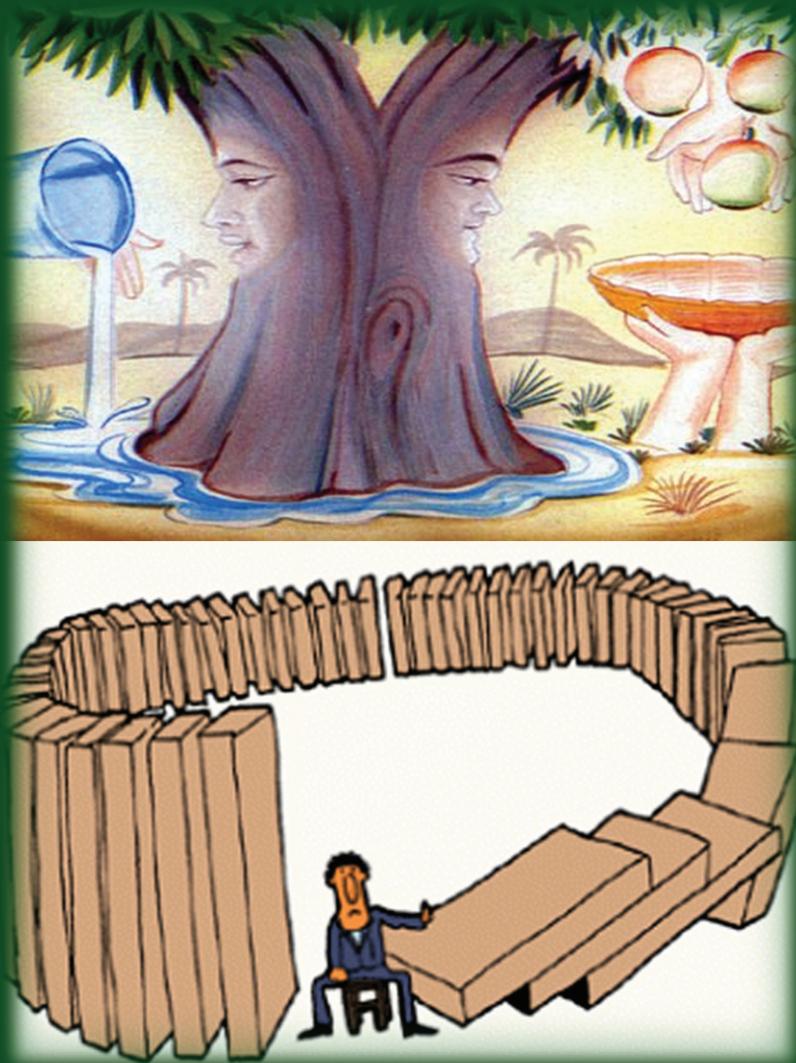
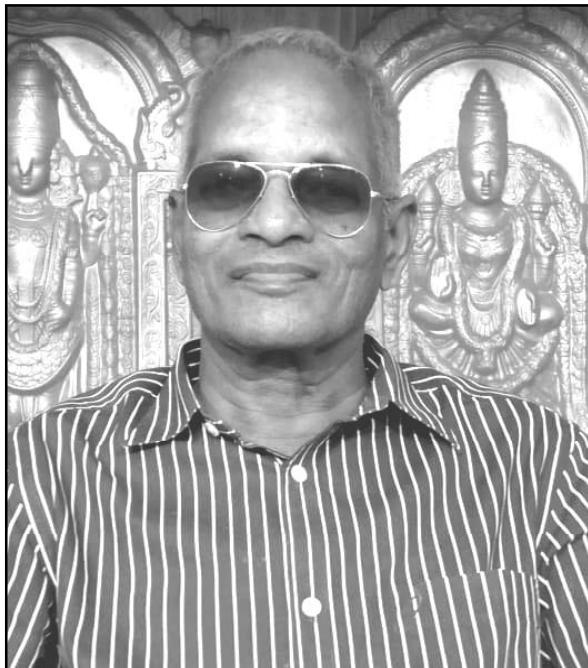


The Law of Karma

Brahmarshi Tatavarthi Veera Raghava Rao



The Law of Karma



Written and Published by :

Brahmarshi Tatavarthi Veera Raghava Rao

Translated in English by :

K.BHUVANESHWARI

For Books Please Contact :

TATAVARTHI VEERA RAGHAVARAO

Tatavarivari Street, BHIMAVARAM-534201.

W.G.Dist., A.P. Ph: 94403 09812

Rs.100/-



▲ When a bird is alive, it eats ants, but when it dies, the ants eat the bird.

Circumstances and time can change at any time. Don't underestimate anyone. Avoid to harm anyone. Please note that time is more powerful than you.

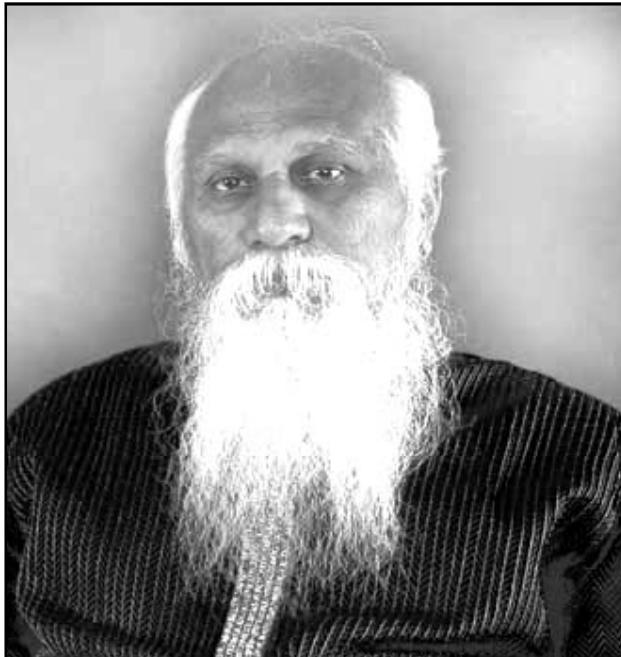
A single tree can produce ten lakh matchsticks, but a single matchstick has the power to burn ten lakh trees.

So, Be Good, Do Good.

▲ Anybody who speaks or works with pure thoughts, happiness follows like a shadow that never leaves and always stays with them.

-Gautama buddha

"The Great Law Of Karma"



Law means a principle... "A theory related to the secret of the origin of creation. The special principles of the activities within the origin of creation. 'Great' means 'mighty' or 'grand.'

Science of creation is based on the understanding of some extraordinary principles of righteousness. because creation is fundamentally constructed based on these principles. The greatest secret of creation is the principle "Yad Bhavam Tad Bhavati" (As is the thought, so is the outcome). This is referred to as "The Great Law of Karma. "

The Law Of Karma exposes the "cause and effect relationship". An act never occurs in the absence of a cause. Effect is "act", and cause is "reason". The following conditions must be met in order for cause to become action: the

world, time, and circumstances + Effort + goal.

The "universe" is made up of situations and circumstances; the "primal desire" of the initial conscious cause is transformed immediately into the world.

The characteristics found in the vast creation are the same as those found in "human creation". The elements present in human activities are also present in the grand universal creation. This is another "Great Law.", which is - "As it is here, so it is there" - a principle that suggests that by observing the qualities present "here," one can infer the qualities present "there" without actually noticing it.

Human life is the creation of human thought. The human being is an aspect of the cosmic being(Virat Purusha). Human potential is also infinite and boundless. The creation of the universe is intended for human creation. The universe serves as the stage for human creativity. The creativity of a human emerges from their own mind at any given time. Whatever one thinks of, or makes an effort towards, turns into "reality" and manifests as experience. Every experience naturally leads to a new thought. If effort and intent are added to this new thought it again results in a corresponding experience. This is the "Law Of Karma".

Those who understand this principle and its details are liberated beings, free from attachments immersed in the ocean of bliss. They are aware of their "beginning and end". They understand that their beginning is also their "end" and that their "thought" is their "reality."

On the other hand, those who do not understand this law of karma are bound beings, lack liberation, submerged in the ocean of sorrow.

-Brahmarshi Patriji

Law Of Karma

This creation is governed by certain principles and laws. Every living being, including humans, is subject to the laws and principles of this creation, also known as dharma. Everyone must live in accordance with these universal principles and follow the laws of creation. Those who act contrary to these principles, or engage in actions that go against the natural order, will face consequences or suffering. This message has been conveyed through the Puranas(mythological stories). Whether it is the Ramayana, Bhagavata, or Mahabharata, they all teach us the same principle.

Sages like Valmiki Maharshi and Vedavyasa Brahmarshi communicated these ideas to the world through these epics. Through them, we are taught fundamental questions about human life: What is life? Why do we live? What is birth? What is death? Where does the human come from, and where do they go after death? What happens after death? What should humans do? How should they live? What kind of actions should be performed, and what actions should be avoided? What happens if one goes against these teachings? All these topics are beautifully explained in the Puranas(mythological stories).

Those who study and follow the teachings of these great scriptures, given by sages with profound knowledge (Yogeshwaras), will be able to live happily. Those who disregard them will inevitably face difficulties.

Not just these ancient sages, but many others have given messages through which we can learn about the principles of creation. All the principles they revealed are significant. One of the most important principles we will now learn

about is the "Law of Karma."

This "Law of Karma" is closely tied to every individual's life. The reason is that no one can exist without performing actions, nor can they avoid it. However, people in the world are performing actions without understanding this law of karma, bringing difficulties upon themselves. If you observe, no one seems to be giving importance to the "Law of Karma." No one is paying attention to it. How many people are even aware that such a thing as the "Law of Karma" exists?

From the moment we wake up in the morning until we go to bed, we perform countless actions. Is anyone thinking about the actions they are doing? Are they considering their actions before doing them? Is anyone thinking before speaking? Most of the time, people are acting as they please, doing what they like. They are only concerned with their own desires but aren't thinking about whether their actions are harmful or not. No one seems to be reflecting on this. They don't realize that words are also actions. They speak carelessly, without understanding that their words, too, are karmic actions, and since they have a voice, they speak however they want.

People are living without any awareness of the "Law of Karma," which states that the results of their actions are something they themselves must experience.

They are living without any understanding of the fact that they are part of this creation. They have no awareness of the principles of creation or that every action has a consequence. As a result, they are living without any mindfulness, performing actions, and when difficulties arise, they suffer without understanding why. Therefore, it is essential to understand the "Law of Karma."

The "Law of Karma" means that the results of the actions we perform are what we will experience. Whether good or bad, we must face the consequences. If we perform good actions, we will receive good results; if we perform bad actions, we will receive bad results. In other words, we will experience the consequences that correspond to the actions we perform. In a way, our life is shaped by our actions. This means that if our present life is the way it is, it is because of the actions we have performed in the past.

Many people believe that someone else is responsible for how their life turns out. Some children, for example, think that if their life isn't going well, it's because of their parents. Similarly, some wives think their husband is the reason their life isn't going well, and husbands, in turn, think their wife is to blame. Others may believe someone else is responsible for their situation. In this way, everyone imagines different reasons for their circumstances. But the truth is, no one else is responsible for anyone's life; each person is responsible for their own life.

Therefore, we must understand that our life is not in the hands of anyone else. Our life is in our own hands. When I say "in our hands," I don't mean literally in our palms, but rather in the actions we perform with these hands-in our karma. Thus, every person is the creator of their own life, and the life they are living is shaped by their past actions.

If someone is facing difficulties or losses now, they must realize that it is the result of actions they performed in the past without much thought. Similarly, if someone is experiencing happiness or comfort now, they must also understand that it is due to thoughtful actions they performed in the past.

Many people believe that their life is determined by the prayers, rituals, or religious practices they follow. Some

believe their life is shaped by the prayers they offer, others by their devotion. Therefore, people engage in worship according to their beliefs. However, a person's life is not shaped by the worship they perform, but by their actions. It is their deeds that determine the course of their life.

If life were determined solely by worship, then everyone's life would be perfect. This is because everyone worships some deity in the way they believe. But is anyone's life truly perfect? Everyone faces some kind of problem; there is difficulty in everyone's life. Sooner or later, there will be illness, suffering, challenges, and unrest. Even if difficulties seem to go away, they eventually return. So, if we look closely, we must say that no one's life is entirely problem-free. Therefore, it's clear that life is not determined by worship alone.

