

## KARMA, REINCARNATION, AND EVOLUTION

GURURAJ: There was a clergyman who always preached every Sunday in his sermons that every person must do three good deeds every day. So one of his parishoners took it to heart, and one day it so happened that he met a friend and he said, "I did three good deeds today." So the friend asked what were they. So he says while he was walking down the road he met this weeping woman and he went up to her and he said, "Why are you weeping? Can I help you?" So she says that, "I am so poor. I would like to have my son baptized, but the church wants a dollar for it and I haven't got the dollar." So this man gave her a ten dollar note and says, "Go and spend the dollar and bring the nine dollars change to me." Fine. So after a while this woman came back with the nine dollars change. So he says, "I had done my three good deeds. The first was that I stopped the woman from weeping." So the friend asked, "What about the other two?" So he says, "Well, the other two were mixed up in the first one. The first one I stopped the woman's weeping, and the second one was this, that I prevented the child from eternal damnation. And the third one was this, that that counterfeit ten dollar bill I was carrying around for months, I managed to get rid of it." What shall we talk about today?

DOUG: We're going to give our visitors a chance to ask questions.

GURURAJ: Oh yes, yes, sure, anything!

DOUG: Have you formulated one?

QUESTIONER: The one thing I was thinking I am a newcomer to this.

GURURAJ: No, you're not!

QUESTIONER: A newcomer to the meeting.

GURURAJ: No, we've been meeting all this time, this whole universe is a meeting place. The same energy that exists in me exists in you and perhaps they are placed here, there, another place it is all in oneness.

QUESTIONER: O.K. Let me begin again. I am not a newcomer. [LAUGHTER]

GURURAJ: Right! No one is a newcomer to Divinity.

QUESTIONER: Okay. I'm learning more and more about karma, about reincarnation and spiritual ways, and I'm wondering when someone reaches the plateau as you, as guru, where do you go from there? What is the next step in reincarnation and in attaining a level of karma?

GURURAJ: That's a beautiful understanding just slightly missed. A guru never reaches a plateau. A spiritual teacher never reaches a plateau, for the entire universe is none else but a process. The only difference would be this, that one is in the process and the other has risen above the process. And yet he is not apart from the process but a part of the process. Now, people talk of karma and reincarnation. Are these things really true? How can you prove them? Many people doubt karma. Many people doubt reincarnation because there is no physical proof to it. So how are these theories to be accepted? That is the question. You see, I told you, you're not new. You've been around. The theory of reincarnation and karma can only apply to the relative field of life. When it comes to the Absolute aspect of man, there is no karma and neither is there a reincarnation. Since the beginning of this universe which we call the beginless beginning yet this particular cycle that we are in had a beginning. Why we call it a beginless beginning is because the cycles continue all the time. A cycle begins, has its duration, and then it ends. But it ends to begin again and pursue its path to dissolve again. So, in the universal terms, the entire universe reincarnates itself.

Now, you being a little portion talking in the terms of atoms and matter as we know it, also has to go through this process. And yet going through this process of taking on birth where you are reborn, you are doing exactly the same as the universe is doing. For at this very moment, and I've said this many times, there are millions of universes being created and destroyed: millions of galaxies being drawn into this black hole which in Sanskrit is called pralay, the time of nothingness. Yet in that nothingness, in that pralay or the "Night of Brahma" which you might have heard of, it is all still there in an involved form. So when that explosion occurs in that black hole, another creation begins. Another creation begins and a great momentum is set. Now the force of this very momentum is what we know as evolution. For anything put into motion can never remain in motion all the time because it was put into motion. So that which is put into motion must end its motion and find the stillness of its original self before it was put into motion. So there starts evolution and there ends evolution at the other end. So, evolution is not a single process for the entirety of all existence. There are

streams of evolutions going on all the time because there are so many different universes operating in the cyclical form. But all this happens in relativity. All this happens in manifestation, and not in the Unmanifest or the Manifestor. Manifestor does not create this universe; it is the very nature of the Manifestor to manifest. He does not do it with a will. I think we spoke about it this morning or this week sometime. He does not do it with a will because once you add will to the Manifestor, you are limiting the Manifestor because you are adding will to the Manifestor and there could be no will that could be total or perfect. For all will has some form of imperfection in it, even that which we call Divine will, which I will explain in a few moments as we go along.

