

# Karma is Created by our Mind

Chicago, Illinois — January 31, 2014, Part 2

Well, friends, welcome to this afternoon session. I was talking to you earlier about contentment and diverted into various other things—how to reach different levels of consciousness and the truth of the matter that the self is only real. It's a very summary situation that we are looking for something outside and everything is inside. Even what we are seeing outside right now, what looks like a great big physical world with galaxies and billions of light years away, is all inside. We're just projecting it outside. Is it a guess work? No. Go in and see. It's all originating there. There's nothing existing outside which is not existing inside. At every level we create the space and time outside to project what is stored already, what is stored inside us. Our entire destiny is stored almost like a DVD, and we play it and see it on a screen outside. It's a multidimensional screen and therefore, it looks more real.

I went to Disneyland and went into a show, three-dimensional movie where they put on those special glasses that things seem to come to you and people get frightened when something comes. They know it's on the screen only. Looks real, looks like it's three-dimensional, coming to you. And in that particular case, they have now made it more realistic. In one of the shows they were showing a truck carrying mice. And suddenly, the back door opens, and all the mice run into the audience. And when they run to the audience, then they go into the feet and everybody feels it. And they all raise their legs in the audience. Because they have put some air pumps in the chairs below. When the air blows, they think mice are there. And we are convinced then that the mice are so stinky. The stink situation is also in the chair. "Oh, this is terrible." And they all react like it is real. When I saw that, I said, "This is exactly what we are doing in life." There is no difference. This is a projection. The screen is different. The screen is multidimensional, and we are being affected by the show. We're not looking where the projector is. When we go and see a movie, we're looking at the screen. There are actors going, coming. We are touched by them, affected by them. We cry, we laugh, looking at the screen. And we say, "Now, what's going to happen next?" As if something is really going to happen. We forget at that time that what's going to happen is already in the projector in the film that's laid in there. We really begin to believe, "Let's see what happens next." Just watching shadows on a screen makes us feel like that. And then we get so involved in that, that we forget how it's being made on the screen. If we were to turn around and look back, that the whole show on the screen would stop instantly if the light passing through the projector was to stop. If we look back and see the projector is behind us, not in front. What we're seeing is front. We don't turn around. We are looking at the screen in front. The projector is behind. The film, already pre-filmed, nothing new is being put in, from beginning to end, it's all there, and the light behind it is going through the film and creating all that moving image. What is causing the movement? Nothing more than the persistence of vision. When you move frames, still frames, at more than sixteen frames, it begins to move like it's real movement. Thirty-two frames, it's absolutely live motion. Persistence of vision creates the feeling that those<sup>1</sup>

still pictures are moving. There's no picture that is moving in the projector. It's all one after the other. If there was no light, there would be nothing. It's an identical situation with us.

We have the light of our soul, the light of consciousness, right behind, inside us. In front of that are the akashic records, the laden-up film of our lifetime from beginning to end. And the light of consciousness projects itself through sense perceptions on multidimensional screen outside, and we say, "This is all real." We get involved. Nobody cares to see where the projector is, what's happening. You could if you want to. You could go and change the film if you wanted to. But you don't. We're caught up in this great drama happening outside. The more dramatic it is, the more we are caught up in it. It has to be more dramatic. It also has to be a very good show. Otherwise, we might look at the projector. We might turn around and say, "No, no, this is too boring. Let me see what's going on. Let me change it." We get so involved in life that we forget how it's happening, how it's working. And yet it is the projector, the light, are accessible to us by looking inwards.

Socrates gives an example. You might have read about the cave and the three men in front of the cave. Their shadows are falling, and the light is behind them. So, they are looking into the cave, those three people, and they see their shadows, and they think they are monsters. They think the monsters are going to attack. So these three people huddle together: "Protect yourself." And when they huddle, the monsters also huddle because they're their own shadows. They get so frightened of the monsters, they said, "They're going to attack. We've going to save ourselves." A man from outside comes and looks at this and he says, "These people don't know they are looking at their own shadows." The enlightened one, who knows what's happening, that the light is falling upon these people and casting a shadow, he tells them, "Look, they are not real. They are shadows. Turn around and see. The light is creating the shadows." And these people say, "Don't look back. He's a conspirator with these guys. He's also a co-conspirator with these monsters." They even reject the enlightened one and would not turn their face from the shadows. And Socrates said, "This is our state. We are doing exactly that." In looking back and thinking they are all difficult people, bad relationships, this thing, my enemies and my friends, and so on, little realizing, it's part of a show. It's been pre-cast. It has been pre-written completely, in every detail. Supposing somebody says, "My destiny was pre-written, but a Master, a holy man came, a psychic came, and he altered my destiny." Therefore, destiny can be altered. And he goes in and sees that the film that has laden in the causal plane says, "This will be the destiny. Holy man will come and alter it." That's also recorded. Even that is pre-written.