Furthermore, when people who pray and worship regularly are asked, "You've been praying since childhood, so why do you still face difficulties?" they often respond by saying, "Ah, where do past deeds go? What we've done must be experienced." This means that they are acknowledging that life is shaped by one's actions, not just by worship, right? Therefore, we must understand that no one's life is in the hands of others; it is shaped by their own actions.

Many people think that their life is the way it is because God hasn't shown them grace or hasn't blessed them. Some others believe their life is good because God has blessed them, saying, "Everything is due to God's grace." They think their life is determined by God. But if life were determined by God's grace, then everyone's life would be perfect, because God would not favor only a few; if He blesses, He would bless everyone equally. To God, all are the same. Therefore, we must understand that a person's life is determined by their actions, not by divine grace alone. We must recognize that the "Law of Karma" exists in creation.

That is why Sage Vasishta, in his book *Yoga Vasishtam*, said: "There is nothing other than one's own karma-neither fate nor divine intervention-that governs life."

In old folk movies, we often see the magician's life force tied to a parrot. If the parrot is well, the magician's life is good. If the parrot suffers, the magician faces difficulties. If the parrot dies, the magician dies. Just like the magician's life secret lies within the parrot, a human's life secret lies in their actions, or karma.

If the actions are good, the person's life will be good. If the actions are bad, their life will not be good. Therefore, a person's life isn't as they wish it to be, but rather as a result of their actions. That's why life doesn't always go as planned. People want a good life, but their actions are often contradictory. As a result, what they expect and what happens are two different things.

This is why people say, "You plan one thing, and God does another." But why doesn't God do what you plan? This is because in God's creation, you don't receive based on what you think, but based on what you do. This is called the "Law of Karma." Without understanding this, people say, "I think one thing, but God does something else." Instead, they should understand that "God gives according to what you do." Isn't it true that "what you sow is what you reap?"

That's why the scriptures say, "One gets as much as they do," and nowhere do they say, "One gets as much as they wish." Without understanding this, many people stop acting and focus only on wishing and hoping, because "Doing is hard, wishing is easy." Humans are always searching for the easiest path. They want everything without effort. But in creation, nothing comes without effort. Anything worth having, comes with hard work.

If you work hard at something, you will get results accordingly. If you don't put in any effort, nothing will come to you. That's why it's said, "Effort bears fruit." They also said, "With hard work, there is no suffering," meaning hard work alleviates sorrow. Troubles, hardships, and difficult situations disappear through effort. This is the natural order of the universe, as the elders have explained in the scriptures.

Therefore, understand that the law of karma exists. It means "you reap what you sow." The result depends on the action. If you do nothing, there will be no outcome. In other words, if no action is taken, no result will follow.

So, we should understand that our life is in our hands, meaning it is based on our actions. Nothing else is responsible for the present life or the struggles in life. Life operates according to the principle of karma in this creation.

Many people, not understanding this, tend to blame astrological charts when life isn't going well, consulting astrologers. They think there is a problem with "vastu" (the principles of architecture) and try to correct it. They perform rituals to counteract the supposed bad effects of planets like Mars and Saturn. They seek out auspicious times and look for omens, believing this is what life depends on.

Think about it! Marriages are being conducted during auspicious times, right? How many of those marriages have been successful? How many households are happy and running smoothly? How many families are filled with happiness and joy? How many husbands and wives are living harmoniously, understanding each other with love? Think about it. If the actions we bring with us are of a certain kind, what can auspicious timings do? Tell me.

Similarly, if one doesn't understand the law of karma and forgets about the actions they've done, will wearing

rudraksha beads change their life if things aren't going well? Will wearing rings, amulets, or protective charms change life? Will difficulties disappear? Will wearing wealth-attracting objects like Lakshmi and Kubera yantras make one rich and prosperous like Kubera? If we change our names or modify the letters in our names, will life change?

People are making all these changes, yet they don't change their behavior or the way they do deeds. They don't think about whether their actions are right. They fail to understand the law of karma in creation. They don't realize the importance of following the rules and principles of creation. What's the point of making all these efforts without considering these? First, behavior must change, and actions must change. The deeds one performs must be in harmony with creation. This means "speak the truth - practice righteousness."

This is the message in the Vedas.

"Satyam vada - Dharmam chara"

How many people truly understand this statement? How many people know what "truth" is? What is the truth? What do we call truth? Why must we speak the truth? What is the greatness of truth? What harm comes from not knowing the truth? Who is trying to understand this? Is one living in truth or falsehood? Has one taken refuge in truth or in lies? This needs to be understood, right?

That's why it is said, "Satyameva Jayate," meaning truth alone triumphs. In other words, if you want to achieve success in life, you must rely on the truth. You must live in truth. You must perform truthful actions and deeds. Only then will there be success. Victory doesn't come from anything else. Therefore, first understand the importance of truth. Ensure that your actions are aligned with truth.

Similarly, how many people truly understand what dharma is? How many practice dharma? What exactly is dharma? What do we call dharma? Why should we practice it? What should we do to follow dharma? What is the greatness of dharma? What happens if we don't follow dharma?

It's said, "Dharmo Rakshati Rakshitah," meaning "the dharma that is protected will, in turn, protect you." This means if you uphold dharma, you will be protected. The scriptures clearly state this, right?

People constantly pray for protection, but why don't they try to protect dharma? They cry out for help, but why don't they realize the importance of preserving dharma? Why don't they try?

If you live however you please, doing whatever you like without understanding anything, and performing actions without any regard, won't troubles come? They surely will.

That's why it's important to understand the law of karma. One must do righteous actions.

Did the sages, the maharshis, the brahmarshis teach us for no reason? Why leave their teachings and do whatever we please? If you abandon(leave) the path of dharma they taught and simply make wishes, will your problems go away? How will they go away? If you follow the dharmic path taught by the great sages, troubles won't come in the first place. If you live and act according to their teachings, why would difficulties arise?

So, at least from now, learn about the law of karma. Perform righteous actions and set your life in order.

Let's understand what those we consider as divine beings, sages, great souls, and enlightened individuals have taught us about the law of karma.



Various Personalities About Law Of Karma

Lord Shri Krishna

"Whoever does any karma will bear the fruit of the same karma".



Gautama Buddha

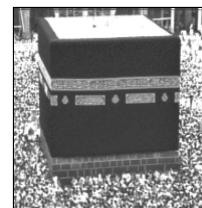
"One may enjoy when committing sin, but life becomes extremely miserable when facing the consequences of that sin."



Jesus Christ

"What you sow is what you reap".

(Meaning - one experiences the same karma that they have done)



Prophet Mohammed

"This world is like a field where we sow crops today(in this lifetime) grown for the purpose of tomorrow(Next lifetime)".

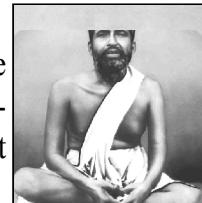


Brahmarshi Vashishta

"Whatever one does, he experiences the results accordingly." Therefore, there is nothing other than one's own actions-neither divine intervention nor fate."

Shri Ramakrishna Paramahansa

"Whatever actions we perform, we must experience their results," said Sri Ramakrishna Paramahansa, adding, "If you eat chili, your mouth will burn; if you eat sugar, your mouth will taste sweet, right?"

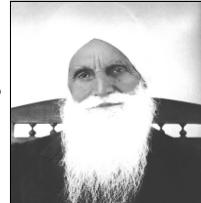


Guru Nanak

"I have experienced exactly what I have done. There is no use in blaming others."

Radha Swami

"You must experience the consequences of whatever actions you perform."



Kabir

"Whoever performs actions will experience their results," said Kabir, adding, "The hand that performs the actions is the hand that will experience the consequences."

Guru Sahib

1. "The law of karma is the unchanging, eternal law of nature. It is the foundation of both personal and spiritual life."
2. "Everything a man does, day and night, is written on his forehead I.e, fate (destined for him to experience)."

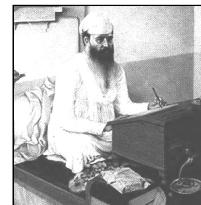


Confucianism

"Whatever you don't want others to do to you, you should refrain(avoid) from doing to them."

Great Sage Sahajo Bai

"All beings-animals, birds, humans, gods, demons, aquatic creatures, insects, and others-are merely experiencing the results of the actions they have performed."



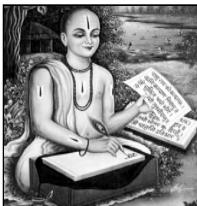
Bhai Gurudasji

"If you do good, you will not receive bad; if you do bad, you will not receive good."



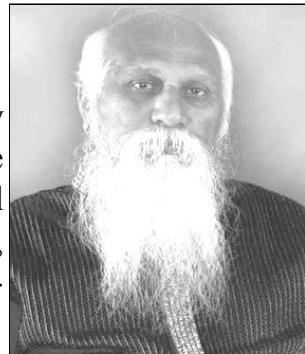
Guru Ravidas

"A human being must never forget that they will inevitably(unavoidably) experience the results of the actions they have performed at some point."



Tulasidas

"In this world, the law of karma is the monarchy."



Brahmarshi Patriji

Brahmarshi Patriji also strongly emphasized the "law of karma." He stated that "any action we perform will certainly lead to the appropriate results, depending on the time and circumstances."

He also conveyed the message, "The type of seed determines the tree... the type of action determines the result."

He further explained, "When serious sins are committed, serious diseases arise; when minor sins are committed, it results in minor diseases; and various types of sins lead to various types of diseases."

He also mentioned that "animal slaughter(killing of animals) is a great sin of humanity."

Moreover, he strongly and actively promoted that "Meat consumption is sinful food; it is the root of all misfortunes, so avoid meat and adopt a vegetarian diet." Patriji has discussed the "law of karma" in various situations, emphasizing the significance of actions. Therefore, do not think that there is no law of karma.

All these individuals have elaborated on the law of karma in their own styles. They have explained how our actions should be, what kind of actions yield what results, and why we live this kind of life.

If we understand what everyone has said, it becomes clear how we should live and behave. We will have the opportunity to live correctly. Therefore, let us explore the messages conveyed by all of them in detail with examples.

Lord Shri Krishna

"Whoever does any karma will bear the fruit of the same karma."



According to the message of Lord Sri Krishna, we should understand that if we do good, we will receive good results, and if we do bad, we will experience bad results.

This means that if we bring happiness to others, we will find joy in our own lives. If we harm, we will experience suffering in our lives. Similarly, if we insult others, we will be insulted; if we deceive, we will be deceived; if we cause loss, we will suffer loss; and if we cause difficulty, we will face hardships. We receive what we give. Whatever we do, we will experience the same.

By understanding the message given by Sri Krishna, we can live in the way we desire and achieve what we wish for. In a sense, we can shape our lives according to our wishes and live accordingly. The reason is that our lives are in our hands. Meaning, our lives depend on our actions, which means our life is in our control.

Therefore, "Whatever we want, we should give; and whatever we don't want, we should not give."

Therefore, if we want wealth, we must give wealth. This means we should engage in charity. Only then can we earn the worthiness (merit) to receive wealth. Similarly, if we desire knowledge, we should share knowledge; we must strive to make everyone knowledgeable.

Furthermore, if we want to avoid suffering and diseases, we should not harm anyone, including animals. We should not contribute to their suffering by consuming(eating) meat.

If we wish to live happily, we must strive to bring happiness to everyone. We should not cause loss or suffering to anyone, whether they are in our home or outside. Those who live in this manner will have their lives shaped as they desire. Additionally, we must engage in service and participate in service activities because service is an act that brings joy to others. Thus, those who engage in service can live happily in their lives.

Lord Sri Krishna has conveyed this message for the well-being of all our lives.

Gautama Buddha

"One may enjoy when committing sin, but life becomes extremely miserable when facing the consequences of that sin."



Lord Buddha also conveyed the law of karma through the above message. What we need to understand from his teachings is that the results of wrongdoing do not come immediately; that is, suffering does not occur right away. However, the results of that wrongdoing will manifest in due time after the sin ripens, leading to suffering.

Naturally, people commit sins because nothing seems to happen immediately after the act. They think, "what happened? What occurred? Nothing happened, right?" They believe that what they did was correct. Not only do they think this way, but they also continue to repeat the same sin, ignoring the advice of elders.

