

CHAPTER ONE



THE SUPREME LAW

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KARMA is the Supreme, Eternal, Universal, Immutable, Irrefutable, Inescapable, Inviolable, Irrevocable, Inexorable, Self-Operating **LAW** of this Creation. Simply defined, karma is the process of action and reaction, cause and effect, choice and consequence, sowing and reaping.

There is a notion that karma refers only to those actions that are negative or seen as bad. Actually, karma references all acts whether they're bad or good. Karma is simply the Sanskrit word describing the process of action and reaction. Hateful or destructive actions yield reactions of the same type. Loving or positive actions generate reactions that match their energy. Whatever we put onto the circle of life – positive or negative – circles back to encircle us. This is Karmic Law. Yet, it is incredibly stunning how the most universal and fundamental law of this creation is so universally and fundamentally ignored.

Karma has no conscience. Furthermore, we don't get to choose whether we're affected by Karmic Law or not. No mortal is powerful enough, bright enough or deceptive enough to manipulate Karmic Law. We are bound by it, bound to it. It plays no favorites. No king, queen, prince, princess, pop star, rock star, movie star, sports star, millionaire, billionaire, trillionaire, celebrity, president, pauper, pope, potentate, priest, minister, doctor, lawyer, educator, judge, janitor, maid, man, woman, child, human, animal, bird, fish, insect or plant escapes it, ever! Karma is the King of Laws in this world.

Says Saint Charan Singh: (*Quest for Light*, 3rd edition, 1977, RSSB, p.394)

Every one, including animals, birds and even plants has its own karmas to go through. The Law of Karma is working relentlessly in this world and all are reaping what they sowed in the past.

Karma acts with impunity and immunity from all living things or beings in this creation. Karma is *the* Supreme Law of this world.

Karmic Law makes us all toe the mark. It makes all bend to its will. It makes all conform. It cannot be bought, influenced, altered or changed. It perceives no preference and grants no favors on the basis of political correctness, political party, wealth, power, position, prestige, gender, race, creed, nationality, educational status or religion. As aforementioned, Karma is *the* Supreme Law of this world and the sooner we reconcile ourselves to it the better.

Under Karmic Law, no one escapes his misdeeds or is denied receipt for his good deeds. Karmic Law is truly blind justice in action and rules this creation simply and matter of factly. Period.

As Saint Sawan Singh declares in *Spiritual Gems*: (Radha Soami Satsang Beas, Punjab, India, 3rd edition, 1965, Letter #103)

The law . . . operates without regard to persons.

Karma is the vehicle, not just of blind justice, but of absolute justice, and certainly not human justice, which is mercurial and precarious depending on who holds the cudgel of power. Karma is the irrepressible law of sowing and reaping, cause and effect, action and reaction, choice and consequence.

Karma is a very simple word; a simple law. It's a safe bet that most people know the phrase "sowing and reaping." The question is, "How many people believe it, believe that whatever we sow we reap?" Why do we know this? Because if people believed it, they wouldn't do many of the things they do or make the kinds of decisions they make. It's safe to say that most people create actions blindly and recklessly without so much as a nano thought of what they're doing or of the consequences of their actions or the repercussions of their choices.

Although people may have heard of the karma theory, many don't believe it because they see what appears to be a world full of injustice, as well as people committing crimes that ostensibly go unpunished. This leads people to exclaim, "Justice! What justice? The world is full of injustice. People sow evil deeds but never get penalized or punished for them." In other words, people feel such violators do not reap the deeds of their dark and nefarious sowing. Hence, the confusion.

Indeed, injustice may appear in the world, but in actuality there is no injustice at all in this world. There is perfect justice, even though we may not understand it. In reality, those who do evil deeds do eventually get their punishment, although not necessarily in *this* lifetime. As 20th Century Saint Sawan Singh states: (*With the Three Masters, Volume 1, 5th Edition, Sewa Singh, Radha Soami Satsang Beas, p.181*)

*The wicked people, however, suffer heavy punishment
for their sins in hell or in their future lives.*

Therefore, just because evil doers appear to go unpunished in this life does not mean they escape penalties for their behaviors throughout their existence of many lives, in many forms. Everybody must pay for their bad deeds or receive proper compensation for their good deeds, just as Saint Sawan Singh states. It's simply a matter of when, where and how – all of which are in God's hands.

Seeds sewn must sprout. It's the law, whether we believe it or not; accept it or not; live by it or not. And, no, none of us is special, i.e., above the Law. We may think we're above the Law (especially human law) but we are uncompromisingly chained to Karmic Law, and sooner or later, in this life or the next, we will be forced, involuntarily, to submit to it – to its chains, shackles, whips and spankings or its soothing embrace of love, warmth, affection, approbation and applause.

