

Karma and Reincarnation

Karma and Reincarnation by Sri Swami Rama of the Himalayas November 6, 1969

I will start my job. Two minutes, if you observed silence. And silence means, you know, complete relaxation. Keep your head, neck and trunk straight. Close your eyes and relax. Relax from head to foot. Relax your head, forehead, eyebrows. Withdraw your senses. Relax completely. At home you remain in a strain. At least you relax here. Relax, relax. Relax your neck, shoulders, arms, hands, fingers, breast, stomach, hips, thighs, knees, calf muscles, ankles, feet. Relax whole system. Om. Om.

TVAM	EVA	MÂTÂ	CA	PITÂ	TVAMEVA
TVAM	EVA	BANDHÛÂCA	SAKHÂ	TVAMEVA	
TVAM	EVA	VIDYÂ	DRAVIÑÂÄ	TVAMEVA	
TVAM	EVA	SARVAÄ	MAMA	DEVA	DEVA

You alone are my mother. You alone are my father.
You alone are my kith and kin, You alone my friend.
You alone are my knowledge and prosperity.
You alone are all, my Lord of Lords.

TVAM EVA : you alone, you indeed
MÂTÂ : mother
CA : and
PITÂ : father
BANDHÛÂCA : relative, kith and kin
SAKHÂ : friend
VIDYÂ : knowledge
DRAVIÑÂÄ : wealth, property, prosperity
SARVAÄ : all
MAMA : mine
DEVA DEVA : Lord of Lords

(Another Chant in Sanskrit)

God alone is my property. Oh God lead me from darkness to light. Lead me from falsehood to truth. Lead me from mortality to immortality. May we all flow to the ocean of peace. Peace, peace, peace, peace. Om. Shanti, shanti, shanti.

Subject was changed today, and today's subject matter is very interesting. I'll try my best to give you the doctrine of karma, for before you start doing meditation and concentration you should try to have knowledge of life. And what we do, we do concentration for some time and then leave it, you see, because we do not have

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knowledge. What for? Concentration, meditation and knowledge of religion are needed in life. Once you come to know the importance of knowledge and the relationship of mind, soul, body, universe and the beings, you will be improving in your daily life. At the same time you'll be marching towards your goal. So very few people understand what reincarnation, rebirth and the law of karma is. People are bound to believe, but their faith is not based on right knowledge. Flashes come from the subconscious mind and we cannot decide whether we have to believe or not. Life in this planet is sufficient, or is it in continuity. Life here is short we all know.

Now for your convenience I give you a simile. It will help you to understand what life is and what are the vital questions in your life. And ----- all the questions, you see, stand before you again and again for correct and proper answers. Now we have to decide what life is. Life is compared with a plant. As plant grows, then gives leaves, then flowers, fruits and then dies. When plant dies, plant leaves behind seeds and again the seeds grow, and again the plant comes up. So is the case with our life plant.

This life, for your convenience you should imagine that this life is just like a manuscript. Manuscript has been written by you. You are the author of this manuscript of your life. It is not published, for all of the individuals have written their own manuscripts. So the manuscript of this life, the beginning and the end of this manuscript is missing. Only the middle portion of this manuscript is with us. We know that we exist in this world. We come, we do not know from where. We go, but we do not know where we go. In this planet we stay for some time, and then we disappear. And we are not sure from where we come. Let us analyze this truth. So the manuscript of life or the life manuscript, beginning and the end is missing. Anybody who is in search of the missing pages of life, beginning and end, is called philosopher, and this search is called philosophy. No better simile can be given. So in a way we all have to go through this process. We have to understand how this life manuscript can be understood properly. What are the beginning pages and what are the pages of the end? Without knowing this truth we cannot understand life.

[Swami draws two circles on the blackboard connected by a single line.]

Now let us analyze how it is. Life in this planet is just like a line on two ----- circles, two holes. We come from unseen world, invisible world to this gross world, and again we go to next world, we do not know where. So this life line is hung on two invisible zeros or dots or circles. We have to analyze who we are.

There are beautiful poets in Sanskrit language which will describe this fact wonderfully. You know, all the languages of the world are not so perfect because they are new languages. The most ancient language of our world is Sanskrit language. It means *samat priyate* (?), that is, "fully cultured and civilized." All the words come from its root, and that is why it is called Sanskrit language.

Now take for instance Urdu word, or Persian word. In Persian birth is called *pradiash*(?). In English it is called birth. Now you find out the root, Latin word for birth, you will not

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find any explanation of the word *birth*. Birth means you have to believe that somebody was born, but how that somebody was born it is not explained. In Sanskrit language there are three words. *Janma*, *putpati* and *srishti*(?). They will beautifully explain. What is *janma*? *Jani pra-bhu bhava*(?). It means the thing which was hidden behind the curtain came forward. *Putpat* means something was behind the veil. It was only unveiled. *Srishti*, *sriti*(?) *sarge*(?): That which has come forward. So nothing happens in this world, nothing happens on its own. There is nothing like accident. There is nothing like something of its own. There is nothing like spontaneous time. All effects have got its cause. Nothing happens without cause. If you look into the matters, all the happenings of this universe and even in your daily life, any thought coming to you is nothing but reaction of your action or desire. Somewhere you will find the thought, action and desire. They all are twisted like rope, and all three cords are twisted in a rope and cannot separate desire, thought, and action.

So karma means not only your action. You think your gross action alone will explain the word *karma*. No, that is not true. It is a Sanskrit word which comes from its root *kri*. Means action but mental action also. When we do any action in our outer world, externally long before we do mental action, and then that mental action is projected in our daily life, that is called action or karma. The root cause of all the karmas are not visible because they are mental. They are internal and not external. So our actions are the effects, and our thoughts are the cause. Go in down, dive deep, you will find there is one more, you see, deeper cause that is called desire. You have a desire, then desire projects thought, and thought projects action. So main cause of our action is desire; second cause is thought, and action is, you see, the third thing, gross thing. That is called karma. All the actions bring fruits to us, and all the fruits we taste in our life. And the impressions of those tastes (good or bad, pleasure or pain, loss and gain) we take in our mental self again to our thought level, and again the thought level will send to the subconscious level, to desire. This way action and reaction are just going on like ripples in the water. We cannot live without action. We are bound to do actions because we can not live without thinking, and we cannot stop thinking because we have desires. So unless man roots out desires, is free from all desires, he cannot stop thinking. And as long as he thinks, he will have to act. It is a law.

[Swami refers again to the line on the blackboard that connects the two circles.]

Here this gross line of life has got this external life in this planet, on this planet, is not sufficient enough to explain the proper doctrine of karma. This book, the manuscript which you have today, tells you that few pages are missing. The beginning and the end is missing. Now come the contents of the pages. From the matter of these pages you can find out what was the introduction and what was the chapter that you have lost. He can easily find out. So karma has been divided into three parts. What are those three parts? The present karma, the past karma, and the future karma. Life is a journey upwards, but outcome of our previous karmas. Now let us take this, you see, view for analysis. Why can't we say that we were not before and we will not survive after death? Why can't we believe that? If God, the Lord, the Creator, is so much innocent and ignorant or so much imperfect in creating persons, someone ugly, someone beautiful, someone full of qualities

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and someone with bad qualities, someone having all comforts in life and someone suffering, then we can't have faith in God. And there is no necessity of such a God who has got this discrimination in building somebody, good man and then destroying somebody and making him a lame man or blind man or a leper or the sufferer. So God should not be blamed for all this, for they are all our karmas, and because of all our karmas we suffer. In this life we sow a seed, and we find that we reap the fruits, and this goes on.