However, if the consequences of the wrongdoing-meaning the punishment-were to become apparent(be seen) immediately, they would not commit that sin again. If they understood how severe the punishment could be for such sins, they would certainly refrain (avoid) from repeating them. For example, a young child who has never seen fire might not listen when told not to touch it; they may try to touch it anyway. But once they touch the fire and burn their hand, causing immense pain, they will not touch it again. The reason is that the result was immediate.

Similarly, if someone were to lose a leg immediately after causing harm to another, either through punishment or an accident, they would not commit that sin again if they saw the immediate consequence.

However, the principle of this creation is that the results of sins do not manifest right away. Suffering only comes when the sins ripen. This is why many people continue to commit sins.

Elders have explained this through our scriptures and mythological stories. Take the example of Shishupala. He committed 10 sins, and nothing happened. He committed 50 sins, and nothing happened. In fact, he even insulted Lord Krishna. Despite committing ninety-nine sins, nothing



happened to him. The reason is that his sins had not ripened yet. But as soon as he committed the hundredth sin, his head was severed(cut/split). This was because his sins had finally come to fruition with that hundredth sin.

Based on this, if we commit sins and nothing happens, it means our sins have not yet ripened. Therefore, one reason for committing sins is that the results do not manifest immediately. The second reason is the pursuit of pleasure. People commit sins with the intention of experiencing pleasure.

For instance, eating is one of the pleasures we experience. That's why humans give high importance to food. They prepare and eat a variety of dishes with different flavors. Some even eat three or more times a day. The reason is that eating brings great pleasure. That's why people salivate(secret saliva/water at the mouth) at the sight of delicious food. Moreover, no matter how much one earns, they often ask, "What's the use if you don't eat?" They say, "Why work hard to earn if you're not going to eat? If you don't eat while you have it, when will you eat?" This reflects how much pleasure there is in eating.

It is this pursuit of pleasure that leads many to consume(eat) meat. By doing so, they indirectly become contributors to the suffering of living beings. Since violence is a sin, those who commit it are indeed sinners. But why are they committing this sin? For pleasure, with the intention of enjoying it.

However, after indulging in such eating habits for months or years, when the consequences of those sins eventually manifest as diseases in the future, just imagine the hell like experiences they will face! They will suffer immensely! Unable to bear the pain, some may feel that dying is better than living. There are even those who commit suicide because they cannot withstand the suffering. They wander around temples, gurus, and doctors, grieving, "Oh! Why must I suf-

fer so much? How will this pain go away? Who will relieve me of this suffering?" If anyone claims that they can reduce the pain, they will do whatever that person suggests. They will not hesitate to spend any amount of money to get rid of the suffering. All of this is because they cannot bear the pain.

On one hand, there is the suffering from diseases, and on the other hand, there is the financial burden of spending excessively. People spend all their earnings on medical expenses. If that is not enough, they take loans. Otherwise, they sell their assets, causing trouble not only for themselves but for everyone in their household, leading to a lack of peace for anyone involved. In this way, life becomes extremely difficult due to illnesses. All these diseases are the consequences of the sins committed.

That's why Lord Buddha clearly stated, "One may enjoy when committing sin, but life becomes extremely miserable when facing the consequences of that sin."

If this is understood, people will not commit sins for the sake of pleasure. They will not create a hell of life for themselves with their own hands.

Similarly, earning money is also for the sake of pleasure, right? If one has enough money, they can build a big house, decorate it beautifully, and furnish it with air conditioners, televisions, and refrigerators. They can buy cars and bikes and live in luxury. They can go on pleasure trips. Money is needed for such pleasures. That's why everyone is trying to earn money. While earning for pleasure is not wrong, many sins are committed in the process of earning that money. This means they tell lies, engage in fraud, commit atrocities (crimes), and partake in illegal activities. Thus, they are committing many sins.

But when those sins are committed, when money is earned, and when pleasure is enjoyed with that money, every-

thing seems fine. However, when those sins come to fruition, when losses occur, when severe financial difficulties and problems arise, they cannot bear those hardships. They cannot withstand that pressure. The pain is indescribable. Life becomes miserable. In such situations, some even commit suicide. All of this is because of the sins committed in the illusion of pleasure!

If you tell someone to earn righteously and behave ethically, will they listen? They don't think about righteousness while earning. They are only concerned with 'How much did I earn?' but not 'How did I earn it?' That is why Lord Buddha gave this message.

Therefore, if someone can foresee the consequences of a sin before committing it, they would never commit that sin.

For example, if someone intends to commit murder, and if they can imagine what would happen afterward - being caught, suffering imprisonment, the hardships of jail life, the food, being confined between four walls for a lifetime, facing problems with other inmates, giving up all pleasures, being away from family, becoming lonely - if all these things come to mind, would they commit murder? Would they commit a sin? They would never do it, even if it meant death. They will leave them for their own karma.

Let's say a man wanted to throw acid on a girl because she rejected his desires. But if he thought about the consequences - being caught by people, being beaten, getting injured, being cursed by everyone, being seen as a criminal - he would have to suffer immense humiliation. He would be labeled as a wrongdoer. The police would catch him. He would face severe punishment. The very desire for which he did this act would be completely out of reach. If he recalled all these consequences, he wouldn't commit that mistake or sin.

That's why Buddha gave this message. Similarly, there

was a minister who thought of earning crores. The plan seemed good, but he had to do illegal activities, which means committing sins. However, he thought about it, 'If by any chance his corruption gets exposed, he would lose his position, his reputation in society would be ruined. He might even face punishment and experience prison life. His current status, wealth, name, and fame would all be destroyed. Suffering that disgrace would be very difficult. Face to face, everyone may behave normally, but inside they would be judging him and cursing him. He would be looked down upon in society. People would no longer respect him. He would have to live a life of unbearable humiliation.'

If he thought all this beforehand, he wouldn't commit that mistake, he wouldn't commit that sin. But if he didn't consider all this, he would be immersed in corruption. If his karma catches up with him, if his sin ripens and he is caught, if everything is exposed and he is punished, he would then experience everything and regret, thinking, 'If only I hadn't done that, it would have been better. Wasn't what I had already enough? I brought all this upon myself.' But no matter how much he regrets it later, it won't help, as it would be too late. The point is, one should think about all this beforehand.

That's why Lord Buddha gave the above message. Therefore, do not forget the principle of karma. We often see such scenarios in movies.

When one imagines the consequences of their actions before committing them, they would stop themselves from doing it. Such situations are often shown in movies for comedic effect.

For instance, if someone working for a villain tries to escape, and his colleague shows him someone without legs or eyes and says, 'If you try to escape, they will cut off your leg like that,' that person immediately imagines his own situ-

ation of losing his leg. He would then stop his escape attempt right away.

Similarly, in another scenario, when someone is warned, 'If you commit that mistake, they will shave your head and parade you on a donkey,' he immediately imagines himself being paraded on a donkey and, saying 'Oh no!' and stops himself from committing that mistake.

We see many such scenes in movies. That's why, as Lord Buddha said, if one can foresee the consequences of a sin before committing it, they would never commit that sin.



JESUS CHRIST

'What you sow is what you reap.'

It means that the kind of actions you perform will result in similar outcomes.

On this earth, whatever seed you sow, that is the fruit you will reap. For instance, if you plant a mango seed, you will get a mango fruit. If you plant a neem seed, you will get a neem fruit. Likewise, if you sow rice seeds, you will get a rice crop. If you plant grass seeds, grass will grow. This is the natural order of creation. You cannot plant neem seeds and expect to harvest mangoes. You cannot sow grass seeds and expect to reap a rice crop.

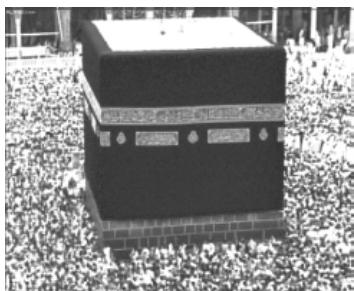
Similarly, in this creation, whatever actions (karma) you perform, you will experience the corresponding results. If you sow the seed of happiness in your life, you will reap happiness as a crop, meaning you will experience joy. If you commit violence, meaning if you sow the seed of violence,

you will reap violence as a crop - this means you will suffer from diseases and experience pain. Jesus conveyed this message that if you harm animals or birds, you will be suffering.

Therefore, just as we plant the right seeds for the crop we desire, we must perform actions based on the results we want in life. If we perform one kind of action and expect a different result, it won't happen, and even praying won't help. That's why we should think carefully while performing actions. We should act according to how we want our future to be.

But in the world, people do one thing and wish for another. They commit violence but desire happiness. How can happiness be attained just by wishing for it? The seed sown is violence, isn't it? So, we must think carefully about the seeds we plant. In other words, we should think before we act. That is the message of Jesus.

Message Of Prophet Muhammad



"This world is like a field where we sow crops today(in this lifetime) grown for the purpose of tomorrow(Next lifetime)".

The Prophet Muhammad compared this world to a field of agriculture where crops are sown.

We plant seeds in the field for future needs. Anyone who considers their future needs will sow crops accordingly. In this way, the field will fulfill our future requirements. Furthermore, if we want a specific type of crop, we must plant the corresponding seeds. We will harvest the crops we have sown. Additionally, any type of seeds can be planted in the field. The field will yield the crops that correspond to the seeds sown. Therefore, whatever crop is desired, there is an

opportunity to obtain that crop.

In this world, we can obtain whatever we desire. If we want happiness, we can attain happiness. If we seek peace, we can achieve peace. If we want love, we can receive love. If we desire respect, we can gain respect. If we want wealth, we can obtain wealth. If we seek pleasures, we can enjoy them. Such opportunities exist in this world. Just as we must sow seeds in a field to reap a harvest, we must perform those deeds in this world to achieve our desires.

In this world, we reap what we sow. If we do good, we receive good; if we do bad, we face bad consequences. If we give joy, we receive joy. If we offer peace, we attain peace. Similarly, if we love everyone, we will be loved in return. If we treat others with respect, we will be respected. On the contrary, if we insult others, we will be insulted. If we criticize others, we will be criticized. If we cause loss to others, we will suffer loss ourselves. This is the arrangement in this world. That is why it is said, 'To the one who acts, the measure of their actions will return to them.'

Therefore, do not think, 'I did not receive this or that in this world.' Anything can be obtained in this world. Just as any crop can be harvested from a field, human beings can obtain anything from this world. Just as we use the field for our future, we can utilize this world for our future as well.

This is the message of Prophet Muhammad.

Seeking revenge wastes your energy and time.
Karma, however, works far better than
vengeance (revenge).

MAHARSHI VASHISHTA



"Whatever one does, he experiences the results accordingly." Therefore, there is nothing other than one's own actions-neither divine intervention nor fate."

Vashishta Maharshi also spoke about the law of karma. Naturally, whenever something happens in a person's life, they believe that God is the reason behind it. If something good happens, if they experience success or benefit, they immediately say

it's due to God's grace. When asked, 'How are you?' They reply, 'By God's grace, I am doing well.' Similarly, if things don't go well or if something good doesn't happen, they instantly say, 'I did not receive God's grace.' They believe that whatever happens in their life is due to God. That's why people in the world worship gods, pray, and offer namaz.

However, Vashishta said, 'What you are experiencing is the result of your own actions (karma). If you are experiencing something good, if you have gained something, if things are going well, it is the result of the good deeds you have done in the past, and there is no involvement of God in it. Therefore, your karma is your god.'

Similarly, many people, when facing difficulties or not seeing any change in their situation, say, 'This is my fate, what can I do?'

meaning they believe their life is shaped by their fate. But Vashishta said, 'The karma you have brought upon yourself through your actions is what becomes your fate. Therefore, there is no fate beyond your karma.' This is what he taught.

Therefore, it is said, 'As one acts, so shall they experience the results,' referring to the law of karma.

SHRI RAMAKRISHNA PARAMAHAMSA



"Whatever actions we perform, we must experience their results," said Sri Ramakrishna Paramahamsa, adding, "If you eat chili, your mouth will burn; if you eat sugar, your mouth will taste sweet, right?"

"The result of one's actions is

inevitable(unavoidable and sure). Not only that, but one must definitely experience the consequences of their actions - there is no escape from it. Sri Ramakrishna Paramahamsa emphasized this certainty in the principle of karma. As an example, he explained that if you eat something spicy, your mouth will burn; if you eat sugar, your mouth will taste sweet. Just as the result of what you consume(eat) is evident(certain), so too is the outcome of your actions.

From this, we must understand that doing wrong leads to suffering, while doing good leads to enjoyment.