Therefore, it looks like the alteration of destiny. So, that is why we are so caught up outside—we don't turn around and see where are those records. When we talk of free will, the experience of free will, it's just an experience—but a real experience. Because at one level, we have one reality. In the physical plane, we have one reality. We can't see what's going to happen tomorrow. We can't see what's going to happen five minutes later. Things happen. And we try to project what is going to happen. It doesn't happen. So, we say, "No, this is not something fixed." A person who agreed with me that everything is pre-written, he said, "I know everything is pre-written, but

tomorrow I'm going to change my mind and change it." I said, "Look up and it is pre-written that you'll try to change the thing by tomorrow. That's also part of pre-written." How we will think is also pre-written. But the experience is such that we make our own destiny. So free will operates freely in this physical world till we go up. When we go up, free will ceases. Because everything that was happening here is pre-recorded. But then we can get some help, divine help called divine intervention. And divine intervention changes the pattern. And we can see that what was pre-written here in the physical world has been altered. And so, we say, "See, it's not so much pre-written." It was only pre-written till we could get divine intervention at the next astral stage. At the astral stage, it did change what was happening in the physical world. Let me go one step higher, the causal world, and we find that divine intervention was also pre-written. The astral is another level. Then we think, "Oh, there we can change the whole DVDs. We change the whole DVDs, come back with a new destiny. And we go up beyond that into our true home in totality of consciousness and find even the changing of DVD was pre-written. It depends where we are. The feeling that we have a free will or not depends on where we are.

The higher you go, the more you find that what was thought to be change of destiny was pre-written. But a very important part of this free-will problem is that who wrote it anyway. What about the end? Who wrote the original thing, including all the changes and everything? Who wrote the possibility of divine interventions? Somebody, right at the top, the single dreamer, a single totality of consciousness wrote that. And who was that? It was our self. So, indeed, we had all the free will. But not here. We are the authors of everything that's been happening. But not here. It's in the original state of being in the totality where there's nothing else except totality. So, everything has to be written up right there. So, in that sense, one can say, "The self has real free will because in the totality it's the same self that wrote free will."

In talking of free will, in the spiritual literature, two kinds of will are mentioned: the mind's will and God's will. They say that if you want to have a smooth life, you should live in God's will and not live in the mind's will. People say, "Isn't mind's will also part of God's will?" He made the mind. He made everything. But if He made mind's will, of course He made all the will. But right here, He divided it. For this experience, for physical experience, He divided it into mind's will and God's will. Now, God nobody has seen. Some people believe He's there. Some don't. Some are atheists. I like the atheists, especially one atheist came to me and he said, "I am a real atheist." I said, "What do you mean, a real atheist?" He said, "Thank God I am an atheist!" I said, "You are real, because behind your atheism there is a belief system in God."

So, it doesn't matter what name you give to that power. You call it God; you call it the totality of consciousness; you call it your real self; you call it by any name. The other names we have given to powers that exist at lower levels we also call God. Whoever has reached at one stage thinks God is that, the Creator of that universe. One goes higher, God changes to something higher. Eventually, when you find that the totality of consciousness is only one, there can be no separation. There's no two. There's no God and me. There's no such thing. Either God, or me, or it's the same. There can't be two if there's only one. So that is why at the ultimate stage, we find

that whatever name you give, it's the same single totality from which all things appear and from all things happen. But the free will that we are experiencing here is the actual free will which corresponds with the free will of God. If God wills something, He wills something, won't that be playing right now? If God is our highest self, if our highest self is the Creator, is it our own will operating here? Then why is this distinction between God's will and mind's will? The distinction has been made only here to divert us from one set of experiences where we think we take responsibility to another set of experiences where we believe we have a higher self that takes responsibility. When we say, "I want to think about it and take a decision," and I'm thinking this is right or wrong, and I take a decision, it's called a logical decision. I applied my mind. I looked at all the facts. I took a logical decision. Made sense to me. Next day we find, "Oh, the logic was not good because I didn't take certain facts into account. The logic that I applied was to certain facts and this new fact was not available, so I took the wrong decision. Now I have to correct it."

