

The Yoga, Karma, Chakra LIFE

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Yoga Physiology

• Three bodies • Five sheaths • **Chakra** • Nadi

Hinduism

Three Yogas

• **Karma** yoga • Bhakti yoga • Jnana yoga

Classical Yoga

• Yoga (philosophy) • *Bhagavad Gita* • *Yoga Vasistha*

Rāja Yoga

• *Yoga Sutras of Patanjali* • Eight Limbs • Yama • Niyama • Āsana • Prāṇāyāma • Pratyahara • Dhāraṇā • Dhyāna • Samādhi

Mantra Yoga

• Pranava yoga • Nāda yoga

Tantra

• Yogi • Yogini • Siddhi • Shaiva Siddhanta

• **Kundalini** • **Chakra** • Subtle body

Hatha Yoga

• *Hatha Yoga Pradipika* • *Gherand Samhita* • *Shiva Samhita* • **Yoga as exercise or alternative medicine** • Chair Yoga • Anti-gravity yoga • Mudras • List of asanas • List of styles

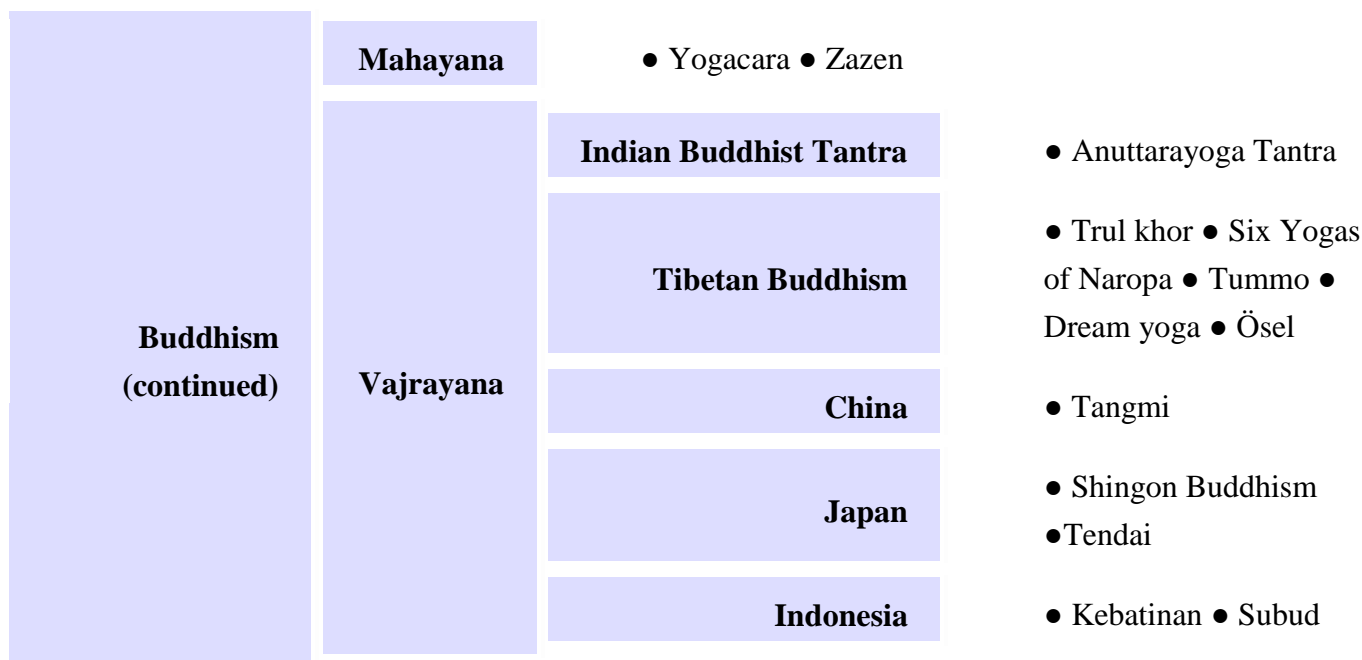
Contemporary Yoga styles and schools

• Ananda Marga Yoga • Ananda Yoga • Anusara Yoga • Ashtanga vinyasa yoga • Bihar School of Yoga • Bikram Yoga • Forrest Yoga • Hot yoga • Integral yoga • Integral yoga (Satchidananda) • Isha Yoga • Iyengar Yoga • Jivamukti Yoga • Kripalu Yoga • Kriya Yoga • **Kundalini** Yoga • Sahaj Marg • Satyananda Yoga • Sivananda Yoga • Svādhyāya • Viniyoga • Vinyāsa

Buddhism

Theravada

• Samatha • Samadhi (Buddhism) • Vipassana • Anapanasati • *Visuddhimagga*



Chakra

Chakra: (चक्र) derives from the Sanskrit word meaning “wheel,” as well as “circle” and “cycle”. [2] It’s described by many as a spinning wheel of light.

In Hinduism, Jainism and Buddhism, a chakra (Sanskrit: Cakra, Pali : Cakka, Tamil: chakra) is thought to be an energy point or node in the subtle body. Chakras are believed to be part of the subtle body, not the physical body, and as such, are the meeting points of the subtle (non-physical) energy channels called nadi. Nadi are believed to be channels in the subtle body through which the life force (prana) (non-physical) or vital energy (non-physical) moves. Various scriptural texts and teachings present a different number of chakras. It’s believed that there are many chakras in the subtle human body, according to the tantric texts, but there are seven chakras that are considered to be the most important ones. Of the 88,000 chakras within the human body, seven are considered of principle importance and are referred to as the “major chakras”.



Sahasrara (Sanskrit: सहस्रार, IAST: Sahasrāra, English: “thousand-petaled”) or crown chakra is generally considered to be the state of pure consciousness, within which there is neither object nor subject. When the Kundalini energy rises to this point, it unites with the male Shiva energy, and a state of liberating samadhi is attained. Symbolized by a lotus with one thousand multi-coloured petals, it is located either at the crown of the head, or above the crown of the head. Sahasrara is represented by the colour white and it involves such issues as inner wisdom and the death of the body.

