

THE CREATION OF KARMA

GURURAJ: Good, what shall we talk about today?

QUESTION: Gururaj, on the question of karma, is karma created only by conscious volition, or can an act be done unconsciously and create a karmic debt?

GURURAJ: Um hm. Lovely question.

Is karma created only by conscious volition, or is karma also created without volition? The answer to the question is yes on both sides. Whenever we are involved in any activity now remember, thought is also an activity. Thought also sets into motion certain energy particles in a very fine form in a subtle the subtlest form of matter one of the subtler form of matters. So, combining it with previous karmas, it forms a certain reaction. So, wherever there is action, be it physical or mental, there would be reaction. And that means that wherever there is a cause, there is an effect. Now this must be remembered in the context of relative life only. As far as relativity extends, just as far would karma extend.

Now, karma, as we said, could be on a very gross form or it could be on a subtler form. The most important thing to remember is that how much of an impression does karma leave on the mind? Many acts can be performed which leave no impression on the mind whatsoever, and, when it leaves no impression on the mind, then that karma is non binding, and that is what we are after. We want to unbind ourselves from all karmic debts, and it is by unbinding ourselves that we become boundless. That is the way to achieve freedom while we are still living that we can perform any action we like and yet it becomes non binding.

The adept who has reached a very high stage of evolution can do anything he likes and yet he would not be affected whatsoever by the karma he does. To the ordinary mind, he might seem to be a madman performing acts that ordinarily would be so binding, but he has reached the stage where whatever he does becomes totally non binding. The reason is this, that he has transcended his own ego, and he has the ability to stand aside and watch the ego functioning. He has separated himself in this instance as far as relative karma is concerned. He has separated himself from all the action which the ego or the personality of man performs, and he stands aside watching it. It means that he is non attached. That is the secret.

So therefore, when a person becomes enlightened, he is called a man who is beyond all laws. He is a law unto himself, and that is why the Bible points out "Judge ye not that ye be judged." And that applies mostly to ordinary, average

people, and it applies more so to the enlightened man. For who is there that could really understand the enlightened man?

There's a lovely little Zen story which might illustrate this point. A whole lot of pupils were sitting around a fire with the master, and the master pulls out a burning piece of coal and jabs one of the pupils on the arm. Everyone was horrified! Why have you burned the chela? So the master replies that "This man was supposed to be burned alive, and I have done an act that will prevent him from being burned alive. This little burn on his arm will heal in a few days; in the other way, he would have lost his life." Now this is just an analogy, because nobody can take anyone's karma away. But it is an analogy to illustrate that it is so difficult to understand the workings of a master. He might perform certain acts to teach. There would be a purpose that you might not understand today, but in a few years' time, that act will be so well understood that you'll realize to yourself, "Oh, is this what was meant!"

And this applies to everyone. When I was ten years old and read the Bhagavad Gita, I understood something of it. And when I was 20, I understood a bit more, and when I was 25, I understood still a bit more. It is still the same book. And now when I read the Bhagavad Gita, what do I understand now? That I am the Gita.

So you see, as our consciousness grows, as our awareness expands, you encompass the entire universe within yourself. So who acts? Who is the doer? Here, in this case, the big I within yourself remains forever changeless, and the little I, with its millions of little ripples, just ripple around, play around. And when you reach the stage of non attachment, then everything seems just a play, and when everything seems a play, how can you be affected by it? And, when you are not affected by it, you have become non attached. Functioning from the small ego level, everything is work; but functioning from the big I level, you take the "irk" out of work, and what is left is the "w", which stands for wonderful, wonderment. Yes.

Now there is one difference to remember here. There is a great difference between detachment and non attachment.

Detachment is when you get so sick and tired of all the problems around you that you build a wall around you and you detach yourself from your environment. Or you escape away to some remote cave. But, when you escape away to that remote cave, remember you are taking the world with you. You are not leaving it. You are actually escaping.

