

HOW TO WASH OFF OUR NEGATIVE KARMAS (SINS)

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ABSTRACT

'We reap what we sow' is an old adage. Karma arises out of our actions both good and bad. Consequences of some of the Karmas are under gone in this life itself, and some are carried forward to subsequent lives. Various avenues like scriptures and religious texts have been explored to find whether there is any way by which the past negative karmas can be neutralized or washed away, and also experimented with different methods. This article describes various methods identified by the author and which he had experimented with. From these experiences, The author suggests that the karmas can be classified into four groups based on their intensity and suggests different methods of tackling such groups effectively.

Keywords: Negative Karma, Pancha Koshas, Pranic Healing, Seeking Pardon, Vipassana, Meditation

HOW TO WASH OFF OUR NEGATIVE KARMAS

Karma follows the principle of cause and effect. Karma is not fate, as we all are endowed with free will. Karma is the effect or the consequence of our action - good or bad. Every good action results in good Karma, and bad action results in bad Karma. Eg. If you give money to poor or needy it is a good act and results in good Karma. If you abuse or hurt someone, which is a bad act, results in bad Karma. Each Karma is added to the existing balance both good and bad Karmas. It is said that we bring forward, balance Karmas from our previous births too. We see some people live in luxury, where as some live in poverty. Some are prodigies and some are idiots. Some are saintly and some are criminals. Is this inequality a mere accident or does it have a cause? Learned people have long examined the reason for these differences, and came to the conclusion that it cannot be attributed to randomness but to the past Karmas of the concerned person. Of course, some westerners consider the concept as a creation of sociologists of yester years to maintain law and order.

The whole concept is like our accounting principles. If A borrows from B, B has to settle the account by repaying the amount to A, either now (in this life) or later (in the subsequent lives). If A causes any harm B, then also B has to square the account by harming A. This is the universal law, like the Newton's third law – which says “Every action has an equal and opposite reaction”. Spiritually enlightened people say that every person carries a record of all his Karmas in a small part of his head, behind the forehead. In Hinduism, a legendary character by the name Chitra Gupta is said to keep the full account of actions of all people,

and after a man dies he goes to Yamadharmarja (the judge named Yama), where Chitra Gupta reads out the good and bad deeds of the man. Yamadharmarja then pronounces his judgement. In other religions too, similar concepts exist. In Christianity, there is the Judgement Day, on which God looks at all the acts committed by the dead person and hands over suitable reward or punishment. In Islam too there is concept of a Qayamat Day. The concept of Karma exists in Jainism, Buddhism, and several other religions around the world. The word Karma is sometimes used to denote 'bad karma' and is considered the cause of all suffering. Nobody thinks about Karma during good times. But, there is no escape from undergoing the results of what one has done or the Karmas accumulated. According to Sri Siva Sankar Baba, "On the Judgement day, at the end of each particular birth, God weighs each one of your actions and decides the course of your next life, based on your positive and negative karmas (consequences of actions) That itself must give you a clue as to how to conduct your life." He suggests that like a diligent student who is fully prepared for his exams, whenever they are announced, we should master the curriculum of life diligently with every passing moment and be ready for our tests (judgement day) anytime.

When one examines the concept a little more carefully, it is not merely the act that matters but the intention behind the act that matters more to evaluate the severity of the action. Let us take an example, a robber while attempting to rob, uses a knife and injures a person. It is definitely an act of aggression, and adds to bad Karma. But if a doctor cuts a limb of a patient, or cuts open the stomach to help delivery of a baby, the question arises whether it would be a bad Karma or a good Karma? He is only trying to cure an illness or helping the would be mother, so it is, no doubt, a good Karma, although the action is the similar in both cases. Let us consider another case, where a mother or a father punishes a child in the process of teaching him what is right and what is wrong, or set right the child's behavior. From the parent's point of view, it is a good Karma. But if the child considers the act as an oppression or torture on the part of the parent, then comes the dilemma, whether the act would be considered as a good or bad Karma. Some learned men say – it is both, as the intention of parent is good, it is good karma, and so some day the child has to repay the good deed. As the child feels it is bad, the parent has to be at the receiving end some day from the child. Thus, a single act may result in both good and bad Karmas. The intensity/quantum of goodness or badness of Karma too may vary with the perception of the receiver.