Its role may be envisioned somewhat similarly to that of the Pineal gland. The pineal gland is a light sensitive gland that produces the hormone melatonin which regulates sleep and waking up, and is also postulated to be the production site of the psychedelic dimethyltryptamine, the only known hallucinogen endogenous to the human body. Sahasrara’s inner aspect deals with the release of karma, physical action with meditation, mental action with universal consciousness and unity, and emotional action with “beingness.”

In Tibetan Buddhism, the point at the crown of the head is represented by a white circle, with 33 downward pointing petals. It is of primary importance in the performance of phowa, or consciousness projection after death, in order to obtain rebirth in a Pure Land. Within this state is contained the White drop, or Bodhicitta, which is the essence of masculine energy.

Corresponding deity for material element of this state is Dhruva.

The tone is 172.06 Hz = F



Ajna (Sanskrit: आज्ञा, IAST: Ājñā, English: “command”) or third-eye chakra is symbolised by a lotus with two petals, and corresponds to the colours violet, indigo or deep blue, though it is traditionally described as white. It is at this point that the two side nadi Ida (yoga) and Pingala are said to terminate and merge with the central channel Sushumna, signifying the end of duality, the characteristic of being dual (e.g. light and dark, or male and female). The seed syllable for this chakra is the syllable OM, and the presiding deity is Ardhanarishvara, who is a half male, half female Shiva/Shakti. The Shakti goddess of Ajna is called Hakini.

Ajna (along with Bindu), is known as the third eye chakra and is linked to the pituitary gland which secretes hormones to communicate to the rest of the endocrine system and also connects to the central nervous system via the hypothalamus. According to Gary Osborn, the thalamus is thought to have a key role in the physical basis of consciousness and is the ‘Bridal Chamber’ mentioned in the Gnostic scriptures.. Ajna’s key issues involve balancing the higher and lower selves and trusting inner guidance. Ajna’s inner aspect relates to the access of intuition. Mentally, Ajna deals with visual consciousness. Emotionally, Ajna deals with clarity on an intuitive level.

The tone is 221.23 Hz = A



Vishuddha (Sanskrit: विशुद्ध, IAST: Viśuddha, English: “especially pure”), or Vishuddhi, or throat chakra is depicted as a silver crescent within a white circle, with 16 light or pale blue, or turquoise petals. The seed mantra is Ham, and the residing deity is Panchavaktra shiva, with 5 heads and 4 arms, and the Shakti is Shakini.

Vishuddha may be understood as relating to communication and growth through expression. This chakra is paralleled to the thyroid, a gland that is also in the throat and which produces thyroid hormone, responsible for growth and maturation. Physically, Vishuddha governs communication, emotionally it governs independence, mentally it governs fluent thought, and spiritually, it governs a sense of security.

In Tibetan Buddhism, this chakra is red, with 16 upward pointing petals. It plays an important role in Dream Yoga, the art of lucid dreaming.

Corresponding deity for material element of this chakra is Dyaus.

The tone is 141.27 Hz = C#



Anahata (Sanskrit: अनाहत, IAST: Anāhata, English: “unstruck”) or heart chakra is symbolised by a circular flower with twelve green petals called the heartmind. Within it is a yantra of two intersecting triangles, forming a hexagram, symbolising a union of the male and female. The seed mantra is Yam, the presiding deity is Ishana Rudra Shiva, and the Shakti is Kakini.

Anahata is related to the thymus, located in the chest. The thymus is an element of the immune system as well as being part of the endocrine system. It is the site of maturation of the T cells responsible for fending off disease and may be adversely affected by stress. Anahata is related to the colours green or pink. Key issues involving Anahata involve complex emotions, compassion, tenderness, unconditional love, equilibrium, rejection and well-being. Physically Anahata governs circulation, emotionally it governs unconditional love for the self and others, mentally it governs passion, and spiritually it governs devotion.

The tone is 136.10 Hz = C#



Manipura (Sanskrit: मणिपूर, IAST: Maṇipūra, English: “jewel city”) or solar plexus/navel chakra is symbolised by a downward pointing triangle with ten petals, along with the colour yellow. The seed syllable is Ram, and the presiding deity is Braddha Rudra, with Lakini as the Shakti.

Manipura is related to the metabolic and digestive systems. Manipura is believed to correspond to Islets of Langerhans, which are groups of cells in the pancreas, as well as the outer adrenal glands and the adrenal cortex. These play a valuable role in digestion, the conversion of food matter into energy for the body. The colour that corresponds to Manipura is yellow. Key issues governed by Manipura are issues of personal power, fear, anxiety, opinion-formation, introversion, and transition from simple or base emotions to complex. Physically, Manipura governs digestion, mentally it governs personal power, emotionally it governs expansiveness, and spiritually, all matters of growth.

Corresponding deity for material element of this chakra is Agni.

The tone is 126.22 Hz = B



Svadhishthana (Sanskrit: स्वाधिष्ठान, IAST: Svādhiṣṭhāna, English: “one’s own base”) or sacral chakra is symbolised by a white lotus within which is a crescent moon, with six vermilion, or orange petals. The seed mantra is Vam, and the presiding deity is Brahma, with the Shakti being Rakini (or Chakini). The animal associated is the crocodile of Varuna.

This chakra is located in the sacrum and is considered to correspond to the testes or the ovaries that produce the various sex hormones involved in the reproductive cycle. Svadhishthana is also considered to be related to, more generally, the genitourinary system and the adrenals. The key issues involving Svadhishthana are relationships, violence, addictions, basic emotional needs, and pleasure. Physically, Svadhishthana governs reproduction, mentally it governs creativity, emotionally it governs joy, and spiritually it governs enthusiasm.

The tone is 210.42 Hz = G#



Muladhara (Sanskrit: मूलाधार, IAST: Mūlādhāra, English: “root support”) or root chakra is symbolised by a lotus with four petals and the colour red. This centre is located at the base of the spine in the coccygeal region. It is said to relate to the gonads and the adrenal medulla, responsible for the fight-or-flight response when survival is under threat. The seed syllable is LAM.

Muladhara is related to instinct, security, survival and also to basic human potentiality. Physically, Muladhara governs sexuality, mentally it governs stability, emotionally it governs sensuality, and spiritually it governs a sense of security. Muladhara also has a relation to the sense of smell.