Now the Creator of this world or the universe is just like a potter who makes pots. The potter was there, then he started making pots. The Creator was already there, then He started making the universe. So Creator existed first, and universe was projected afterwards. If we lose this universe, even then Creator exists. If we lose this body, even the soul exists. Now here we have to analyze how soul exists. As the potter exists before making the pot, as thought exists before any action, and as action projects fruits of the action, so in the stream of life we have present karmas, what we say action. This present life is outcome of our past life and past karmas. Karmas cannot be analyzed without the analysis of thought and desire. So when I talk of karma, it means desire, thought and actions. They are mingled so much that they cannot be separated. So action means desire and thought too. Who am I, whatever I was before that I am today? I was behind the curtain. I came forward. As the tree grew out of seeds, because the seed has got all the potentiality, all the qualities in it, so the tree comes out. So we were in our seed forms, in our thought and desire world. Now if we talk that we were not desire and thought world, how could we come to this world and become a huge man? We see seeds. When the plant dies, seeds remain. And the same seed grows and becomes a plant. And same plant leaves few seeds. So there is no difficulty in understanding if you try to understand the law of karma, action, reaction, cause and effect. We were in invisible world, unseen world. From unseen world we have come to seen world. We were behind the curtains. We have come forward, and we are not new to this world. There is one thing.

You know, if you study your tendencies you will find that suddenly you meet somebody and love him. Your first attraction towards somebody attracts you and gives you repulsion too because you know that person in your previous life. Either you have love for him you have enmity towards him. There is no reason. What are those instincts? Your instinct says that you knew him, you loved him. But again the veil of ignorance says no, no, and you can't decide. Once you understand this science, once you can unveil, if you are prepared. If you can unveil this ignorance and go back to your past life, you can come, you can come to know all the secrets of your life very easily. There will be no difficulty at all, and there is a sign for it.

People here claim to be clairvoyant, but I have yet to see somebody. The science of clairvoyance clearly takes you to that subconscious level, to the storehouse, subconscious mind, which never dies but remains with you when you leave this body.

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[Swamiji draws a diagram on the blackboard, possibly one in which there is a long elliptical figure divided into three sections. The first section is small, the second much larger, and the third vast and open-ended.]

I explained to you yesterday that there are three dimensions. The physical, mental and spiritual soul. Soul, mind and body. Body and mind are connected through the help of life breath. These two guards keep us alive. The moment they leave their duty, the body is separated from our mind and soul. So, as long as they function, we say we are alive. And the day they stop functioning, we say it is death. So death means only separation and not annihilation. There is difference. If I am separated from this place, go away, it is not death. Simply, I am separated. So what we call death, that is ignorance.

There is a beautiful sentence for it: *Gatasun agatasuns ca nanusocanti panditah* [*Bhagavad-gita* II.11]. It means learned, wise people never worry and are never disturbed when somebody dies or somebody is born, for they know that this is just like changing the garment. As you change your pillow cover, as you change your book cover, as you throw your coat which is not useful to you, so you change the body and again come back to this planet. So only upper garment, only upper sheath is changed. That is called death. Actually you do not die. You remain in thought-world. If tree is destroyed, the seed remains. If seed is destroyed, even then the potentialities or the power of seed remain in the seed. So when this garment is taken off, even then we leave, and we live with our subconscious mind. Only three things are separated, body, breath-agent, and conscious mind. Subconscious mind, intellect and soul, they remain in a separate world, and again they assume another body according to their desire. So we don't die. Separation from body is called death, and once you have another body again, you call it rebirth or just reincarnation.

Life in this planet is not complete. We have to see both ends of this line. Now we don't see it. We say we do not see. We see everything in man, but that is wrong. We can't see everything in man. Man is composed of five gross elements: Earth, Fire and Water, you can see them, but two elements you can't see; you can only feel: Air and Ether or Atmosphere. So a part of body is composed with, you see, visible things, and a part is invisible that is called Ether and Air. So anything we see or the things which we do not see we cannot value by seeing, for sense perception alone is not knowledge. We feel, and our knowledge, we have other knowledge, we can acquire knowledge through touch also, by hearing also, by thinking also. So sense perception alone is not true knowledge. So we have to analyze that life here in this world, what we call, you see, present world.

Once what happened after finishing my university career, I started my journey to Tibet just because I read a book that how a yogi enters in dead body. And I said, "I am so young, and I will give my whole life to this science. Let me find out truth." I was twenty-eight years of age, and I was restless to understand this science, and I told my master. I said, "Look, I have to learn this science." He said, "Leave all this. Realize yourself. That is all." But I was not satisfied. I said, "If it is a science and if there is any truth in the books and in the scriptures, why the sages should speak lies? Why should they write such misguiding and misleading sentences? There should be some truth. And

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is there anything like that?" So I was restless. When he saw my restless, he said, "My boy, now you have learned something. You can go to Tibet." My master's master was staying in Tibet during those days. In the year 1946 when India was under British, I starting crossing the border. That is called Sikkim border, and there a political officer, Mr. Hawkinson, arrested me. When he arrested me, he touched me, and he said, "You are house arrest." I smiled and looked at him because nobody in my life touched me and said you are arrested. I was free bird in the Himalayas, so I never knew how people were arrested and all that. I kept my eyes, I closed my eyes, and I said, "God, what is this going on?" But then you know suddenly a thought comes. "Fool, you are going to Tibet without understanding their language. What will you learn there? So this is the proper time for you. You have no money. A government arrests you. Government will look after you in a good bungalow with all the facilities and guards, and this is opportunity for you to learn." You know, we are just like that. We are prisoners. This is the best opportunity for us to go higher and higher. We all are prisoners in bungalows in beautiful bodies, but this is the time for us to realize and to do our duty. Have we been free without this protection, perhaps we wouldn't have realized what the soul was. So after two months, within two months time I by-hearted [learned by heart] half of their dictionary: "Where are you going?" and "Where are you coming from?" and all this, without understanding grammar, I by-hearted it just for the sake of [the trip I was about to take]. And for two months continuously I talked to the police people. And they have confidence on me and they never expected that a swami can run away, you know. So before I wanted to leave for Tibet, I wanted to change my garb, and I wanted to dress up like Tibetan man. So I paid some money and purchased one *buckhu*(?), that is called coat, and you know it had full of leaches. When I wore it – oh – thousands in my whole body I started scratching. I said, "If this is the start of my journey, what will happen to me?" He said, "Wait, wait!" The man who wanted to help me and who was helping me said, "Don't worry." I said, "No question of worrying; it's too dirty, and my whole body is leaching, and you know my whole attention I forget God's name. I forgot my meditation." I started scratching my body you know. He said, "No, you know in Tibet you have not to take bath." I said, "What?" "You are going to Tibet. Remember that you have not to take bath because Tibetan people do not take bath. They take bath once when they are born. The bath is given by parents. They don't know. They take bath once when they get married, and then they take bath after they are dead. So two baths are given by others and only in your senses you take one bath." And I am accustomed to have two baths every day wherever I go. So I said, "What will happen?" I said, "Even then I will tolerate all this." He said, "Swami, you have to face one more difficulty: You are vegetarian and nobody in Tibet is vegetarian. Do you know that? So what will you eat there?" I said, "Let me see. Whatever may happen, but I will go to Tibet."

And madness, you know, the way so much I was entrenched [obsessed] by this madness [to go to Tibet], so one of the guards I bribed. You know, dollar is such a thing that can do anything. So I had money and I wanted to go to Tibet. I said, "British government is not just when there is agreement between Tibet and India. The people from Tibet can come to India, and Indians can go to Tibet." "Why this man is obstinate enough!" He said, "I am the Governor General of this place. You can't go. Law or no law." So I said, "All right."

