

Karma - October 29, 2019

The concept of reincarnation, and our ability to remember past lives is demonstrated in the process to identify the new Dalai Lama. A young child who may be suspected to be the reincarnation of the Dalai is given several tests, and asked to choose from several objects that previously belonged to the deceased Dalai Lama. If the correct items are chosen, and this is done a few times, it clearly demonstrate that the child remembered his items from the past life. The child then is taken away from his family and groomed and educated in the religious philosophy to be prepared for his life as the new Dalai Lama. There also have been many other examples, including in the USA where young children are found to remember past lives in great detail and succeeded to depict proven historical facts. Although the doctrine of reincarnation is more clearly established and widely accepted in the East it also has comes to spread in the western culture.

As long as the soul is burdened by karmic debris, it must bind with a body, initiating a series of rebirths. Only when a soul is free from all karma can it exit the cycle of reincarnation and join other disembodied souls in a state of perfection.

The ultimate goal of each individual is to conquer the ascension of his own consciousness to find his divine origin. We are potentially all a Buddha, capable of transcending to our own illumination. The journey toward the sacred mountain permits the union between heaven and earth. All great civilizations emphasized the necessity to climb your sacred mountain, symbolizing the communication with the heavens, such as Mount Olympus in Greece, Mount Nehru in India, and Golgotha for the Christians. Our being in this life is plunged into the Karma yoga, into our life experiences and beliefs. These experiences stay with us and this presents great difficulties for the seeker to apprehend his own quest in the midst of an increasing materialism that continually emphasizes the strengths of the personal Ego, instead of the divine 'higher self'.

The law of Karma however allows one to transcend the chains of his past actions in any given life. For instance, if someone drowned in a past life, they will likely fear water in this life, or perhaps be susceptible to colds. Having knowledge of previous incarnation can make one face their fear and neutralizing it ongoing effects. There is a Buddhist meditation technique that can be helpful. One commands themselves,

with the full intent, to stimulate a memory recall of an earlier experience which may be buried in the unconscious. “What is my earliest memory?” Allegedly the mind is very malleable and become submissive to your commands and pictures, sceneries or voices might follow after several tries. A strong sense of “déjà vu” will be felt corroborating the evidence of an earlier existence.

Indeed, the process of Karma yoga (our current incarnation) unravels the actions and reactions of previous lives in a way that seems endlessly only to keep us prisoner to our ego, trapped within the phobias which arose from our reaction to terrible past events. Each action then seemingly perpetuates itself leading to an even greater fractionalization of our personality. For instance, fear from a past event may provoke anger in the present, and lead to actions which only further increase bad Karma. This unceasing law seems to bind us to an implacable destiny or fate, along with our submissive state that we yield to the failure to activate our free will of choice. The teachings however suggest that the heart is always free to act on free will of choice, but gets override by the power of our own controlled ego to accept the momentum effects of the past.

It is consequently more and more difficult to sort through the debris of our past lives since we seem unable to dispose of and relinquish the ghosts of our life past or present. Some people are always sick and miserable, and seems to even withdraw an inflated self-esteem. Some people have a Karma so heavy that become unbearable up to precipitate the end of their lives. Some may blame God for their misfortune and suffering. According to the traditional teaching the karmic law is activated and applies personally depending completely upon our feeding intent. The momentum of our desire and thinking supplies the present causality. While God is not the cause of our misfortune, there may be other avenue to get help from the Divine.

One of the most efficient method is found in the 'Bhakti Yoga' or the Yoga of love and devotion. The method to awaken and motivate the heart is through devotion, and by an abnegation of one's own ego and surrender to the higher consciousness of devotion. We then turn from the materiality of the world around us to focus entirely on our love and unity with God. It is a constant spiritual inclination of the creation itself to sustain a path towards an evolution leading toward 'God' in the Indian definition of Ishvara. We can choose either to live under the law of Karma,

suffering, eventually leading to a purification by pure causality, or we can seek the direct path of Yoga through a devotion process.

The notion of Ishvara can be defined as the transformative catalyst, the precipitating or accelerating event or guide for aiding the yogin on the path to spiritual emancipation from Samskara. Patanjali's concept of Ishvara is neither a creator god per se, (i.e., an old man on a throne) nor the universal absolute. Thus we seek not an object or person, but allow Ishvara, the catalyst of devotion, to lead the seeker in a direct union to his realization, freed from the wheel of reincarnation.