This chakra is where the three main nadi separate and begin their upward movement. Dormant Kundalini rests here, wrapped three and a half times around the black Svayambhu linga, the lowest of three obstructions to her full rising (also known as knots or granthis). It is the seat of the red bindu, the female drop (which in Tibetan vajrayana is located at the navel chakra).

The seed syllable is Lam (pronounced lum), the deity is Ganesh, and the Shakti is Dakini. The associated animal is the elephant.

The tone is 194.18 Hz = G

Karma

Karma: (Sanskrit: कर्म; IPA: [ˈkərmə] (listen); Pali: kamma) means action, work or deed; it also refers to the spiritual principle of **cause and effect** where intent and actions of an individual (cause) influence the future of that individual (effect). **Good intent and good deed contribute to good karma** and future happiness, while **bad intent and bad deed contribute to bad karma** and future suffering. **Karma is closely associated with the idea of rebirth** in many schools of Asian religions. In these schools, karma in the present affects one’s future in the current life, **as well as the nature and quality of future lives** - one’s saṃsāra.



With origins in ancient India, **karma is a key concept** in Hinduism, Buddhism, Jainism, Sikhism, and Taoism.

Karma is the executed “deed”, “work”, “action”, or “act”, and it is also the “object”, the “intent”. Halbfass explains **karma** (karman) by contrasting it with another Sanskrit word kriya. The word **kriya is the activity along with the steps and effort in action**, while **karma is:**

1. **The executed action as a consequence of that activity**, as well as
2. **The intention of the actor behind an executed action or a planned action** (described by some scholars as **metaphysical** residue left in the actor). A **good action creates good karma, as does good intent**. A **bad action creates bad karma, as does bad intent**.

Karma also refers to a **conceptual principle** that originated in India, often descriptively called **the principle of karma**, sometimes as **the karma theory** or **the law of karma**. In the context of theory, karma is complex and

difficult to define. Different schools of Ideologists derive different definitions for **the karma concept** from ancient Indian texts; their definition is some combination of:

1. **Causality** that may be ethical or non-ethical;
2. **Ethicization**, that is good or bad actions have consequences;
3. And **Rebirth**. (Reincarnation and future lives)



Other Ideologists include in **the definition of karma theory** that which explains **the present circumstances of an individual** with reference to his or her **actions in past**.

These actions may be those **in a person's current life**, or, in some schools of Indian traditions, **possibly actions in their past lives**; furthermore, the **consequences may result in current life, or a person's future lives**. The **law of karma operates independent of any deity** or any process of divine judgment.

Difficulty in arriving at **a definition of karma arises because of the diversity of views among the schools of Hinduism**; some, for example, **consider karma and rebirth linked** and simultaneously essential, some consider karma but not rebirth essential, and a few discuss and conclude karma and rebirth to be flawed fiction. Buddhism and Jainism have their own karma precepts. Thus **karma has not one, but multiple definitions and different meanings**. It is a concept whose meaning, importance and scope varies between Hinduism, Buddhism, Jainism and other traditions that originated in India, and various schools in each of these traditions. O'Flaherty claims that, furthermore, there is an **ongoing debate regarding whether karma is a theory, a model, a paradigm, a metaphor, or a metaphysical stance**.

Karma theory as a concept, across different Indian religious traditions, **shares certain common themes**:

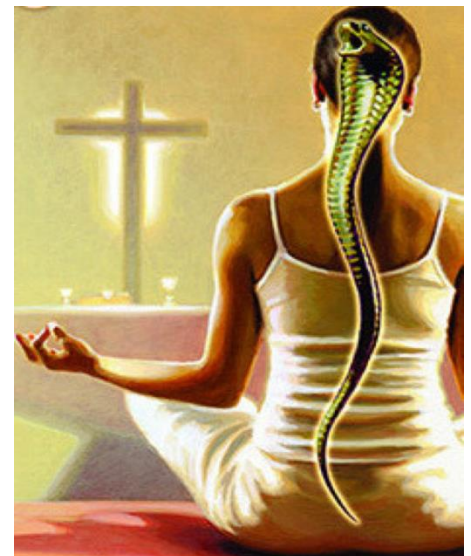
1. **Causality**,
2. **Ethicization** and
3. **Rebirth**. (reincarnation)

Causality

A common theme to theories of karma is its principle of **causality**. One of the earliest associations of karma to causality occurs in the Brihadaranyaka Upanishad of Hinduism.

The relationship of karma to causality is a central motif in all schools of Hindu, Jain and Buddhist thought. The theory of karma as causality holds that:

1. Executed **actions** of an individual **affects** the individual and the life he or she lives, and
2. The **intentions** of an individual **affect** the individual and the life he or she lives.



Disinterested actions or unintentional actions do not have the same positive or negative karmic effect, as **interested and intentional actions**. In Buddhism, for example, **actions that are performed, or arise, or originate without any bad intent such as covetousness, are considered non-existent in karmic impact or neutral in influence to the individual.**



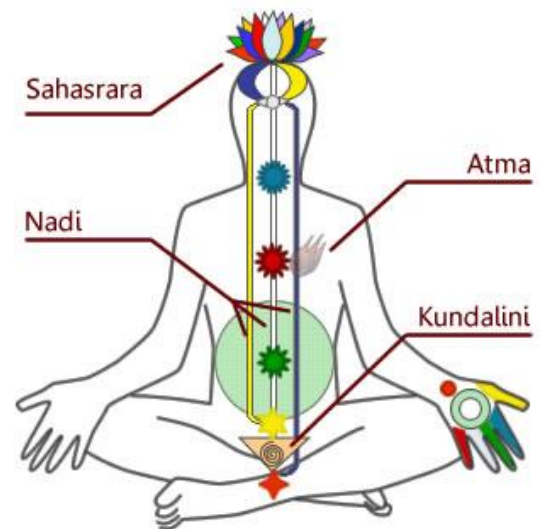
Another causality characteristic, shared by Karmic theories, is that **like deeds lead to like effects**. Thus **good karma produces good effect** on the actor, while **bad karma produces bad effect**. This effect may be **material, moral or emotional** — that is, **one's karma affects one's happiness and unhappiness**. The effect of karma need not be immediate; the effect of karma can be later in one's current life, and in some schools it **extends to future lives**.

