

Karma; Ishvara - November 19, 2019

The great philosophical question is to what extent one must come back in the process of reincarnation and for how many times? The weight of Karma is often huge and burdensome. Using an analogy of Karma, it is like arriving to a train destination and finding out that there were hundreds of pieces of baggage waiting for us to carry out from the train station. One might just select a few pieces of luggage, knowing perfectly well that the remainder still belong to us, and forcefully pulling us back into the materiality again and again to pick up the remainder of the burden. Our Karma is then huge and rarely is dissipated in a single life. The Karma burden can even lead to a rich and productive life or to a premature death intertwined within the family karma or other environment factors leading to various states of mind, happy, sad, etc. Reincarnation for sure means that one is yet heavily attached to the material world. According to the teaching, the consciousness itself will eventually come to an understanding that it must distance itself from the material world, and begin its ascension towards the absolute, God. This occurs whether it be by controlling his own Karma, reciting mantras, or following certain Traditions of pure devotion such as Bhakti Yoga. The nature of our attachment is so overwhelming that spiritual devotion can be a substitute tool of attachment toward the higher realm of spirituality in order to reunite our fractioned self as to no longer be affected by our desires and allow naturally the grace of the ascension be our guide.

Fulfilling past debts, and remaining free from accruing more Karma are the imperative conditions for liberation of the soul. For many who achieve a release from Samskara (mental impressions, recollections, or psychological imprints), knowing that we are all 'one', they will incarnate again just to pursue their teaching, so the rest of humanity can ultimately be liberated. This is so for the Tibetan Rinpoches, who's intent extends until all humanity is liberated. Of course, some might reincarnate into other planetary systems, or at a level above the materiality, such as angels.

To diffuse Karma, according to the Bhagavad Gita, "Be intent upon action, not enjoy the fruit of the action". One must be aware of the action, and the underlying intent and emotions, endeavoring to keep them at a highest level, but not to build self-importance in regard to the result of the action. As we have said before, it is intent that generates Karma, irrespective of whether the result occurs. To avoid identifying with the fruits of our action one can just offer that fruit as a prayer to god and serve as our humble offering. Gradually the ordinary movements of our life are left alone as the immanent spiritual consciousness becomes centered upon God. Our attachment to the fruits of our

action are self-destructive. The Tradition teaches that if the personal efforts are insufficient, one can reach a higher detachment by the devotee's prayer to Ishvara. Ishvara arose in the Indian teachings, not as a God, but as a multi-purpose principle of devotion, the center of the center (Bindu), a personal God in the western tradition view. The name of Ishvara should be understood in general abstract terms. It is not the intent of replacing a cult by inventing another cult. Ishvara represents God under all concrete forms borrowed by the human piety.

In the Christianity teaching one is advised to pray to obtain 'faith', and by doing so, one will get faith as a gift of grace. Thus, by raising one's focus and prayer to the unmanifest, grace will gradually fill the 'void' of our life.

Nature from the outside also has the capability to trigger our Ego to react according to the imprints of our pseudo personalities already within, whether they be low forms such as anger, jealousy, or higher forms such as love and joy, even unto the appreciation of the sublime leading to a 'wow' moment. Thus, as said by Sri Aurobindo, we become a tool of nature which produces experiences to provoke us to raise Karma up for our attention, and, hopefully, resolution. Once we fulfill our Karma, as done by a Karma Yogi, we no longer allow the multi-faceted Ego to generate karma.