

Mind Karma Consciousness

April, 2011, Rice Lake, Wisconsin

It is only when we are able to ignore the mind ... leave aside what the mind is doing ... mind will keep on thinking. Don't think that you have to control thinking of the mind. The mind thinks, the trouble arises that it draws us, draws our attention to that thinking. If we don't put our attention on what the mind is thinking, we are quiet, and there is no problem at all.

The thoughts that the mind generates based upon experiences of the past, experiences that are happening right around us, and have happened for millions of years around us. As you might know if you have studied the age of the body, the age of the sensory system, and the age of the mind that we all carry, if you have any inkling of how old these are, they are not the same age.

We might think that the mind is a function of the brain and is born along with this body, the embryo and the fetus creates the brain. But the brain is doing things, the mind inside the brain is doing things which cannot be explained. It can go back into history, can recall things that were there prior to its embryonic stage. Therefore, it is very difficult to believe that the mind is merely a function of the physical brain. If the mind is not part of the physical brain and has its own existence, how old is it?

According to the law of karma, which is so important a part of Indian philosophy and our Western philosophy, too, because it is a very good law of explanations. Everything can be explained. Good things happen, good karma. Bad things happen, bad karma. You are doing something good to people, you are creating good karma. You are doing bad things, evil things, you are creating bad karma.

Karma explains almost everything, so this law of karma is dependent so much on the function of the mind. You cannot do good or bad if the mind is not involved. Who determines what is good or bad? What is conscience? Where does conscience reside? The conscience that is a gatekeeper and says, this was good, this was bad, where does that function? It functions in our mind.

Therefore, the mind has a lot of other things to do. The law of karma says that the karma is all carried on the mind from lifetime after lifetime, which means we have the same mind one life after another. We never change our mind in that sense. Women change their minds, but that is a different thing. The mind remains the same. The sensory perceptions which are also independent of our physical body.

We sometimes think that we have sense perceptions because of a nervous system, the optic nerve looks at things, carries it to the brain, and, therefore, we see. The auditory nerve carries sound. All the nerves, tactile nerves carry the messages, and all the nervous system is built into the physical body, all the stimuli that the body gets is transported to the brain. If this were so, nobody could have such monstrous dreams and see them. Where do you see them from? How could you see dreams? How could you see things in imagination? How could you close your eyes and imagine anything had become visible? Are we talking of the eyes of the optic nerve, and are we talking of the retina? It doesn't exist there. Therefore, seeing, touching, tasting, these sense perceptions have independent existence.

Only those who have done meditation up to a point where they can become unconscious of the physical body, virtually die in their physical body and still remain alive in consciousness; only those people know that the sense perceptions have existed prior to the birth of the body and continue to exist even after you die; that the

perceptions of the senses is independent of the perceptions that we associate with this body; that the body sense organs are not creating the sense perceptions, they are only blocking some of the sense perceptions which could arise if you were merely imaginary bodies. Imagine if you are just imaginary bodies. With imagination you could create all perceptions. Where does that come from?

So these mystics who had actually meditated and gone to the state where they can close down the experience of one layer of their own self, like the physical layer. They shut that down by withdrawing the attention to a point inside themselves where the physical body disappears for them. At that time they find they have another body with all the sense perceptions intact. So sense perceptions are not arising from this body but from that which is intact already inside us.

They go further, and they can actually die in the sense perception body which we call astral body for short. Astral body can die, and you still have the same mind and the same karma. The karma goes on from lifetime after lifetime. These people who have done this work have estimated that the life of the physical body could be anything on an average of 100 years with a long period of evolution. The average life of the astral body, the sensory body, is about 1000 physical years on average. Some are 3000 years; some are 800 years. The average life of the human mind is about three million years. It takes three million years before you are reborn with a new mind, which means that in one lifetime of one single mind of a person, one can be reborn several thousand times in this physical universe and carry the same karma over and over again for the whole cycle.

If you look at these numbers, you marvel. What kind of space are we living in that we have identified ourselves only with the outer cover, totally forgetting what is inside us? Through meditation, at least we can do one thing. We can concentrate our attention, concentrate our attention away from things that we don't want to put attention on, like the physical body, and put it on something that is within this body. If we can do that, it is a simple exercise, may take some patience and some doing, but at least you can find out what form you exist in if you didn't have the physical body. How long have you lived? How long is your memory in that form? Can you remember things that happened 200 years ago? If you can, surely this is not yourself. There is something longer lasting than this body.

If you can go deeper, further, and go into your causal self, which is your own mind, and find that you can recall things that happened a million years ago. You can recall things that happened on the physical plane or on the astral plane a million years ago. Surely your life is not confined to this physical body. If you look at this experience that can come through meditation, you will find that we have been creating our problems just by misidentifying our own self with the covers upon ourselves.