These decisions which we say are taken by the mind's will, they operate under logic. The moment we can figure out a logical process in a decision, we are happy. We can see it makes sense, and we work... Logic is of two kinds. There's a deductive logic; there's an inductive logic. In deductive logic, you are given the facts, and you take a part of the facts and that's your conclusion, what that part is. That's all deductive logic. Deductive logic says, "This wall is painted white. That portion is part of this wall. Therefore, it's white." It never goes beyond that. Deductive logic has never given any new knowledge which did not exist in the premise from where you started. And yet, we're all the time calculating and thinking, processing ideas through deductive logic and thinking we've got something new. We think if the whole thing is seen already, and we see little part of it, we've found new knowledge. There's no new knowledge.

Inductive logic, on the other hand, goes beyond what you can see. It goes beyond the data available. Inductive logic says, "If this wall is white and it turns around which I can't see, that must also be white." It's sort of a guess work. Inductive logic has always been little bit of guess work, a little gamble into knowledge. And, therefore, we are never sure. In one case, we don't learn anything. In another case, we're not sure. What kind of logic is that? So many books have been written on this. And on real logic, there was a scientist, Mr. Pierce, in Harvard, and he wrote a book on *Exact Logic*. He said these logics that we are applying are not exact. And he called exact logic that where we don't have uncertainty. And he said that can only be intuitive knowledge, not deductive or inductive knowledge. So, here we go. Then there is a way for the mind to think and take a decision by reasoning, logic, or there is a way to go with your intuition.

How does intuition work? Does intuition also apply thoughts? No. Thought is a process for the mind. When we think and take a decision, we are using our mental mechanism. When we do not think, and, suddenly, with no time, it just comes to us what is the right thing, it's intuition. Intuition comes without time and space. And reason always takes time and space. Even the smallest thought will take a few seconds, if not more. Intuition does not take time. Intuition is a hunch, a gut feeling. It comes at once and suddenly. What would be the role of intuition and reasoned thinking? The best role I could think was that if intuition is so correct with sense of

certainty, we should take decisions intuitively. And then, how to implement them, how to carry them out, we should use reason. We'll put the horse in front of the cart. But, we are always putting the cart in front of the horse. We first reason out and then we say, "No, I knew in the beginning this is not going to be right." Because something new has come up next day. Every reasoned decision carries a flaw which we discover later on. On the other hand, intuition doesn't have that. But, intuition has a problem that we depend so much on our minds that when an intuitive hunch comes, we begin to doubt it. "Maybe it's just a hunch. May not..." Then we start... We apply the very process of reasoning, which is faulty, to intuition, which is not faulty. Look back at our lives. If you see, the gut feelings were right. The reasoned feelings were sometimes right, sometimes not. And yet, we have not learned our lessons from our own lives. How powerful this gut feeling is. The reason is that reasoning with the mind is only taking into account the very limited information that we've put into that reasoning. Intuition is not coming from any of this data. It's coming from cumulative data collected into the sub-conscious mind, unknown to us, not for this lifetime. Several lifetimes. Intuition does not pick up from any particular data. It picks up from cumulative knowledge, which is stored in us. And, therefore, it comes from somewhere; we don't even know where it's coming from. This is also true. When people say, "How is karma created?" Karma can be created both by reasoned action, and it can also be experienced intuitively because something happened earlier.

We create karma only in a human life, because this is the only life where we feel we have decision-making power, we have free will. If we didn't feel we had free will, how could we be punished or rewarded for something? If everything is pre-determined, how can we be punished or rewarded, unless the punishment and reward is part of the pre-determined thing? Which it is. But while we are thinking, "We have the freedom to make a choice," and we make a bad choice, we get punished. Make a good choice, we get rewarded. So long as this feeling is there, karma becomes alive. Karma is not real. It's illusion, like anything else. But, it's stored in the mind. Karma is created by the mind; stored in the mind; played out by the mind. Karma is not created by an action of my movement by my hands. Karma is created by intention in my mind. If I have an intention to do something, karma is already created. Karma is divided into good and bad depending upon the moral indoctrination that you put yourself into your head. And who does that? Mostly society.