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At night I changed my garb, but I couldn't change my face. So I started rubbing some mud or something on my face and shaved completely like Tibetan lamas and crossed the border before five o'clock in the morning. I had to cross seven miles straight, high mountains, glaciers. And the friend who helped me, the contract was this: that I will give you five thousand rupees when you reach Tibet, means six hundred dollars. So at night he used to check me, that where this man has kept money, and I knew this, you see. My own guard used to check me at night where this man has kept money. I said, "Look, I am a Godly man. I produce money." This way I saved myself.

When I went to Tibet, I was crossing the border. British ----- agent(?) started coming in. And he said, "But you were arrested swami. How are you here?" I said, "I am not in your territory now." He said, "I will push you back." I said, "You girl! You can't do that! Leave your rifle!" And immediately, you know, those who have weak will He left his rifle from his hand ----- he always used to hold that rifle, just [as a] ceremonial type of thing but never used it. I took out the bullets, and I gave him the rifle. I said, "Go away." And ----- Five hundred miles I had to cross on foot. Day and night I used to walk. My feet were full of blisters. And then I said, "This transmigration soul [study] has become too costly for me. Before I know the secrets I don't think I will remain alive."

Anyway when I went to Tibet, I found somebody who was taking, you know, raw meat mixed with oil and chili and salt and at the same time *Om Mani Padme Hung* – this is their word, mantram – he was repeating and doing like that. I looked at that man and I said, "This ----- taking meat here ----- hypocrite?" But then what did he say, you know? He said, "You are such-and-such son of such-and-such, grandson of such-and-such, and you have come to deceive people here. And you tell people that you are Tibetan lama and not Indian!" And I was afraid for a second. I said, "I want to become your disciple." He said, "You are speaking right. You don't want to become my disciple, but you thought that I would harm you; that's why you are telling this. Sit down." So he showed me more powers, but I was not content. I said, "These things are nothing. How many people do such things in my country? Give me something for which I have come to your country." He helped me after a long talk. He showed me something. I also showed him something. So after some time he started helping me. He gave me assurance that he would take me to that place where my grand master lived. He came back to me the day after this disturbance of China and Tibet started.

So in the year 1946 I went to that place. I had to go through it. You see, in that district, do you know, people eat, men eat men and women. Yes, when somebody dies, they cut him, pieces boiling, and distribute with great joy. That is called Kamba, that place. So my guard said, "Now I take your leave. I don't need your money because I don't want to kill myself [I don't want to be killed]. I have children and wife. So you can go all alone." And I had to walk all alone, you see, and I thought, "I was going to learn something. I am going to master. If he has power, he will see me. If God has power, he will see. I am going for noble purpose. Let me examine the truth." And they didn't kill me, of course, because I knew Tibetan language. They asked me, "Karitura Lama(?)," in Tibetan. "Oh

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Lama. Oh Mister! Where are you going?" I said, "Chukara Lama masagrita(?)" means I am one of your priests. If you want blessings I can give you." Out of fear I wanted to distribute blessings which I never do, you know – because of fear, you know, in my mind that they will cut me into pieces and distribute me next morning. So fear is such a thing that makes man very pious. So I became pious for a second, and I said . . . Anyway, I started blessings, and you know how do they wish [honor] anybody. [Swamiji here is demonstrating a certain gesture.] They don't wish or they don't respect that. They wish like that. It shows surprise for the other person. So they used to wish [honor] me and always put, you see, meat before me, but I'd never eat it. And I said, "Buddha has told me not to eat anything because I am doing some special things." So they agreed with me, and, you know, they brought a basket full of eggs. And how [did] I used to take them? I used to close my eyes, put the egg and push it inside. And egg would come out because I never used to take eggs. And next day I found the whole egg coming out like that because I never digested.

This way, anyway, I passed two months in that hell, and then I reached to that place [where my master's master was], and he said, "Well, I saved you at such-and-such place." But I was very much annoyed. I said, "This saving? I have come to you half dead. This saving. If God says, 'My child, I have saved you,' and if I become lame or I lose one of my eyes, well, that sort of saving I don't need." So I said, "I am very much sad because you did not help me with your spiritual powers." He laughed. He said, "Sit down." After three days I met another saint of Tibet who was in India. Of course, they both were Indians. They wanted to enjoy solitude, so they went to Tibet. And we both were eager to see, you know, as you are eager to see miracles? "A swami has come. Let us see what he shows today." You don't need anything. You don't want to learn anything, but you want to see. That is out of curiosity. And that [sort of] curiosity-monger we were, you see! And we both insisted on seeing something. He said, "What do you want to see?" I said, "I want to learn, and I want to see, otherwise I don't believe in you or in [my] master or in anybody in God, you see." Now I have lost my weight. Thirty pounds I lost, you know. I became so thin I couldn't walk properly – without food and without taking bath. And I tell you, my face became, you know, such a thick layer of dirt accumulated on my face, and nobody could recognize me. Three months without bath, and if anybody would take bath, he would be killed, you know, there because they think that the grace of God is washed away. So I had to live. Live in Rome as Romans live. So quietly I told my Master, "Can I take bath?" He said, "Yes. For us there is no rules. We live in the caves. You can take bath." I made hot water and took bath, and threw away that, you know, [my coat that was] really so much of leaches. In part(?), my whole body was full of, but for three months I tolerated it, so I became accustomed, you know. If you have continuous headache you forget it. So the same thing happened with me. Then I said, "How many months I have to stay here?" He said, "If you want to see how the body goes into subtle form and then how ---- body, your soul penetrates in another body and then how you come back, I can show you. But for practice, my dear child, you will have to stay here for six years!" I said, "Sir, you tell me the technique. I will go back to India. I can't stay here." "We hamsas live with nature, you know. Free air, cloud-kissed air, and high mountains. Plenty to eat, plenty to share without any burden." So I said, "I can't stay here." You can't get anything. No rice there. You have to live

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only on meat and wine. They make wine, and there, you know, tea is full of, you know, butter. It's a thick tea, so you can't live on it. You know, on butter, on yaks' milk I could live. So he said, "Tomorrow morning I will show you." But I said, "Remember one thing, you have not to hypnotize me." He said, "What do you know of the process?" "Hypnotism is nothing but suggestions. You give suggestions to weaker person, and that is called hypnotism." "You have not to, I will not hypnotize you. This is pure science and I will show you." I said, "Can you explain it?" He said, "Yes." "Then will you train me?" "Yes, yes you are my child." I was very happy.

I could not sleep or meditate whole night. So next morning I got up, took bath and came to him, and my other friend was also there. The cave was very small. Hardly you could accommodate ourselves and stretch our legs, and there was only one gate. So full of solid rock(?) inside. So we sat before the gate facing towards him and said, "Now please show us." He gave us a plate, wooden plate in our hand, and we, you see, put that plate on our palms. I said, "What is going to happen? Please explain." He said, "Look you will find that this body of mine will slowly dissolve into cloudy form, and then that cloudy form will disappear, and again I will come to that plate. You will find only weight, and then you will find that weight also dissipates. Then you will find me outside." So we closed the small gate, and we were sitting as guards there just to watch that he may not play any trick with us. It's nature, you see. Mind is always suspicious. And I said, I diverted my mind towards my mantram and I was repeating, and I was thinking that he was not hypnotizing or I am not being hypnotized. I was conscious of it all the time. Once you know that if you want to study sleep, how the sleep comes, you will be not able to sleep. Do you understand that? If you go to bed. Sit down quietly and say, "All night whole life I have been sleeping. Let me watch how sleep comes," you will be not able to sleep. So you cannot be hypnotized if you are determined that you will be not hypnotized. Nobody can hypnotize. Your weakness of heart allows you to be hypnotized by others. Nobody can hypnotize you if you are strong-hearted. If you have strong will, nobody in this Earth can hypnotize you. God can't hypnotize. Only man can do that.