And so, all this falls under the laws of relativity. It reminds me of Einstein. One day in a debating society, one brilliant young man like you got up, and he started talking about Einstein's theory of relativity. He tortured and twisted the subject and found various things and explained the law of relativity in so many different ways until he was exhausted after the hour's talk. Meanwhile the audience, too, became exhausted. So one person gets up and he says that you are far better than Einstein himself on his own topic. So he asks he felt flattered. He asked why. So the person from the audience says that, "Statistics have proved that there are only twelve people that really understand Einstein, but there is no one here that understands you."

So, when we talk of karma and when we talk of reincarnation, this is true only in the relative field. This is true in all manifestation, for all manifestation, coming from the Manifestor or the Unmanifest has to be just as eternal as the Manifestor. So, when you put out the fire the heat will be gone; when you put out the heat the fire will not be there. So the Unmanifest cannot exist without the manifestation, and the manifestation cannot exist without the Manifestor. So you are there because God is there to use that label you can call it by any name: Divine energy, anything. You are there because God is there and God is there because you are there. You are non apart. Now that is what one has to understand. So, to repeat again so that the point can be made more clearer to you, that in the Absolute there is no karma and neither reincarnation because that would be qualifying and quantifying Divinity. But the manifestation, because of its very solidification or molecular structure, undergoes various changes; and that is why the manifestation, which is superimposed upon the Unmanifest, is forever changing on the field of the never changing. So the Absolute is still while its manifestation is forever moving. It is always in a process, and you are that process! You are that process and yet empowered and energized by the Unmanifest, because without the fire the heat cannot be.

Now, how to complete this journey? We know, for example, this little speck of dust which we call earth how many millions of years it took to reach the stage which it is at now so that it could become habitable. Through this explosion in the sun which is forever exploding within itself the combustion is there. Combustion is explosion and setting off these particles created our solar system. Any person studying elementary science will know that. But how millions of years it

took for this world from that condition of its first eruption or separation from the sun. How many millions of years it took to be as it is today. Likewise, you that started as that primal atom, how millions of years did it not take for you to develop into this human form? How much time does it not take for that one seed to grow into that big great banyan tree? Or that acorn to become that great big oak? And yet, all this happens from the Absolute level in a split second. But in relativity things are measured in time and space and therefore we talk of time, which is the basis of relativity. Fine.

So now this little atom that you are had to evolve, and first through gaseous matter becoming more condensed first through ether to gas, becoming more condensed, became matter. And it has, because of the motion within it, it has the qualities of attraction and repulsion, and therefore it has the ability to duplicate and replicate itself. And that is how all this what we see around us which the five senses can perceive or conceive of, has come into being. And that is what we call creation.

So now, back to our little atom that you are developing, multiplying itself, gathering, mixing, intermixing with different elements. So different things started coming into being: from the mineral kingdom to the plant, to the animal, and then to man. What a long process it has been, and yet at every stage the primal consciousness of the original manifestation has been there in its total quantity. The consciousness that you possess is of the same quantity as the consciousness of a piece of stone same consciousness one involved, the other evolved. So, nothing is taken away and nothing is added. So the process of evolution which requires karma and reincarnation is but one of unfoldment, and unfoldment requires motion and motion is naturally a propulsion. So up to the stage of animal you were ruled entirely by the laws of nature, for all creation is none else but nature. It's another name for it. Another name for it is nature, and to live in accordance with nature is to be natural.

So, the stone contains the entirety of consciousness, and in its further development, this very stone, gathering other elements around it, took on plant life that had greater consciousness. And here in America it has been proven that even the plant can feel. It has developed the sense of feeling. You have heard of this, where plants have been wired up to some electronic device and when one plant was scorched or burned by a cigarette butt, the other plants screamed out. That was recorded on these machines. That would have not happened if it did not have consciousness. That very stone changes because it has a consciousness, and that very consciousness is expressed in the motion that stone has: millions of atoms in a very precise systematic manner is in full motion all the time. In the plant, in a more subtle way. In the animal, still more unfolding of that consciousness in the form of instinct where in some aspects it could be regarded even to be better than man because it is within the framework of nature itself. So until the stage of the animal, it is pushed along in this process of evolution by the force and power of nature, and from that, man evolved. What a great mistake!  
[LAUGH]