Now here is another famous Zen story which most of you must have read. Two Zen monks were going along the road and they had to cross a river. So there was a young damsel in distress who had to cross the river, too. So the one monk picks her up and helps her to cross the river. So both monks and this young girl cross the river, put her down, and the monks proceeded on on their path. Now it was a law of this particular monastery that these monks should not touch a woman. So they walked on the monks walked on for a few hours, and a few hours more, and a few hours more, until they reached their destination. So the one monk asked he says, "Brother, you have done something terribly wrong.

You touched this woman!" So the other monk replies that "I left her there, but you are carrying her around in your mind." It's a very famous story and it's very beautiful.

So the non attached man is the man that lives for the moment, and no attachment or no bondage is carried around with him. Apparently, on the surface level, he might seem bound to you, but he has achieved freedom within bondage that even bondage has become freedom to him.

You know, when I visited my guru two months ago long philosophical discussions. Now when he became a monk, he wore the ochre robes, and when I saw him now, he had an ordinary shirt like me and things like that. I have some photographs which we should really show them. We'll put it up here so you could see who my guru was, huh? It would be nice, would be nice. So, I said, "Swamiji, what happened to the ochre robes?" So you know what he tells me? He says, "It is a great stage to reach renunciation, but a greater stage, still, when you develop the strength to renounce renunciation." [laughter]

Now, this is no license 007 to kill. This comes from strength, where you can be in the world and yet not of the world. That's what it means. See, all the scriptures in the world, if you study them carefully, they say the same thing over and over again perhaps in different words, perhaps at different times according to the needs of the people. Certain things were said in a certain way so that people of that particular time or age can understand.

So detachment means escaping, and it is not evolutionary, it is rather devolutionary. Now people are escaping every day here and now. Some people escape into the bottle, some people escape into total licentiousness or escape into drugs. These are all escapes, and going away to some remote cave is also a similar type of escape. One is done with chemicals, the other one is done with another kind of mental chemistry another kind of mental chemical. So that is detachment where you can't face your problems, where you are unwilling to face your problems, and then you escape from the problems.

Now, non attachment is to be right in the middle of everything and not be affected at all. Say, for example, a yogi you have yogis and so called yogis. Who is the greater of the two: the man that sits in a room surrounded by what did Herman talk about yesterday surrounded by all erotic images, and he sits right in the midst of them and goes away into deep meditation and becomes totally oblivious of it all. That's the one yogi. Yogi number two goes to a forest where everything's so quiet and peaceful and all the conditions are conducive to meditation, and he goes into meditation. Who is the greater? Number one, yogi number one is greater. For the real yogi is the man, the non attached man is the man who becomes more simpler than simple, more ordinary than ordinary. Many people could pass an enlightened man on the road and would not look around to see "Who have I passed?" So simple, so ordinary. He might turn up in beggar's dress with a begging bowl, or he might drive down the road in a Rolls Royce yet he's an enlightened man. Yes, yes.

Who are we to judge? If you want to see the top of a 10 story building, you have to stand on the top of another 10 story building. Standing down here, your view from up there, or what is up there is definitely distorted.

So, the non attached man involves himself in everything around him, and yet he is totally non affected. No impression is created in his subtle body or perhaps, mental body, if you wish to call it that. And when no impression is created, then there is no samskara, for samskara, or the impression, must react in a certain manner to produce an effect. That effect, in turn, produces another cause, and the cause produces another effect, and so you are in this whirlpool of karma, this karmic whirlpool. And, being in the whirlpool, you are just whirling around. That is why, for example, in Buddhism, they say "I want to get off the wheel of karma, the wheel of birth and death." You see. Why do they want to get away from birth and death? Because birth and death itself are produced by bondages. You are only born in this world... except an avatara.