GURU NANAK

"I have experienced exactly what I have done. There is no use in blaming others."

Guru Nanak also explained the law of karma in another perspective.



Naturally, when someone's life doesn't go well, they tend to blame someone else, saying, "You are the reason my life is like this." Similarly, some children blame their parents, saying, "It's because I was born to you that my situation is like this. You didn't earn anything, you didn't give me anything, you didn't educate me properly, you didn't help me start a business. Look at their father, how much he earned! What kind of business he helped him start! How well he educated him! Look at that!" They mock and criticize their parents.

But the reason for the children's life being that way is the result of the karma they have accumulated in the past. Since they must experience those karmic results, they were born to such parents. Otherwise, they would have been born to wealthy parents.

Similarly, some wives blame their husbands, saying, 'It's because I married you that my life is like this. I wish I had married someone else! Look at him, he takes his wife around in a car, built a nice house, and bought her lots of jewelry! What have you done? It's because of you that my life has turned out this way,' they mock and complain.

In the same way, some husbands blame their wives, saying, 'It's because I married you that my situation is like this. If I had married her, I would've gotten so much dowry! I would've gained so much property,' and they blame their wives in various ways.

But it's only because of her karma, that she got such a husband. Otherwise, she would have found another husband. Similarly, it's because of his own karma that he got such a

wife. Otherwise, he would have gotten a different wife. That's why Guru Nanak said, 'There is no use in blaming others.'

Many people, when their life doesn't go well, tend to blame others. But Guru Nanak says, 'You are experiencing the results of your own karma, so Why do you blame others? There is no benefit in doing so.'

Not knowing this, So now they're blaming, many people blame their parents. They blame them now, but why didn't they give in their previous life? Back then, it was hard to give to others. If they didn't want to give, how will they receive what they desire? If they didn't give, and now they blame their parents for not having anything, what can their parents do? The birth they got is based on their own past deeds. They got parents according to that. If they didn't sow in the past life, how will the crop grow in this life? Blaming the parents for not having anything will only increase their own sins; it won't help. That's why Prophet Muhammad said, 'This world is like a field where we sow crops today (in this lifetime) grown for the purpose of tomorrow (the next lifetime).'

So, at least now, start sowing. Give what you want to receive. If you wish to be wealthy, you must donate! You must give in charity! Understand that blaming others for your life has no benefit. That is Guru Nanak's message.

Therefore, start doing the deeds now that will shape your future. If you want to be wealthy in the future, share whatever wealth you have now. If you want to be loved, then love and care for your wife or husband.

"RADHA SOAMI"



"You must experience the consequences of whatever actions you perform."

Radha Soami explained the law of karma from another perspective. He said that whatever kind of actions a person performs, they must experience the corresponding results.

Whatever harm you cause to others or other living beings, you must experience the same kind of suffering. The kind of hell you show others, you will have to suffer the same. Whatever pain you cause, you will have to experience that pain. This is the principle of creation.

For example, if a wealthy person denies food to a beggar who asks for something out of hunger, telling him to go away, it's because the wealthy person doesn't understand the pain of hunger. Such a person may be reborn as a beggar in the next lifetime, suffering from hunger throughout their life. Only then will they realize how unbearable hunger can be. In that life, if someone asks for food, they will immediately give it, as they have experienced hunger themselves. The reason they didn't give earlier was because they had not experienced it, but now they give because they have felt that pain. That's why Radha Soami said, "You must experience the consequences of whatever actions you perform."

Similarly, if out of hatred or anger, someone cuts off another's hand, they will have to experience life without a hand. If they take away someone's eyes, they will have to experience life without eyes. If they cause suffering, they will have to suffer with similar suffering. If they harm their wife, they will have to go through similar experiences as a wife.

In this creation, those who commit wrongdoings or sins must correct them through experiences. It is through these experiences that people learn not to repeat such actions, to stop causing harm to others. Without experiencing it, they will not change, and will not stop committing sins. In each

life, people learn lessons through experiences, and this is the purpose of the law of karma. Radha Soami explained this intention behind the law of karma.

Based on the message given by Radha Soami, there is much we need to learn, reflect upon, and deeply understand in life. There are many lessons to be learned throughout our journey.

Does the Law of Karma apply only to human beings or is it applicable to animals also?

Naturally, when it comes to karma, many people believe that the consequences only apply to wrongdoings or sins committed against humans, not animals. They think it doesn't matter if animals are harmed, tortured, killed, or even eaten, believing that these actions are not sinful.

However, all living beings in creation are equal. Every living being shares the same essence of life. The reason is that the life force that sustains all living creatures is the divine energy, or consciousness. This consciousness is what creates and sustains all beings. Therefore, all living beings are manifestations of the divine. As such, the law of karma applies to all creatures, whether human or animal, including even ants and mosquitoes. However, the severity of sin is lesser in the case of smaller creatures, while the sin is greater in the case of larger animals, and even greater in the case of humans.

The reason is that the animals are collective souls, whereas humans are individual souls. Additionally, the human body is composed of the five elements (pancha bhutas), while plants possess only one element, insects and worms possess two elements, and birds possess three elements.

Animals possess four of the five elements (bhutas). In the evolutionary progression of life in creation, beings grow and evolve through this process, ultimately reaching the stage of a human being. Therefore, humans are considered superior to all other living beings, yet it's important not to forget that all beings are one and are divine forms.

In a sense, "humans are evolved animals, and animals are humans in the process of evolution." This means that the animals of the past are the humans of today. Animals are nothing but future humans. Therefore, everything is one. All beings are the same, and thus, the law of karma applies to all living beings. No matter what harm or sin is caused to any living being, the consequences must be experienced and suffered.

When we observe society, we see many people suffering in various ways. They go through hardships and seem to experience hell on Earth. Upon closer examination, we find many people who have suffered from burns in various fire-related accidents. Some people's bodies are burned in accidents, and some even die from these injuries. There are people who burn themselves during Diwali celebrations while lighting firecrackers, those who suffer burns due to gas explosions while cooking, and others who have been burned by their in-laws or set on fire with kerosene. Some have died in bus or train fire accidents, and others have died in plane crashes or bombings during wars, where entire villages are set on fire. Across the world, how many homes are burned down, and how many people are killed or suffer severe burns? If given a thought on this, we see that thousands, even millions, of people around the world are affected by burn injuries. While these individuals suffer the hell of being burned,

their families also suffer indirectly due to the horror that has occurred to their loved ones. Why does this happen?

Think about it! What did all these people do? Why should they go through such suffering? Is it fair to receive such punishment for no wrong doing?

In the legal system, it is said that "the innocent should not be punished even if the guilty are not." Then why is the kind God punishing with such severity? Does the God you believe in show hell? Why doesn't a merciful God extend mercy? Does God really act that cruelly? All of this becomes confusing when you think about it. That is illogical. What is the reason behind this? Are human beings innocent? Are people not making mistakes or sins? Is God simply causing trouble? Does God lack compassion? Think about it.

Isn't it true that, all over the world, countless birds and animals are being tortured, burned, and killed for food every day? Could this be the reason for such suffering? If not, what else could be the cause? Surely, nothing happens without a reason, right? If burning and killing animals and birds isn't wrong, what might those who are burned have done? Does anything happen randomly without reason? We need to think about this, right?

Great people like Radha Soami, wise sages, and divine souls don't speak without reason, right? Isn't there truth in what they say? Shouldn't we give a thought about their teachings? Don't we need to understand the meaning of their messages? Therefore, we must understand the essence of the messages passed down by the elders.

Look! Across the world, in major cities like Mumbai, Delhi, and Calcutta, how many hundreds of thousands of women are being forced into prostitution? For the pleasure

of clients and the profit of businessmen focused on earning money, these women are being confined to narrow rooms without proper air and light for their entire lives. For the pleasure of some, these women are losing their freedom for life! They live without even knowing the outside world, imprisoned by their handlers who treat them like animals in a marketplace. Just as birds are kept in cages for amusement, same as dogs are chained in small kennels, and fish are kept in small tanks, these women are confined in narrow rooms. Notice how those animals have to eat whatever the owner provides, whenever they are fed. They have to do whatever the owner commands. In a similar way, these women, though human, are treated the same by their handlers. Their entire lives are spent bringing pleasure to others, living without freedom. Why have these women been subjected to such a life? Why this enslavement(slave like life)? Why are they living in this hell? It's hard to understand if we think about it.

Moreover, if we observe closely, many women across the world are living confined within their homes under the pretext of ghosha (seclusion/isolation), unable to step outside. And aren't many men viewing women purely for their own pleasure? Why have these women been given such a life? Think about it.

And further, notice that across the world, many people are born as hijras. Just as the testicles of bulls, pigs, and some other animals are removed, some people's testicles are forcibly removed and turned into hijra, right?

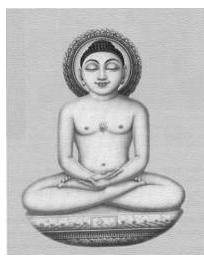
Look more! on the one hand, how many people are willingly eating eggs that are supposed to become chicks? On the other hand, how many suffer as childless couples due to not conceiving or having miscarriages?

If we observe this, we can see that on one side, people who are committing sins. On the other side, there are those who are suffering. Why is the world like this? One person commits a mistake, and another person suffers. If someone is making a mistake, what does it mean for someone else to experience the consequences? We often say, right? 'The one who has made the mistake should bear the punishment.'

Doesn't God know about this? Is there justice and righteousness in God's creation? Does God lack compassion? If we think deeply about this, it becomes clear that "everything in God's creation is just and fair. There is no injustice." It is the decisions of God! This means that the happenings in creation, the principles of creation, and the dharma of creation are being explained to us by the gods and great sages who have come to Earth.

Therefore, let's understand what the elders have said. Let's put their messages into practice. Let's implement the principles of creation, especially the "law of karma." Let's correct our lives through our actions. Let's allow everyone to live happily. Let's also live happily.

Let's put into practice the message of Mahavir, "Live and Let live."



The world is as it is because of each and every person is being as they like. Each person's troubles are their own. Who can deny another's desires? Who can resolve another's troubles? Who can tell anyone what to do? Every experience is valid. That is the message of Radhasoami.



KABIR

"Whoever performs actions will experience their results," said Kabir, adding, "The hand that performs the actions is the hand that will experience the consequences."

In this creation, those who perform actions must experience the consequences of those actions. It is not possible for one person's actions to be experienced by another. Moreover, the results of actions done for someone else belong to the person who performed those actions. However, the person for whom the actions were done does not receive the results; this is the essence of Kabir's message.

Naturally, when anyone in the world passes away-be it children, parents, wife, or husband-people often perform certain charitable acts or service activities in their memory. They believe that by doing so, the results will be added to the deceased(dead).

But Kabir's message is that any action, whether good or bad, virtuous or sinful, must be experienced by the person who performed it. The results of that action do not belong to the person for whom it was done. Kabir emphasizes that the consequences of actions are the responsibility of the doer, not the recipient(the person for whom it is being performed).

This very idea is also conveyed in the mythological stories. Valmiki was once a bandit, committing thefts and murders. One day, the sage Narada encountered Valmiki and asked him, "Why are you committing these murders and sins?"

Valmiki replied, "I do it to support my wife; I am doing this for her." Narada then said, "So you are committing all these sins for your wife? What you earn is shared with her, and she enjoys it. Ask her if she will share your sins."

He went straight to his wife and inquired about this. "What do I have to do with your sin?" she replied I'm just making use of and appreciating what you provided. Did I ask you to commit sins? "Valmiki was taken aback! Right away, he walked to Narada, fell on his feet, and pleaded, "Teach me what to do now."

Through Narada's teachings, Valmiki, who was once a bandit, transformed into a great sage and wrote the epic Ramayana.

From this, it becomes clear that the fruits of one's actions belong solely to the doer; they do not transfer to someone else for whom the actions are performed. This is the essence of Kabir's message.

Therefore, one should not commit sins while trying to sustain a family; if one earns righteously, then everyone in the family can enjoy that wealth. However, the sins committed must be experienced by the person who committed them, as the consequences of those sins will follow him through many lifetimes. From this, we must understand that we should not engage in sinful acts in the pursuit of earning.

Everything can be realized in one place only through meditation. It cannot be achieved through words. Parents, wife, and children will not share your sins. So, why commit sins for them?