You know, when creation took place, God created man last. And when He turned around and looked at the product He created, He ran away. And do you know what religion is all about? It is to bring Him back. [HE LAUGHS]

So here primitive man had limited consciousness. And as man developed more and more, more and more of his cells of the brain started opening up and becoming awake. And yet, as I've said many times, out of the twelve billion cells in man's brain in that three and a half pounds in weight brain we are using only one millionth part of that twelve billion cells. So you see how far you have reached in evolution. For the brain is the physiological counterpart of that which is known as mind. So, now, to reach this stage one has to have reincarnation. One has to have reincarnation, for the physical body is so built that it cannot last forever. As machines wear out, so does the physical organs wear out, and it has to take a body again to continue from where it has dropped its body. So, after dropping this physical body, what remains is the subtle body, for man has three aspects: the spiritual self, the subtle self, and the physical self. The physical self, being the grossest, gets dropped the soonest; for whichever is born must die and that is the only certainty that you have in life that you are going to die, that you are going to drop this body. That is the only thing that you can really be certain about. And yet people are so afraid of it. Be afraid of the uncertain. Why be afraid of that which is certain [LAUGHTER]. Nothing dies, really. Nothing dies. For even the body, as I've said in hundreds of other lectures, that even the body when it is shed disintegrates and goes back to its original elements. Nothing is destructible, for if the slightest atom can be destroyed atom being manifestation if the slightest bit of manifestation can be destroyed, then Divinity is destroyed, for they are part and parcel of each other. So nothing is destructible.

Now, what is the subtle body that survives? People talk of the immortality of the soul. That subtle body is the soul. That subtle body is the soul, but the word "soul" has been so misinterpreted or misplaced with the spirit. It's two different things. The spirit is immortal but not the soul. It wears out, like your shoe sole. It wears out but it takes longer it takes longer. So, all the experiences gained in this process of evolution from the primal atom, from the Big Bang, all these experiences are contained in your subtle body, which is non else than your mind. Your mind is the subtle body. So, after dropping the physical body, the mental body, or subtle body, carries on. Now, because of all these experiences, impressions, and conditionings, which the Sanskritists call "samskaras," has to have some effect because that has now become the cause. So what kind of effect can it have? It is still pushed on by this process of evolution, so it has to take form again. Because what you are today is nothing else but the sum totality of all your experiences and impressions you've had over the past ages and ages and ages.

So you are today the sum totality of what you have been. And thanks to God that you do not remember what you were in past lives. You only bring with you the total figure and not how the total was arrived at. So if you could remember you remember happenings in this little lifetime of yours and you get so upset about it. Auntie Mary said this the other day and

it's still hurting you and it was in the past and Auntie Mary has even forgotten what she said. She must have meant it very kindly and you took it wrongly it upsets you. So, what if we had to remember all the past lifetimes, huh? You might have been a murderer, you might have been a rapist, you might have been a thief, you might have been this or that, huh? That's the greatest gift for mankind to be able to forget. So people that want to dwell into past lifetimes and all that bunk, rubbish, tell them to go home.

So, here we are. Here we are at this level, only a collection of the experiences that we have gained in previous lifetimes. Now, when any impression is made, it has to have its result. Whatever is sown must be reaped. So, that is nothing but karma. So, karma and reincarnation cannot be separated, for the seed you plant now it is not going to grow in an instant. It takes time, and this three score years and ten are not enough for certain trees to grow. So you have to take on another body to allow that tree to grow and to flourish and to fade. And there ends that cycle of that particular karma. Now you are an admixture of so many karmas, so many actions. The duty of man's life is to find the Kingdom of Heaven within. How does he do that when he is so much in bondage of all these karmas? He is born, as the scriptures say, with a burden. He's come with a load. How is he to discard that load or make that burden lighter? He does this by meditation and spiritual practices where very methodically and systematically he reaches the deeper layers of himself. He reaches the finest level of relativity which is Heaven, for Heaven is not beyond relativity. For the Absolute knows of no opposites. It is but a oneness. It is only within relativity do we have the operation of the law of opposites: where there is white, there has to be black; where there is heat, there has to be cold; where there is day, there has to be night. So man plays upon the see saw of life up and down and up and down, and that is what we call life. And we get depressed on the downward swing and so elated on the upward swing. But we never think of the balance. If we stand on the middle of the see saw, then the see saw can go up and down and up and down, but you are well balanced in the middle. And that is what integration means where now you are not functioning with the mind and the body alone, but you are adding to it the real essence that is you the spiritual you to it, empowering it integration, mind, body and soul, for these things are none apart. It is but a continuum from a grosser level to the subtler level. So when we do our spiritual practices, we reach the subtler level of ourselves. And as I've said many times, you go into a perfume factory for half an hour and you will come out smelling like perfume. So reaching the subtler level of yourself, the Kingdom of Heaven within, all else shall be added unto thee. What is the all else that is added unto thee? That all else is that peace that you bring with you from that subtle level into the mental body and into the physical body. And once you have the peace, you can observe the ups and downs of life and be non affected. You are non attached to the ups and downs of life, and you can view things objectively. And when you acquire the art of viewing any situation objectively, then you would not be elated by praise or deflated by blame. That is one of the [sutras?], stanzas from the Gita.