An avatara, the incarnation, takes birth by volition. There is a certain atmosphere created in the world that attracts, that demands, the presence of the incarnation to bring about a balance in the world, because nothing can exist in a totally imbalanced stage. Therefore the Gita says, Krishna says in the Gita, that when evil rises or becomes abundant, then I take birth from age to age to teach, to bring the balance that is created by this evil. So the forces of nature creates a magnetic field whereby the avatara is attracted, and the avatara, the eternal wanderer who has no rest he never rests. He sits on the fence. He can merge away into total unity, where birth for him is unnecessary, but he is the servant not of mankind only that applies only to this speck of dust we live on but to every existence in this universe. He is the servant, the server, of the entire universe. For a split second he is in this world split second, you might call it 70 years from there he moves on to another world, and another world, and another world. Wherever he is required, the avantara is there. He goes. He could have total peace without being bothered and merge away into unity, but it is his will, his volition, that he takes birth.

And we have had them: Buddhas, Christs, and Krishnas that were great statesmen, like Krishna. Buddha was born in a princely family and renounced it all. And then he, too, after renouncing everything and practicing extreme austerity, and having lived the life of a prince, he found the middle way, that neither of the extremes are any good the middle road. Krishna was born a king. He was a great statesman. He was the negotiator between the Pandavas and the Kauravas. He was instrumental in this great war of Kurukshetra on which the Gita is based.

Christ was a great rebel, the greatest rebel the world has ever produced. Yes. He rebelled against all the things that were going wrong at the time. He rebelled against slavery by a foreign kingdom; he rebelled against the laws that were so misinterpreted at that time; he rebelled against all of them, the Pharisees, Sadducees, the Romans who were the

others? I can't remember now. It's so long ago. Yes. The most despised man that lived was that man called Jesus. His own people turned against him, and yet he would take upon that suffering! Now we think he suffered. But did he really suffer? It is our viewpoint. To him that very pain, that very suffering, was a joy. It was a dedication. So the eternal wanderer is always the servant. He does things by volition, but it is non binding to him, because he is unattached. He ate fish; he drank wine; he went to houses of ill repute; he dined with who were those?

AMRIT: Publicans and sinners.

GURURAJ: Publicans and sinners. He dined with publicans and sinners, but he was not affected. He was non attached. So that is what man is trying to achieve.

So therefore, the non attached man is forever joyful. He might express anger to achieve a purpose. He might go to the temple and throw down the tables of the moneylenders and set the birds and beasts that were to be killed and sacrificed, and set them free and show extreme anger. Ah, but that was for a purpose. There's a difference between that anger and the anger that you might have. Your whole being is in that anger your whole mind, body and soul that even if you are put under a doctor's test, your heart will be racing, your glands will be secreting adrenaline. You see. You are so totally involved in that anger. But not the non attached man. He'll slap you on the face now, and five minutes later he'll kiss that very cheek he slapped. He gave you five minutes, ten minutes, a night, two nights, two months to think: "Why was I slapped? What did he tell me? What was the message contained therein?" That is how the teacher teaches. The avataras totally non attached. They are born without attachment. They could never be attached, because they were born by their own volition.

Now just imagine the avatara. He has captured the entire universe within himself and then taken the entire universe and brought himself down into this little frame of a body. Imagine

the entire universe to be the top of an ice cream cone, and he brings the entire essence of the universe down to the narrow end. That was the suffering of Jesus. That was the suffering of all the avataras. Not this hanging on the cross and Even Krishna was shot with a bow and arrow in his heel. Buddha, they tried to poison him so many times. Rama was banished to the jungles for 14 years. Those were not suffering. The real suffering was to bring himself down from that vastness into that littleness, and then, through that littleness, he could communicate with others that are little.

The finest teacher in your kindergarten school can only be a good teacher if that teacher can become like a child that the teacher is teaching. Then there is great effect; there is communication. So that is why the avataras, although non attached, take birth in the form whereby this communication can take place. That is non attachment.

Now, that non attachment you don't need to be an avatara to have that. He is born that way; that's his job. Fine. But everyone can become non attached. Non attached because if he learns the art of viewing anything objectively, every thought that passes his mind or goes through his mind, if he could just step aside for a split second and see them not in his mind, but outside his mind, as if it is happening on a cinema screen, then he becomes non attached. And, with practice, this is perfected. All our problems lie in the fact that we get affected.