-Shri Bala Yogi



Similarly, some people say, "He wronged my father, he killed my father, he cut off my father's leg, he committed a grave injustice to my father," and in retaliation(revenge), they kill, harm, or take some action. But according to the law of karma in creation, no matter for whom the deed is done, the doer alone must bear the consequences.

We often see in society that many take revenge for wrongs done to their wife or daughter. However, according to the law of karma in creation, the one who commits the action will bear its consequences, regardless of whom it was done for.

Likewise, many accumulate wealth for their heirs and leave it to them without doing any good deeds or charitable work themselves. The wealth goes to the heirs, but if the heirs use that wealth for charitable deeds, the one who worked hard and saved will receive no benefit, while the heir who donates will earn the virtue.

Therefore, while you are alive, it is important to use some of your wealth for charitable and welfare at large purposes(virtuous deeds), as only the fruits of those actions will be yours. Simply accumulating wealth and leaving it for your heirs brings no benefit to you.

Kabir emphasized this principle of karma.

**▲ Do not waste your time and energy on revenge.
Whoever wronged you will surely experience
the consequences of their deeds.**



GURU SAHIB

1) "The law of karma is the unchanging, eternal law of nature. It is the foundation of both personal and spiritual life."

2) "Everything a man does, day and night, is written on his forehead I.e, fate (destined for him to experience)."

Just as a country is governed by certain laws, the creation of God is also governed by specific principles or laws. Guru Sahib explains that one of the unchanging, eternal laws of nature is the "law of karma." Every living being in this creation is subject to these rules and laws.

According to Guru Sahib, these natural rules and theories apply to all living things in this creation. Among these natural rules is the unchangeable, eternal law of karma.

Therefore, as humans living in this creation, we must live according to the supreme law called the "law of karma." We should not neglect or take this law lightly; we must not act recklessly or commit deeds thoughtlessly. If we act in such a way, we will have to face the consequences in accordance with the law of karma.

In a way, just as a country is governed by a visible government under the constitution, this creation is also governed by an unseen power (God) following certain rules and principles. Just as someone who breaks a law in a country is punished, anyone who commits sin under the laws of nature will also be punished and will experience suffering.

Guru Sahib says that while the laws of a country may change, the laws of nature are eternal and unchanging.

He also explains that according to the law of karma, whatever actions one performs will be written on their own forehead. Many people believe that "our fate is written by God, by Brahma," and think, "Our life will be as per the fate Brahma has written on our foreheads." That is why people often say, "This is written in my fate," and point to their forehead. But Guru Sahib teaches us that "it is our actions that are written on our foreheads as our fate."

This means that every action of ours is recorded in this creation. Every deed, every word, whether done during the day or night, is recorded. Whether you are alone, in a cave, or behind closed doors where no one can see, all your actions, words, and karma are being continuously recorded. This shows how powerful nature is, so we should not underestimate it. We might forget the actions we have done, but nature's power is beyond imagination, as it keeps track of the karma of billions of beings. Not only does it record everything, but it also delivers the results in due time.

What we need to understand is that we are the authors of our own fate, written through our actions. No one else is writing our destiny. This means our life is in our own hands, shaped by our deeds. That is the message of Guru Sahib. Therefore, we should not blame anyone else for the way our life is. At least from now on, we must correct our actions, change our behavior, and act in ways that align with the future we desire.

GREAT SAGE SAHAJO BAI

"All beings-animals, birds, humans, gods, demons, aquatic creatures, insects, and others-are merely experiencing the results of the actions they have performed."

From the above message, we should understand that the "law of karma" applies to every living being in this creation. No creature or being can escape the law of karma. Every being is experiencing the results of the actions they have performed.

According to the teachings of the great sage Sahajo Bai, we must realize that our life is shaped by the karma we have accumulated in the past. Therefore, we should be very careful when performing any action. We must think before we act and avoid actions that cause harm. Instead, we should focus on actions that bring benefit.

"CONFUCIANISM"

What "Confucianism" teaches is: "Whatever you don't want others to do to you, you should refrain (avoid) from doing it to them."

If you don't want others to insult you, then don't insult anyone. If you don't want others to criticize you, then don't criticize anyone. If you don't want others to harm you, then don't harm anyone. If you don't want others to mock you, then don't mock anyone. If you don't want others to steal your possessions, then don't steal from anyone.

Similarly, if you want others to respect you, then respect everyone. If you want others to love you, then love everyone and everything. If you want others to admire you, then admire everyone.

This is the message of Confucianism, which means we should understand that what we give is what we will receive. Therefore, whatever we give, we will receive in return. This is the essence of the law of karma.

"Bhai Gurdas Ji"



"If you do good, you will not receive bad; if you do bad, you will not receive good."

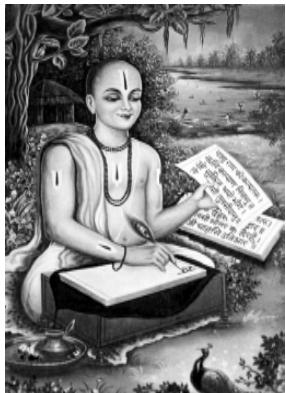
Bhai Gurdas Ji also conveys the same message: whatever we do to others, we will receive the same in return. If we do good, we will receive good. If we do bad, we will receive bad. He emphasizes that the result we get is never contrary to the actions we perform.

However, in the world, people are doing bad but expecting good in return. No matter how much they desire it, things are not turning out as they wish. Life isn't going the way they want because of the "law of karma" that governs creation. Therefore, those who have desires must understand this principle.

"Good things happen to those who do good, even if they don't ask for them. Those who do bad will not receive the good they desire." This means that life is determined by the actions we have performed, not by the prayers, rituals, or wishes we make.

That's why it is said, "To the one who has done the deed, the result will be as per that deed."

"TULASIDAS"



"In this world, the law of karma is the monarchy."

From the above discussion, it becomes clear that the law of karma is very important in this world. Every human life is dependent on the principle of karma. Just as a king is the greatest among all, similarly, the greatest of all is the law of karma.

That's why Tulsidas said, "the law of karma" holds power as a king.

"RAVI GURUDAS"

"A human being must never forget that they will inevitably(unavoidably) experience the results of the actions they have performed at some point."

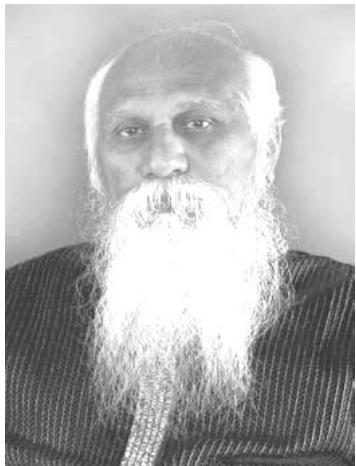


The reason people generally do not pay much attention to or give importance to the law of karma is that the results of actions are not seen immediately. Since the consequences of sinful or virtuous actions do not manifest quickly, those who commit sins continue to do so. Likewise, those who perform good deeds may not see the results right away. Therefore, they might think, "What is the use of doing good? I can enjoy the money spent on good deeds now."

The reason humans behave this way is the lack of immediate results from their actions. However, Ravi Gurudas emphasizes that anything done doesn't go in vain. The results will inevitably come, whether in this life or in future lives. It is unavoidable that one must experience the consequences of their actions.

Therefore, those who commit mistakes and sins should think of their actions. They must stop committing sins, especially violent acts. No living being should be harmed. Additionally, the money spent on luxuries should instead be invested in virtuous deeds.

BRAHMARSHI PATRIJI



Patriji said, "any action we perform will certainly lead to the appropriate results, depending on the time and circumstances."

One should understand that just as fruit does not appear immediately after sowing a seed, the results of our actions do not come instantly.

Similarly, He said that just as the tree depends on the seed sown, the results we experience depend on the actions we take.

He further explained that committing serious sins leads to severe consequences, while minor sins lead to milder consequences. Various types of sins bring about various forms of suffering.

We should recognize that the intensity of our sins corresponds with the difficulties we suffer. He stated, "Killing animals is the greatest sin of humanity." Therefore, we must avoid animal slaughter(animal killing). It is also important to avoid consuming(eating) meat, which leads to such actions.

Never think that the law of karma doesn't exist. Indeed, the law of karma exists. This is the teaching of all yogis. We must be careful regarding our actions.

If not, we will be the ones to suffer later and experience hell. Those who commit sins must realize that no matter how much wealth they accumulate, it will all go in vain.

Based on the messages from all the above regarding the law of karma, we can understand a few things.

When do we begin to see the effects of our karmas?

We are primarily experiencing the results of past actions (karma) in the present. Similarly, the results of our current actions will be experienced in the future.

Here, the past means, the life lived up until now in this birth, past lives, or previous births, all of which fall under the category of past. This means that not only the actions from this life but also those from earlier lives may be experienced now or have the potential to be experienced.

Many people believe that the current life is determined by the previous life. However, it is not just the last birth; this life may also depend on actions from even earlier births. Moreover, the term "past" can include the actions performed within this life, which can also have consequences within the same lifetime. When and how we experience these results is entirely based on the decisions of the universe. Whatever we are experiencing now is a result of our past actions.

Likewise, the future may be called as to the remaining life in this birth, the upcoming birth, or even future births. All of this constitutes our future. Therefore, experiencing the results of our current actions in the future means that we may face these results in the next birth, subsequent births, or even within this same life.

See, certain crops and plants (like ridge gourd, okra/

bhendi, etc.) will produce fruit in a matter of days. Certain plants, like wheat and rice, will yield crop in a few months. Some trees (like coconuts or mangos etc) don't bear fruit for years. Similarly, the actions we perform may bear results at different times.

Some actions yield immediate results. For example, if you hit someone passing by or someone standing next to you, they will immediately hit you back. If you insult someone, they will insult you back. If you steal a necklace or a wallet, you will be caught and punished. In such cases, the result is immediate, right? Likewise, some actions may bear fruit in this lifetime, while others may bear fruit in future lifetimes. We cannot say exactly when.

That's why Patriji said "Any action we perform will certainly lead to the appropriate results, depending on the time and circumstances".

This means the results can come at any time.

When we will experience them depends on the creation itself, meaning on nature, which means on God himself.

It is up to the so-called creation itself to choose when to experience the karma. In other words, who needs to suffer the consequences of the karma? How and when might one experience the act of karma? The creator alone makes all of these decisions. signifying nature. That is, God.

Many people have the misconception that the results of the actions done in this lifetime will be experienced only in this lifetime. They think, "The results of the actions we do in this life will be experienced only in the next life."

Therefore, people who commit wrongs, cause harm

by eating meat, or indulge in cruelty often say, "Who knows if there are future lives or not? After death, who knows if we exist or not? Why should we avoid pleasures now? thinking about future lifetime? Why stop enjoying now? Why give up pleasures for the sake of sin or piety? Why worry about future births when we are not even sure if they exist? For now, we are fine, right? Who can say for sure that reincarnation is real? After all, we won't be around then. So why worry unnecessarily? Why think about what might happen in another life when we can enjoy now?"

So, their idea is that they will not experience the results of their actions in this lifetime. "But one has to know and understand that not only the results of the actions done in past lives but also there is a chance to experience the higher percentage of the results of the actions done in this lifetime in this lifetime itself." Therefore, don't assume that what you do in this life will only bear fruit in the next life. If you think that way and commit sins, your future in this life, especially your old age, will turn into a living hell.

That's why, the scriptures say "Long live the sinner"

This means that those who commit sins tend to live longer. The reason is that to experience the countless sins committed in their youth, driven by arrogance, they must live for a long time, right? That's why, even in old age, death doesn't come to them. Instead, they face constant hardships, numerous diseases, and many other problems. Their condition becomes such that they can't even take care of themselves and have to depend on their children. Will their children take good care of them? There's no guarantee. All they face are negligence and suffering. On one side, there's the pain of illness, and on the other, the sorrow of being ignored. They lie bed-

ridden, suffering in hell, torturing everyone around them, until they eventually die after a long, drawn-out period of misery.

Why does one suffer with more difficulties in their old age only?



If you notice, people tend to face more difficulties and illnesses in old age than in youth. Various problems arise.

Naturally, as people age, they experience more hardships and health issues, and they think, "It's because I'm getting older that I'm falling ill."

But the real reason behind this is the nature's arrangement in place. Those reasons are:

1. "Punishment for sin doesn't come immediately," meaning suffering doesn't happen right away. It only happens when the sin ripens.
2. The fated karmas (prarabdha karmas), which are meant to be experienced in this lifetime, are mostly set to be experienced during old age.