The consequence or effects of one's karma can be described in two forms: phalas and samskaras. A phala (literally, fruit or result) is the **visible or invisible effect that is typically immediate or within the current life**. In contrast, samskaras are **invisible effects, produced inside the actor because of the karma, transforming the agent and affecting his or her ability to be happy or unhappy in this life and future ones**. The theory of karma is often presented in the context of samskaras.

Karmic principle can be understood, suggests Karl Potter, as **a principle of psychology and habit**. **Karma seeds habits (vāsanā), and habits create the nature of man**. Karma also **seeds self-perception** and perception influences how one **experiences life events**. Both **habits and self-perception affect the course of one's life**. Breaking bad habits is not easy: it requires **conscious karmic effort**; thus **psyche and habit**, according to Potter and others, link **karma to causality** in ancient Indian literature. The **idea of karma** may be compared to the notion of a person's "**character**", as both are an assessment of the person and **determined by that person's habitual thinking and acting**.

Ethicization

The second theme common to karma theories is **ethicization**. This begins with the premise that **every action has a consequence**, which will come to fruition in either this or a future life; thus, **morally good acts will have positive consequences**, whereas **bad acts will produce negative results**. An individual's **present situation is thereby explained by reference to actions in his present or in previous lifetimes**. Karma is not itself "reward and punishment", but **the law that produces consequence**. Halbfass notes, **good karma** is considered as dharma and leads to punya (merit), while **bad karma** is considered adharma and leads to pāp (demerit, sin).



Reichenbach suggests that **the theories of karma are an ethical theory**. This is so because the ancient scholars of India linked **intent and actual action to the merit, reward, demerit and punishment**. A theory **without ethical premise would be a pure causal relation**; the merit or reward or demerit or punishment would be same

regardless of the actor's intent. In ethics, one's intentions, attitudes and desires matter in the evaluation of one's action. Where the outcome is **unintended**, the **moral responsibility for it is less on the actor**, even though **causal responsibility may be the same regardless**. A **karma theory considers not only the action, but also actor's intentions, attitude, and desires before and during the action**. **The karma concept thus encourages each person to seek and live a moral life**, as well as **avoid an immoral life**. The meaning and significance of karma is thus as a building block of **an ethical theory**.

Rebirth



The third common theme of karma theories is **the concept of reincarnation or the cycle of rebirths (saṃsāra)**. **Rebirth is a fundamental concept of Hinduism, Buddhism, Jainism and Sikhism**. The concept has been intensely debated in ancient literature of India; with different schools of Indian religions considering the relevance of rebirth as either essential, or secondary, or unnecessary fiction. **Karma is a basic concept, rebirth is a derivative concept**, so suggests Creel; **Karma is a fact**, asserts Yamunacharya, while **reincarnation is a hypothesis**; in contrast, Hiriyanan suggests **rebirth is a necessary corollary of karma**.

Rebirth, or saṃsāra, **is the concept that all life forms go through a cycle of reincarnation**, that is **a series of births and rebirths**. The **rebirths and consequent life may be in different realm, condition or form**. The karma theories suggest that the realm, condition and form **depends on the quality and quantity of karma**. In schools **that believe in rebirth**, every living being's soul transmigrates

(recycles) after death, carrying the seeds of Karmic impulses from life just completed, into another life and lifetime of karmas. **This cycle continues indefinitely, except for those who consciously break this cycle by reaching moksa**. Those who break the cycle **reach the realm of gods**, those who don't continue in the cycle.

The theory of “**karma and rebirth**” raises numerous questions—such as how, when, and **why did the cycle start in the first place**, what is the relative **Karmic merit of one karma versus another** and why, and **what evidence is there that rebirth actually happens**, among others. Various schools of Hinduism realized these difficulties, debated their own formulations, some reaching what they considered as **internally consistent theories**, while other schools **modified and de-emphasized it**, while a few schools in Hinduism such as Carvakas, Lokayatana **abandoned “karma and rebirth” theory altogether**. **Schools of Buddhism consider karma-rebirth cycle as integral to their theories of soteriology**.



Kundalini

Kundalini: Sanskrit kuṇḍalinī, कुण्डलिनी, refers to a form of **primal energy** (or shakti: “coiled one”), in the



concept of Dharma, refers to a form of **primal energy** (or shakti: **esotericism**;) said to be located at the base of the spine. Different spiritual traditions teach methods of “**awakening**” **kundalini** for the purpose of reaching **spiritual enlightenment** and **a range of supernormal powers**. **Kundalini** is usually described as lying “coiled” at the base of the spine, represented as either a **goddess or sleeping serpent** whose energy is **waiting to be awakened**. In modern commentaries, **Kundalini** has been called an **unconscious, instinctive or libidinal force**, or “**mother energy or intelligence of complete maturation**”.

Kundalini awakening is said to result from **deep meditation**, and consequently **enlightenment and bliss**. This awakening involves the **Kundalini physically moving up the central channel** to reach within the **Sahasrara Chakra at the top of the head**. Many systems of **yoga focus on awakening Kundalini through meditation, pranayama breathing, the practice of asana and chanting of mantras**. In physical terms, the **Kundalini experience is frequently reported to be a feeling of electric current running along the spine**.

Concepts such as “**life force**” and “**élan vital**” emerged from the debate over vitalism in the early 20th century and later **inspired thinkers in the modern New Age movement**.






















As biologists studied embryology and developmental biology, particularly before the discovery of genes, a variety of organizational forces were posited to account for their observations. German biologist Hans Driesch (1867–1941), proposed entelechy, **an energy** which he believed controlled organic processes. However such ideas are discredited and **modern science** has all but abandoned the attempt to associate additional **energetic** properties with **life**.

According to Brian Dunning, **the scientific term energy** is, in fact, **misused in the context of spirituality and alternative medicine**:

“That’s all that energy is: a measurement of work capability. But in popular culture, ‘energy’ has somehow become a noun. ‘Energy’ is often spoken of as if it is a thing unto itself, like a region of glowing power, that can be contained and used. Here’s a good test. When you hear the word ‘energy’ used, substitute the phrase ‘measurable work capability.’ Does the usage still make sense? Remember, energy itself is not the thing being measured: energy is the measurement of work performed or of potential... Thus, this New Age concept of the body having an ‘energy field’ is fatally doomed. There is no such thing as an energy field; they are two unrelated concepts.”