So Auntie Mary said something two weeks ago, and little Janie is still worrying about it. That happened two weeks ago, and Auntie Mary might have forgotten what she said. Dear little Janie got so affected that after two weeks it's still running through her mind. But if it was left there, there would be no effects and no suffering.

Now, this principle applies not only to pain, but it also applies to pleasure, because one cannot exist without the other. Pleasure, fine. Have fun. Why not! Why not! Every kind of fun is good if it is legal, moral and nonfattening [laughter]. So, have fun, but don't be attached to that pleasure. Don't be attached to that pleasure and try and build expectations on that pleasure, because expectation is the seed of disappointment. You go to a restaurant this afternoon and the cook might have been in a good mood. He was in form. And there's a beautiful meal he prepared and you enjoyed it thoroughly. Two weeks later, you go back there to the same restaurant expecting that "Ah, two weeks ago it was such a fabulous dinner and I am looking forward to another fabulous dinner." While you're driving there, your mouth is watering. And that day that cook might just be off form and the dinner is lousy. And you would feel disappointment; you'd feel let down. So if you did not have expectation in the first place, you would not feel let down.

Let things happen for the sake of it happening. Everything is growing, growing, growing; everything is perpetuating itself. Allow it to perpetuate. Be the observer. That is the start, when you become the observer. And as awareness expands, your observation, too, could expand, where you stand aside and you watch the entire universe unfolding in its own creative intelligence, creative power, all the time. And some people call it "cosmic consciousness," where you are apart from the universe and, being apart, you can observe the entire universe.

But that is not where non attachment leads you only. Now, from that non attachment, a magnetic force forms between you and the universe. So from non attachment in a spiral form you reach an attachment. Now this attachment is a different kind of attachment. It is attachment of non attachment. Hm? Good. It is an attachment of non attachment. So, when this magnetic field develops between the entire universe and you, standing apart, an attraction takes place. The heart expands, the heart develops, where great love is felt. The first has been in a coldness, because you are apart in that cosmic consciousness. You are conscious of the cosmos; therefore, it is cosmic consciousness. There are two; there's duality. Now, from the duality of non attachment, you proceed further where an attachment takes place, and you start falling in love with the universe. And that very attachment that takes place now on a higher level of the spiral brings

in you that devotion, that love, that entire self sacrifice, that dedication. Then that is called God consciousness, for that entire universe to you has become divine, and a magnetic pull is drawing you nearer and nearer in a worshipful manner to the Divine.

A great Indian poetess that lived 400 years ago wrote a lovely poem. I wonder if I should sing it to them.

CHELAS: Yes! Yes!

GURURAJ: Oh, some other time.

CHELAS: Oh!!!!

GURURAJ: Oh! Aw, shucks! [Laughter and applause]. Nevertheless, the gist of the poem is this I can't remember the words. I've got it written down somewhere, and I could always, when we have we'll see. But, nevertheless, the gist of the poem is this: "Oh, Lord, I do not want nirvana; I do not want to merge into unity consciousness. But let me born again and again, so that I could worship at thy feet."

God consciousness. You are conscious of that mighty force, mighty power, the all mighty power, Divinity, where you still want to remain apart and just be the servant, just be the server, just dedicate oneself in that total devotion and love without motivation, just for the sake of that love. Then you have reached God consciousness, and in this stage you have your choice: "What shall I do from here? Do I want to merge away into that which has created this deep magnetism, this deep magnetic attraction?" And when you feel you want to merge away, the next step comes automatically, and you merge away in all that exists. And that is unity consciousness.

So you see the procedure how you start off from the ordinary karmic level, objectifying every karma, viewing it as if it is apart from you. By viewing it, objectifying every karma, you slowly but surely, gradually become non attached to every action. And when you become non attached to all of your activity, then you experience great peace within yourself. You experience great relaxation within yourself. Your awareness expands. Your heart palpitates with love, and love, and love because you are non attached. Nothing can hurt you.