So he went out and he knocked the door. He said open the door. I found him dissolving, cloudy form, and I found weight. I said, "You have gone out. Now you can come in as you went out." Again I found weight, and then a cloudy form, and then his face(?). I said, "Please teach me this." And I started flowing tears. I said, "My life will be useless if you don't teach me." He said, "Don't be emotional. This is not the goal of life. You have to realize your real Self. That is your goal. You have to liberate your real Self. You have to be free from the bondage of karma. And all these things come to adept on his way to Self-realization. Don't pay much attention towards these [supernormal] things. No practice. If they come to you, it's all right. Do not be attached to them. If they don't come to you, do not worry. For a state comes once you renounce your world, father, mother, wife, children whatever you are. There are so many other things to be renounced. In reality that is fear. Fear is for death. When the fear of death is conquered, next comes ego. If ego is conquered, next comes name and fame and this and that. So you have to renounce all these things. After self-surrender, complete self-surrender, you come to know the highest thing: Reality." So he said, "The bondage of karma, if you even make yourself, and if you can project ten pounds, even then you are not free. They

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all are yoga powers, but you will be not free from the bondage of karma, my boy. So you have to understand what that karma is."

So for understanding karma we have to admit that this life is just like a paragraph in the book of actual life. Whole life is very long, and this life is only a sentence, a paragraph in that manuscript. Now [if] past life, the truth of our previous life, crosses to this planet, so we are outcome of our previous life, it means we have no chance to improve. Now here if we believe that God has created us and life in this planet, life in this planet, good or bad, sufferer or a virtuous man, a saint or a worldly man, a sufferer or a healthy man, all these have been created by God, then one thing: God should be responsible for his situation and not weak because he has created such a miserable human being who suffers all the time. But this is not possible! Why God should do this harm of creating somebody as miserable and somebody as a happy man? Our whole previous life, our own thoughts, our own desires and actions of previous lives we bring forwards as accountants every year bring forward the last balance. So we have come with our previous balance to this world and with the past life.

Now if you imagine a bowman – have you seen a bowman? A man with bow and arrows. Now this simile will give you correct picture of your doctrine of karma. Imagine a bowman who has kept bows here on the quiver on his back, and some of the arrows he has already sent towards his goal, and some of the arrows he has still to send. A part of the arrows he has already sent. We have to reap the fruits of those actions which we have already done. Nobody can undo, can escape. Gandhi, a great saint and sage of India, never knew that he will be killed. Krishna never knew that he will be killed by an arrow. Law of Karma was obeyed by all the prophets, messengers of the God. Even the Jesus had to go through that Law. We all have to go through the Law of Karma, for Law of Karma belongs to Creator. And Creator, if you are one with Creator, then alone you can be free from Law of Karma. Unless you are one with Creator, you cannot be free from the Law of Karma. And we all of us, we are compelled to follow the Law of Karma for it is law. Socrates, if you study the lives of great people whom we follow and whom we respect and regard and worship, you will find they had to obey Law of Karma. Nobody escapes(?). Sun shines because of the Law of Karma. Moon shines because of the Law of Karma. This universe is working, functioning because of Law of Karma. We see each other because of Law of Karma. We cannot avoid it.

So the karma is divided into three parts.¹ The arrows which we have already sent towards our goal, the words, the deeds, the actions which we have already done in our life, we have to reap the fruits of those actions because we our the outcome. Now if a swami does anything, he can't see from his ear. This is the Law of Karma. If he has to eat something, he will have to eat through mouth only. It's Law of Karma. So we are in the Law of Karma. We are in the bondage of karma, and unless this chain is broken, we

¹ (1) *prarabdha-karma* : karma gathered from past lives, whose fruition includes (a) assuming of incarnation in a certain species, (b) the life span destined to be in this incarnation, and (c) the pain and pleasure ordained for the life span. These seeds have already started to grow in the present life in the form of personality traits and actual events. (2) *sancita-karma* : Seeds from previous acts which have not yet begun to germinate. They lay hidden, latent awaiting the appropriate circumstances in which to sprout, mature and bear fruit. (3) *agami-karma* : the seeds that are sown in the present incarnation.

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cannot be free. Now leaving this world or death, will not free you from this long chain of karma. So do not wait for death, "That I will die, and then I will be free from this chain of karma." No, again you will have to come back to fulfill your mission. And as long as you do not fulfill your mission, you'll have to come back again and again. You will not die. You don't die forever. You cannot die forever, for you have forgotten that you have two parts: the immortal part of your life: the soul, intellect and subconscious mind, the mortal part of your life is conscious mind, breath and body. Separation of conscious mind, breath and body is called death. Only separation. Death, this part remains alive for it is immortal part. Before creating, assuming this body, soul was already there. Soul didn't come afterwards. Soul was already there, and then soul assumed body. You are in your house. Then you wear coat or suit. So you were already there. Then you changed this garment again and again. So before the creation of this world, Lord was already there. Then he created the world. Before having this body, your immortal part was already there, and that's why the immortal part has this body for the convenience, for the journey upwards to reach the goal.

Now one thing I can't reply. Nobody can reply: how this chain starts and from where it is started and how many yet. Nobody can say. I think it is from the very beginning. But one thing, if we just see and feel disappointed just now [that] we are in the Law of Karma, we shouldn't do anything. We talk of fortune. We talk of so many things. This is all nothing. Accident is nothing in life, you see. All the acts, all the deeds are subject to analysis, and they can be analyzed very easily. You can understand what you are. By understanding what you are today, you can understand what you were before yesterday, two years back, five years past, six years past. Even in this life, the habits which you acquire in your life, in this birth, the same habits make your character. You sow a desire, and you reap a thought. You sow a thought; you will reap the action. Sow action, and you will reap fruits. Sow your fruits, and again you will reap desire.

(This is the end of what was recorded on side one of the audio cassette. There is a portion of the talk here at the beginning of side two that was not recorded.)

Habits are just nothing but our thoughts in our subconscious level. So our habits make our personality. Our personality have got character, and that character is down deep rooted in our system. We have to analyze all this, that man is the creator of his destiny and not God. The Law, because of his karma, he is responsible to create, to make the destiny for himself and not God. Why God should decide for you? When you do your whole work and see everyday that you do thirty days work in your office, and you don't get two months pay or fifteen days pay? So when you do your work, you get the fruits of your work, and God never gives. God never decides all these things for he is Witness.

We human beings can go to animal kingdom again. We can go to plant kingdom again if we don't go upwards. So we all have to go upwards. And God's grace helps us only when we make our sincere efforts. Sincerity, truthfulness, and self-surrender will bring you something that is called God's grace. You are talking, your mere prayer, prayer of lip-service will not help you. You will have to change your mind. You will have to change your thoughts and desires. Unless you root out the evil, desire is the mother of *all*

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the evils. Unless you root out, you transform your desires, your thought, your feelings will not help you. You have to root out your desires, and you have to change your desire. And then you can, by acquiring good thoughts, you can make, you can improve yourself, and then your actions will be good.