By putting our attention on the physical body and thinking, this is me, this is the self, we shut out our own past, we shut out our own reality, and we start experiencing the limited experience on the physical body as our experience. We don't even call it experience on the body. We call it our own experience by misidentification. When we misidentify with the sensory perceptions that these are our own perceptions, that is ourselves, we miss a big point, that we are lying within those perceptions and that they are merely a cover, a method to use for communication, for getting input from a created world and to react with a created world. So we are creating problems for ourselves.

A new book has just been released. I just read a little about it. It is called, *The 90/10 Principle*. Has anybody heard of it? *The 90/10 Principle* states that only 10% of things that happen in our life are predestined. The 90% we create by reacting to that 10%. It gives an example. Supposing a man is ready to go to office, at breakfast, and a little child sitting on the table at breakfast spills the coffee. It falls on his new shirt which he has worn to go to attend a meeting. What would the man do? He will curse. He will be

scolding the child. He shouldn't have done it. The child starts crying. He goes and tries to change his shirt and run to office. So the child is crying, has missed the bus to school.

The story goes on that when we react like that in an angry way and we say, "Okay, I'll take you in my car since you missed the bus." You take him in the car, you try to reach quickly, and the cop gives you a ticket for speeding. You say, "Too bad! Now I'm late to the office, too." You reach late to your office, and you realize you forgot your briefcase at home in the hurry. So the whole day goes so bad. The reaction is to a cup of coffee spilling on you. You could have reacted differently and said, "Child, don't worry, these things happen. It is just an accident, just be more careful in the future." The child would have caught the bus in time. You would have taken your briefcase going to the office. This is an example given in the book.

Ninety percent of our life is reacting to things which only take 10% of our life. The point the book is making is that we are creating these problems for ourselves by reacting differently. Supposing you are a spiritual seeker, supposing you are a disciple of a Perfect Living Master who teaches you that this is not even yourself. It is just like a show going on. It is all a setup. Treat it like that. You will see that your reactions will be totally different from what they are today. You won't get involved in things and won't react the way you do. You will take it as a show setup. You understand why it is taking place. What happened? What is behind the scene? Why is this scene taking place? You are curious to know more. You will go within yourself to the director's table and sit down. What next are you going to do? You will find more about the show and enjoy it.

Here we are willing to spend \$7, \$10 to go and see a movie. Things happen on the screen, and nobody jumps from the seat to go and intervene in that. By meditation, it is discovered that our life is no more than that! It is a play, very often a replay, a replay of something that has been played many times. We have been given the beautiful opportunity to use, without any three dimension glasses, to make it as real as possible. We have shut off our own cameras, we shut off the projectors so that we can think that this is real stuff! We have created virtual reality, and we call it reality. The virtual reality that we are looking at should be looked at exactly like we would see a virtual reality movie. There is a three dimensional movie going on, and we don't have to jump out from our seats.

There is a difficulty in practicing this. Whenever I have suggested to people that you would change your life instantly, overnight, if you started looking upon life as a show taking place on a stage. The difficulty is that they begin to think that their own body is the viewer of the show and everybody else is the show. It doesn't work like that. You have to remember that your body is a character in the show. Your body, what you think is yourself, is also one character of the show and is participating. You have to sit somewhere else to watch the show.

The place to watch the show is behind the eyes inside. Go and pick up a good chair there. Go and pick up a nice seat there and view life from there, and your life will change. One little thing can make that big difference. If you are able to find a nice vacant chair behind your eyes inside yourself, then open your eyes and look at the character in which you have taken a seat and the other characters around you and how it is going on. You can watch the show very differently than by getting involved and tearing up the screen because you don't like the movie. That is what we try to do here. These are things that can be learned through meditation.

I am hoping that while we celebrate the Bhandara tomorrow we should also have some sessions of meditation in the middle because, after all, all talk does not lead to any results. The subject of spiritual path is a practical subject of doing, not of merely talking and listening. Because even if you go and listen to thousands of lectures, when we come back to what we call the real world, those lectures go from one ear and go out from the other, and we forget all about it. That's why we have to practice something by which we get used to, having another

perspective, another way, another point of view from which to look at this creation, look at this life, and also see who is the Creator behind this.

We blame the Creator all the time. We blame everything. “God, how could you do this to me?” As if there is some separate entity sitting outside. When you go into meditation, deeper meditation, you realize that the closer you go to the Creator, ultimately you find that you were a part of that all the time, that in your totality you are the Creator. There is nothing outside of you. This whole show has taken place within consciousness. Everything outside which looks like outside, time, space, and so on, have been created from there.

Hence, it is looking like it is outside. It is a projection. How can you know these things? We are so used to, accustomed to, thinking an outside world to be the reality. Only when we die, it shrinks, and we find it all disappearing in front of us, we realize maybe we were creating all this. Otherwise you don't know it.