Things hurt you because you're attached to things. You have a beautiful diamond ring that you are so attached to. And say you should lose it. You feel so hurt. Your mind will go on to that diamond ring all the time "Oh, I've lost my ring, I've lost my ring, I've lost my ring" because you're attached to it. Yet that diamond is none better than a piece of glass. It is

a piece of glass. It might be worth more in monetary terms while you are living, but I'd like you to take that piece of glass with you when you go and leave this body. So where is the value of it? It's no value. You're attaching value to these things because you are feeling insecure. You are attaching value to all these possessions that you have because you feel insecure. And you think that all these possessions that you have is providing you security. It is making you more and more and more insecure, because it is creating in you greater and greater attachment. And because of greater and greater attachment, you are in this whirlpool of karma, of cause and effect.

So here we start objectifying. Yes, you find this in the world. People so attached, so attached, so attached to little, little things, little things. They're even attached to little compliments, little compliments. A person does a deed and then after will say, "Oh, that chap never even had the decency to thank me!" You've done your deed. You do your deed for the sake of doing your deed. Finish! Then you've done it. Past! Gone! What is this moment bringing up for me? Yes. Right.

So we proceed by developing the idea ["Shavan, manan, Adidiassin?"] that is Sanskrit. It means "Here, mull over it, think about it, and then put it into practice." Learn to objectify; it is not so difficult. Any thought that comes up, any emotion that comes up, can be viewed as apart from yourself. With a little practice, you become very successful at it. Once the objectification takes place, which is not overnight or immediate, but it becomes much more easier and more quicker if you do your spiritual practices regularly, then from that objectification of your thoughts, you develop a greater and greater sense of non attachment. As you develop a greater and greater sense of non attachment, nothing is going to change in the world. The same old Auntie Mary is going to be there. And you, Janie, are still there. But, you are not going to be hurt. That is the difference. You have changed. The world hasn't changed. This world will remain as it is for another couple of thousand years, and thousands and thousands of years hereafter. The world was the same 2,000 years ago. People had the same faults and frailties and, another 2,000 years hence, the world will still be the same. But the individual can change where nothing affects, nothing can hurt. And when nothing can hurt, remember, you cannot remain a vacuum. It has to be filled with something. So if there's no pain left, then it is filled with its opposite: pleasure, joy.

If you can picture to yourself two wedges in a rectangular block a wedge, thin end and the broad end two wedges placed upon each other in a rectangular block. Now, at the thin end, where positivity is, there would be a greater negativity of the other block. On the other end where greater positivity is, there would be less negativity. You cannot be empty. You are always filled all the time. You're always fulfilled. It is just the recognition that is required, the cognition of that fulfillment. That is all that there is that needs to happen to man.

So, nothing can remain a vacuum. We remove negativity by putting in positivity. If you have a jar of water, dirty water, what you need to do is just to put it under the tap. Let the tap run, and eventually all the dirty water will be gone and that jar will be filled with clean water. But let the tap run; put on the tap! No one's going to switch on the tap for you. You have to do it. That's your little, minute contribution for this great happiness. Yes. Man has to do so, so little, and we think we have to do so much. Everything is done for you. Everything is done for you. The very oxygen in the air that makes you live and breathe it, it's there for you without you doing anything. The very food grows there without you doing anything, really.

You know the story of the birds in the air, finds its worm, and the lily grows in the field. And all of King Solomon's wealth could never produce the beauty of that lily. It's all there; it's all done. What you're worrying for, I don't know! Yes. It's all there. There's just to gain this realization. It is just to gain this refinement by spiritual practices, regularly done, which refines you to the extent where this great awareness dawns upon you. You are not creating this awareness either; it is dawning upon you also for nothing. You only have to do that little thing. [END SIDE ONE] Fifty lights are burning in this room. What do you do? One little switch with one finger that's all you do. Now is that too much to ask?

If we really face ourselves and that is the message which I am bringing to this world: let us face ourselves! Let us all these meditational practices that is allocated to you, its primary purpose is to make you face yourself. And once that is done, the integrative process starts, where mind, body and spirit starts functioning in harmony. And that harmony leads you to non attachment, where karma does not become binding anymore to you. You are karma less.