So the arrows we have already sent for our target, there is no sway on these arrows, on our past actions.² But a part [another aspect of the karmic law is]: we have more arrows which we have in our hands, the work we are doing in our present life and the work which we have to do in our future life. We are fulfilled(?), confident that we have to do some work in our future life, and we are doing some work right now, so future and present is in our hands.

Emerson and other, you see, philosophers of the world believed in past karma. Then why a great saint, great sage and son of God like Christ didn't discuss it? He was very wise. He was very practical. That's why he did not discuss it. He said, "You man, you always remain brooding on past. You are never lonely [alone in the solitude of meditation]. You deceive yourself by going to church or at home even in prayers. You keep quiet and say that you are concentrating, but actually you are brooding. You are talking to somebody mentally. You are never really lonely [in the solitude of meditation], not at all, because you are mentally talking to somebody, thinking of someone, talking to someone, brooding on past all the time. Or you are imagining of future all the time. You never live on present." This is one point that man loses the whole game of life thinking all past all the time and imagining of future. This way present never comes. When the present never comes, future never comes at all. We always live in the past. We always think something what happened yesterday. Wife and husband discuss what happened yesterday: "Oh darling, this and this thing happened. What will happen tomorrow?" "This will happen." But the present they will never practice(?). This is sad. This is very bad. These people are not marching towards their goal. So, [Christ said], "Let me teach them how to live in present." And He never, as Buddha, never discussed God. He never touched the subject whether God exists or not. He only taught good conduct of life. So Christ only said, "Believe in God and do your actions correctly. Be pious and righteous and live in present." So he never touched that point. Some of the philosophies of the world touched both the points and discussed this life also. The fate of human being here is very delicate. We always think that day after tomorrow we will do like that, we will do like that, we will do like that. And other day we did like this, we did like this. But today we never live in present. So our deeds, our actions, the best part of our lives, is present life. The best part of our life is this moment in which we live. If we study, see life is just like a stream. A mass of water has gone forward. Now there is no gap at all because other mass of water fills up the gap. A thought comes, and thoughts go on coming. This is a continuous stream in our mental process. You will find one after another, so many

² "The word that fashioned this body prior to the dawn of knowledge is not destroyed by that knowledge until it yield its fruits – like an arrow shot at an object. The arrow that is shot at an object with the idea that it is a tiger does not, when the object is perceived to be a cow, check itself; it goes on and pierces the object with all its force." (Shankara, *Vivekacudaman*)

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thoughts come, and in life we go, another comes. See how many people die, even how many are there in the world. So this world, this riddle is not solved.

Now you imagine that we all are waves in the sea. The wind is blowing. Because of the wind, the waves are created in the sea. If wind stops, what will happen to the waves? They don't die. They remain only in the sea. So we never die. We always remain in the mighty ocean of Lord. We never lose. Simply we know we should have this knowledge that we don't die. We have our immortal Self. And once you know that you have your immortal Self and you know that you have your mortal self, then you know the value of mortal self and immortal Self through your discrimination. It is *one* discrimination that helps you in life. It is discrimination *alone* that leads you, and then you will need determination. Discrimination you will have to build, then determination you have to do. You should have devotion, and then you should have dedication towards your goal. These four things should be remembered.

Now you have known that you lose your present by brooding on past and future, so man should always bury the past and never should think of future but live in present. That is one goal, and this can make your life golden life. Never think [a brooding thought]. When any thought comes, tell your thought to leave you immediately. But how to do that? Suppose you are sitting in meditation and concentration. How you do that? A thought is coming which is disturbing me. Let that thought come and go away. Do not pay attention towards that thought. You are crossing a road. How many people are coming from this side and that side. You do not pay any attention; you simply cross your road. So if thoughts are coming, they will come. Do not allow those thoughts to strain your mind. They come; let them go away. Do not be disturbed. Do not be worried. Do not be annoyed that you are concentrating and the thoughts are disturbing you. No, that is not the way to handle the situation. When such disturbing thought comes, you simply become witness, as you see people coming and going: "I saw you everyday, but I am not effected. Not at all. Why should I be affected? I am a witness." So if you live like witness in the world, all the thoughts or in your mediation, all the thoughts will go away and vanish and will not trouble you. If you do not pay any attention towards anything, your mind will be not having thoughts of regarding that thing. When you will not [be] having thoughts regarding something, you will be not storing impressions in your subconscious level. The thoughts will not harm you. When thoughts will not harm you, how the action is going to bound you? The present life and future life you should utilize, and best way: you should make best use of your present and future. Then alone you can break this chain of karma.

How the chain of karma can be broken? This can be broken. Chain of karma is just like a rope. In that rope there are three cords twisted: desire, thought, and action. Now we are tied with that rope. How can we burn it? It can be burnt by the fire of knowledge and nothing else: knowledge of this immortal part – that I am the Self, the real Self. I am not subject to change, death and decay. If I remember that I am body, I am senses, I am mind only, and I am affected all the time through our mind and senses from the outer world and all the time we remain thinking of the charms and temptations of the world, we will remain in body consciousness. But the moment you have this knowledge that a part of

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your life is special, a part of your life is wonderful, a part of your life is everlasting, a part of your life is not subject to change, death and decay, a part is immortal and that is your soul, the part that was already there when body was created, as the pot-maker remains there and then he shapes the pot, so you will come to know, you will have that confidence that I am that real Self who never dies. Why should I be afraid? Once you remain in your whole consciousness that is called in God-consciousness, then you can really follow Christ because he always lived in that consciousness, God-consciousness. That's why we call it Christ-consciousness.

You may put a question that swami: After this, all these enjoyments of world what will happen to them? They will be not enjoying, and then we will be losing our personality. I have seen some people. They are afraid of doing meditation. And if they do meditation, they come back [to worldly thinking]? They don't go deep because they are afraid. Why they are afraid? They have lived with their king, that is called ego. Their life is ruled by ego and not by soul and God. So they love their ego so much. They love their ego so much that they can't leave it. They don't want their ego to be dissolved. They don't understand that by losing themselves they will grow: they will become mighty selves. So once we lose our, this individual soul we become mighty soul. This loss is not loss, but this is a gain. So by knowing your real Self you do not lose anything, but you can bring down the bliss from your real Self to your mental level and physical level, and then you can become a good citizen, a good person, a good housewife, and a good husband, and a good child. But this is your first duty: to know you are real Self, and this body is a garment.

Now you have seven sheaths outside your soul. The first sheath is just like your underwear. Second is waist coat. Third is tie, you know. And fourth is coat. Fifth is overcoat and sixth is raincoat. And seven is a blanket. So we have seven sheaths. We are covering the Reality with seven sheaths. Now you can't throw these sheaths like that. You have to get into your real Self, to your Fountainhead of Life and Light by withdrawing your senses, by understanding that you have to know yourself. You have to get into the Fountain first. And then you have to come down to your physical level, body level, and then become a real man. You will be free from all the troubles, pains and fears of the world if you come to know that you are real Self and not body only, and not mind only. This can be done once you control your limbs. Sit down for sometime in concentration. Then withdraw your senses. Then regulate your breathing. Concentrate your mind. Just the point comes. I want to give you something wonderful which you'll be convinced.