If and when Karmic Law is functionally understood, it will not only change people's lives, it will revolutionize their existence. It would, therefore, behoove us all – collectively and individually – to think long and deeply on this Great Law we so lightly dismiss, disclaim and ignore because it's not dismissing, disclaiming or ignoring us. Bet on it.

Whether we subscribe to Karmic Law or not makes no difference. Our beliefs will not, cannot, negate it. Its reality was meticulously woven into the fabric of this creation from its inception. We will not be able to escape the consequences of our thoughts and deeds. They will rebound to us in a heap of reaping in spite of any weeping we will endure.

Karmic Law never rests, never sleeps, never pauses, never stumbles, never takes a vacation. It is relentlessly operating with every breath we breathe, with every step we take, with every thought we think and with every act we perform – secretly or openly. We cannot hide from it, for it is invisible, just like gravity. If we are wise, we will apply it systematically to our thoughts and actions and not continue to ignore it because, without fail, it is not ignoring us.

KARMIC ATTRIBUTES

The opening sentence to this book reads:

Karma is the Supreme, Eternal, Universal, Immutable, Irrefutable, Inescapable, Inviolable, Irrevocable, Inexorable, Self-Operating Law of this Creation. The protracted definition is intentional in order to drive home the message of Karmic Reality and to keep the drum beat beating. Let's take a closer look at these ten attributes.

Supreme

Supreme signifies the highest in degree, rank, quality, authority, station. It is paramount, sovereign. Thus, karma is the highest Law, the determiner of justice in this world.

Eternal

Eternal means everlasting, immortal, without end.

Universal

Universal references everyone, everywhere and every thing. Karma is omnipresent, pervasive, ubiquitous. There is no place where karma is not active.

Immutable

Immutable means that which cannot be changed or altered in any way. Thus, karma is fixed and is, indeed, a fixture of our existence in this world, just like air and water.

Irrefutable

Irrefutable indicates that which cannot be refuted, denied or proven to be false. Karma is incontrovertible and not open to be questioned. It exists by Divine Design, not by human construction.

Inescapable

Inescapable denotes the state of captivity, i.e., no escape. In many ways we are prisoners in this world because through past lifetimes we have woven a web of karmic fibers generated from a process of action and reaction. Verily, we live in a reticulated imprisoned environment of our own making.

Inviolable

Inviolable signifies that karma cannot be violated, harmed, trespassed or assaulted in any way. We can't defend ourselves from it. Rather, we need to work with it and utilize it to defend ourselves from ourselves and our actions. We do this by not doing things that endanger us or negatively impact our well-being or that of others unnecessarily.

Irrevocable

Irrevocable admonishes us that Karmic Law cannot be revoked, repealed or annulled. Karma is as integral to our lives as the sun.

Inexorable

Inexorable tells us karma is relentless, uncompromising, unforgiving and cannot be moved or stopped. Talk about a steam roller! We either get with the Karmic Program or get rolled over and crushed. Ignoring karma is disastrous to our lives.

Self-Operating

Self-Operating is, perhaps, the most critical aspect because it defines karma as functioning completely by itself. In other words, karma is an *automatic function* woven into the warp and woof, the fabric of this creation. It can't be stopped. It is working relentlessly every second of every minute of every hour of every day of every month, of every year, of every decade of every century of every millennium, ad infinitum. It will continue to operate until this creation is destroyed or dissolved, and only God knows when that will be.

THE KARMIC ALGORITHM

The Self-Operating function of karma brings us to the analogy of karma being an algorithm, which is a fitting metaphor for this computer age.

An algorithm is basically an unambiguous, designed, calculation process for solving problems or accomplishing an end. When this creation was designed by its Creator (universally identified as God), an algorithm was developed to govern the creation based on one simple idea:

What we do will be done to us.

Pretty simple, eh? *What we do will be done to us.* This is what is universally known as karma, and it is profound in spite of its simplicity. Karma is the governing algorithm and Law of this world. What we sow, we reap, and we cannot reap what we do not sow. Simple. Simple. Simple. It is not more complicated than that. Yet, this extremely simple idea remains ungrasped by the world at large. It's as if we're living in a blind stupor or in a cave or both, totally ignorant of the very Law that governs every move we make. Blindness could never be more blind.

KARMIC CIRCLES & CYCLES

Think for a moment of the life process. Everything revolves in circles. Seconds, minutes, hours, days, months, years, etc., all start at a single point in time, circle back to their starting point, and go around again.