Now, the karmaless person that has achieved that it's like a top. The top has been set in motion, and when it reaches its peak, it seems still, and yet it is in great motion. That's what happens to life. You are in motion all the time, and yet you are so still. Have you seen the top spinning at high speed? It seems to be standing still, and yet all the motion is there. That is where you reach. That very motion that used to rock you and used to make you feel drunk and dizzy, that very motion produces stillness in you. It is just to heighten the speed, heighten the vibrations. And that you do by meditation. And when these vibrations are heightened and you find that stillness, you have reached the peak, and then you only wait for the body to fall off whenever it gets tired, when the organs are worn. You have achieved your goal in life. And then some things that would happen when the top is spinning off, they just bluhlalala! Spins off that way. Yes. And then the top is still again, but a different kind of stillness: the stillness found at the peak of evolution and then the stillness that is found where no evolution is necessary no more spinning is necessary.

That is how one frees oneself from karmic ties. First objectification, and that leads to non attachment. Non attachment leads to happiness, because you are not affected, and, when you are not affected, you are not creating a cause. When no cause is created, it could not produce another effect, and, if another effect is not produced, another cause that could

arise therefrom cannot be created again. That is the purpose of life. From stillness we came, and to stillness we return. So that is all: to become still. "Be still and know that I am God." How beautiful, that passage! How beautiful! And do you know how far away it is? So close, so close, so close, so close. You're standing on the brink of it, standing on the brink of it.

It's like the man standing beside a river and being thirsty. And this whole beautiful river filled with water for you to drink. And you are part of that river, for the very essence in that river is within you. And there's water here, there, everywhere for you, too, are water. And even science tells you that 80% of your body is nothing else but water. You see. So, that is the secret of karma and karma yoga. That is the secret. That is the secret of joy, for happiness, where you go beyond pleasure and pain and emerge in the land of bliss, untouched like the beautiful lotus growing in mud, and yet so pure. So we go beyond the mud of our karmas, for good and bad karmas, they are both tying, they are both binding. We go beyond them both, good and bad. Good karma will give you some more fun and more pleasure. Fine. But the greater pleasure you feel, the greater pain you are going to feel. The more sensitive you become to one thing, the more sensitive will you become to its opposite. That is how the human mind works.

There's a little story about Milarepa I don't know if I told you this that he said, "When I was a young boy, I used to do black deeds. When I grew up and gained understanding, I did white deeds, good deeds. And now, I do neither." What he is trying to say is that he has gone beyond the law of opposites, and that is where karma and the process of evolution is leading you. Even if you are unwilling to be led, you are forced in that direction. The only difference is this, that if you can achieve it in this lifetime, why wait for another 200 million lifetimes and go through that mincer of pain all the time when release is here and now in this lifetime? That is the basis of karma, and it is because of karma that a person has to be born again and again and again. Yes, yes. And that we want to be free from, where birth and death becomes the same thing to us. For life is but a death, and death is but another birth, and you can only realize this if you can stand apart from it in the world, but not of the world and enjoy it all.

I still like my ice creams. I still like a nicely cooked meal. Why not? Enjoy! Develop the senses to its highest pitch and enjoy it all. You don't need to become ascetics. What for? They're actually screwy! Yes. Therefore I always say I am a guru for the householder. How to find self realization, how to find self integration, by living in this world as a householder, a homemaker. Wife and children and friends and all the glory that be! And we will find not in the very, very distant future those of us that are doing our practices regularly that every action we perform is but an offering, a dedication, a dedication. Yes, so if you need bread, you've got to have bread. Even gurus eat also, so why mustn't you eat? Yes, yes. But everything is a dedication, and what is needed comes to you. Some effort is required though.

Okay. Do you have an understanding of how karmic laws work? Good. Now how far are we for time? Another question or something? 11:56 4 minutes. Fifty six and 43 seconds, 44 seconds, 45.... Well, enjoy the lunch!

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