Despite the lack of scientific support, **spiritual writers and thinkers have maintained ideas about energy and continue to promote them either as useful allegories or as fact.** The field of energy medicine purports to manipulate energy, but there is no credible evidence to support this.

Chakra Cleansing & Balancing Mudras & Mantras <small>While SEATED in Easy Pose (Cross-Legged on the Floor), VISUALIZE the CHAKRA LOCATION; its COLOUR and REPEAT the MANTRA for 3 MINUTES for EACH CHAKRA; beginning with Root Chakra...</small>				
CHAKRA NAMES, PURPOSE & LOCATION	MUDRA	PROCEDURE	MANTRA & CHAKRA COLOUR	CHAKRA SYMBOL
1. ROOT CHAKRA MULADHARA (SURVIVAL) Base of Spine, on Perineum.		Thumb & Index fingers touch. Arms Straight, hands on knees. Chakra Sound... Long L-A-A-A-M.	 LAM	
2. SACRAL CHAKRA SWADHISTHANA (CREATIVITY) Hips		Place Hands in your lap with your palms facing upwards, right palm resting on top of left. Chakra Sound... Long V-A-A-A-M.	 VAM	
3. SOLAR PLEXUS CHAKRA MANIPURA (WILL, POWER) Two-Inches Below Naval		Place Hands between your heart and your stomach. Chakra Sound... Long R-A-A-A-M.	 RAM	
4. HEART CHAKRA ANAHATA (LOVE) Heart		Right Hand: Index finger and thumb touching at Heart Centre. Left Hand in same Mudra resting on the Knee. Chakra Sound... Long Y-A-A-A-M.	 YAM	
5. THROAT CHAKRA VISHUDDHA (EXPRESSION) Throat		Hands by Stomach, fingers interlaced and thumb tips touching. Focus on Throat Chakra. Chakra Sound... Long H-A-A-A-M.	 HAM	
6. THIRD EYE CHAKRA AJNA (INTUITION, WISDOM) Third Eye		Hands in front of the lower part of your breast, Middle fingers stand up tips touching, other fingers bent at first joint as shown. Chakra Sound... Long A-A-A-U-U-M.	 AUM	
7. CROWN CHAKRA SAHASRARA (SPIRITUAL CONNECTION) Crown		Hands in front of your stomach, fingers interlaced, Little fingers pointing upwards. Chakra Sound... Long A-A-A-A-N-G.	 ANG	

The concept of “qi” or “chi” (energy) appears throughout **traditional East Asian culture**, such as in the art of feng shui and **Chinese martial arts**. Qi philosophy also includes the notion of “**negative qi**”, typically understood as **introducing negative moods** like outright **fear** or more moderate expressions like **social anxiety** or **awkwardness**. Deflecting this negative qi through **geomancy** is a **preoccupation** in feng shui. The **traditional explanation of acupuncture** states that it **works by manipulating the circulation of qi through a network of meridians**.

Falun Gong

Ownby (2008) claims that **Falun Gong** differs from Buddhism in its definition of the term “**karma**” in that **it is taken not as a process of award and punishment**, but as an exclusively negative term. The Chinese term “de” or “virtue” is reserved for what might otherwise be termed “**good karma**” in Buddhism. **Karma is understood as the source of all suffering** - what Buddhism might refer to as “**bad karma**”. Li says, “A person has done bad things over his many lifetimes, and for people **this results in misfortune**, or for cultivators its karmic obstacles, so

there’s birth, aging, sickness, and death. **This is ordinary karma.**”

Falun Gong teaches that **the spirit is locked in the cycle of rebirth**, also known as samsara **due to the accumulation of karma**. **This is a negative, black substance that accumulates in other dimensions lifetime after lifetime**, by doing bad deeds and thinking bad thoughts. Falun Gong states that **karma is the reason for suffering**, and what ultimately **blocks people from the truth** of the universe and **attaining enlightenment**. At the same time, is also **the cause of ones continued rebirth and suffering**. Li says that due to **accumulation of karma the human spirit upon death will reincarnate over and over again, until the karma is paid off or eliminated through cultivation, or the person is destroyed due to the bad deeds he has done.**

Ownby regards the concept of **karma** as a cornerstone to individual moral behavior in Falun Gong, and also readily traceable to the Christian doctrine of “one reaps what one sows”. Others say Matthew 5:44 means **no unbeliever will not fully reap what they sow until they are Judged by God after death in Hell**. Ownby says Falun Gong is differentiated by a “**system of transmigration**” though, “**in which each organism is the reincarnation of a previous life form, its current form having been determined by karmic calculation of the moral qualities of the previous lives lived.**” Ownby says the seeming unfairness of manifest inequities can then be explained, at the same time **allowing a space for moral behaviour in spite of them**. In the same vein

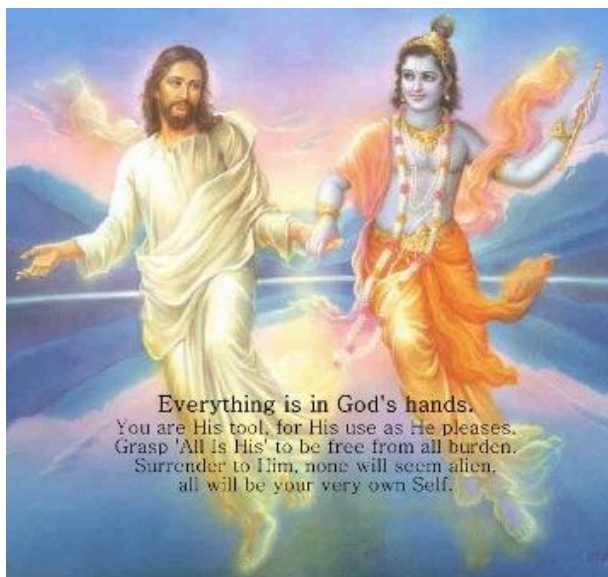
of Li's monism, matter and spirit are one, karma is identified as a black substance which must be purged in the process of cultivation.

