

Karmic burdens: A myth or reality?

By Jyotikar Pattni

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This small article is for Meena Vyas priestess and Deepak Vyas.

Yajurveda (40.2) describes the Vedic philosophy of karma in all its aspects:

Kurvan-neveha karmani jijivisecchatam samah

Evam tvayi na-anyatheto-sti na karma lipyate nare.

We are different to other species and our unique feature of karmic rrnuna nu bandhana bound us all in destiny and fate. Our destiny is one and we are all destined to perform karma every moment albeit our karmic fates and karmic qualities differ and vary- *evam tvayi naanyatheto-sti.*

There is no other way for human life but to perform karma. It may sound contradictory to some readers: On the one hand we say that we perform trivial and non-trivial karma when the former are not to be treated quite as karma.

On the other hand Yajur-Veda (40.2) says that there is no way but to perform karma every moment. This raises a question: If our trivial functions having overlap with other species are not quite in the definition of karma then how is it that we perform karma every moment?

The message of Yajur-Veda (40.2) needs to be understood. We are equipped with the wonderful assets body and mind to perform karma. How we utilize these assets every moment is our conscious decision making and is to be viewed as our choice of karma. It's obvious that we need to function with regard to the trivial karma related to our survival and progeny. All such functions are valid but they are in the nature of 'means'. We must rise beyond the means and towards the end - the end being the non-trivial karma. That too can be positive or negative in nature. If we help others then our karma is positive and if we harm others then they are negative.

Let's understand with an example. Suppose I am driving and I see that somebody has fallen from his bicycle and is hurt. Now I have broadly three options:

1. I call an ambulance or take him to a hospital (kartum)
2. I approach him and take away his watch, money and other valuables because he cannot protect himself being injured (anyatha kartum), and
3. I ignore the accident as if nothing has happened and mind my own business

It's obvious that the first choice is a positive karma whereas the second one is a negative karma. Many people tend to believe that the third choice is a valid and safe

choice when we don't get involved in too many things. However, the present mantra says that the third choice will also be treated as a karma even though it looks like 'doing nothing' because it's a conscious choice I have exercised to ignore the accident. In other words, how do I use (or don't use) my body and mind becomes my karma. That's the reason for the title - there's no way I can get away from karma.

In conclusion

Every opportunity needs to be valued beyond the measures of money. Every single moment has a cause and relative reason and a karmic fate that has been attached to each spirit of life. So, when we sow good thoughts and good intentions, our final or ultimate death is good.

However if we build a foundation of bad seeds, bad germination and bad habits, our fruits or our death will also be bad. In short, our satt karma and our vikarma bring us to where we are collectively. If our foundation is embedded with much anguish from our regiments that are in principle wrong, our duty is to withdraw away from the wrongful principle. The wrongful principle may be any hurt which our own may have caused to another relative. We must realise that each hurt has a vicious cycle of wrongful karma that goes around in misfortunes, diseases, and upheavals. Upheavals and disagreements in families, misunderstandings and camouflages, violent deaths, diseases, misfortunes, and unexpected, inevitable failures are clearly signs of pitru-dosha, or karmic dosha, and, it is a clear sign that our ancestors are not happy.

When we become distanced relative, we become isolated and alienated from our family, our own kind in rejections. To learn to DISAGREE and to STAND UP for TRUTH, for altruism of divine honesty, divine sincerity, divine love and divine sacrifice is therefore a karma which in the short term appears full of suffering but death brings repose or moksha for such an individual who has long suffered in silence.

Our Vedas teach us to rise from trivial functions and to utilise higher faculties of our conceptual mind our higher body and mind to be engaged in loftier satt-karma. Every moment comes with an opportunity to participate in the grandeur of God's design and become the designers of God in delight. When we become a link no matter how small, of this beautiful divinity, we will only see divine beauty, feel internally calm and grow in our faith and trust. Vedas teach us to contemplate upon our life such that we envision our collective karma, our karma that has brought us to this lifetime and our karma that is bringing us much grief.

The divine grace of a “Guru” is a substantial solace to one who is journeying through the karmic passage here and now. Guru is therefore non other than “SHIVA”, WHO IS ALSO “RUDRA”. Such is the truth declared by the visionaries of ancient Indian. All else propagated by so many fake Gurus is false, untrue and resultant of no solutions. In conclusion, one must have solution not to be told what the problem is, one must have true divine hope based on true divine light of real true divine wisdom, divine essence and divine grace.