Wherever you are today, in one country one thing is good, another is bad; another country, another thing is good and bad. At the same country, at different times, things are good and bad. They keep on changing. Morality and moral values keep on changing all the time. And therefore, our so-called side attachment to our mind, called conscience—it's a filter. It determines as an event passes, it says, "Good, bad, good, bad." This conscience in our head tells us, "This is good. Ah, I expect a reward." You get a reward. That's how karma is being created. You say, "Oh, I shouldn't have done it. That was bad, but it was too tempting." Well, it was bad. Then you get punished for it. We're creating our own standard of reward and punishment. And we're creating our own karma and the whole pattern. This whole pattern of cause and effect that we call karma is being created in our own minds. And then, when we rise above the mind, what happens?

Karma is left behind. We discover we, as souls, without mind, never had karma. It was not necessary. We made it necessary just to have a different experience. That's all. We should not have been bothered. As souls, we should not have been bothered by karma, allowed it to be played in our minds, watched it like a show, pre-recorded show. No matter how hard it is, it's worth thinking of it, that if everything is pre-determined, should I not let it go as it goes and not intervene too much? Then I'll make my karma better. It does. Somebody taught me this, when I came to this country. There was a small phrase they used, "Go with the flow." All the time I heard, "Go with the flow." I said, "That's a wonderful country. They are going with the flow." And then I found everybody interfering with the flow. Everybody uses their minds to interrupt the flow. They were not going with the flow.

When they say, "There is mind's will and God's will, God's will means, 'Go with the flow.'" And mind's will means intercept it, use your own mental judgments to go ahead or not. When you live in those factors, which are not mental, you are living in God's will. What are those factors? Intuition. Intuition is God's will because there's no role the mind plays in it. Coincidence, as an indicator of what you should do. An external coincidence in life and you don't know how it happened, but it indicates God's will. Jalal ad-Din Rumi, in one of his Masnavis says, "People ask me how do we know what is God's will. I tell them it's simple. If He has put a spade in your hand, He has expressed His will. Dig. If He has given a pen in your hand, He has expressed His will. Write." Why can't you go with the circumstances and coincidences around you? He's expressing His will all the time. Go with what is being expressed around you. Why are you trying to interpret deeper than that? To go with the flow, to live in God's will, and to live intuitively and through coincidences is the same thing. And I tell you, if we just alter our life this much, that we use intuition and gut-feeling to make our decisions and use all the mental processes and mental capacity to carry it out, our life will change for the better. Immediately. You could check it out, test it out. Then you will know all these statements made, "Live in God's will and all, what they meant.

Even in a pre-determined destiny, you'll be able to see that you are going with that destiny, with the flow, and you have an opportunity as a soul to experience that which was supposed to be experienced by the soul, not by the mind. The mind and sensory perceptions are limited in experience. What the soul experiences directly, it is not experiencing fully because of these covers is three things: *love* does not come from the mind, does not come from thinking, comes straight from our consciousness, from our soul; *beauty*, appreciation of beauty, does not come from the mind. You look at the window and say, "What a beautiful day," and then you come and analyze, "Is the branch of a tree making it beautiful?" and go into all the analyses of the mental side. Beauty disappears. Take a big art work, a big painting. Say, "Wow! Beautiful." Then you cut that painting into one-inch squares and heap them up on the table, and see each square, one by one, you'll never see the beauty. But do you know, that's what we're doing with the mind? We cut it into pieces. Mind's method is always analytical, which means "cut into pieces and see," whereas soul looks at things with synthesis, all at once together, the big picture. So that is why if you look with the things the soul gives—love, intuition, beauty, from which all these three arise real joy

and bliss, which is more than happiness. Happiness is subsidiary to the bliss and joy. We try to use these words. Bliss has been used as something superior to happiness, because there is a state of happiness and a state of unhappiness as governed in the three worlds of duality, and we wanted to find a word which expresses the kind of happiness and joy which is beyond duality. We use the word bliss. In a blissful state, there is no opposite of blissful state. So therefore, to be in that blissful state, one has to be closer to the soul and not be continuously bothered by the mind.