Expanding this idea, we know the earth circles the sun and the sun circles the galaxy approximately every 230 million years (NASA). Most likely, the galaxy revolves around some centerpoint, too. So it is with all celestial bodies – they move in circular patterns, i.e., they rotate.

Next, think of numbers. They revolve in Cycles of Nine. The First 9 Cycle is from 1 through 9. The Second Nine Cycle starts at 10 (a 1 in reduction) and concludes at 18 (a 9 in reduction). The Third 9 Cycle is active from 19 (a 1 in reduction) through 27 (a 9 in reduction). And on and on it goes, forever.

And what else moves in circles and cycles? – our problems. Think about it. Each of us experiences certain problematic issues in our lives which keep circling and cycling back around, and around, and around again. This is associated with the cycle of numbers and can be known through numerology – the science of numeric coding defining and describing our lives, relationships and destinies.

This fact of life was noted by Pulitzer Prize winning American author, playwright and feminist of the early 20th Century, Edna St. Vincent Millay, who, although not a numerologist, sagaciously observed:

It's not true that life is one damn thing after another; it is one damn thing over and over.

If we assess our lives, we will see that St. Vincent Millay was absolutely correct in a general sense. Our problems, issues or situations in life revolve in circles and cycles just like every other aspect of this creation.

[Note: The science of numbers is fully treated and taught in *The King's Book of Numerology*[™] series, currently containing twelve volumes as of 2019, available at RichardKing.net, Amazon.com and online retailers.]

Time, planetary bodies, numbers and personal issues all exist in a pattern of circles and cycles. Why would it be different with karma? In fact, it's not different. Karma circles and cycles, too. What we

put onto the circle of life circles back to encircle us, eventually. Good or bad, positive or negative, hateful or loving, peaceful or turbulent – all will return to us one day. We cannot prevent this from happening. Such is Karmic Law.

FROM GOLDEN RULE TO GOLDEN LAW

We all know the Golden Rule: *Do unto others as you would have them do unto you*. This is a nice thought. However, it's just that, a nice thought but without teeth. However, when we apply Karmic Law to the Golden Rule, a Golden Law is generated which does have teeth. It reads:

*Do unto others as you would have them do unto you
because as you do unto others so will it be done unto you!*

With this addition, the Golden Rule becomes a Golden Law possessing an enormous bite. The "nice thought" morphs into an "executable mandate" of accountability which generates a reason to be nice and to avoid being naughty.

God doesn't prevent us from making choices, but He also doesn't prevent us from experiencing the consequences of those choices. In fact, the Karmic Algorithm mandates that we experience the same thing we create.

As the Bible states: (Galatians 6:7)

*Be not deceived. God is not mocked, for whatsoever
a man soweth, that shall he also reap.*

Saint Ravidas of the 15th/16th Century states: (*Guru Ravidas: Life and Teachings*, K. N. Upadhyaya, Radha Soami Satsang Beas, Punjab, India, 1982, p.46)

*Whatever thou hast sewn, the same shalt thou reap.
No change in this shall there ever be.*

The modern translation is:

*Whatever you have sewn, the same shall you reap.
No change in this shall there ever be.*

Ravidas also adds: (Ibid., p.183)

The fruit of action unfailingly overtakes the doer.

Buddha's statement mirrors that of Ravidas. He says:

If you fear pain, if you dislike pain, don't do an evil deed in open or secret. If you're doing or will do an evil deed, you won't escape pain. It will catch you even as you run away.

Seventeenth and Eighteenth Century Saint Dariya of Bihar corroborates this truth: (*Dariya Sahib - Saint of Bihar*, K.N. Upadhyaya, Radha Soami Satsang Beas, Punjab, India, 1987, p.357)

The sower of the poison cannot but be engulfed in the poison.

Sobering thoughts aren't they from the Bible, Buddha, Ravidas and Dariya of Bihar? What all of them are saying in their own way is that no one is smart enough, slick enough or powerful enough to neutralize the reactions to their actions. We are all doomed to experience what we create. What we sow will, not may, eventually catch up with us and force us to live whatever it was we placed onto the circle of life. In other words, we can run but we can't hide. Eventually, by Karmic Law, we all get caught.

Saint Charan Singh remarks in *Quest for Light*: (Radha Soami Satsang Beas, Punjab, India, 3rd edition, 1977, Letter #269)

The law of Karma, 'As you sow so shall you reap,' is working relentlessly and we are all reaping what we have sown in the past.