Why should we repeat God's name? I think it is useless, those who do not repeat and those who ----- . Let us analyze this fact. I went to rich people when they were in their bed with doctors just to see how people die. You know, you see every day people dying, but you don't feel that in your practical life. Do you feel that? Nobody feels. Because you are immortal Self that's why you don't feel. And you see people dying because you have got a part that also dies. So both things you feel. You know that you will never die, so you never feel death in your practical life. Nobody has ----- . You see that everybody dies. So it is a path that a part also dies. So a part of yourself is

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immortal, and a part of yourself is subject to death, change and decay. So you should have knowledge that this part will be assuming this body again. For I have been doing it. Why should I be afraid for this change? This change is bound to come in life. Life is nothing. This body is nothing but series of changes from childhood. You would come from youth, comes again old age. After old age death and again rebirth. So this is series of changes is called body. And death is just habit of body. You should not be afraid of this. Once you are free from this great fear of great change, then you are free from so many things, and you can devote your time towards your immortal truth.

You can live in this world very happily. You can do your work. You will be selfless. Once you know that your whole *atman* or real Self, then what will you do? You will see the same thing in all. And when you see yourself in others and others in yourself, how will you behave with others as you behave with yourself. Today you behave with others as if others are foreigners. Even wife does not speak truth with her husband. The husband does not speak truth with his wife. Nobody speaks. They hide so many things. And that, you know, thoughts, the general of thoughts remains inside our body. And there are so many things in our life which we never speak to anybody. What will happen to those thoughts? They will remain with us always, and they will always haunt us, and they will always trouble us, and all the troubles mostly come from our mental level because we keep the things hiding there, hiding. We know we hide. Why do we hide things? Because we understand that they are not good. So we hide always our wrong thoughts. We hide wrong things, and those wrong thoughts, those, you see, undesirable thoughts create trouble for us. We can't speak before others because of our ego. So do not speak before others. There is only one remedy for it: Confess before yourself. Discriminate. That is called introspection. And do not repeat them. Real repentance is not to repeat the sin which you consider that is a sin. And sin is that which you think that it's not good for me: "I don't want anybody to slap me so I can't afford to slap you. I don't anybody to abuse me; so I don't abuse you." So your own conscience is a mirror that tells you what is wrong and what is right. Do not kill that conscience. And if you commit mistakes, do not even be disappointed. Do not repeat them, and you are free from the sins. The day you stop repeating. *No repetition* is real repentance in life.³ This way you can be free from the past germs of your impressions which you have collected and stored in your subconscious level(?). And by doing your actions correctly in present time then by doing work in future, you can become a good one, and you can achieve your goal in this life only.

Where we go after our death? We should not assume that we go somewhere else [or that] God has created something. We create for ourselves. If God has created something, it means we have created that and we are going to that place. If we are good, we go to good place that is called heaven. It's a thought level. It's unseen world full of thoughts and feelings. We go to some place which is not seen but which can be felt, and you can feel it and know it. And that is called hell, and that is called heaven. According to our deeds, according to our thoughts, according to our desires, we go to the place that is called hell and heaven. Hell and heaven is created by us, and we should not blame God for it. So no God will create hell for his children. Our deeds, our actions, and our thoughts and our

³ "Being sorry means that you do not do it again." (Swami Rama)

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desires create hell and heaven for us. And we have a lot of chances to correct ourselves, to reach our goal and to be, to make our life glorious. Why should we be disappointed? There is a part of life we have lost in our previous karmas, actions. A part is preserved. Two parts are preserved, present and future. And by making our present and future glorious we can make our entire life happy, a poem and poetry and a song. We can reach our goal in this very life.

Now I will request you to put questions because you will be asking questions.

Inaudible Question about praying out of fear for a blessing, or out of love for a blessing.

Swamiji: But there I did it out of fear, in Tibet, you know. They would have killed me. -----, then I will let you know. ----- . You will say Swami by saying "*Om Namo Naranaya.*" I pray to God through you, Swami. And Swami says, "All right, I will send your prayers to Him and get blessings from Him to you." Swami directly completes because he is none. God alone exists. He is simply an adjunct. Do you understand? Then you don't need anybody's blessing.

Question: "How can you rid yourself of rebirth? So you don't have to come back?"

Swamiji: Yes, it is not difficult. If you don't have any desire you will not have. You do not have desires.

Question: "What is wrong with desires?"

Swamiji: Desires are the seeds from which come, you see, leaves and then come the fruits they are called actions. So desire, thoughts and actions are mingled, you see. They are unseparated. If you have no desires, if you are desireless. And you can't be desireless, so you should have only one desire: desire of God. Don't have desire for yourself. Have all desires for God, for all. If you don't have desire for yourself but have desire for all, you will be in all and nothing yourself. You will be free from the bondage of karmas, you see.

Inaudible Question about Jesus's fulfilling the Law of Karma.

Swamiji: That was not my point. Please don't misunderstand. All the great people, great messengers came to this world to protect the Law, God's, and not to disobey. They needed to do that as examples, and no doubt that they were children of God and they came from time to time. And Jesus, whom I regard more than anybody else, I always think that He was messenger of God. But, you know, he had to follow the Law of Karma. As I see through my eyes, He also saw through eyes. He also smelled, He also took his food. It's all Law of Karma because he was in human form.

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Inaudible Question about the difference between the subconscious mind and the superconscious mind.

Swamiji: I will tell you what is the role of subconscious mind. You didn't ask me that question. I left it for you but nobody put me that question. I am going to tell you something which I have experienced and asked from a dying man. I went to see a rich man's father in India who was on death bed. His name is Belai(?) in India, richest man in my country. So his father was a very pious man and a very rich man, and a very learned man. So I said, "Let me see how he thinks while leaving this world. So when I went to see him ----, he looked at me and started flowing tears. I said, "Why?" "Oh Swami, I did not know that this is the fate of man. Otherwise I would have worshipped God whole life." Why? His sons wanted to share his pain but nobody could do that. They engaged doctors, spent money. Whole of India, the government of India wanted to help him by importing doctors from America and London and Germany. So doctors came to see him, but nobody could help. So he was in a pitiable condition. The wealth. He saw face-to-face: what is the worth of wealth, children, wife and other things of the world. And nobody helps? Who is going to help you?

You should have something: The great sages and seers say, "Oh man, have some faith in yourself so that when nobody helps you, the faith comes forward and helps you. And *that* alone means faith in the name of God. Nobody has seen God, but you all know name of God. In the beginning there was a Word, and Word was with God.⁴ You know the world. If you can't utter *father* properly, *papa* properly, say only "Pa," He knows for whom you are uttering this. The feelings plays greater part than the words. The science of word, if you come to know how the word carries, how it creates ripples, how it vibrates and how it makes form (which will be the subject of my next lecture) then you will come to know. So without having faith in your life, if you do not create faith for your last days, you are a very poor man. So he said, "I am the poorest man in this country, and people think that I am a rich man. My riches, my virtues, my doing charity is of no use to me. They are not helping me, for I have not created faith in my life." So faith should be created for that moment when nobody helps you. You need a faith. For a dying man faith is needed.

Question: Do we have to have a living master to take us through the point of death?

Swamiji: If he himself goes directly it is also fine(?). Please don't ask me such questions. Most unscientific questions. I only experience scientifically.

Inaudible Question:

⁴ John I:1

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Swamiji: A man is slave of his desires. And one who is slave of his desires he is ignorant man, and he should know how to realize his goal. And for realization, for realizing his goal, he will have to go above his desires, control them. . . . No, by satisfying desires. Desires are never satisfying. A man becomes old, but ask him, when he sees young girl, the water comes from his palate. And to ask old people, though man becomes old, but his mind never becomes old. So desires should be controlled.

Question: "Swami, you mentioned the goal in this particular life, this 'sentence in the entire manuscript.' Is this goal you are referring to the samadhi state?"

Swamiji: Christ-consciousness, samadhi and nirvana. They are one and the same. Yes, that is the goal. We all have our goal, and that goal is to achieve the highest state of consciousness, happiness, peace and bliss.

