really have no free will. I will not go into the spiritual process. I will explain scientifically." I said, "When people choose between tea and coffee, it's a process of choosing, in the head, in the brain. After all, something happens in the brain to make you choose. You look at tea, look at coffee. Then you say, 'Okay, coffee.' What makes you say that?"

"Only two factors of choice operate in your head. One, your dad might have like coffee. Granddad might have like coffee. It's in your genes. It's a genetic thing that you are appreciating coffee more than tea or other things. It could be hereditary. Second could be you have been with coffee drinkers. So, you acquired the taste for coffee. There are all the factors which can make you choose tea or coffee are either hereditary or acquired. Up to the point when you're making a choice. Do you know, you can neither change hereditary nor the acquired.

"Therefore, if anybody could read your hereditary factors, and they, they would have told before you could take the decision, you will take coffee, because of how you will decide. You really had no free will. But you thought you had. How did you think you had free will? Because you are unaware of what your hereditary factors are. You can't remember them. You can't even remember what the environmental factors were. Therefore, you thought you had free will. There was no free will."

He said, "That's very convincing. But I am still not sure. Who recorded all this?" I said, "Now I'll take another view, the spiritual view. Who recorded all the destinies? The creative power. The creator. You were part of the creator. I'm saying 'part' because you don't understand that you are the whole creator, but then you will question why I have so many whole creators sitting here. So, they call him the part of the creator, but there is no part of the creator. There is one creator. One creator, expressing itself as the many."

"You could look at the number of mirrors, at one time. You are one person standing. You can see hundred images. If the lens' curvature of the mirrors are different, you will see different forms, also, with you own one self. That's how we manifest ourselves as many."

So, I said, "The ultimate writing of the entire destiny was done by you, yourself, in your true self. But the covers upon you make you forget who your true self is. Therefore, you have free will. That was real free will."

When did the creative power write it out? Let's say God wrote it out. That's another question. People—when they discuss free will—are also encountering a religious problem there. Because religion says, all religion says, that God the creator is omnipresent, omnipotent, and omniscient. He is present everywhere, he is all-powerful, and he knows everything.

If you want to make a decision, does God know it or not, if he knows, then you will do what he knows already. There is no free will. If you can do something different from what he knows, he is not an omniscient God, then dismiss him. So, on religious grounds, you can't help but believe that there can be no free will, if it's God's will. All your will is part of God's will. They were pre-determined, completely. But if you can prove that a soul is integral part of God, has never left God, is still participating from there, in this whole creation, then the free will is real, because your free will.

So, depending upon the vantage point from which you look at it, you'll find free will has been created as an experience. Created from the top, and appears real here, but has other areas of experiences pre-recorded completely.

There is another interesting fact about free will. Or pre-determination. Everything is pre-written. Our entire life is pre-written.

Somebody is sick. He says, "My sickness is pre-written, I did something bad in my past life. I am sick." Goes to his guru, his mentor, his spiritual advisor. "Master, I am feeling very sick. Can't you put some divine intervention and change my luck?" He says, "Okay, here's some prashad, take this. Here's some divine food, take this." He takes it. "It worked. Master changed my Pralabdh. He changed my destiny. It actually took place. I was so sick. There was no chance of my getting well. I went to the master. He

gave his divine touch, and he had a divine intervention, and so he changed my destiny. Whoever says destiny is pre-written should remember. Divine people can change it.”

Then this fellow meditates and goes up and finds: Pre-written. Maybe millions of years earlier. “One day you’ll be very sick, and you’ll ask for divine intervention. Divine intervention will change it.” It didn’t happen then, it happened earlier. Also, pre-written. Even the divine intervention was pre-written. So, then the man goes to that level. Says, “Master, now intervene, and really change my destiny. I have gone up to the casual plane where where my akashic records, my akashic records, are sitting. All my total destinies written for all lifetimes. Just pluck it out and put another one.” The divine intervention changes all that. He said, “Now I know, one can change destiny, at least at a high place. In consciousness.” Then you go to the higher plane, a change of the destiny was also pre-written.