In *The Master Answers*, he states emphatically: (Radha Soami Satsang Beas, Punjab, India, 5th edition, 1980, Answer #609, p.490)

Nothing happens without karma.

He further declares: (Ibid., Answer #472)

Karma - nobody can escape, whether one believes it or not.

From the book *Dadu: The Compassionate Mystic* (K. N. Upadhyaya, Radha Soami Satsang Beas, Punjab, India, 2nd edition, 1980, p.177) comes this quote:

*What thou hast not done will never befall thee;
only what thou hast done will befall thee.*

Saint Sawan Singh in his classic work, *Spiritual Gems* (Radha Soami Satsang Beas, Punjab, India, 3rd edition, 1965, Letter #60), teaches:

As we sow, so shall we reap. Whatever we are reaping now, we, ourselves, have sown before. Therefore, we are the makers of our own fate.

And ...

The Law of Karma is the principal law of the creation: as the action, so is the reward.

And ...

The Karmic Law is inexorable and operates without regard to persons.

And ...

The Karmic Law is supreme and inevitable and the sooner we reconcile ourselves with it the better.

In his book *The Science of the Soul*, Saint Jagat Singh states: (Maharaj Sardar Bahadur Jagat Singh, Radha Soami Satsang Beas, Punjab, India, 5th edition, 1977, p.98)

The Law of Karma is universal. It is the fixed and immutable law of nature. Each soul must reap what it has sown. Every soul shall have to bear the exact consequences of its actions.

He goes on to say: (Ibid., p.220)

The Law of Karma is a self-operating law of cause and effect. A seed sown must sprout. Whatever you sow now, you will have to reap either in this birth or the next. Every action produces reaction, which in turn produces further reactions and this vicious circle goes on forever.

And if specificity is still an issue, Saint Jagat Singh declares: (pp.195/196)

Not even a single grain that inadvertently enters your granary from a neighbor's field can go unaccounted. You simply must pay for what you get. The law is inviolable and it cannot be set aside. The payment may be either in kind, in coin, or by transfer of an equivalent good karma, but payment there must be.

This truth is echoed in the Bible: (St. Matthew 5:6)

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Following is a brief sampling of how Karmic Law may generally manifest.

If we lie, we will be lied to.

If we kill, we will be killed.

If we love, we will be loved.

If we hate, we will be hated.

If we give, we will be given to.

If we abort, we will be aborted.

If we cheat, we will be cheated.

If we betray, we will be betrayed.

If we forgive, we will be forgiven.

If we steal, we will be stolen from.

If we nurture, we will be nurtured.

If we support, we will be supported.

If we help others, we will be helped.

If we obstruct, we will be obstructed.

If we vilify others, we will be vilified.

If we're kind, we will receive kindness.

If we adulterate, we will be adulterated.

If we deceive others, we will be deceived.

If we slander another, we will be slandered.

If we speak truth, truth will be spoken to us.

If we deny the truth, the truth will be denied to us.

In summation, mankind is governed by man's laws. However, the Creation is governed by God's laws, and the Supreme Law of this Creation is Karma – the Supreme, Eternal, Universal, Immutable, Irrefutable, Inescapable, Inviolable, Irrevocable, Inexorable, Self-Operating LAW of this Creation. Yet, it is amazing and tragic how the most universal and fundamental Law of this creation is so universally and fundamentally ignored.

We reap what we sow and we cannot reap what we do not sow. Whatever we do will be done to us. Karmic Law is a simple profound truth and no one escapes it – not you, nor I, nor any other living being in this world. Let those who hear, truly hear . . . and act accordingly.

It cannot be more simple. What we do will be done to us at some future time. By Karmic Law it is impossible for the reaping not to follow the sowing, for consequences not to follow cause, for

reactions not to follow actions. Thus, there is perfect justice in the world, regardless of thought to the contrary.

Therefore, it would be extremely prudent for us to think and reflect on our actions *before* we execute them. If we want a good life, a happy life, an harmonious life, especially moving forward, we must *live* by Karmic Law, not simply give lip service to it.

Because of karma's cyclical nature ad infinitum, we imprison ourselves by our own making. As Saint Charan Singh points out: (*Legacy of Love*, p.109)

*A spider weaves its own net, then it finds
itself a prisoner of that net.*

Guru Nanak corroborates this paradigm: (*Guru Nanak: His Mystic Teachings*, J. R. Puri, Radha Soami Satsang Beas, Punjab, India, 2nd Edition, 1993, p.104)

*In the web of its own actions is the whole
world caught and it does not realize it.*

When will we not just comprehend the reality of Karmic Law but actually live our lives based on its truth? Will we choose to remain blind and chained to it, or will we break free from its reticulated web of entrapment and rise higher into the Realm of Divine Consciousness?