(1) Consider a fruit on a tree; it doesn't fall as soon as it forms. It takes time for it to mature and ripen. Only when the fruit is fully ripe does it fall from the tree. Similarly, humans don't face the consequences of their sins immediately. Suffering doesn't come because the sin hasn't ripened yet. It takes time for the sin to ripen.

In a way, the sins committed in youth ripen by the time one reaches old age.

Failing to understand this arrangement of creation, people in their youth often believe that their life will always remain the same. With the arrogance of youth, they don't listen to anyone, and they live as they please, doing whatever they like.

They behave as they like, without thinking about whether their actions will bring them harm or suffering in the future. They don't consider whether their actions are sinful or not. Driven by the illusion of pleasure, they commit wrongs and sins that shouldn't be done.

They disregard the laws of nature and the principles of dharma. They fail to understand the opportunities given by nature, and because of their sins, they suffer in old age.

The deeper meaning behind this arrangement is that it gives wrongdoers an opportunity! It is an opportunity for them to realize their mistakes and correct themselves. If they don't understand, even after being given several chances, and if they fail to realize the pain they've caused others, nature teaches them through punishment how it feels to be on the receiving end. This opportunity is what we call the "ripening of sin."

For example, when our children make mistakes, at first we remain quiet. If they repeat the mistake, we warn them. If they continue, we scold them. If they still don't listen, we punish them harshly so they learn the lesson. Similarly, nature also gives us opportunities. If we keep committing sins despite being given numerous chances, nature delivers the final punishment. This is also known as the "ripening of sin."

In nature, it's not just about giving opportunities; there are also arrangements to make us aware of the wrongs and sins we commit in youth. Elders, scholars, and spiritual teach-

ers inform us about these through their teachings. Lord Krishna in the Bhagavad Gita, Jesus through the Bible, Prophet Muhammad through the Quran, and Guru Nanak through the Guru Granth Sahib have all taught not only about the law of karma but also about how to live, which actions to do, which actions to avoid, what are sins, and what are virtues.

In a way, creation provides humans with the opportunity to correct their mistakes and sins. If they do not change and continue to commit sins, they will face punishments.

There is another arrangement in nature as well. If the teachings of so many great figures are not understood, one can still learn by observing the punishments, the hardships, and the diseases faced by elders. We should think, "Why do they have such hardships? Why do they have these illnesses, but we don't? Why are they suffering? Did they do anything to deserve this? Did these sufferings come to them for no reason? In this world, do people automatically face hardships just because they age? Is aging a sin, or is it the sins they committed that caused this?" We must think on this. We should understand the subtle laws of creation, recognize our mistakes and sins, and correct them.

Creation has many arrangements for us to realize our mistakes and sins. Numerous opportunities are given to us. If we fail to learn despite these opportunities, nature eventually punishes us. This process of punishment is what we call the "ripening of sin."

Even after being punished, if a person's behavior does not change and they continue to commit sins, they will face even harsher punishments. In any case, nature compels everyone to think. Whether through thought or through experience, it brings about change in every individual. It makes us

correct ourselves and stop committing sins.

This is because the prarabdha karmas (fated karmas) we bring into this life are meant to be experienced mostly in old age, unless one's life is excessively sinful. If a person hasn't committed too many sins in the past, they don't face major hardships in their youth. If a person had to face the consequences of their karmas from childhood, then what sweetness would life have? What interest would they have in life? No matter what they possess, how would they enjoy life? If they face hardships in their youth, they would become disillusioned with life and lose interest. They would think, "Why live this life?" and might live without hope, without enthusiasm. In extreme cases, this could even lead to suicide.

That's why as age increases, hardships begin to arise, and they become even more complex in the final stages of life. After experiencing the sweetness of life, people eventually face the consequences of their karmas. This is the arrangement and flexibility provided by nature.

However, humans fail to notice any of this. They do not listen or pay attention to the teachings. They continue to commit mistakes and sins, ignoring the messages from great souls. So, what will happen when the hardships come? They pray and perform rituals when faced with suffering, yet they do not stop committing sins. The very sins committed in youth, driven by the arrogance of youth, lead to the difficulties and illnesses faced in old age.

While they are suffering in their old age due to the sins committed in their youth, they will remember all the wrongs they did. At that point, they will think, "Where do the karmas go? They must be experienced, right? What can we do now? We didn't listen or think back then," and they will

cry out, realizing there is nothing they can do at that moment. That is why it is said, "What good is it to grasp at leaves after the hands have burned?"

Therefore, before your hands get burned-before the hardships come-you should think and understand the law of karma.

When you are experiencing the consequences of your sins, there is nothing you can do except suffering them. That is why you should think before committing sins. Listen to the words of the elders and the divine beings who have come to this Earth. Think carefully. Understand that the karmas you perform in this life also have the potential to be experienced in this very life. Do not commit sinful actions. Do not engage in violence.

Similarly, some people hesitate to engage in good deeds, perform virtuous actions, offer help, or contribute financially to worthy causes, thinking that the results of their actions may not manifest in this life. They wonder, "Why should I perform such actions when I won't see the results now? Instead of doing such things, I could easily spend that money on my own enjoyment!"

Moverover, many people think, "I have done many good deeds, but what benefit does it bring? Nothing good seems to happen in my life; I only face difficulties!" Some even say, "That person over there engages in all sorts of wrong-doings and sins, yet his life is going well. Everything seems to work out for him!" Others question, "If I won't see any results in this life, why should I do good deeds? How do I know there will be any results in future lives? Does anyone really know? Why should I even think about it?" As a result, some individuals who have the opportunity to do good give

up those chances.

While some commit sins thinking they won't see the consequences in this life, others stop performing virtuous actions. All of this is because of a misconception that there will be no results in this life for actions performed. However, understand this: a significant portion of the karmas we perform must be experienced in this very life. And we will experience them. Therefore, do not commit sins. Engage in good deeds.

DIFFERENT TYPES OF KARMAS

Karmas are of 3 types: 1. Present karmas, 2. Accumulated karmas (that are stored in our Akashik records), and 3. Fated karmas (that are brought along, at the time of birth).

A human's life begins without any karmas. This means that when a person is born for the very first time, as a human, they come into this world without any karmas. From that moment onward, their cycle of karma begins. This means that the "law of karma" applies to them.

In such a life, a person continues to perform karmas. The karmas being performed in that life are called "Present Karmas" or "Agami Karmas." Thus, they perform numerous karmas in that life.

As the karmas are experienced, the remaining karmas accumulate in a sort of account in the individual's name after their death, which are called to as "Accumulated karmas or Sanchita Karmas."

When a person takes another birth, they carry some of these Accumulated Karmas with them, which are known as "Fated karmas or Prarabdha Karmas." These "Fated Karmas" are experienced in that life while simultaneously creating new

Present Karmas. As they experience these karmas and eventually die, the remaining Present Karmas merge back into the previously stored Accumulated karmas or Sanchita Karmas.

This is what is called to in Hindu scriptures as "Chitragupta's ledger." In Spiritually, it is called "Akashic Records," where every single karma performed by every individual is recorded.

This cycle of births continues. But for how long? As long as there are karmas in their account. However, it is important to note that the number of karmas being performed is much greater than the number being experienced. Thus, with each birth, the karmas continue to increase, but they do not decrease. This means that the Accumulated karmas or Sanchita Karmas keep accumulating.

This raises another question: If this is the case, when does this life come to an end? It seems that karmas are continuously increasing, and we aren't experiencing enough of them. So, when does this life end?

We wonder and tend to think, "Do we really have to go through suffering by taking births? Isn't there another way?"

The solution is that human life, which began without karma, will only end when it is completed without karma. In other words, the cycle of creation must conclude the way it started. This is the only arrangement in creation.

In essence, a person leaves the world just as they entered it - empty-handed. They bring nothing at birth and take nothing with them when they die. This is a fundamental aspect of creation. Similarly, just as birth starts without any accumulated karma, one must be free from karma to escape the cycle of rebirth. But how can we prevent new karmas from being created? And how to get rid of karmas?

Lord Krishna revealed the path by stating that "Jnanagni karma dagdhanam," which means that all karmas are burnt in the fire of knowledge.

Meaning, those who acquire knowledge in a significant way, like igniting a fire, will see all their karmas burned away in the fire of knowledge. They attain moksha, becoming liberated from the cycle of birth and free from the law of karma.

How many types can karmas be divided into?

Karmas can be divided into 3 types. 1) sinful karmas, 2) good karmas, 3) karmas that liberate(mukti karmas). These are also called soul karmas.

Those who commit sinful deeds are sent to the Naraka Lok (hell) and return to earth, where they endure suffering.

Similarly, those who perform good deeds go to heaven and then return to earth, where they enjoy pleasures.

Mukti karmas, or soul karmas, involve deeds related to soul-growth and soul-knowledge, such as 1) practicing meditation, 2) reading spiritual books, and 3) associating with the wise. Through these practices, one gains wisdom, burns away all karmas, and attains liberation.

Will sins go away if you do good deeds?

Many believe that by doing good deeds, their sins will vanish, so they perform good deeds to eliminate sin. However, it is important to understand that good deeds alone do not erase sinful actions. The reason is because in this creation, the result of each karma is different from one another. If you do good deeds, you will experience pleasure, and if you commit sins, you will go through suffering. If you do both, you will experience both happiness and sorrow.

For example, suppose one does all the good deeds. For such people, all they get in life is pleasure. They live happily, without any hardships.

Now, consider someone who has done both good and sinful deeds. Due to sinful karma, they suffer an accident where their legs are burned, their arms and legs are broken, or they are injured by an electric shock and require hospital treatment. However, because of their good deeds, they are also wealthy and receive treatment in a luxury, air-conditioned room in a super specialty hospital. In this case, they experience both suffering and comfort, as a result of performing both virtuous and sinful deeds.

Now, consider another person who has only committed sinful deeds. After an accident, they are admitted to the hospital, but due to a lack of money, they are placed on a common bed in the general ward of a regular hospital for treatment. In this case, they suffer without any comforts. This is because they committed only sins and did not perform any good karmas.

We got to observe two types of people in this world: 1) Those who perform both good deeds and sinful deeds who experience both illness and pleasures, and 2) those who suffer from illness without any pleasures, as they have only committed sinful actions.

This is why we see that even wealthy people suffer in the world. If their virtues truly erased their sins, why would the rich still experience suffering? It's important to understand that the result of each karma performed is different from the outcome of another karma performed.

How do sins disappear?

Lord Krishna explained the way to overcome sins by stating that "all sinful deeds are burned away in the fire of enlightenment."

**Shlok: api ched asi papebhyah sarvebhyah papa-krit-tamah
sarvam jnana-plavenaiva vrijinam santarishyasi**

(B.G. 4-36)

Meaning: He said that even if you are the most sinful of all sinners, even if you have committed an entire ocean of sins, you can cross that ocean of sins with a single raft of knowledge.

Therefore, to overcome sinful deeds, one should seek knowledge and not just perform good deeds. Patriji also emphasized this.

Past.. understanding... Dissolve

Patriji says that understanding the past causes it to dissolve.

It means that when one becomes aware of and understands the sins committed in the past, they are dissolved, removed, or nullified.

Here we have to remember the message of Radhasoami. He conveyed that "You must experience the consequences of whatever actions you perform."

Observe, when someone commits violent acts like: they cut off someone's limb, cut off someone's hand, pour acid, insult the poor, refer to them as belonging to a lower caste, deceive. Commit theft. Cause someone to suffer a loss. abuses both humans and other living things. What was the reason behind their acts of violence? primarily because they

were unaware of the extent of their suffering? and how much hardship they would experience? Therefore, one committed that mistake, that sin.

If a similar situation arises in the future, where they face the same hardship, they will personally understand the intensity of the pain through experience. This will lead them to empathize(understand)with others suffering, realizing, "Now I understand how much they have suffered", how much pain I have caused them, and how wrong my actions were! I must not repeat such a mistake or commit such wrongdoing again." They will make a firm decision not to repeat the same sin.

They won't repeat that mistake, even if pressured to do so. No matter the temptations, the anger, the challenging circumstances, the losses, or how tough it may get, won't make that mistake again. They have learned from their experience. It's because of their conscience(sense of right and wrong), and because they have gained understanding.