Question: "How would you distinguish between worshipping God and searching for truth?"

Swamiji: That is the same thing, no difference. If anybody differentiates, I think he is missing something. Searching for the Truth alone is God. If you don't recognize truth you can't recognize God. By saying God alone, you cannot recognize Truth. You have to practice Truth. You see, there should be Truth with mind, actions, and speech, and one who has known this thing in perfection, nothing is to be know after that for you are following Truth. See?

Inaudible Question about the capabilities of a master:

Swamiji: Why Hamalayan(?) master should do such a foolish thing? May I know? No. He did his work that he will take away filth from this place and teach it in heaven? A master will tell you, teach you here, give you power here to correct yourself, and you are corrected *here*. This is just like ----- . You pay hundred dollars and you'll get good room in heaven. If Swamiji starts doing that he'll get ----- . I don't know what are you talking about.

Inaudible Question:

Swamiji: No. Now let me explain what Master is. Master has got two sides. One side is physical, another is purely knowledge. Master word in Sanskrit is called *guru*. *Gu* means darkness, *ru* means light. The light which dispels the darkness of ignorance is called guru. It is realization only and not master. A master is means and not the end. So you should accept a master as means and not the end. You should respect your master for that he leads you to your end. Master is not end. I am talking to you about the scriptures(?) and about my own faith. If you have your own faith, how am I going to

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criticize you? Following blindly, the blind will lead blind. Where? You don't know. So you all should have this sense.

Question: "Did you say that all men have the possibility in their life of changing to live a light life?"

Swamiji: Oh, yes, and at the same time to cut the bondage of karma, chain of karma, so that you are free and liberated.

Question: "But what about people who have never had the opportunity to meet someone. . . [who could help them spiritually]?"

Swamiji: No, no, no, this is wrong. Whom are you going to meet? You have your conscience. Why do you not follow it? Who will meet you? If your conscience is dirty, a dirty man will meet you. And if you meet a good man, you will not get anything from him. So your meeting of anybody will be of no use. . . . Why should you wait for somebody to come unless you correct yourself? Whole life you spend in waiting for somebody, that somebody will come and correct you and then you will progress. This is no plan.

Question: "What if they have so much lack of knowledge that they don't even know this?"

Swamiji: You all have knowledge, but you are forgetting it. Whatever I spoke today, that I got in my childhood, I am going to . . . My guardian, I lost my mother at the age of three months. I don't know anything about mothers. All the old women are my mother. So I have this privilege to share my motherhood with you people, you see. So my guardian said, "Don't speak lies, love all, pray to God, speak truth. Do not be angry. Do not steal." All the fundamentals she taught me in my childhood. What new thing I have learned I don't understand. We know, but knowingly do not know. That is the thing. That's why we do not know. You have to unlearn this learning of yours; then you will be free. Whatever you have learned up to this time; if you can unlearn that, you will be free from all the troubles. Because thoughts come in a language. Through some language you will be speaking to your thoughts to somebody through language, you know. If you forget all the languages of the world, the real language will come from within. Unlearn and then the real learning will come. And when you start practicing, the law is this: when the disciple is ready, master appears. This is the law. But you should examine yourself whether you are prepared or not. I am hungry. I come to your door with my begging bowl and I say, "Hello, I am blind. Can you help me?" You want to help me but you find a hole here. What do you do? You say, "Oh beggar, I want to give you. I have sympathy, but please close this hole." Do you understand? So first thing you have to stop all the loop holes. Correct yourself, and then anywhere you go all things will teach you. Nothing remains. The whole book this universe becomes bible for you. The life become bible for you and then the biblical truth will be able to be understood. You can understand then more proper.

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Question: "Do you have a quarrel with the Bahai faith?"

Swamiji: No, I have no quarrel with any faiths. No, no, not a single faith. I am a true Christian, a true Hindu. So there is a Buddhist too. My religion is man's religion, and my institution is life's institution. You see, when my God is in you and in me, how can I have quarre. No, I can't afford to do that. I am a poor man, see? You know who has quarrels and who has got something. But who has given everything to God, how can he quarrel? Who is he to quarrel with others? He has no choice, you know. He can't quarrel. -----, you know. You know there is one Persian sentence (Swamiji quotes sentence). It's a Persian poet. "Once in my life I have asked, and you have given me. Now I can't lift my hands again and again every day like a fool and say give it to me, give it to me. I will never ----- ." So once Rama was so [much] in His name, oh, he never bothers for anything.

Question: "What did Christ mean on the cross when he said, "My God. My God. Why hast Thou forsaken me?"

Swamiji: Christ is a state ----- . The name of Jesus and Christ achieved the highest state. That's called God-consciousness. And then, you see, in that consciousness he said. He saw God in everybody. That's why he said, "Father forgive him for he is ignorant." So, you know, if you go to higher level – now you take off – the more your plane goes to higher, higher, higher, you will find in the end a line, no distinction above clouds when you go. So there is a state, mental state when you can feel that we all are one. The soul is only one. There is only one power that is seeing, speaking, listening, hearing in us. There is no difference. And if the difference is, it is simple and apparent difference. All the human beings are in Him. Once you know that, then you are free from several diseases, you know.

Question: "Do you necessarily improve with every life, or could you at one time be a very intelligent, spiritual man, and the next life be ignorant and sinful, and then possibly an animal the next life?"

Swamiji: No, no. It is not possible. If you are very spiritual, how can you be sinful? If you sow mango seeds, how can you get some different fruit.

Question: "Do you get better each life?"

Swamiji: Of course, and even a bad man like Paul and Valmiki, and several others, they were robbers, and they became saints, great saints. We all have chances you know.

Question: "But Swamiji, you mentioned something, though, in this life we could still regress back to the life of a plant or the life of an animal."

Swamiji: If we persist on doing something which we know it is not good.

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Question: "Otherwise there is no chance of doing that."

Swamiji: No, not at all.

(Inaudible Question)

Swamiji: Do we not have devil in us? Everyday we find the devil troubles us, and we find that there is something angry that is good for that troubles us. There are always good and bad thoughts in you. Good thoughts help you, is angel, and bad thoughts trouble you. That is devil in you, in your own self. The war between good and bad is going on. It is in us, friend.

(Inaudible Question)

Swamiji: We don't believe it. In the path of realization we don't believe. We believe that we are the creator of hell and heaven for us.

(Inaudible Question)

Swamiji: Perhaps you have not heard. There is no evil. Definitely not. Because of ignorance we recognize evil. When we forget God, we see evil. If we don't forget God and see God everywhere, where is evil? But as long as you recognize evil, evil is there.

Question: "I don't see evil."

Swamiji: Oh, you are a saint, very good. No, no, that is good.

Question: "What about these seven sheaths, seven paths, seven lives?"

Swamiji: Not seven lives. Sheaths. Seven clothes, seven garments, sheaths.

Question: "Why is there so much unhappiness in the world with wars and strife?"

Swamiji: If you see unhappiness, it is unhappiness. But I don't find any unhappiness in you. Because I know you're all here, but I close my eyes, but I don't see you now. [Swamiji opens and closes his eyes.] I am the same man. I saw you. I don't see you. If you change your attitude, and don't find unhappiness. If you find happiness you will find happiness too.

Question: "We see so much strife in the world."