The effect of good and bad Karmas can be seen or felt by all of us. If we had helped others in life, they would come and help us in our time of need. Similarly, if we had harmed anyone, some day we will be harmed in return. If we had donated money to charity, God will give us back generously, in one form or the other. The sufferings in life including our illnesses are all the results of our bad deeds done earlier. But some people complain that they had been very righteous throughout their life, but still face lot of problems in life. The learned people say that it is because of the accumulated bad Karmas from previous lives.

What is interesting to note at this point is that, we feel very happy when we are having good times and feel miserable when we going through bad times. The reality is, when we face bad times or troubles, we should indeed be happy that the balance of our accumulated bad Karmas is reducing. Similarly, when we are having good times, it means that the balance of good karmas is actually getting reduced. It sounds paradoxical, but true. Once, when I was passing through a severely bad period, I sat in meditation and asked God, "God, why don't

you please give me all the bad Karmas in one go, so that, I will undergo all the sufferings in one go and at least thereafter, I will have only good days.” Pat came the answer from God, “My dear, If you have to undergo all the effects of your accumulated bad Karmas, you will not be able to withstand them.” I initially doubted this thought to be a mirage, and I may be day dreaming or it may even be a hallucination. Later, when I discussed the matter with a learned man, he said, “ God, in his infinite wisdom, decides the mix of joys and sorrows in one’s life based on the accumulated balances of good and bad karmas of a person, and also how much suffering that person can withstand in that life”. The person has no choice but to go through them. The only choice a person has is whether to accumulate more karmas good or bad, or lead a detached life.

The author did a lot of reading and research about Karmas, to find whether bad Karmas can be neutralized or removed by any method, and if it is possible, what are the different methods available.

The author have read several scriptures, which say that effect of each and every act, good or bad, has to be undergone - there is no escape. They also say that one cannot set off good Karmas against bad Karmas, which would have otherwise enabled a person to undergo only the net balance of Karmas. As an extension of this, the scriptures also tell us that each and every amount due whether good or bad has to be repaid individually. We cannot say ‘I rob the Paul and pay the Peter, and hence both get neutralized.’

The author’s first clue, to a method of washing away or reducing the quantum of negative karmas, came from Pranic Healing. Pranic Healing is a method discovered by Grand Master Choa Kok Sui, a Phillipino , as an alternate method of healing, which heals ailments in the body by manipulation of person’s energy field, without using any medicines. It is more potent than Reiki, a similar method developed in Japan by a Buddhist monk. Both the methods use the energy field that exists around the body(called etheric body), for the healing the physical and mental ailments.

Scriptures tell us that each one of us have five bodies, called ‘Pancha Koshas’ namely (i) Annamaya Kosha- the physical body (ii) Pranamaya Kosha- the ethereal body composed of energy or Prana (iii) Manomaya Kosha – sheath consisting of Conscious mind or Manas (iv) Vignanamaya Kosha – the sheath of intellect or super conscious mind or Buddhi (v) Anandamaya Kosha – body of Cosmic Consciousness

Western method of treatment stops at treating physical body only. The medicines are applied to the body, externally, or orally, or intravenous. They treat ailments at the physical body level only. That is why, they are not effective in all cases. The Pranic healers or Reiki practitioners heal at the ethereal body level. The accumulated negative energies at etheric level are removed and positive energy is applied. The healing in etheric level results at healing illnesses at physical level also with a little time lag. Mental illnesses are difficult to treat at this level. Yogies can treat people at the level of mind and thus the problems at the lower levels are also cured. Only Siddhas are capable of treating at the level of Vignanamaya kosha.

One of the practices in the Pranic Healing is cleaning the etheric body using energies of different colours. The negative energy accumulated at the chakras is also cleaned using the

coloured energy. The negative energy is then neutralized. This gave me the idea that the negative Karmas can be cleaned or neutralized.

Further search, revealed some ancient practices in India, which resulted in washing off sins. One such practice is imagining oneself to be sitting under a waterfall, and imagine sins being washed off by the flowing waters. One can also imagine that the water entering the body, and flowing inside the body too and cleaning off the negative energies from inside our body. A modified version is imagining sitting under a flow of milk, (milk is considered to be a more potent cleaning agent than water). One can practice these methods and actually feel the difference.

