

FRUIT OF KARMA AND RAJYOGA MEDITATION

-- B. K. Surendran, Bangalore

Humankind collectively has been engaged in creating more and more wealth, comforts, conveniences and better health-care facilities. Unprecedented achievements have been made and we are all satisfied with the achievements to a greater extent. But, on the other hand, the gap between haves and have-nots has been increasing and violence in the name of religion, region and languages has been on the rise. Natural calamities are seen normal and thousands of people die. Unnatural deaths are a common feature of this world and people in general are insensitive to such situations. For example, a newly married couple started living with lot of hope and enthusiasm. Within a month, the husband met with an accident and died. When a 30 year old software engineer died of heart attack, his parents became uncon-

scious due to the death of their only son and they also subsequently died. When such events take place, people ask as to what crime they have committed to undergo such punishments, and some people even blame God for the mishaps. It is generally observed that people have all kinds of material comforts and conveniences, but, obviously the most important wealth in life **peace, happiness and solace** is found missing.

Right from our childhood we have been observing this world and lives of many people. Materially, people are better off, but mentally and emotionally, there is a kind of poverty. The goodness otherwise called the humanness is being emaciated to a greater extent. The so called rich people have to buy a sleep everyday. There are many

broken homes, divorces taking place at a faster pace, single parent lifestyle and so on have become the order of this world.

Karma and its effects

Life is a natural process and therefore, there should be happiness, peace and harmony. But, practically, there are more worries, miseries and disharmony than happiness and peace in life. The nature is also working against man now. The law of *karma* is constantly in operation and its consequences are seen and experienced by us. What is *karma*? It is the law of cause and effect the foundation on which the universe evolves. Again the law of *karma* is the law of action and reaction. Every action has an equal and opposite reaction. The law of *karma* is also the law of effort and destiny. The effort of today will be the destiny of tomorrow. When our two hands come together there is a sound a clap. It is a universal law, which operates on the lives of all of us. Our life now is the product of the *karma* that we have accumulated in

this life or the previous births. The law of *karma* is neither fatalistic nor punitive nor is a man – a hapless, helpless victim of its bondages. Each one of us is blessed with reason, intellect and the power of discrimination and also sovereign free will. Even when our past *karma* inclines us towards evils, we can consciously tune our inclination towards virtuous actions. The law of cause and effect is purely scientific and applies to all our actions. It is just like the seed we sow today will grow into a tree and bear fruit. But the choice is ours. Whether we want to sow the seed of thorns or the seed of fruit or flower, we should decide. In the field of life we have a choice for sowing the seed of enmity, hatred, revenge or friendliness, sweetness, cheerfulness, love and affection etc. It is here that we have to exercise the power of discrimination and decide as to what should be our course of action. It is our *karma* that is responsible for the joy and sorrow we experience in life. Our life, our

personalities, our nature, our habits, our thoughts, our relationships with others, our pleasant or unpleasant experiences in life are all determined by the *karma* that we have done in this life or previous lives. Therefore, we should be very careful of every little things we do. Our desires, our thoughts, our fancies and our emotions are all seeds we are sowing in the field of life. Some of these seeds germinate instantly and their effect is seen at once. Some take a long time to grow and we do not realise their effect for a long time.

Philosophy of karma in all religions

Even though '*karma*' is a uniquely Hindu concept, its basic tenets are reflected in many religions. In Bible it is stated that 'as you think so shall you become; as you sow, so shall you reap; God will render to every man according to his deeds'. Judaism states that He who is liberal will be enriched; he who waters will himself be watered. In Buddhism it is

stated that 'you harvest squash when you plant the seeds of squash and you harvest beans when you plant the seeds of beans.' Any action, thought or feelings generated by us bring with it certain indelible impressions, which are stored in us as *sanskars*. **People generate lot of wealth. But when they generate wealth, gains posts and positions, laurels and latitudes and achieve success in life, the end is only in focus but the means are not given importance. If we focus only on the end, it is possible that we must have created problems, given sorrows; put obstacles in the lives of many others on the way to achieving the end. Therefore, the retribution we get is dissatisfaction, sorrow, strained relationships, while we may gain material prosperity. Our life is the consequence of what we have done in this life or in our previous births.**

