

The Question of Destiny

In the webinar that we taught on 5/14/11, called “Dispensation and Destiny,” we discussed the process through which individuals are called to become a part of the Dispensation of a lineage; how spiritual calling is granted; and we also explored the pitfalls that one can encounter that can result in not achieving that calling.

But this brings us to the topic of what destiny is, and how it impacts our zone of personal liberty. We have discussed destiny upon the Fourth Pole of Being in our courses, and in our articles on the website, as the working of Pralabdha Karma, the zone of constitutional, familial, and psychological factors that operate beyond the apparent control of our will or intention.

We have also spoken of destiny upon Pole One as the intrinsic Soul purpose, which traces the abilities and masteries that the Soul will attain as it progresses on its initiatory Journey.

We have hinted at destiny on Pole Two, as well, noting that each spirit has its destiny of merging again in its Origin, the Light that sent it forth.

We have not really explored, however, the implications of destiny as it occurs on Pole Three. We will do so in this webinar, and hopefully, also shed additional light on that zone of the mysterious Pralabdha Karma on Pole Four. Let us begin.

As a part of my ongoing relationship with the Masters of the Mudrashram® lineage, I am continually asking them questions. Sometimes my own burning curiosity generates these incessant queries. Sometimes the questions come from you, our students and members of the public who stumble into our webinars.

The little snippet of inspiration in the next section comes from a question I asked Swami Charan Das circa 1993.

On Pralabdha Karma and Freedom

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“Pralabdha Karma is your *predestined* personal future.”

“Kriyaman Karma is the personal and transpersonal zone of *freedom* of the present.”

“Sinchit Karma is the reservoir of the past from which the karmic issues arise [and comprises the issues you must overcome, purify, and transmute to set your spirit free].”

“Adi Karma is the pattern of the transpersonal potential that represents your spiritual evolutionary future.”

“To say we are only predestined is to ignore the zone of freedom, and to overemphasize the role of past learning and conditioning, and constitutional factors.”

“To say we are only free is to ignore the patterns in our life that do not respond to voluntary direction.”

“*It is best to say that we are part free, part destined.* That we can increase our zone of freedom, and that we fulfill our Soul’s destiny simultaneously is our birthright, therefore we may rejoice.”

“It is the paradoxical logic of Nature that embraces both sides of the enigma at once, and affirms both.”

“Exclusive logic, which bids we reject one view or another as false, has created half-truths.”

“Therefore, we ask you to behold the whole phenomena as it is, and affirm it.”

Swami Charan Das later gives us a slightly different perspective on the elements of personal destiny, or Pralabdha Karma, by looking at the layers that construct it, and the multiple approaches that we take to unsuccessfully overcome or resolve it—and pointing out to us the strategy through which it must ultimately be resolved.

Facing Destiny: The Role of the Core Elements of Karma

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“At the nucleus of the Pralabdha Karma (karma expressing as life destiny) are the core elements of karma, comprising seven discrete layers.”

Behavioral Complex	Expressed habits, rituals, and speech associated with expression of karma
Emotional Complex	Feelings, beliefs, attitudes, and fantasies associated with the expression of karma
Mental Complex	Sensory cues and triggers, memories, and associative networks associated with the expression of karma
Physiological Complex	Muscle, organ, and glandular adaptation associated with the expression of karma
Biochemical Complex	Genetic, enzymatic and hormonal components associated with the expression of karma
Astral Complex	The elements of craving, powerful attraction, compulsion, and desire associated with the expression of karma
Causal-egoic Nucleus	Identification with the physical/astral/causal body comprising this present incarnation. The actual seeds of karma contained in this nucleus, which form the other six layers of expression, operate them, and set the parameters by which they can be fulfilled and completed.

“Each of the layers works together seamlessly with the other layers, such that it is difficult to say that one is the cause of the other. Rather, the expression of karma is integrated.”

“Approaches for dealing with the apparent dysfunction of the expression of Pralabdha karma, however, are fragmented and incomplete. Thus it may be seen that despite our best attempts at control and treatment, the condition reappears.”

“For example, psychotherapy addresses the first three complexes: behavioral, emotional, and mental. Bodywork focuses on the physiological complex substanding the behavioral, emotional, and mental expressions. Medicine formulates pharmaceutical preparations to treat the biochemical complex. Spiritual healers try to correct the astral matrix of the problem by dissolving the entities that are the expression of desire and craving attached to the inner vehicles.”

