

Karma Is In Your Volition

Whatever nonsense people are doing in the world, if you keep talking about it, it'll become yours, because karma is not in your action, karma is in your volition. Karma is in the intention with which you perform action. It is the certain way that you are, that you become a certain karma; not necessarily a particular action.

For example, now you got very angry. You're very hateful about somebody, so you planned. You kept a knife in your pocket. You waited for the right moment and stuck it into this man-killed him. This is one kind of karma. Or,

Sadhguru Jaggi Vasudev is a realized master, yogi and mystic, who has founded Isha Foundation, an international public service organization that strives for ultimate human well-being. For world-wide program information, visit www.ishafoundation.org

Toronto local contact 416 300 3010 or email Toronto@ishafoundation.org

let us say you want to become a knife thrower. You want to throw it properly right there under the target, but you're a bad knife thrower. Just by mistake you through it into this man and he died. This is another kind of karma-karma of accident. Another thing is you were sitting and just playing with this knife, and just by chance you cut his throat, he died. This is another kind of karma- karma of negligence. Or you're a surgeon; you want to save this man's life. With the same knife you tried to perform a surgery upon this man, but one wrong move and he died. Same knife, same person dying, same you doing it, but not the same karma. So, it's not the action which decides your karma, it's the volition. Or, you hate this man; you want to kill him. Everyday you dream of killing him, but you never did anything to him. That is another kind of karma. In fact, that is the worst kind of karma. Everyday you plotted to kill this man, but you did not kill this man. Everyday you imagined killing this man; that is the deepest karma.

So, karma is not in what you have done or what you have not done. It is your volition. The way you are within yourself. Accordingly, the same situations, the same incidents may become



different types of karmas in different people depending upon their receptivity and what they make out of it within themselves. Karma of fear is one kind of karma. Karma of guilt is another kind of karma. Karma of arrogance, another kind of karma. So this is not a question of right and wrong. Do not think in terms of there is somebody sitting up there punishing you for what you did. It is just that nature, because of all these inputs, it develops certain tendencies. An amalgamation of all these inputs is you. This you develops a certain tendency. Because of that tendency, sometimes you may damage your body; sometimes you may damage your mind; sometimes you may damage some other aspect of you. But this is because of certain tendencies which are a resultant factor of vast number of karmas. So, somebody is ill. You say, okay he is ill because that's his bad karma. Now, this is your karma. You never talk about somebody else's karma. When you utter the word karma, it's always about you; never about somebody. You have no business with somebody else's karma. When you say karma, it's always you; never somebody else. If you talk about other's karma, it'll become your karma.

So don't think on those lines. Then, it becomes like this. Somebody is suffering; you say it's his karma. You'll become in-human, isn't it? See, this has happened to the world. Somebody is suffering- 'oh, it's all his karma.' Never look at somebody else's karma. You think about your karma; what you can do about your bondage.

You never think of somebody else's bondage.

This has happened to the world in a big way. I happened to be in some international meeting it is, supposed to be. People were supposed to be doing things for making the world a better place. So they're talking and discussing about the plight of people in Africa, especially Africa, and a little bit about Asia. And, suddenly one, very religious-kind of person stands up and says, 'is this not all divine play?' Is this not all divine plan that, you know somebody should be poor, somebody should be rich, somebody should be die of hunger, somebody should be burnt here, somebody should be alive there. Is this not all divine plan? Somebody else is hungry; somebody's children are dying without food, it must be divine plan.

Suppose you're hungry; then you'll have your own plan, won't you? Yes or no? Once you're hungry, you're going to have your own plan how to fill this belly. Isn't it so? Somebody else is hungry; now we can philosophize. It must be all divine plan.

See, in the name of divinity, you're even forsaking your humanity. Unfortunately, in the name of God people are becoming in-human. At least if you saw, oh this is happening. I'm eating well; somebody is not eating well. Immediately your humanity at least overflows. But now if you think I'm eating, somebody else is not eating, this must be divine plan. Even your humanity is gone, forget about divinity, isn't it? Let your humanity overflow to its brim. Divinity will anyway happen. If you deny yourself your humanity, where is the question of divinity? It doesn't arise. So, never talk about somebody else's karma. When we talk about somebody else's karma, you forsake your humanity. Somebody's suffering; it must be his karma. Good way to insulate yourself from life, but you didn't come here to avoid life; you came here to experience life, isn't it?