Through this experience, they have gained the knowledge that they must avoid making that mistake or committing that sin. This understanding came from their own experience. As Patriji says, "Experience is knowledge." This kind of knowledge only can only be applied in practice. With it, they will not make that mistake again, either in this life or in future incarnations. They also tells others not to make the same mistake.

Simply preaching won't stop them from making mistakes. They will continue to commit acts of harm. However, once someone learns through their own experiences, they won't repeat those mistakes. This shows that knowledge gained from experience is what truly gets put into practice.

In this creation, nature, meaning God, guides everyone through experiences, teaching lessons and gradually leading people toward the right path. With each birth, a person gains experiences and learns lessons through challenges, correcting their mistakes along the way. Patriji often said that it takes around 400 to 500 lifetimes for a person to fully correct all their mistakes.

From this, we understand that all of life's difficulties are meant to teach us lessons, help us correct our mistakes, and bring about change and transformation. For such change to occur, everyone must continue to perform their karmas, even if those include sinful deeds. That is why it is said "**maathe Sanghostwakarmani**"(B.G. 2-47). Meaning: "Never stop performing karmas" is the statement made by lord krishna.

So, don't worry about the difficulties. Focus on learning from each one of them. Avoid repeating that mistake or sin.

Those who, with the knowledge gained through experience, understand the mistakes and sins and avoid committing those sinful deeds again, if there are any such sinful deeds done by them in the past, they will all be dissolved. That means they will burn. That means they will be nullified. That means there is no need to experience such sins anymore.

This is why the Bhagavad Gita states, "gnanagni dagdha karmanaam," which means that all actions are destroyed by the fire of knowledge.

It means that once we correct our mistakes and avoid from repeating them, we will not have to face those difficulties again. We have to know that such difficulties will not arise anymore.

That's why Patriji said, "Being aware of the past causes it to dissolve." If we don't recognize the sins we've committed, we are likely to repeat them. For such individuals, difficulties will continue to arise.

Hence acquire 'knowledge' and get rid of sinful deeds.

Why does one face difficulties even when they do good deeds?

Many people are struggling, thinking, "I do so many good things, I'm a good person, but why is God giving me so much trouble? My neighbor makes many mistakes and sins, yet everything seems to go well for them. Everything they do brings success. If God is real, why does this happen?" They begin to doubt and don't understand why. As a result, they even blame the God they've believed in since childhood. Some switch their beliefs and change religions because of this.

The reason is that a crop doesn't yield immediately after planting, right? It requires time. Similarly, the outcomes of past actions are being experienced now, while the results of present actions will be experienced in the future.

This is what Prophet Mohammed said. He said, "This world is like a field where we sow crops today(in this lifetime) grown for the purpose of tomorrow(Next lifetime)".

Just as we plant crops now for future needs, we perform karmas for the future i.e. for the next birth.

Due to the consequences of past sins, you may encounter challenges while doing good deeds now. However, the result of your present good deeds will undoubtedly be experienced in the future.

Those who do bad deeds may still experience good things, which is due to the merits of their past incarnations.

However, the consequences of their present bad deeds will unavoidably be experienced in the future. Many people suffer because they do not understand this arrangement in creation.

That's why Sri Ramakrishna Paramahansa said, "Whatever actions we perform, we must experience their results."

Only Intention plays a prominent role in the matter of karma

This should also be remembered while performing the karmas. What truly matters in this creation is what is their sense or intention to do that karma? rather than the karma that causes it.

On the surface, it seems like they wish others well and appear to do good, but inwardly they have harmful intentions. They act kindly with the aim of causing harm. Many trust such people and end up being deceived, leading to losses and suffering.

In the world, one may not know another's intention. But everyone's intentions are known by the almighty meaning the creator, meaning the God. He can know who is doing karmas with what intention.

He will also know. He is "omnipresent" meaning, He is the one who is in all beings. He resides inside everyone and is aware of all their actions and inner intentions. He not only knows their inner intentions but also records these alongside the deeds. The results are determined by the intentions, as actions originate from them. The body and senses act according to the mind's direction, so in karma intention plays a prominent role.

God gives more importance to intention. Therefore God is called "Intention lover". That is why it is said that God is not an "External lover." That means he does not care about external actions. He takes into account the intention behind those actions.

This is why it is said to act without expectations, meaning to do things without anticipating any outcome. The reason is that even if we expect something, if there's a flaw in the expectation, the desired result may not be achieved, and the effort might go to waste.

Furthermore, work done without expecting anything will surely yield results. If something is meant to come from your efforts, why ask for specific outcomes? like "I want this or that." It will come not because you asked, but because of the actions performed. However, we can't predict exactly what we will receive for our efforts, so why ask? The focus should be on doing what needs to be done. It's best to do everything without expecting anything in return.

Can we wish for the results of the karmas performed?

Actually, where do we have a right to ask, "I have done this, I want this, I have to get that?" we don't have such a right. That is why Lord Shri Krishna stated in Bhagavad Gita as follows:

**Shlok: karmany evadhikaras te ma phalesu kadacana
ma karma-phala-hetur bhur ma te sango'stv akarmani**

(B.G. 2-47)

Meaning: You have the power to perform actions, but you have no right to expect the results of those actions. You cannot be the cause of karma, nor can you stop performing the

karmas.

This means, as Lord Krishna said, there is no right to expect the results of the karmas performed.

About the Law Of Karma in our mythologies

Earlier scholars and sages used mythological stories to explain the law of karma to the common people. Let's explore a few of these stories.



Hell (Yamalok)

In Yamalok, King Yama sits on his throne with Chitragupta by his side. Before Chitragupta is a large book where all the sins and virtues of human beings are recorded. Yama's soldiers, who reside in Yamalok, bring the dead to this realm(world).

Those who have sinned are punished in Yamalok, facing the consequences of their wrong-doings.

In a nutshell this is the essence of hell (yamalok) as described by the scholars in the scriptures! This is the general understanding of hell!(yamalok)

The key focus shouldn't be on whether hell (Yamalok) or Yama actually exists? What matters is to know what message is conveyed through this mythology? and what are the lessons that the scholars intended to give for humanity? Understanding and applying these teachings is crucial for a happy and fulfilling life. Let's explore the meaning and message behind this mythology!

When someone dies, Yama's two soldiers first arrive

to escort the deceased to hell (Yamalok). There, the person is presented before Yama. Chitragupta, who sits beside Yama, is then asked about the deceased's sins. Chitragupta opens a large book, finds the relevant page detailing the person's actions, and reads the sins. Yama listens and administers the appropriate punishments, which are then carried out by the soldiers. This is the process in hell (Yamlok). It carries a deeper message. Let's explore what that message is.

"Yama's two soldiers first arrive to escort the deceased to hell (Yamalok)." Typically, people believe that "there is no life after death." However, this scene illustrates that we continue to exist even after death. It conveys the message that life continues even after physical death.

Then who is dead? It is the body. It means the body is burnt, the person went up, to the higher realms(higher worlds). When someone says they are "dead," it means they are no longer present in this physical world in their physical form. However, it doesn't mean they no longer exist.

Therefore we should understand that death isn't the end, as we continue to experience rebirths. If we are still living, shouldn't we also consider the quality of that life? Shouldn't we think on how to improve it? However, we often don't think about these things, do we? No. This is because we lack awareness. That's why scholars, through mythology, have conveyed the message that life continues even after death.

Additionally, this creation extends beyond the visible earth; there are many unseen and unknown realms(worlds). This scene conveys that message. From this, we understand that we exist in this visible world with our physical body for a limited time. After departing from the body, we go to invisible realms(worlds) in an invisible form. The idea that Yama's

soldiers will come to take us to these invisible worlds suggests that two invisible masters will guide us to the realms(worlds) we are destined for based on our earthly karma. We can know how much deep meaning this one scene carries. We also can understand the depth of the message conveyed by the scholars.

Like that, **"Yama's soldiers escort the deceased to hell (yamlok/ the realm of Yama) and present them before Yama. Yama then asks Chitragupta to reveal the person's sins. Chitragupta then flips through the pages of a large book which he has and opens their account."**

Based on this, whoever committed sins! What so ever they may be, must know that they are accountable(answerable) later. So, don't think that no one will question our actions. We are definitely held accountable(answerable) for everything we do. The message here is to approach everything with careful thought and consideration. Not only that, no matter how powerful someone may be on earth, if they make mistakes, they will be equally guilty in the court of creation. We are accountable(answerable) for the wrongs and sins that we have committed is another message that this scene is conveying.

There is a Chitragupta's accounts which means that we should know that no matter what anyone does in this creation, all the deeds done are recorded. Usually we make mistakes and sins thinking that no one sees them and nobody knows about them. But even if none is watching us, each and every deed that we do in this creation is recorded second by second. No matter how remote the place is, it does not matter even if you perform it in the locked doors or even if it was done in a dark cave! everything will be recorded, says Chitragupta's accounts. Meaning, each and everyone in this

creation has an account. Through this scene, the scholars conveyed us that each and every karma performed by us will be recorded. In spiritual terms 'Chitragupta's accounts' are called "Akashic records."

Next "Chitragupta reads out each and every mistake that one has done one after one."

Chitragupta keeps an extremely detailed account of every action. He can recount exactly how many chickens were eaten, how many goats were slaughtered(killed), or how many fishes were fried. Furthermore, he knows how many people were deceived, bullied, insulted, or harmed, and how many individuals suffered losses because of those actions. Everything is read out, no matter the offense. Whether it's someone cutting off another's limb, one carrying out an acid attack, or physically abusing their spouse, Chitragupta records and reads out every action. This means that every deed, mistake, and sin we commit is meticulously documented. Do not think that no one is watching is the message given in this.

So, when do they face the consequences? Where and how will they experience them? They will unavoidably face them once their sins ripen. These consequences will be experienced on earth in the form of hardships, diseases, accidents. When I'm saying "they will experience" it doesn't mean only in the future sense. In fact, they are already experiencing them now.

Then "King Yama will ensure that sinners are punished according to the sins they committed." For example, if someone cut off a chicken's leg, King Yama will order the punishment executors to cut off the sinner's leg. If someone fries a fish in oil, the sinner will be fried in oil as well. If someone beat their wife, they will be whipped as

punishment. The punishment executors carry out these punishments accordingly.

The meaning of this scene isn't that King Yama imposes the punishments or that his soldiers carry them out. Instead, the message being conveyed is that everyone in this creation, regardless of who they are, must face the consequences of their actions and go through the suffering for the sins they committed. Another key message is that the punishment will directly mirror the nature of the sin-people will be punished in accordance with the type and severity of their



wrongdoing.

Furthermore, we don't go through punishment for our sins in higher realms(higher worlds); instead, we face it here on earth in the form of hardships. Since the body is responsible for committing sins, it is the body that suffers the consequences. But once the soul leaves the body, who can punish it? Even Lord Krishna said that nothing can harm the soul. Didn't he say that "The soul cannot be burned by fire,

drenched by water, pierced by weapons, or dried by the air."

Therefore, no harm can be done to the soul. The body alone should bear the consequences of the sins it commits. Scholars have conveyed through the depiction of hell (Yamalok) that any violence we commit will be repaid with violence, any sins will result in experiencing hell like torture, and any mistakes will lead to punishment on earth. Understanding this, we should realize that we must avoid wrongdoings, sinful acts, and the eating of meat.

Moreover, It doesn't matter whether hell (Yamalok) or King Yama actually exists. What truly matters is the message that scholars conveyed through this mythology. By approaching it with an open, informative mindset, we can gain valuable insights. However, if we approach it critically, it leads to



confusion and ultimately results in a loss.

One will have to experience the kind of violence they committed! In Ramayana

Once, King Dasharatha went hunting in the forest. Hearing the sound of what seemed like a deer drinking water in the distance, he aimed and shot his arrow. To his surprise,

instead of the cry of a deer, he heard the scream of a boy. Shocked, Dasharatha quickly made his way towards the sound.



A sage's son lay dying from an arrow wound. Seeing King Dasharatha, the boy said, "What harm have I caused you to deserve such a cruel death? You've killed me, though I've done no wrong to anyone. I'm the only son of my elderly, blind parents, their sole support. I was merely fetching water for them because they were thirsty. I won't survive much longer, but please, take

this water to my parents and relieve their thirst." With those words, the boy passed away.