“None of these modalities, either singly or in combination, resolves the problem. As long as the seeds remain in the causal body, the expression of karma will be recreated and maintained until the parameters of satisfaction have been met. You may burn off the grass on the prairie, time and again, but as long as the seeds remain in the soil, the grass will sprout perennially.

“What must be determined is the requirement set by karma that must be fulfilled to allow this issue to be satisfied and released. If this goal or purpose is identified, efforts can be marshaled to work with the Pralabdha Karma to hasten its fulfillment. Fighting against it by vows and resolutions is of no avail. Having therapy and treatments by psychological, physiological, medical, and meta-physical practitioners until one is blue in the face is essentially a waste of time and money. Only those efforts and treatments aligned with this specific purpose will succeed; all others are doomed to failure.”

“Either one works with Nature or is crushed by Her. Her laws are sovereign—and man, with all his devices—can only surrender in the face of a superior force. It is not in the swelling of pride in the human breast, but on the tearful, humble knee of listening that these issues are resolved. *To know what is required and to act accordingly brings resolution.* All other machinations and manipulations are futile. Destiny shall not be flattered nor swayed: She shall have her way until every jot and tittle written in the Book of Life is effaced.”

What is Destiny Look Like on the Third Pole?

So Swami Charan Das seems to be telling us that if karma is operating on the Fourth Pole, the karmic seeds continue to replicate the condition until it is fulfilled or resolved. At best, we can cooperate with this purpose, and ideally, select only those modalities that genuinely help us resolve the issue.

Knowing our nature, however, we are usually so desperate to try to find a solution that we will try everything we can, given the limits of our finances, our strength, and our resolve to try to find a solution. Sometimes we are successful, and we find a way to overcome it or resolve it. Other times we are not, and we live with this element of destiny our whole lives.

But what is the interface between destiny and freedom? When we examine the vehicles of consciousness on the Third Pole, at some levels it appears we are free; at others, we appear bound.

In my article, “Understanding Destiny,” I again examined destiny upon the Four Poles, and identified two types of destiny that interface with our will on the Third Pole—*Creative Destiny* and *Service Destiny*. We’ll look at these as we go over the article.

Understanding Destiny

By George A. Boyd © 2001

Many people have a vague idea about destiny. Some equate it with Fate, whose outcome is mysterious and unknown, and whose unknown hand appears suddenly in human life.

Others think destiny is charted in the stars, and if one can only correctly glean information from the alignment of the stars through astrological interpretation, one can in effect look into the future and know one's destiny.

Others know that they have a powerful pull for going to a certain locale, or entering a certain career—this obsession hounds them day and night until they finally act on this feeling.

Yet others get a feeling that they are given a calling by God to go into the ministry, or to do a particular service to humanity, and they follow this unctio n with faith and obedience.

These types of understanding based on feelings do not yet reveal what destiny actually is, a karmic pattern or path. Destiny patterns can be discerned in meditation. They are of five types.

Behavioral Destiny – these are behavioral patterns encoded in your unconscious mind that act outside of your conscious, volitional control. These repetitive patterns condition how you react to objects, people, and places, and may subtly guide your selection of a mate or career, for example. *This type of karma is known as Pralabdha karma, often called Fate or Destiny karma.*

Creative Destiny – this occurs when you align with your Self and you guide your future according to a plan that you make. These patterns consist of goals that you have set for yourself that you have made your highest priority and are fully commitment to achieve. Here you create your destiny through an act of will. *This type of karma is the personal octave of Kriyaman Karma, the creative karma of the will.*

Service Destiny – this occurs when your Soul and higher vehicles of the Superconscious mind align to carry out a particular project or service to the Divine. This takes the form of a mission to which you are called, that you follow with clear understanding and act as a conscious co-worker with the Divine and your spiritual Master to carry it out.

Unlike the calling which is based on feelings and faith, this service is taken on in full consciousness and understanding. It is one of the hallmarks of the disciple stage of spiritual development. It functions within the transpersonal octave of Kriyaman Karma, using the aspects of the will that operate in the Superconscious Mind.