Consciousness transformation for virtuous actions

We all know that no one can remain without action for even a second. Even opening

and closing the eye lids is also an act. Now we understand that *karma* is the basis of our happiness or sorrow. Therefore, we must always perform virtuous *karma* at all times so that we will be happy and peaceful. But, in order to perform virtuous actions, we must transform our consciousness from the gross to the subtle level. Generally, people believe that they are bodies. **But the truth is that 'I am a soul, a spiritual energy that is energizing the body and I play my role as a human being on this world drama stage'. We know that when a person dies we normally say that the soul has left the body. Therefore, when the soul is in the body, why cannot we be in the consciousness that 'I am a soul, the self, not the body and experience my own presence when I am in the body?'** In body-consciousness, we all know that one is influenced by the vices of sex-lust, anger, greed, attachment, ego, jealousy and sloth and its different innumerable manifestations, when one thinks,

speaks and acts. Such actions will end up in *vikarma* i.e. vicious actions resulting in sorrow. On the other hand if we think 'I am a soul an imperishable point of light and that my core virtues are knowledge, purity, peace, love, happiness, bliss and power' my actions will be influenced by these core virtues and my actions will end up in *sukarma*, i.e. virtuous actions, resulting in happiness. In all cases of activities, (*smriti*) remembrance is the foundation.

Rajyoga meditation as empowerment mechanism for virtuous acts

Since we all have been body-conscious for many births, we have accumulated vicious *sanskars* and the result has been misdeeds in all our activities, and consequent worries and miseries. Therefore, there is a heavy load of sin we have been carrying in our present lives. When we become soul-conscious, the consequence is that we will be

automatically tuned in God-consciousness. This is known as Rajyoga meditation. Rajyoga meditation is nothing but focusing our mind on God in a natural way. Since God is our own Father and when we remember Him with lot of love, that will reinforce our efforts of soul-consciousness and also develop will-power to perform virtuous actions. This is the beginning of accumulating charity in our lives. The virtues of the soul will start manifesting in our actions and behaviour. Our actions will be positive, result oriented and the moment we finish the actions, there will be self satisfaction and also satisfaction for those associated with the *karma*. There is – fruit of action, and *bal* empowerment. There is spiritual growth and prosperity and our work efficiency increases. But, since we have been carrying heavy load of sins which is accumulated due to our vicious actions, such sins can be burnt only with the fire of yoga. There are two choices in life to unburden the

burden of sins. **One of the choices is that one has to undergo mental and physical sufferings and close the accounts of sins. The other choice is to constantly remember God and burn the sins with the power of yoga. If we opt for the former choice, we will not be able to leave the body with fulfillment (*sampan* and *sampurn* stage). On the other hand, if we opt for the latter, not only that we escape the mental and physical sufferings, but also we will reach the stage of fulfillment.** No where on this earth, no one has ever taught or known to, nor that there are scriptures or philosophies which could tell us the way to purge our sins, except telling us that one has to be a donor or resort to charity, or to take a dip in the *Ganges* or go on to a pilgrimage and so on. Since these physical methods will not have the desired effect on the accumulated sins, God, and God alone can atone us and purge us of all our past sins, that too with the power of *tapasya* or *yoga*. *Tapobal* is

the unique power to purge the sins and we escape worries and sufferings resulting from the accumulated sins. Unless we close the accounts of *karma* we cannot get rid of the rebirths in the Iron Age. This is the shortest and easiest way to close the accounts of *karma* so that we can leave our body in the remembrance of God so that our life becomes a success. We must become *tapaswis* in the true sense and wake up at *amritvela* compulsorily and constructively spend that time in the remembrance of God to purge our sins. Our *tapasya* sessions should be gradually increased as we put in years in the remembrance so that we can escape the sufferings which could be through diseases of different kinds, accidents, loss, mental agonies etc., and to live longer with better health to perform virtuous actions and to leave our body on our own volition. This should be our first priority in life.

Time for accumulating virtuous *karma*

God is now teaching humankind the way to accumulate virtuous *karma*. The present time is the confluence age the end of Iron Age and beginning of golden age. In all other epochs, the result of *karma* is one to one, but during this auspicious time, humankind is blessed with *karmaphal* in multiple dimensions by God. The most exalted *karma* is the remembrance of the Lord. When one remembers God, that moment becomes the happiest moment in one's life. The vibrations spreading from this process not only purify the self, but also start purifying the animate and inanimate creatures and things in the surroundings. Arise, awake this time will also be lost in posterity in due course. This is the time to accumulate virtuous *karma*. Golden age is the consequence of the cumulative effect of all the virtuous *karma* performed by all of us and that becomes the fruit of *karma* for Golden and Silver Ages ■.