So, it’s at different levels, it appears, our feeling of free will creates certain things, and we feel another divine thing can change. When you go to the top, everything is pre-written, including how we make choices. But then, the advantage is that this experience—it’s only an experience of free will, it’s not real—if you go to the top, you’ll find it’s not real. Everything is pre-written.

But experience of free will generates a possibility to seek and find. That’s why it’s so useful to have this experience here, that the experience of free will, no matter how unreal reality may be at the top, over here it’s real. And it works, because we can seek and find the way back.

What about karma, then? If we have no real free will, what about karma? What about our soul? Why does... Does the soul have karma? The truth is, soul has no karma. At all. No soul... Our reality has no karma. What we are really has no karma. Karma is created at the same time, when we believe that it’s free will. Karma is created at the mental level. Karma is carried by the mind. Created by the mind. Paid off by the mind. It’s a mental activity. When we rise above the mind, there is no karma, at all. It’s only part of the experience we are having, while we are using a mind.

So, the Perfect Living Masters come here to take us beyond the mind. They don’t come here to make our lives better. They don’t come here to start a new campaign for changing society. Lots of people are doing that. They don’t come here for any other purpose except when we are seeking something beyond the mind, they come and take us out of the mind. Their mandate is very clear. You are a seeker of something beyond your mind, your true home, a Perfect Living Master will appear in your life. How will he find me out? He can find you out. If he knows everything, how would he not find you out where you are? That’s a minor thing. But, how will he appear in the laws of this nature? He’ll appear through coincidence.

Now, coincidence is something happening against the law of probability. It’ll be looking like, “I didn’t expect this to happen, and it’s happened. I was thinking of something else, and something else happened. I was driving on my car, and I saw a poster, hoarding, about some ad. Two words of the

hoarding were exactly my question of the morning.” These are coincidences. “I opened a book at random, and the very first line referred to what I was thinking earlier.” These are coincidences. A Perfect Living Master appears in our life with a coincidence. We can’t look for him. We can’t find him, because he’s too ordinary to be found. He’s just like us.

Therefore, seeking is the secret, seeking with love and devotion, which is the real key to go beyond the mind, meditating to discover your inner self, with love and devotion. Ultimately, you’ll find that the whole summary of the spiritual path can be put down in two words: love and devotion. That’s spirituality. That’s what I found. Spirituality is love and devotion.

Why two words? Why can’t we make it only one word? We can. Love. Why two words? Because love pulls us. We don’t love. Love pulls us. Our response is the devotion. When we respond to love, it’s devotion. That’s exactly what happens when we come across these Perfect Living Masters and experience personally their unconditional love. We are pulled by that. Then we want to be pleasing them, being devoted to them.

So, devotion is a response that we give to the feeling and experience of pure love. So that is why we call it love and devotion. So, love and devotion is the secret.

I know many of you have asked me for personal time, so I will pause right now and take a little time out with those who have given their names. Those who want personal time (if you have given your...), what we used to call interviews. Somebody said interviews is not a good word. Use personal time—interview is looking for a job. No, you’re not looking for a job. You want to spend some time asking some questions which may be in your mind, or maybe an answer that you want to give to something I questioned. So, our personal time is for sharing views on our experiences.

So, those who have asked... I think... Hitesh, you have the list? Okay, I’ll close this meeting now and give some personal time today, and those who can’t see me today, I’ll see them tomorrow. All of you here I will see you again at eleven o’clock tomorrow. If any one of you would like to join me in meditation, we can do that tomorrow. How many of you would like to do actual meditation and not merely hear my talk? Good. Good number. It qualified for a session of meditation tomorrow morning. I’ll see you then at eleven o’clock.

<https://youtu.be/KZaFhKUKSGI>