So, doesn't matter if it's pre-determined. We still feel we can change it. So, use that change in the direction which is better for you. Say, "I know my life was to just live with the mind. From tomorrow I am going to live with my intuition and soul. My life will change." Was it written in my destiny or not? Doesn't matter. You just made it written in your destiny because you did it. Whatever happens is what is written. You can go and check it out. So, the very fact this thought came to you to change it meant it was part of your destiny. It's very difficult to believe while we're sitting in the physical plane, very difficult to believe that everything is pre-written. The feeling of free will is so strong. There was a villager, a young boy in the village in India. He had never gone and seen a movie. He didn't know how movies run, but somebody took him from the village and showed him a movie. And in that movie, in the story, there is a girl that wants to jump into the pool. She is taking off her clothes to jump in the pool. He gets excited to see the nude girl there. But as soon as she is taking off her clothes, a train passes in front. And by the time the train goes, she is already in the water. He can't see her. He went twenty times to see that movie, hoping one day the train will be late. That's what we are doing now. We are running our lives like that now, hoping we can intervene and make changes in our life. I tell you: no matter how many times you repeat your life, you'll do the same thing. People say, "If I had a second chance, I would do something different." No, if you had the same knowledge at the same time that you had this time, you'll do the same things again. The awareness is so limited in taking decisions on free will. And therefore, the free will doesn't help us. Therefore, let's go with the flow. That's my recommendation. Let's go with intuition to make decisions. Use your mental powers to communicate, to write, to translate, to execute what your decision is, but don't use reasoning power to say that you'll come to an accurate decision. The intuitive decision will be better than your reasoned decision. Reasoned decisions are for implementing your basic intuitive decision that you've taken. That makes a big difference in life.

Then go with the flow from the circumstances and coincidences happening around you. The circumstances tell you, "You didn't decide where to be born. You didn't decide who your parents will be, where you'll be brought up, what will happen. You had no part in that at all. Even looking at the decision-making right here, so much was decided for you already. And so many things are happening in your life where you have no chance of saying this or that. Things happen with no choice. Very little portion of the life is where you make choices. So, stick with what is happening. The circumstances and coincidences are giving you a hint. Coincidence is particularly valuable. Coincidence is the simultaneously things happening which do not follow the law of probability. It's not probable that it will happen, but it happens, and you get amazed. "How could this...I had not met this friend. I just thought of this friend this morning and suddenly happened to meet

after twenty years. How could that happen?" "I had a question in my mind. I had no idea what the answer is. I opened a book at random. There the answer was." "I was driving in my car. And there was a sign—the very answer to my worry of yesterday. How can that happen?" When you're on a spiritual path, when you're meditating regularly, the number of coincidences will keep on growing. Experience of all the good meditators that these coincidences will reveal to you how to go with the flow. They keep on growing when you are a meditator.

So, these are little hints that have worked with so many people, and I am telling you that, experientially, these can be tested out by anybody, and they'll change your life. So, try these different tips that I am giving, because they come from experience of so many people and Great Master, who was my teacher, my mentor, my friend. He's the one who told me all these things and I tested them out. And they worked.

I used to test him out. In the beginning, I tested him a lot. I said, "If you are a real Master, I am running late for the train. Train should be late today. I'll catch it." Train was late that day. I said, "Master, you are real. Otherwise, how could this happen?" Okay, I didn't have a parking spot today. And, "Master, find me...I've got an important meeting to attend and there's no parking place. I'll get a fine from the cops." So, suddenly one car pulls out. "Thank you, Master. Master, you are real. Now I know you are a real Master because this happened." About ten or twelve such incidents happened in my life, and then I met the Master. I said, "You are real." He said, "Are you going to spend your whole life testing, or you'll move forward also?" There's a certain stage at which we should say, "Okay, this is enough for me to take a leap forward, because there's a first leap we have to take always. And mind will create doubt. And from doubt springs fear. Doubt and fear will come. But the leap means we overcome the initial doubt and fear, and say, "Okay. I'll test it out. If it works to this extent, I'll go to the next extent. Otherwise, I'll withdraw. I'll come back." The spiritual path is like that. It does not say that you have blind belief, blind faith. There's no place for blind faith in true spiritual path. It's supposed to be a living faith based on daily experiences every day. Every moment something should happen. Then you know you are on the path. If nothing happens, you're on a blind faith. Then you are caught up in religion. Religion generally teaches blind faith. "Believe in what we say and stick with it." There's nothing growing. But spirituality grows with you. Of course, religion can be a very good beginning for spiritual path. You can be inducted into the spiritual path, have knowledge about what is going on, read the scriptures and find out and start moving. But just by reading alone you won't get anything. You have to move on to a practical side and test on a daily basis in your life—this happened, this happens...

Thank you very much, friends, for coming here and joining me today. I'll share these views every time we meet. There is no fixed agenda for these things, and they're off-the-cuff things. If anybody has interest that I should say something on a particular subject next time, please tell me just minutes before we come. Otherwise, I forget. Thank you very much. God bless you.

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