Li says that “**Human beings all fell here from the many dimensions of the universe**. They no longer met the requirements of the Fa at their given levels in the universe, and thus had to drop down. Just as we have said before, **the heavier one's mortal attachments, the further down one drops, with the descent continuing until one arrives at the state of ordinary human beings**.” He says that **in the eyes of higher beings, the purpose of human life is not merely to be human, but to awaken quickly on Earth, a “setting of delusion”, and return**. “That is what they really have in mind; they are **opening a door for you**. Those who fail to return will have no choice but to **reincarnate, with this continuing until they amass a huge amount of karma and are destroyed**.”

Ownby regards this as the basis for Falun Gong's apparent “opposition to practitioners” **taking medicine when ill; they are missing an opportunity to work off karma by allowing an illness to run its course (suffering depletes karma) or to fight the illness through cultivation**.” Benjamin Penny shares this interpretation. Since Li believes that “karma is the primary factor that causes sickness in people”, Penny asks: “if disease comes from karma and karma can be eradicated through cultivation of xinxing, then what good will medicine do?” Li himself states that he is not forbidding practitioners from taking medicine, maintaining that “What I'm doing is telling people the relationship between practicing cultivation and medicine-taking”. Li also states that “**An everyday person needs to take medicine when he gets sick**.” Schechter quotes a Falun Gong student who says “**It is always an individual choice whether one should take medicine or not**.”

Karma and Christianity

Some so called Christians suggests karma is akin to the Christian notions of sin and its effects. They think that



the Christian teaching on Last Judgment according to one's charity is a teaching on karma. They misrepresent the teaching that morals such as reap what one sows (Galatians 6:7) and live by the sword, die by the sword (Matthew 26:52) is the same as the Hindu Karma. The concept of last judgment is much different than karma, with karma as ongoing process that occurs every day in one's life, and last judgment in contrast being a one-time review at the end of life. But this all is an oversimplification of the Bible. So let's get the context of the passages in question to see if they are teaching Karma:

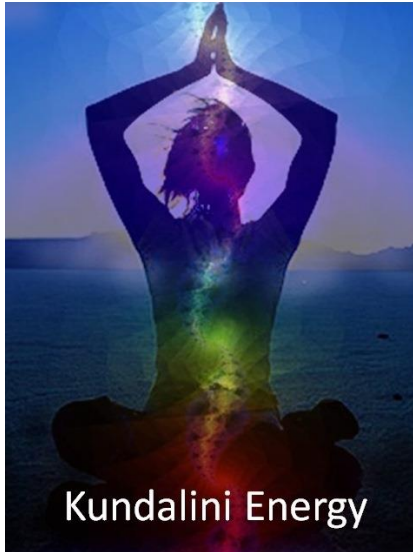
Galatians 6:7-10, “Be not deceived; **God is not mocked**: for whatsoever a man soweth, that shall he also reap. For he that **soweth to his flesh shall of the flesh reap corruption**; but he that **soweth to the Spirit shall of the Spirit reap life**

everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, **especially** unto them who are of the **household of faith**.”

1. God is not mocked... in Karma: “The law of karma operates independent of any deity...”
2. Sowing here is to the flesh of the flesh reap corruption; in Karma you can sow to the flesh good karma.
3. Sowing to the Spirit shall of the Spirit reap life everlasting; in Karma you are only reborn over and over again until you figure it out of attain too much Karmatic black goo and die for the last time.

4. The reaping of life everlasting is NOT found anywhere in Karma and in the Bible this reaping is not the same as the free gift of everlasting life which is a gift and not a reaping.
5. Lastly doing good unto all men, especially unto them who are of the household of faith... Karma would not differentiate and determine a group to be specifically good to. Because they are NOT of the household of faith. What faith? Faith in WHAT? See, their faith is in an ideology. In the Bible your faith is in the Lord Jesus Christ: a person!

Next let's look at Matthew 26:52-56, "Then said Jesus unto him, Put up again thy sword into his place: for all



they that take the sword shall perish with the sword. **Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?** In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? **I sat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the scriptures of the prophets might be fulfilled.** Then all the disciples forsook him, and fled."

Here this is not teaching Karma at all. To chop this out of its context is to divorce the words from their meaning. "...all they that take the sword shall perish with the sword..." has a context and the trouble with thinking that this is Karma shows to what level people will stoop to prove a lie. The fact is the Lord Jesus Christ could have defended Himself if He wanted to however He

was fulfilling prophecy which no writer in the Karmatic literature ever attempts. Notice what it says right after the above: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" What people are not considering is WHO the Lord Jesus Christ IS! Or WHAT His mission WAS! 1 John 5:20, "And we know that the Son of God is come, and **hath given us an understanding**, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. **This is the true God, and eternal life.**" It is not about good karma verses bad karma; you cannot do enough good to make up for the bad you have done. There is no amount of righteousness you can do that will undo your wicked unrighteous sinful wretchedness. The Karmatic religion is self-righteousness egotism with a hint of pagan spiritism and a ton of demonic subjugation. It is infused with the purpose to deceive and maintain the sinner in his sins until death to take them to hell fire and damnation all the while during life they think that they can take care of karma in the next life. This diabolical lie will damn souls and cause confusion where it is taught in Christian circles. It is all over the televangelists so called ministries and perpetrating doctrines of devils in many local churches some of which denominationally are saturated by it.

2 Corinthians 6:17-18, "Wherefore **come out from among them, and be ye separate**, saith the Lord, and **touch not the unclean thing**; and I will receive you, And will **be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.**" But you can't come and do this without receiving Jesus Christ as your personal savior. Yoga does not teach this, karma does not teach this. They are Paganistic ideologies to lead you away from salvation that



is only found in the Lord Jesus Christ: John 14:6, “**Jesus saith** unto him, **I am the way, the truth, and the life: no man cometh unto the Father, but by me.**”



There is no place where Christians are connected in any way shape or form with the Eastern Mystics Religions. They are not similar and there is no congruency with them. They are pagan from top to bottom and inside out. The infiltration into the local churches is epidemic; catastrophic; and will not stop without casualties.