Another method, again taken from Pranic Healing, is 'seeking pardon'. All the negative Karmas are the result of some harm done by us to someone. If we seek pardon from the affected person, and if he pardons, the negative Karma gets neutralized. Here is a story about a businessman who was having trouble with which ever business he took up. He then consulted a Mahan, a very learned person, who told him that, the problems are because of bad karma coming from his previous life which involved the business man developing illicit thoughts about the wife of his Guru. The learned man told him the name of village where the wife of the guru, has taken birth now, and advised him to go and seek her pardon. "If she pardons, then" he said that "the businessman's problems will be solved". The businessman travelled to the said village and kept roaming in each street. But he was clueless as to how he would recognize her in this birth. But he kept walking each street. Late in evening, as the sun was setting, he saw the door of a house opening and a lady coming out. Instinctively, he knew that she was his Guru's wife and the lady too could recognise him. The business man fell at her feet and sought her pardon and she pardoned him. From then on, the business man's fortunes improved and in no time he became a business tycoon.

It is not necessary to seek pardon, face to face as happened in the above incident. One can do that remotely also with equally good results. That is, from the solitude of one's house/room, one can seek the pardon of someone far away, mentally. The sincerity of the wish is what matters. The author had practiced it for several years and can vouch for the difference it makes. A doubt may arise as to how we can know whom we had troubled in our previous births. This method can also be used even when you do not know the identity of the person whom you have offended or hurt. You can make an open request to all those, "I earnestly request all those whom I might have caused harm either in this life or previous lives, please pardon me", and it works.

Another interesting and effective method is using 'Vipassana'. Vipassana is the Buddhist method of meditation, in which, one sits in meditation, keeping the mind calm, and concentrating on one's breath. Thoughts do pop up and disturb the meditation, but one should not react to the thoughts. The teachers of Vipassana say that the thoughts that pop up depend upon one's Karma, or Vasana, and if one does not react to it, the thought bubble will burst and the vasana will not trouble the practitioner any more (the karma or vasana gets neutralised), and if one reacts, the thought bubble will go down again, to pop up at a later time. This is another tested method of neutralizing the negative Karmas.

Thus, after going through several scriptures, listening to several knowledgeable people, and experimenting with different methodologies, prescribed by Pranic Healing, Vipassana, etc, the author has come to the following conclusion. All the negative Karmas can be classified

into four groups (i) The first group consisting of easily washable karmas – which may consist of minor offences, which may be many, but whose individual intensity is very small. These can be washed away using the waterfall technique or its modifications. (ii) The next group are slightly more intense and hence are not cleaned by the previous method. The method of cleaning ethereal body and chakras using Pranic Healing can be very useful here and can yield good results. (iii) The third group consists of difficult or intense Karmas, which can be neutralised seeking pardon, or adopting the Vipassana method. The last and most intense group of Karmas cannot be neutralized except by undergoing the pain. Only, a Mahaan, or a Siddha, a spiritually very enlightened person, if he wants to help, can neutralize such Karmas, but they rarely do it.

The classification is akin to the dirt accumulated on a piece of cloth. The first category is like the sand attached to the cloth, which can be removed by just holding it up and shaking it hard. The next category is like the mild dirt attached to cloth which can be cleaned by rinsing it in river water. The third category is like the dirt which can be removed only by strong detergents. The last category is like the grease, oil and other dirt that cannot be removed at all, and cloth has to be discarded or burnt away. The author, being a teacher of MBA students, cannot resist the use of a methodology similar to Pareto principle, or ABC analysis, to this issue too.

Another method, I had experimented with, recently, is by installing the image of God, mentally, in the heart, and imagining the brilliant golden light emanating from Him, spreading inside the body. This I tried earlier, but did not work, but of late, after all these years of cleaning done using the above mentioned methods, my system became a bit purified and I am able to see the light of God, inside me and meditate. In this way, I am feeling some more of my Karmas are getting neutralized. Another method That I am experimenting with is imagining my body in a raging fire, and the karmas too getting burnt to ashes. To make the fire more intense, I sometimes spray iso-propyl alcohol into the flames.

Yet another theoretical concept that comes to my mind, which I have not tried, is the banking concept. When a bank gives a person a working capital loan, it gives him an OD facility, from which all outstanding amounts can be paid, and all receipts are credited to this account. If such facility can be created by man, can God not create a similar facility? All the dues payable to different people based on Karmas can be paid out from this balance and all amounts receivable from others, based on Karma balances can be credited, thereby neutralizing most of the Karma balances with different people. All small balances can be squared by this method, leaving only big accounts or big amounts to be undergone by a person. Although, this concept runs against the stand taken by some of the scriptures, it does not seem unreasonable to me, and is worth experimenting, by someone who is interested.

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