Why wait until you die and then find out how this was created. Why don't we follow a simple method which is called 'dying while living?' That means have the same experience while you are alive to be able to see it beforehand. 'Dying while living' is one of the methods they teach in good meditation, that you should be able to have the same experience in the physical body of the withdrawal of consciousness from the extremities of the body to the brain, to the position behind the eyes from where your attention is flowing in a wakeful state. If you can withdraw your attention to that point, the experience of withdrawal of attention, is the same as the experience of actual physical death. Why not have it without dying? Then you are able to know exactly what death is, know exactly death never kills you, it only kills the body. Death never kills even the astral body, which moves from one form to another form.

All these things can be discovered within yourself. You don't have to rely on somebody else for these experiences. According to Great Master, we should believe nothing except what we experience. He said, “On the spiritual path just because somebody says something and we say we believe it, is blind faith.” He was totally against blind faith. I am more totally against blind faith because I could not have blind faith myself. I rebelled against any concept that, if somebody says something, just believe it because somebody has said it. Where is the proof? There is no better proof than your own experience.

Therefore, whenever you hear all these discourses, whenever you hear things about spiritual path, see how much of it is verifiable with your own experience. If you have questions about that, that I want to have a verification of this thing, I am stuck somewhere, ask questions, get help! Get help how to verify these so-called spiritual experiences described by others.

Books are full of them; discourses are full of them. Are you full of them? Unless you are yourself full of them, don't believe anything. Great Master quoted another mystic who said, “Do not believe even the word of your Master if you cannot verify it with your own experience.” If you cannot see with your own inner eyes, take it all as just a theory. Don't reject it. Wait until you can verify it.

That is why this teaching that I refer to as Great Master's teaching is based entirely on experience. It is an experiential path. It is not a path to create blind faith. It is to create living faith. Living faith is different from blind faith. Like all living things, it grows. All living things grow. This faith grows every day when new things happen in an external life, and the same things are happening internally with you, and they match what we call the Great Coincidences of Life.

When you watch them every day, you say, “This is a little miracle. This couldn't have been any way else.” Those things support every one of these things that you have learned, and every day you see more and more of

these miraculous happenings, strange coincidences happening, your faith is being built up. That is like a living faith. If you just say somebody made a statement and I am sticking to that, that is blind faith. Remember, Great Master's teaching emphasizes it should be experiential and should be real.

To come back, as I said in the beginning, to the subject that has been laid down for me, be a listener and you will experience the sound of silence. Be a listener. Detach your attention from the speaking mind and put your attention on the listening soul, and you will find that all the five levels of creation that have been placed into us, known to us, known to mankind, can be traversed by all of you, any one of you.

The five levels where you experience creation: the physical level where the material creation is taking place with atoms and molecules outside; the astral experience which is purely based on sensory perceptions from which all imagination arises, all ideas arise, which Socrates called the world of ideas; the totally mental stage where the mind needs no props of separate sense perceptions in order to have experience, where concepts grow, where concepts are converted to ideas, to have that experience; to go into true spirituality where you discover that you never needed a mind to be alive, that you are far more alive without the companionship of the mind, than you think you are with a babbling mind; then the final stage where you can go to the spiritual totality, where you find that the whole show took place in one consciousness and that one consciousness is the ultimate reality and we have given it different names.

You can give it any name of any creator that is the ultimate reality. All this lies within each one of us sitting here. All this is accessible while we are human beings. It is not accessible in any other form, unfortunately. You can have many forms, life forms. Life can be plant life; the plants live, preprogrammed. Their DNA states exactly what they have to do. They go through it. They perish. Insects, birds, mammals, they all perish after going through the instinctive performance of their role in the karmic pattern handed down to them. They have no choice. They don't deliberate. They don't say, "Should I or should I not?" None of them! Only a human being does this.

Only a human being has choices; a genuine experience of free will! A human being makes decisions. "Should I do it or not do it?" This experience of free will is so strong in a human being that it binds him down to doing the wrong things and right things and get trapped in karma. It frees him to be a seeker of the truth beyond karma and takes him back to the place which is beyond the mind. It is the same free will that helps both ways...in tying you up or in taking you out.

Therefore, we can use the free will to be a seeker. You can't seek if you have no free will. This is a special gift only to human beings. It is not even a gift enjoyed by the gods and the angels. Not even the guardian angels have that because they know already what is going to happen. There is no choice. If a human being came to know exactly what is going to happen the rest of his life, exactly what is going to happen in the next minute, he would lose all free will and would be no longer a candidate for the spiritual path.

Can you imagine that ignorance is truly bliss in this case? That just because we don't know what is going to come in the future makes us qualified to be spiritual candidates and spiritual disciples? This is a great gift given to us. Human beings have this unique ability to seek and to find. Therefore, let's take full advantage. Let's use this Bhandara to get the abundance of grace that we are going to get. Let's learn how to be listeners and ignore our mind and thereby prove that there is a much more valuable sound in silence. Thank you very much.

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