Christians that are not caught up in this new age garbage need to wake up and get in the prayer fight for these deluded souls that seem to easily be lead down the path to Satan and the devils in these pagan religions.

Yoga, transcendental meditation, Kundalini, karma, chakra, and the new age versions of these things in the guise of health and wellness like reflexology are just pseudo-science but the practitioners are not the culprits usually; they do not realize the seriousness of the powers and

energies they are dealing with are devils. It may be too late for many of them as the devils dig in so deep to the person's persona that it becomes a part of them and they cannot be persuaded regardless who is trying to reach them or what is said to try to convince them to leave this paganism behind. Many of them make a living from their craft and can't get over the idea that they have been wrong for so long or they can't seem to figure out what else they could do in life. Yes that is a scary thought; but the reality of NOT doing anything is worse.

The judgment seat of Christ is coming for the Christian – if you are dabbling in these occult practices STOP now before it is too late. If you are practicing these pagan ideologies and profiting from them I pray the Lord will open your eyes to the truth and get out before it is too late. God help you.








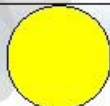















The End

Appendix 1

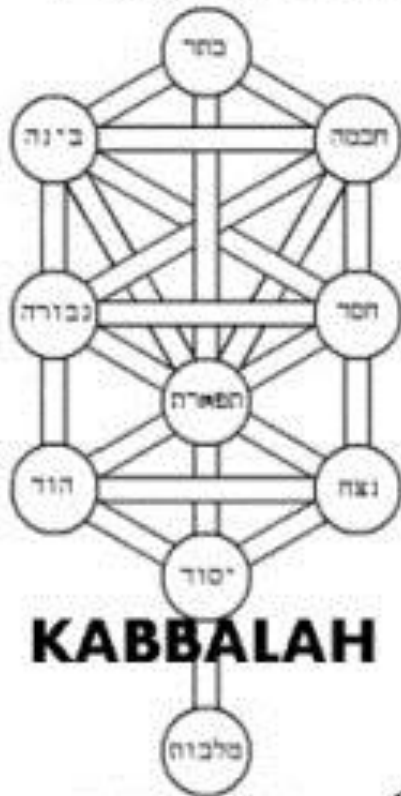
Chakra Cleansing & Balancing Mudras & Mantras

While SEATED in Easy Pose (Cross-Legged on the Floor), VISUALIZE the CHAKRA LOCATION; its COLOUR and REPEAT the MANTRA for 3 MINUTES for EACH CHAKRA; beginning with Root Chakra...

CHAKRA NAMES, PURPOSE & LOCATION	MUDRA	PROCEDURE	MANTRA & CHAKRA COLOUR	CHAKRA SYMBOL
1. ROOT CHAKRA MULADHARA (SURVIVAL) Base of Spine, on Perineum.		Thumb & Index fingers touch. Arms Straight, hands on knees. Chakra Sound... Long L-A-A-A-M.	 LAM	
2. SACRAL CHAKRA SWADHISTHANA (CREATIVITY) Hips		Place Hands in your lap with your palms facing upwards, right palm resting on top of left. Chakra Sound... Long V-A-A-A-M.	 VAM	
3. SOLAR PLEXUS CHAKRA MANIPURA (WILL POWER) Two-Inches Below Naval		Place Hands between your heart and your stomach. Chakra Sound... Long R-A-A-A-M.	 RAM	
4. HEART CHAKRA ANAHATA (LOVE) Heart		Right Hand: Index finger and thumb touching at Heart Centre. Left Hand in same Mudra resting on the Knee. Chakra Sound... Long Y-A-A-A-M.	 YAM	
5. THROAT CHAKRA VISHUDDHA (EXPRESSION) Throat		Hands by Stomach, fingers interlaced and thumb tips touching. Focus on Throat Chakra. Chakra Sound... Long H-A-A-A-M.	 HAM	
6. THIRD EYE CHAKRA AJNA (INTUITION, WISDOM) Third Eye		Hands in front of the lower part of your breast, Middle fingers stand up tips touching, other fingers bent at first joint as shown. Chakra Sound... Long A-A-A-U-U-M.	 AUM	
7. CROWN CHAKRA SAHASRARA (SPIRITUAL CONNECTION) Crown		Hands in front of your stomach, fingers interlaced, Little fingers pointing upwards. Chakra Sound... Long A-A-A-A-N-G.	 ANG	

