

Karma and Chanting Mantras - November 12, 2019

The great spirituality of Tibet and Northern India is found in many aspects. It is not only based on the teachings of Buddha, but goes beyond, in the Tantrayana version of the Lamaism system, into the mystic and esoteric aspects of the ancient mysteries. It is through the path of Yoga, including meditative practices, but also deep study of the esoteric texts and the chanting and use of mantras. Mantras have a capability of unlocking inner psycho-somatic systems, (the chakras). This all occurs under the supervision of a master, called 'Rinpoche', (The word Rinpoche is used in the context of Tibetan Buddhism as a way of showing respect when addressing those recognized as reincarnated, older, respected, notable, learned and/or an accomplished Lama or teachers of the Dharma. It is also used as an honorific for abbots of monasteries also a reincarnation of a great avatar). Many rituals of blessing are found to assist the seeker to link with the higher self.

This is similar to the chanting with beads and repeating mantras, found around the world, particularly during the height of Christian mysticism in the 11th-12th century. These chants were called the Gregorian Art and included the 'psalmody', music of the prescribed arrangements for singing individual psalms from the Book of Psalms. Intonation was very important to access the right vibration and raise an 'echo effect' to affect the chakras.

As long as we are in the material world, the expanding manifestation of the light, the law of Karma applies. The purpose of Buddhism is to escape the Karma, which crushes us like a great wheel. Karma is essentially established by intent, irrelevant of whether the action was completed. It is the intent which is eternally recorded and animates the SAMSARA. Karma is the universal law that gets quite personalized; each individual create their own self karma, activated by our own desires or projections, not by God. As St Augustine said, 'God foreknows everything, but is not the cause of all he foreknows.' We often tend to blame God for our misfortune, but they are only self-manufactured. It may seem that our life is predetermined since we tend to flow with the stream of our current karmic life and accept whatever arises. Events however flow from our Karma, past and present, and tend to continue in the line of that initial Karma, thus they seem and indeed are preordained. But the freedom of choice allows us to just remain passive, and continue the current Karma, or to exercise the will of choice to react differently thereby lighten the Karma going forward.

Suicide is a special case, and is contrary to nature. If we interrupt our life early and

willfully, we are doomed to wander in the astral world until we were supposed to die by the law of nature. The Stoics of Roman times raised suicide to a higher level, believing that if the body was unworthy, then it was ok to end once life. (The rule was: Death before Dishonor or Degradation). Euthanasia is another example of this. But nature will never recognize such a death. Karmically we will have to live the life we refused to finish. It is the spiritual life which is important, and no matter the state of the body, one may still advance spiritually until the last breath and gain in experience. Our free will of choice is eternal.

Most people endure the pain and suffering of life without understanding the consequence of Karma and their own role in creating it. The principle behind the Buddhist teachings about suffering is the law of attachment. Through our persistent desires is born an identity, and thus keep us suffering as we seek the realization of those desires. It is only by detachment from material life that one avoids future Karma. It is through devotion and focus on the Divine love that one become free.

Devotion is not an attachment, since the object of devotion relates to lofty realms and can never be seen; by substitution of attachment it greatly enables to forget about our own desires and projections. The Buddhism says, "If you see the Buddha, kill him". Meaning that the true Buddha can never be seen.