Dasharatha took the water and went to the location of the elderly parents. Hearing his footsteps, they asked, "Who are you?" Dasharatha then told the whole story. Overwhelmed with grief upon learning of her son's death, the mother could not sustain the sorrow and passed away instantly.

The blind father, filled with deep sorrow, said, "King, you have taken the life of our only son, the one who supported us. You have left us without any hope. We cannot survive without him. Death is our only escape." With the same grief, he cursed Dasharatha, saying, "Just as we die from the sorrow of losing our son, you too will die draining in the same sorrow for your own son." With those words, he passed away.

Dasharatha caused the death of the elderly couple by causing them the grief of their son. He, in turn, died for the same reason- by grief for son. The outcome he faced was the result of the karma he had created; the suffering he caused came back to him in the same form.

Devotee Ramadas



We learn about this when we explore the story of the devotee Ramadas. He kept a parrot as a pet for his amusement, taking good care of it by keeping it in a cage. He feeded it with fruits and vegetables.

Ramadas was imprisoned on charges of misappropriating money, despite being innocent. He experienced great suffering and was punished, even though he had committed no wrongdoing in the eyes of the world. However, in the eyes of creation, he had sinned by keeping a parrot-a bird meant to fly freely and joyfully-confined in a cage. Though he did not harm the parrot physically, he did not kill or eat its meat; He merely placed it in a cage. Yet, in the eyes of the creation, he had imprisoned the parrot. No matter how carefully the parrot was taken care of, it had to lose its freedom.

In creation, taking away the freedom of others or other creatures-animals, birds, or aquatic beings-is also considered a sin. Therefore, Ramadas was punished for the wrong he had done. He imprisoned the parrot, and so he was im-



prisoned in return.

The message is that we should never take away another being's freedom for our own amusement. While we may think we are keeping them as pets for our enjoyment, we fail to realize that, in the eyes of creation, we are taking away their freedom.

Another important lesson from the story of Ramadas is that people often believe that worshiping and praying to the gods will protect them, forgive their sins, and free them from suffering, even if they have done wrong. This belief leads many to commit sins, thinking that because they worship, they are safe from consequences. They think of that, with God's support, their actions and behavior-no matter how sinful-will not matter.

However, if we look at the story of Ramadas, he was a great devotee of Lord Ram-his devotion is greater than our own. So why didn't Lord Ram support him? Why didn't the Lord save him from punishment or protect him from hardship? Why didn't He forgive such a small mistake, a minor sin? Give it a thought.

Isn't it said that God forgives sins? Then why didn't God forgive Ramadas's sins?

This indicates that no deity forgives sins. It should be understood that those who commit sins cannot escape punishment in this creation; they must face the consequences. Get rid of the myth that "God will always save." Avoid committing sins.

Just think, Why commit sins with the thought that "God forgives and protects"? Isn't it enough to simply avoid sinning? Think about it-why commit sins at all? And why pray? If you don't commit any sins, then wouldn't praying become

unnecessary?

That's why there's a saying, "Why step into a mud pit and then wash your feet?" If you hadn't stepped into the mud pit, there would be no need to wash your feet in the first place, right?

Therefore, what we should learn from the story of the devotee Ramadas is that we should not depend on God to fix our mistakes; instead, we must be careful and avoid committing sins.

Think about it. Ramadas didn't harm, kill, or eat the bird-he simply put it in a cage and cared for it. Yet, despite being a devoted follower of lord Ram, he faced severe punishment. Are we as devout as Ramadas? Now imagine the punishment we would receive if we were to torture, kill, and eat a bird, like a chicken.

That's why Patriji said not to do violence. He particularly said not to do violence against animals. He said not to become a reason for violence against animals by eating meat. Therefore, understand the law of karma in the creation and lead life accordingly. Fill life with happiness.

How to benefit from the law of karma?

Those who understand the law of karma in creation can achieve a lot in life. This world offers the possibility of attaining whatever we desire. Basically, our life is shaped by our actions, so it's enough if we are mindful of what we do.

First and foremost, avoid actions that cause harm and focus on those that bring benefit- meaning, services. 'Service' means helping others and spreading happiness without expecting anything in return. When we engage in service, our future becomes brighter and more fulfilling. The more we

serve, the more we gain. Essentially, the more we give, the more we receive, and the rewards we reap will mirror the type of service we provided.

For example, if we want to be wealthy, we should give more money because the more we give, the more we receive. However, this raises a question: How can someone without money give more? Does this mean that a poor person doesn't have the opportunity to become rich? Yet, in this world, even the poor can become wealthy because in this creation, all are equal! and therefore, everyone has equal opportunities. But how?

The focus on Earth is often on how much someone has given in total. However, in creation, the emphasis is on the percentage of what one has given from what they actually have. It's not the amount, but the proportion of their resources that matters and is valued.

For instance, a person who donates hundreds from their thousands is seen as more valuable than someone who donates lakhs out of their crores.

This means that the person who gave hundreds will receive more money in the future, as they are the one who will gain eligibility.

So, don't focus on 'how much we have given?' Instead, consider 'how much we've given relative to what we have?' Those who don't understand this principle in creation and have less money often feel disappointed. They stop giving because they believe they aren't able to give enough, that they don't have the opportunity, or that their contribution isn't significant. When they see others giving lakhs, they think those people are great because they can give so much, and they feel discouraged, wondering, 'Is it possible for them to ever give

like that?"

Some people say, "I don't have, but if I did, I would give more." Saying so, actually they stop giving altogether.

Some people believe they need to earn more money to do meaningful service and make significant donations. They think that by making more money, they can contribute more and organize impactful service programs. With this mindset, they don't give even a little. In their pursuit(quest/search) of wealth, they end up making mistakes, committing sins, and acting unrighteously. In the end, instead of gaining virtue, they accumulate wrongdoing.

So, there's no need to earn in order to donate. Understand that giving from what you already have is a true donation, and that is the real virtue.

Whatever it may be, be mindful of the law of karma. Engage in actions that bring benefit, and avoid actions that lead to loss.

Focus on deeds that lead to liberation i.e, soul karmas. Pursue knowledge and aim for liberation. Make the most of your life.

**How People behave towards
you is their karma.**

How you react to it is your karma.

-Wayne Dyer

HOW CAN THE KARMAS BE DIVIDED?

Karmas can be divided into 2 types: 1) Bodily karmas, 2) soul karmas.

Bodily karmas can be classified into two categories: (i) sinful karmas and (ii) virtuous or good karmas. Sinful actions result in loss, while virtuous actions bring gain.

Engaging in acts of violence towards others and other living beings, as well as deception, corruption, injustice, lying, sexual assault, insults, and criticism, are all considered sins. Those who commit these actions will suffer consequences, such as diseases, hardships, and various difficulties.

By performing bodily virtuous deeds, such as serving others, giving to charity, doing good works, and bringing happiness to others, you will gain rewards. This means you will experience joy, wealth, and pleasure. You will achieve positive outcomes in everything you do, leading to a happy life.

In a way, meditation is the only thing we can call as 'soul karma', as it is the only practice related to the soul.

Thus, committing sins concerning the soul will distance you from liberation, while doing good deeds will bring you closer to it. Distance from liberation is a loss for the 'soul', while closeness to liberation is a gain for the 'soul.'

Then what are the sins related to the soul?

(1) Presenting a lie as if it were the truth and misleading others about the true nature of the soul.

(2) Creating obstacles and hurdles to meditators. Disrupting meditation programs and ruining them.

(3) Causing discomfort to meditators, by activities such as; ringing cell phones during meditation, making noises,

speaking loudly, or bringing along the crying babies.

(4) Providing incorrect advice to meditators and those on the spiritual path, teaching them misguided practices, and obstructing their spiritual growth.

(5) Advising them in a way that causes them to lose the power they have gained through meditation.

(6) Taking upon oneself the difficulties that others must suffer, with wilful and determined desires.

(7) Showing off the little powers gained, boasting, and trying to impress others with false claims.

(8) Exploiting spirituality for personal gain and self-interest.

(9) Trying to earn money in the spiritual path.

These actions are all considered sinful karmas related to the soul. Such individuals will be distanced from liberation. Moreover, If their sins reach a critical point or exceed acceptable limits, they will be excluded from the spiritual path and also lose their eligibility.

That's why Patriji said, "No one can achieve liberation until they have enlightened all those they misled on the spiritual path. They must continue to be born until this is accomplished."

Also, following are virtuous deeds related to soul:

1) Practice of meditation.

2) Reading knowledgeable books.

3) Associating with the wise.

4) Service in this path Service means imparting knowledge to everyone. Try to make everyone wise. Additionally, it is essential to teach meditation, encourage others to meditate,

organize meditation programs, contribute your time, effort, and resources to these programs, participate in them, and actively support meditation initiatives.

5) Constructing pyramids, establishing meditation centers, providing financial support to such centers.

All of these activities are connected to meditation and serve as tools for gaining knowledge. They lead all human beings to liberation, meaning they free the soul from the cycle of rebirth and bring it closer to liberation. This is why we call them as "soul virtues." Elders mentioned these as self-actualization karmas. Performing such virtuous deeds brings one closer to liberation.

As a result, they suffer due to bodily sins. They experience pleasures due to virtuous deeds.

Furthermore, soul-related sins distance a person from liberation, leading to more rebirths. In contrast, virtuous deeds bring one closer to liberation, reducing the number of rebirths.

Those who enter the spiritual path do so to reduce or eliminate rebirths. However, those who commit sins even after entering this path will not only fail to achieve their goal but will also suffer greater losses, distancing themselves further from their ultimate aim.

In a sense, walking the spiritual path is like handling a sharp sword. Therefore, those who embark on the path of meditation must act with great caution, carefully considering their actions. They should speak only the truth and offer only the right guidance.

**You receive what you give, often in unexpected ways.
Therefore, when giving, ensure it is something that will
not lead to your own loss.**

"Duty to perform karma"

Karmas must be carried out!
one cannot remain idle...
even if there is a possibility of losing!

Even if you encounter failure initially,
You should realize that "Failure is a stepping stone to
success."

Karmas must be carried out!
Even if you don't fully understand justice and injustice!
The one who performs karmas
will gradually and surely gain insight into what is just and
unjust.

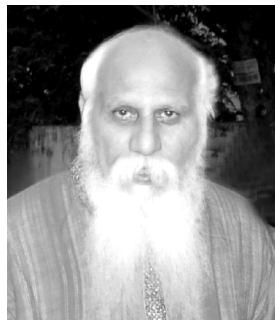
Each and everyone must carry out karmas!
Didn't lord krishna say, "Maa the sangostwakarmani"?

No one should ever be lazy, greedy or incompetent!
No one should ever say 'Tomorrow'

The one who performs karmas is always No.1!
The incompetent is always the last!

-Brahmarshi Patriji

PAST ... UNDERSTANDING... DISSOLVE



The "past" refers to our past actions and experiences, from birth up until the present. If we delve deeper, it also includes the story of our previous lives. "Understanding" means "to get an insight of" or having knowledge of something. For example, terms like "descent" or "putting into" suggest a return or reversal. When we view the past in reverse, we can fully understand and dissolve it. Only then can the present become the path to a brighter future. If the past isn't fully understood, it will repeat itself, along with its mistakes. Therefore, we shouldn't always move forward in life; sometimes, we need to pause and mirror on the past to truly change our lives.

- Brahmarshi Patriji



with the blessings of Brahmarshi Patriji...
A SOUL KNOWLEDGE TRAINING CENTER
is organised by Mr. Tatavarthi Veera Raghava Rao and
Mrs. Rajya Lakshmi in Bhimavaram
which is a residential camp, conducted on
1st, 2nd, 3rd of every month.

Those who are troubled by thoughts, will be able to sit for 3 to 4 hours in a single sitting by participating in this camp.
Please register your names in advance.

Venue : **Sri Venkateswara Swamy Temple**, Narasimhapuram,
Undi Road, Bhimavaram, W.G.Dist., A.P.

Admission & Accommodation : **FREE**

For Details : **Mr. Tatavarthy Veera Raghava Rao**
Tatavarthi Vari Street, Bhimavaram-1.
Cell: 9440309812, 9490171853



Shlok:

*karmany-evadhikaras te ma phaleshu kadachana
ma karma-phala-hetur bhur ma te sango 'stva karmani*

(B.G2-47)

Meaning: Hey Arjun! You have the right to perform your actions, but you are not entitled to the fruits of your actions. You cannot be the cause of the results of your actions, nor should you avoid performing your actions.

Rs.100/-