So, what is man trying to do? He is trying to find that integration, and to find that integration he has to live with all three aspects in a wholeness. He has to live wholistically, not only with the mind; not only with the body; but with the spirit infused into the mind and the body. For the mind and the body the nature of the mind and the body is confusion, but in that confusion we have the infusion of the spiritual self. Then life becomes peaceful.

One day a clergyman who was given to many words he could go on and on and on, you know, like most of us Americans. We are very verbose. When I'm in America, I'm an American; when I'm in England, I'm an Englishman; when I'm in South Africa, I'm an South African international, but that's besides the point. But we Americans are very verbose, and this American clergyman, he was giving his sermon. So after the sermon he met this very learned man and he asked this man, "What did you think of my sermon?" So he said, "It was like the peace and mercy of God like the peace and mercy of God." So this fellow felt a bit flattered and he says, "Oh, did I really achieve that?" So, he explained, "Your sermon was like the peace that passeth all understanding. And it was like the mercy of God which is never ending."

[LAUGHTER]

So, we are involved in this process. Now, only being able to use one millionth of the twelve billion cells, we cannot find that peace. So what do we do? There is a direct way. There is a hot line to the President's office that resides deep within and I don't mean the fellow Reagan! So, through meditation we go beyond the conscious, thinking, analytical mind the left hemisphere of the brain. We go beyond the right hemisphere of the brain. We go beyond the subconscious mind and all its various layers. Psychologists only talk of one of the uppermost layers, but there are layers and layers and layers still far deeper down which I hope they will discover one day. Mystics know of them. Psychologists will perhaps one day, hopefully. So, we have dug through meditation we dig this tunnel from the conscious mind through the subconscious mind to the superconscious level of the mind. And the superconscious level is the level which is free of gross samskaras. It is at the finest level of what we know as ego, for you are ego, nothing else but ego. At the gross level all those experiences and those impressions are there in all its opaqueness, but at the subtlest level it is there in great clarity.

So, through meditation when we lead the mind or the energies of the mind to its subtlest level to this clarity of the clean window then only can the spirit of the divine shine through in full force, in full splendor. And when it shines through in full force, it lightens up the subconscious mind. It lightens up all the dark recesses where all these experiences are hidden and which scientists and psychologists are trying to discover. They probe, probe, probe in these dark recesses and find only darkness. The guru or the mystic, he doesn't dwell in the darkness. He switches on the light. To hell with the darkness. Switch on the light. Darkness disappears.

So, through properly prescribed meditational and spiritual practices suitable for the particular individual person for there are no two people alike each and every one of us are unique in our personal individuality. So, when the proper practices are prescribed, then you are using the proper medicine prescribed by a doctor that knows how to diagnose to cure the illness thus removing the walls, breaking down the walls, removing the barriers, the blockages to reach that superconscious level from where that beautiful, indefinable, inexpressible light shines through. And when it shines through in its full force, then you are enlightened. That is what enlightenment means no mumbo jumbo mystical rubbish that the yoga book writers write about. That is the true experience. Now, for this, time is required, for relativity is based on time. And man's life span not being more the average not being more than three score years and ten, you have to take on a body again to understand those experiences, and not only to understand but to transcend those experiences. [END SIDE ONE] You have to transcend those experiences. So this does not mean that you have to outlive all the actions performed. You do not have to outlive all of them. Through a systematic and methodical way you have this electrified tractor reaping up all the fruits of your actions good or bad and clearing the path.