Spiritual Evolutionary Destiny – this pattern traces the future initiations of your Soul as it makes progress towards its Soul Purpose. This is called Adi Karma. Closely related to this pattern is the unconscious map of the path of the spirit. These channels link the spirit with its source. This type of karma is called Sinchit Karma. These two varieties of spiritual evolutionary destiny point to the potential within you, those aspects of your being that you have not yet brought into expression and actualization.

Reading the Unconscious

Meditation enables you to lift the veil of the unconscious and look into its patterns. The techniques of Raja Yoga, Yoganidra, and higher octaves of Jnana Yoga meditation taught in our workshops and classes allow you to directly know your destiny patterns. By familiarizing yourself with your karma and the techniques to transform it, you can begin to fulfill your destiny: personally, by the realization of your goals and dreams; and spiritually, by the full actualization of your spiritual evolutionary potential.



Freedom and Destiny on the Third Pole

So us drill down deeper. At what areas of our mind are we free? At what areas of the mind are we bound? Do these two zones interface with one another?

Zone of the Mind	Focal point	Free/Bound/Both
Conscious	Waking state of awareness	Both – something appears to act autonomously within, but one also seems conditioned by genetic factors, the environment, and the influence of other people. At the level of reason and ego, the first octave of the will appears free to dictate certain behavior and reactions, but one recognizes that certain internal and external factors are not within one’s zone of control
	Movement center	
	Sensory center	
	Body awareness	
	Feeling awareness	
	Thinking awareness (reason)	
	Ego	
	Preconscious	



Zone of the Mind	Focal point	Free/Bound/Both
Subconscious	Personal narrative (present time in memory back to the first conscious memory)	Bound – the issues of the past, once laid down in memory, are irrevocable. The traces of memory hint, however, that at each moment, a choice was made that resulted in an outcome.
	Personal unconscious (post natal and ante natal)	
	Eternity	Both – one has the infinite potential for action, yet is bound by the karmic law.
	The system of chakras	Free – one has freedom to express through any of the awakened petals of knowledge and ability represented by the chakras.
	Pituitary center (attentional principle)	Free – one can use intention to perform meditation, to make attunements, and to interface with intrapsychic elements
	Pineal center (spirit)	Free – one is free to meditate and commune with God, despite the accretions of karma
	Astral body	Free – one can travel wherever one wills
	Causal body	Bound – an individual must work through the accretions of karma, which operate inexorably until they are resolved
	Toruses of purpose	Bound – these centers only mirror your development

Zone of the Mind	Focal point	Free/Bound/Both
Metaconscious	Etheric body	Both – through this second octave of the will, one is free to create new behavior and habits, but habits can take on a life of their own and resist change
	Commitment	Both – one is free to express one’s personal will, but external and internal factors may infringe on the actualization of those choices. Within the Metaconscious mind, the Self is seen as the controller of all aspects of behavior, and is the creator of personal destiny—this is what we call <i>Creative Destiny</i> .
	Persona	
	Conscience	
	Concrete Mind	
	Intellect	
	Personal Intuition	
	Volition	
	The Self	
Being	Bound – life and the world seem to unfold according to the laws of Nature, and the Tao—one acts without acting	
Superconscious	Vehicles of consciousness of the Superconscious mind; Integration centers of the Superconscious mind (nuclei of identity)	Both – the higher octaves of the will that the Soul expresses are free within the zone that it has reclaimed from the unconscious. However, it is also bound both by the requirements of the Divine Law of Dharma; and the Law of Karma, which operates beyond its ability to control. This is the zone of <i>Service Destiny</i> .
	The Soul	



In what areas of your life are you free?

In what areas of your life do you feel you don't have control?

Have you every experienced gaining greater ability and freedom over your life and destiny?

What did you do to bring that about?

Have you ever had your freedom eclipsed? What caused that?

Did you feel your own actions were responsible for this loss of freedom (for example, becoming incarcerated because you voluntarily broke the law)?

Or did this occur through what you perceived as an event beyond your control (for example, a natural catastrophe, the actions of another person, or a compulsion or addiction you could not control)?

What could you do to expand the zone of your freedom and ability in your personal life?

What could you do to expand the zone of your freedom and ability in your spiritual life?

How do you impact or influence those areas of your mind that are the repository of karma?

Have you ever eradicated karma? What happened as a result?

Thank you for attending our webinar today!

