

Effect of Śaktipāta on three types of Karma

Three kinds of Karma

- 1) **Sañcita**: total of accumulated karma from past actions in numerous lives.
- 2) **Prārabdha**: selected karma from the above to be worked out in this life.
- 3) **Kriyamāna, āgami or vartamāna**: present actions creating future karma.

1. **Sañcita** is all the accumulated *karmas* of the past. Part of it is seen in the character of man, in his tendencies and aptitudes, capacities, inclinations and desires, etc. Tendencies (*samskāras*) come from this.
2. **Prārabdha** is that portion of the *sañcita karma* which influences human life in the present incarnation. It cannot be avoided or changed, and, it is only exhausted by being experienced, i.e., paying your past debts.
3. **Kriyamāna, Āgami or Vartamāna**, is that *karma* which is now being made, or sown for the future by our present actions.

Relationship of the three *karmas* to śaktipāta

- 1) **tīvra-tīvra-shaktipāta** — super-supreme-grace. This person:
 - All three karmas are destroyed, and leaves the body at once
- 2) **tīvra-madhya-shaktipāta** — supreme-medium-grace. This person:
 - Sañcita and kriyamāna are destroyed, but prārabdha is fulfilled while in the body and Self realization is attained on leaving the body.
- 3) **tīvra-manda-shaktipāta** — supreme-inferior-grace. This person:
 - Sañcita and kriyamāna are destroyed, but prārabdha continues till leaving the body,
- 4) **madhya-tīvra-shaktipāta** — medium-supreme-grace. This person:
 - reaches a master who is absolutely perfect, but,
 - as the mind of this disciple is not perfect, a mere touch or glance will not bring them to enlightenment. So,
 - the master initiates this disciple by giving a mantra, and teaching the proper way of treading.
 - This disciple becomes enlightened, but they are not completely satisfied with this enlightenment. However, when they leave their physical body, they obtain the results

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from that initiation and becomes one with Shiva.

5) madhya-madhya-shaktipāta — medium-middle-grace. These disciples:

- have an intense desire for achieving the existence of Lord Shiva, and at the same time, they do not want to ignore the enjoyments of the world.
- although they are initiated and realize their real nature as Lord Shiva, they enjoy the bliss of that state, along with the pleasures of the world.
- But, as these worldly pleasures are not real pleasures, so, at the time of leaving the body, they enter into the kingdom of paradise (*svarga loka*) and enjoy all worldly pleasures to their entire satisfaction.
- After they are fully satisfied, they don't come down into this world, but are again initiated in heaven by their master, who is all-pervading.
- Through this initiation they become complete and enter into the kingdom of Lord Shiva completely.

6) madhya-manda-shaktipāta — medium-inferior-grace. This disciple:

- has the desire for attaining the state of Lord Shiva and for experiencing worldly pleasures, however, the predominant desire here is for worldly pleasures.
- They achieve Self-realization, but it is not complete because of the agitation of worldly pleasures.
- At the time of leaving the physical body, they go to *svarga loka*, where they enjoy the pleasures of the world fully.
- However, in heaven they don't gain fitness for attaining full realization and therefore must be reborn again this mortal world.
- Then, from their very birth, they sentences their mind toward the fulfilment of Self-realization.
- These aspirants live on earth for a short time, as Lord Shiva wants to carry them quickly to His own state. Therefore, they become absolutely complete in that short span of time, and in the end they enter into the transcendental state of Shiva.

The above three medium intensities of grace take place in the field of aspirants living in the kingdom of Shiva dharma (i.e., they have the desire for achieving Lord Shiva). They have the inclination to achieve the state of Self realization at least half hourly during the day, and at least twice during the night. The remaining period they keep aside for worldly pleasures.

7) manda section of shaktipāta — inferior grace. These aspirants:

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Śaktipāta	sañcita (past) karma	prārabdha (present) karma	kriyamāna (future) karma	Qualification
<i>tīvra-tīvra</i> super-supreme	destroyed	destroyed	destroyed	Intense śaktipāta for masters
<i>tīvra-madhya</i> supreme- medium	destroyed	remains till leaving the body *	destroyed	
<i>tīvra-manda</i> supreme-inferior	destroyed	remains till leaving the body *	destroyed	
<i>madhya-tīvra</i> medium- supreme	destroyed	remains till leaving the body *	destroyed	Medium śaktipāta for disciples (<i>Shiva dharma</i>)
<i>madhya-madhya</i> medium- medium	destroyed	remains till initiated by the master in heaven	destroyed	
<i>madhya-manda</i> medium-inferior	destroyed after one more life	remains till next birth	handled by the master	
<i>manda-tīvra</i> inferior-supreme	handled by the master depending on the intensity of worldly desires	handled by the master depending on the intensity of worldly desires	handled by the master depending on the intensity of worldly desires	Inferior śaktipāta for people engrossed in the world (<i>Loka dharma</i>)
<i>manda-madhya</i> inferior-medium				
<i>manda-tīvra</i> inferior-inferior				

* The difference between these three states is the degree of 'enlightenment'.

Tīvra-madhya: Self initiated and fully enlightened at the time of *śaktipāta*.

Tīvra-manda: initiated by another master, and fully enlightened on leaving the body.

Madhya-tīvra: initiated, but not fully satisfied with the state of enlightenment until leaving the body.