So, that is the direct way to reach Divinity, to know who you really are. For is it not said in the scriptures that, "Man, know thyself." And you cannot know thyself if you cannot know who you really are. You are the eternal spirit, though with this body and mind the manifestation, you are still empowered, energized, permeated in every cell of your body the Unmanifest, the Divinity. So, once you know that, once you know what you are composed of, once you realize the three aspects of yourself, then know for sure you have known yourself. And what will you know? Only one thing: that I am Divine. I and my Father are one. For here you have reached the fullness of manifestation. You have reached the fullness of consciousness which is represented by manifestation, and having reached that knowingness experientially, automatically this personalized form merges with the impersonalized entity without name, without form, the Unmanifest. That is the process, and that is why we take into account karmic values, the laws of cause and effect, the laws of retribution and reward, the law of whatever you sow you will reap; and these are all truths, but in a limited way. But we want to find the Master whereby all this can be captured.

There was this king who gave a dinner beautiful dinner and he told all the guests, you know, at the party he was a bit tipsy. He told all the guests, "Whatever you see around you, take. Whatever you touch is yours." Fine. So, beautiful diamonds and jewels in this huge magnificent palace someone took that and someone took that and someone took that. "Whatever you touch is yours," he said. So there was a maidservant in the establishment and she said, "Sire, would you repeat what you said?" So he said, "I said whatever you touch will be yours." So she touched him. He had to fulfill his promise, so he became hers. So, by having the king, everything that belonged to the king was hers automatically. Seek ye first the Kingdom of Heaven within and all else shall be added unto thee. So simple.



So you have the direct path. You have the way, you have the means to get hold of the King. So why bother about the little things, little trinkets that are there in the palace. You have the king and all those trinkets are yours, too. Marry the king and he can't deny you all those jewels and diamonds and emeralds. So that is the path the path of understanding. As we carry on with our spiritual practices, our awareness unfolds and we can look at things in a different perspective. And we find things that were so uncondusive to us now with greater awareness, a different perspective, we would find it joyful and pleasurable. There is a saying I like very well, everyone knows it, that the man cried because he had no shoes until he met a man that had no feet. We all know that. We all know that. Now that is what happens because of awareness. The man has become aware that how fortunate he is that he has feet, rather than the man that has no feet. So he stopped crying about shoes because of the awareness. If he did not have the awareness he would still be crying for shoes.

So therefore this leads us to so many principles which all theologies expound. It teaches us because of the awareness that we develop through spiritual practices and meditation we develop this awareness. When we develop it, automatically we become more accepting; we have acceptance. With acceptance comes communication, with communication comes compassion, with that there is love. All these are blood brothers same diamond with different facets. And all these we gain. All these we gain so spontaneously, so easily; and it is not difficult because you are it already oh, children of God, hear me, you are it. You are that brilliant diamond but just shake off that bloomin' dust. That's all that is required. Nothing to be gained. You can gain nothing. Just wipe off the dirt of this long process you've been through this evolutionary process where your body is covered with filth. Take a bath! And that bath is spiritual practice. Rub off the dirt. For the grace of the soap which is the grace of Divinity is there in the bathroom. Use it. It costs nothing. But how worthwhile, how worthwhile.

You know, as a guru, I've got to put my nose in other people's business to see that they flourish, they grow. Why must seeds, potent seeds, die when they could develop and bloom into such wonderful flowers. It reminds me of a chap, you know, who was observing, he says, "God, everyone puts their noses in your business." So that chap replies, "I don't mind I manufacture handkerchiefs."

Well, that was more than an hour and a half nearly? Good, I think that's all for tonight. And to the visitors, a very, very big welcome to you. Do come again. You're most welcome. I'll be back here next year, and those of you who would like to learn meditation, it was a beautiful question with great depth. But to cover it in its entirety and finer details I would have to give at least a few dozen lectures. I've had to skim over it a bit and give you little insights. So, those who would like to learn more, develop a greater understanding that would like to know the path... what I do is just shine the light on the path for you to walk on. That's all. If you want to learn it and partake of the light and share the bliss and joy that I have gained,

join me, hold my hand, hug me, make me your servant. I'm there to serve. That is my life. So those of you who want to learn to meditate, contact Doug who is our president. I'm speaking to visitors, of course. Contact Doug or any of our teachers and it is just there for the asking.

Thank you, Namaste.

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