JUSTICE

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From *99 Poems of the Spirit*

Logic doesn't rule the world.
The Law of Karma does.
It is the way the world works
since the world was.
In counterpoint to justice lacking
in this world of women, men;
in Truth, there's total justice
from beginning to the end,
for Justice rules through Karma,
not through human laws.
Justice is Divinely based;
its roots in Godly Cause.
Think not there is no justice.
There is, but we're confined
to understand its workings
from this side of the Blind.
Remember, Karma is inexorable.
Its justice is unflawed.
There never is injustice
in the Hallowed Halls of God.

KARMA - THE DEFINITIVE GUIDE

REAPING WEEPING

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Forever have we planted seeds –
the fetters of our keeping;
and now we find ourselves distraught,
distressed, and reaping weeping.
We close our eyes and shun the Law,
unconcerned of havoc wreaking;
and now, with storms upon us,
we cry unceasing, reaping weeping.

So immersed in petty selves
and in life's treasures we were stealing,
we never paused to ponder
that one day we'd be reaping weeping.

It's hard to feel sympathy
for those who spend defeating
the very purpose of this life
as they scream, reaping weeping.

We do have choices in this life,
and if its Goodness we wish keeping,
then we should watch the seeds we're planting
or we'll be reaping weeping.

[end, Chapter 1]

Karma: The Definitive Guide to the Supreme Law of this World
by
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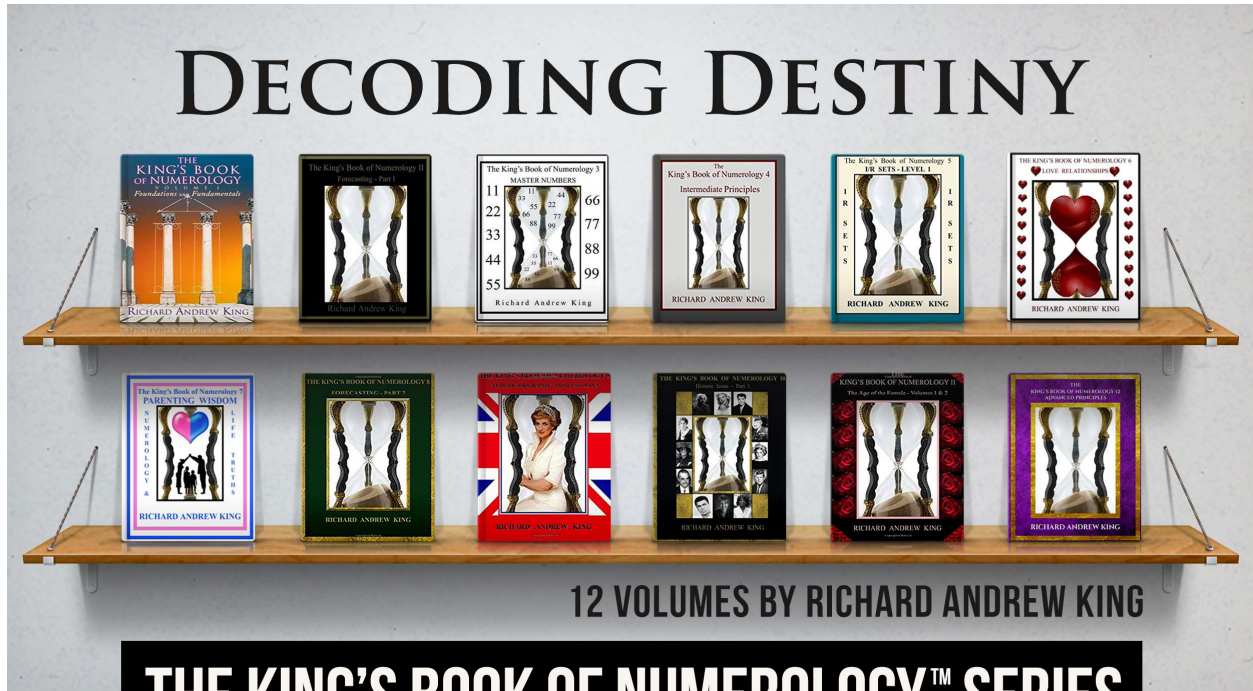
KARMA

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After learning from King's teaching, it is impossible to conceive of going back to that twilight, naive and foggy state of being where one can only guess or hint at the truths, motivations and directions of one's life that are Pre-King. - Hunter Stowers

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