KABBALAH

ESOTERIC FORCES

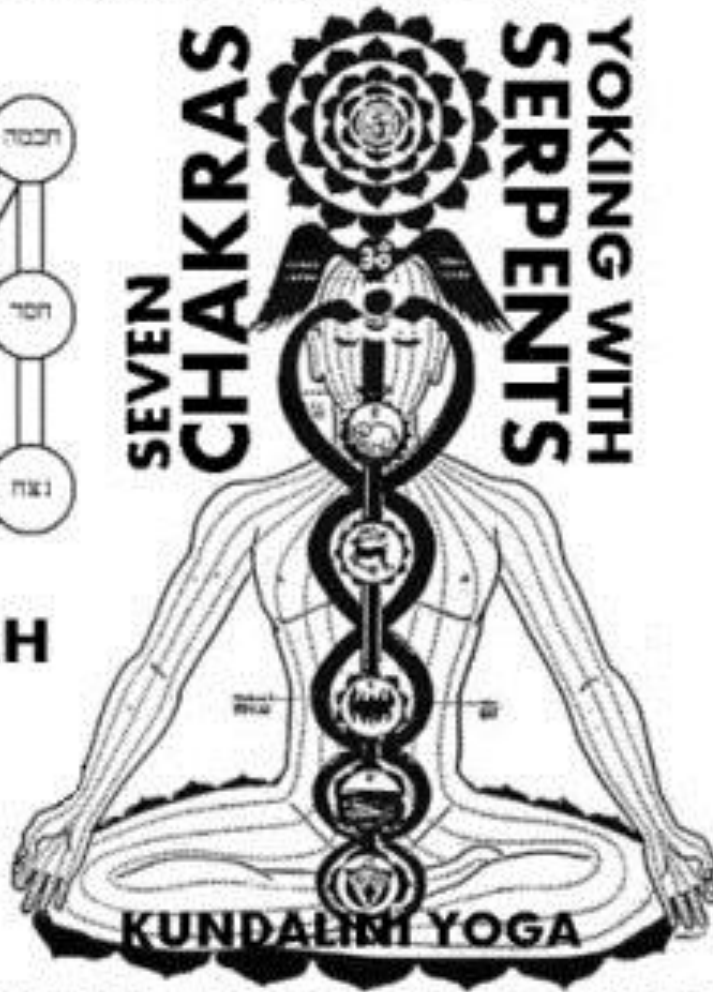


KABBALAH

TREE OF
LIFE

SEVEN
CHAKRAS

YOKING WITH
SERPENTS



THE MYSTICISM OF RABBINIC JUDAISM

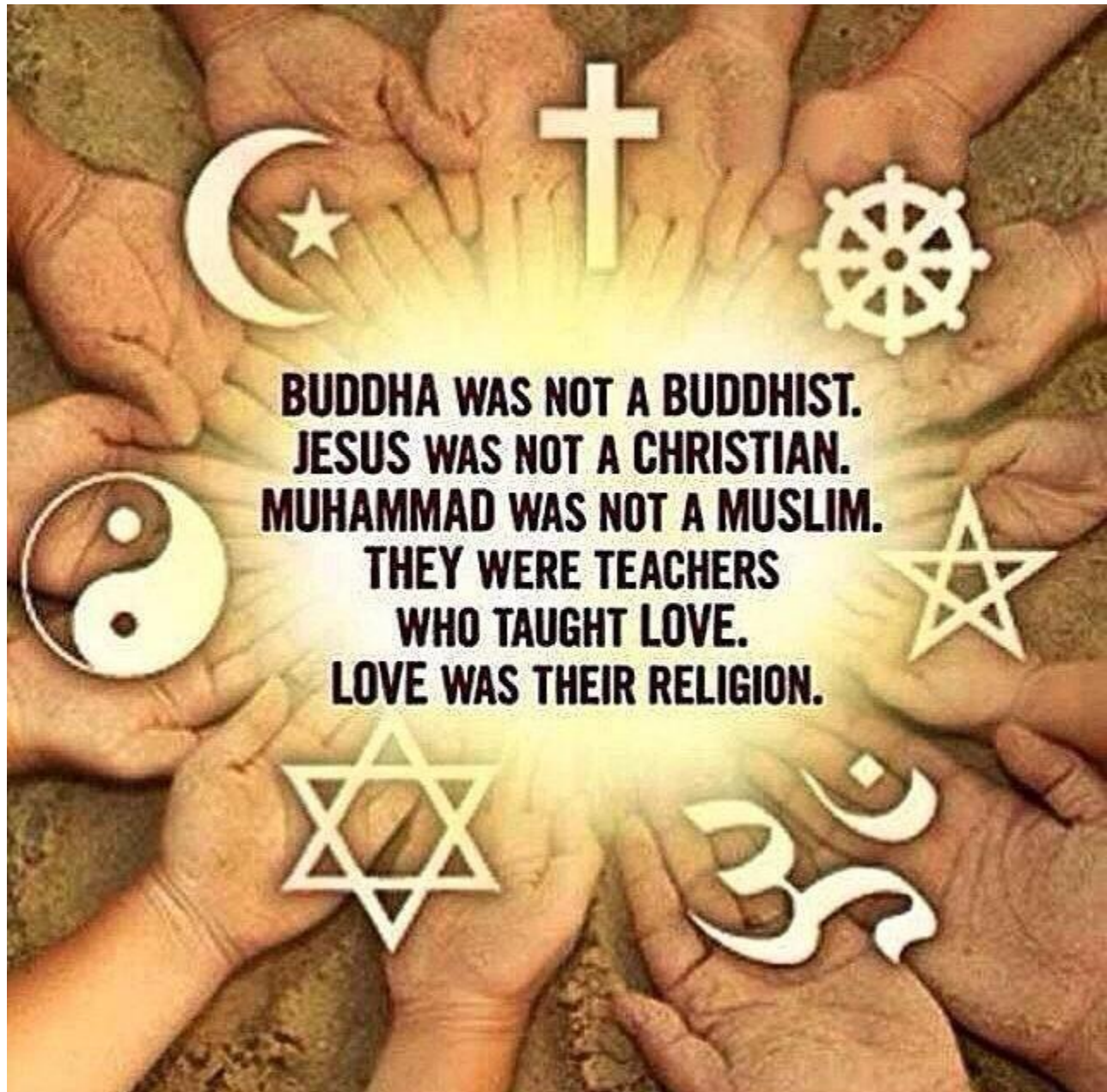
This is a LIE!

Appendix 3



Practicing Yoga, Transcendental Meditation, Kundalini, Karma, Chakra is like messing with the Ouija Board!

Appendix 4



This is a LIE!

“Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.”
Jesus Christ (John 14:6) He claimed to be the ONLY WAY to God and to heaven.

“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.” Jesus Christ (John 10:28) He claimed to give ETERNAL LIFE and to NEVER PERISH!

Appendix 5



The Karmatic religion is self-righteousness egotism with a hint of pagan spiritism and a ton of wicked demonic subjugation: people possessed of or oppressed by a female devil. This is no substitute for the Lord Jesus Christ. Truth rejected is to the rejecter a lie; they will then espouse a lie thinking that it is the truth.

Appendix 6



Revelation 12:3-9, “And there appeared another **wonder in heaven**; and behold a **great red dragon**, having **seven heads** and **ten horns**, and **seven crowns upon his heads**. And his **tail drew the third part of the stars** of heaven, and did **cast them to the earth**: and **the dragon stood before the woman** which was ready to be delivered, for **to devour her child** as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and **her child was caught up unto God**, and to his throne. And **the woman fled into the wilderness**, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And **there was war in heaven: Michael and his angels fought against the dragon**; and **the dragon fought and his angels**, And **prevailed not**; neither was their place found any more **in heaven**. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which **deceiveth the whole world**: he was cast out into the earth, and his angels were cast out with him.” The Bible is the TRUTH without all the superstitious paganism of the Karmatic religions. They are trusting in Satan!