Swamiji: Why war is bad? Nothing is bad. All things go on, but there is some cause behind all the earthquakes, hunger, diseases, accidents. If you try to analyze, you will

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have to come kneel down before the Law of Karma. You don't want to fight with me, but suddenly we come against each other and fight. We never, we are not prepared to fight with anybody when we come out of our home. Why do we fight? That ----- is not ----- . We have our dirty thoughts, evil thoughts in our mind, and you have your evil thoughts, and we can't tolerate any conflicting thoughts. Now that you are the same person. Suppose I strike you. You will definitely retaliate. But if I am stumbled, I don't punish the stone. Why? Because I know that a stone cannot be punished. So feeling of retaliation, harming others is there, that's why I fight. If you remove that feeling and say, "No, I was stumbled on a stone," nothing. Nothing. [This] Practice you have to do even in your daily life.

(Inaudible Question)

Swamiji: No, you get parents according to your own previous desires.

(Inaudible Question) "How do you get your ----- ?"

Swamiji: According to your karmas. Yes. Otherwise who will give you parents like that? You'll not find a donkey being born in horse family.

Question: "You mean I chose my parents?"

Swamiji: Both. Your parents and you. The water will run towards water. That is Law. You have created your own destiny. You are the architect of your life. Nobody will.

Question: "People are born into poverty and unhappiness. Could someone actually have chosen that? Could one be so stupid as to chose that?"

Swamiji: You don't choose, but then you act according to that, that you have to do. You are helpless. I don't choose that I die on account of hunger, but my actions lead me to that state.

(Inaudible Question)

Swamiji: You can see that. That's a very good point. It shows that mental capacity. You have some concentration and you can easily peek in your future, very easily. That's not difficult. You have to call your subconscious level predominates in your life. In ordinary life conscious level predominates, conscious mind. And in good people subconscious dominates. You know when one dies, the conscious mind doesn't work. If you have faith in your background in your subconscious level, when conscious mind fails, subconscious mind comes up and helps there. So having some background in subconscious level, doesn't matter if conscious mind doesn't help, subconscious mind will help there. That's why -----.

Question: "Is there any definite time between one conscious life and the next, any number of years?"

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Swamiji: No, it depends upon your burning desire. You know, when she talked about the evil spirit, I have seen it in my country. I never used to believe in it, you know. And I used to fight with people. But one day face-to-face, not only me, but prime minister of India and ----- police we think(?) went to a spot. We were called there. I was called because I was Shankaracharya of India, religious head, pope of India. And prime minister was called because he never believed in all these things, you know. And as he was called because ----- he protected prime minister always. So we three, -----police , and the police force went to see a house. And there we found all the things burning in it without any fire. If you love something, wine bottle, there is no wine in the bottle. Prime minister said there is some man playing the mischief, and somebody slapped him you know. It was before me I tell you that somebody spit on his face, and he couldn't realize. He couldn't talk about it. It became a problem for him. So what happens. If somebody is killed or somebody dies in agony and if burning desire or attachment towards somebody remains, a spirit remains haunted. That is why.

Question: "What is the least amount of time and what is the maximum amount between lives?"

Swamiji: It depends. One year to one thousand years.

Question about finding one's soul mate, and then a lot of people trying to explain the idea of a romantic soul mate to Swamiji.

Swamiji: What do you mean, soul mate? I don't understand. In soul there is no feminine gender and no masculine gender. When in my country all the men and women they are soul mates. They don't divorce at all. They both live to achieve the goal and help each other. They are soul mates, yes. In your country I don't know. I hear too many divorces and I am very sad. I am sick about this.

Question: Your other half, someone complementary to yourself. Your counterpart, becoming one, united with your soul mate.

Swamiji: No, no, no, no. My soul and your soul is only one already. Simply we have to know that. Whether we are friend, mother or son, brother anybody, but our soul is only one. The distance between you and me is not in soul, but because of the time, space and causation. The soul is only one. If you remove these sheaths the soul is one.

Question: "We hear of the Second Coming of Christ. Does this mean that there will be another guru or spiritual leader is coming?"

Swamiji: Always, definitely in all religions masters come, and great messengers come always.

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Question: "Are you expecting the end to come before the year 2000?"

Swamiji: No.

Question: "Are you expecting another man to appear to be a spiritual leader in the world?"

Swamiji: Shall I tell you one thing? In my religion we never think that prophets, messengers of God, is higher than a sage. Because all the prophets, all the masters are trained by somebody. And that sage is the creator of our religion. And religion is realization. And all religions support. And we always respect all religions, but respect knowledge only. And all the messengers come, we respect them. But, you see, and messengers would be coming definitely. Why not in Christianity? Christ is still alive, you know, and he is always alive. He will come in time(?).

(Inaudible Question)

Swamiji: Mother, father, concept of God. Oh, God is my father and God is my mother: that I always pray. When I pray that is the prayer which you are talking. That God alone is my father, God alone is my mother because He can assume any form. So in any form I see, He is there.

Question (Inaudible): "I am reminded of a book in which there is a certain ceremony performed to release(?) the third eye."

Swamiji: That is wrong, please. I know who has written it. He is a friend of mine, and actually he approached me to write the introduction. I refused. And there is no such thing. I assure you I come from the same path. This is Himalayas; I stay here, and Tibet is here. If you cross, it is only twenty one miles. So there is no such thing. And all the secrets – you know Tibetan culture is only eight hundred years old – and it went from our country from Narenda University. The first man who came down from Tibet was chief minister of Tibet who was trained in our university. Buddhist university of India, eight hundred years ago. All our scriptures went to Tibet, so we know better. So many things people write, and it creates confusion and curiosity.

Question: "I was interested last night, because you said that some of your people lived to be 136 years of age."

Swamiji: My guru, I said. The age of my guru is hundred thirty seven years, yes?

Question: "And then tonight you are saying about living in the past and the future. And I'm thinking that's because probably they're living in the present, and so many of the people in this country retire at the age of 60 and live in the past."

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Swamiji: We can, I tell you one thing. You inhale and exhale 2,700 times a day. Yogis also agree with you. If you can expand your breathing, you can expand your life. This is easy, and our people know this technique and science, and they do it. For them stopping pulse, heart beat is very easy. It's routine there.

Question: So you don't think it's any ---- our philosophy that a man retires at 60 and only lives in the past.

Swamiji: No, no is there any philosophy at all? Actually it is philosophy of flesh and not philosophy of soul. . . . No, no it depends upon you with your will power. With your breathing, with your control you can expand life.

Inaudible Question: "I see so many people going to rest homes, and they don't have anything to live for, and I wondered if that ----- dying."

Swamiji: No, you can increase your life span.

(Inaudible Question)

Swamiji: Yes, but are you prepared to leave this consciousness which you have today? . . . If you can't, in fact, if you are not prepared to move from here, how will you progress? You have to move yourself. . . . Then he comes home and then he can remain yogi always. . . . Of course. . . . No, no then he has got command. In ordinary case you are slave, and then you become master. There is difference. Today you are attached to this thing. You die, you weep for it. Tomorrow you have that thing, but you have no attachment. You know, you understand the relation between you and this. [Swamiji knocks on the podium.] . . . Yes, yes. It depends upon your approach you know. *Yoga* means control, perfect control of mind and modification. *Bhoga* means to mire in the world forever and ever. That is the difference between *yoga* and *bhoga*.

Question (Inaudible): "Where is your awareness go(?) after death in your next life?"

Swamiji: It doesn't go anywhere. If I change my shawl, throw it away, where do I go? I only remain here. There is no such thing you know. If your body is left behind only your thoughts remain. Now, when you sleep, where does your thought go? Your sleep can give you dreams of death. You don't go anywhere. You remain there only. So you remain in thought world, that's all, in the subtle world, in a world of feelings.