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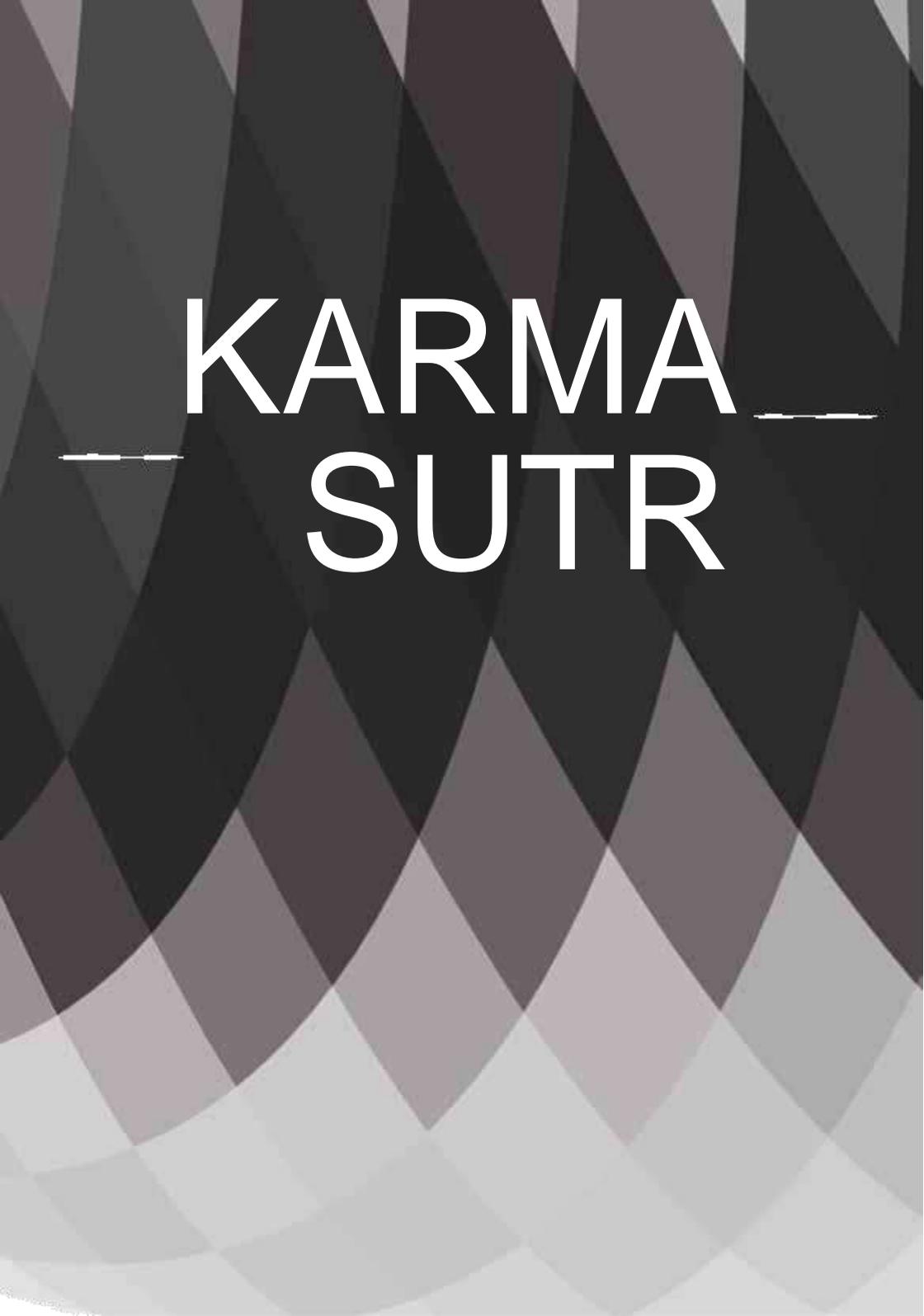
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# KARMA SUTR

# KARMA YOGA PERSONIFIED

*Gurudev's life was like a movie on Karmayoga-he spent approximately 12 hours a day on doing good karmas. His day started early and ended late. There were people queued up to meet him at his house, before he left for office, at his office during the day, and back at his house in the evening, after office hours. Very often, he would sacrifice his meals in order to meet people and not disappoint them.*

*Gurudev was a spiritually advanced practitioner and had the power to heal and help people. He cured my Rheumatoid Arthritis in one and a half minutes! I have seen him cure hundreds of people who came to ask for spiritual help and favours, in one day. Once a month on a Thursday called 'Bara Gunwar', he would see thousands of people waiting in a line, that stretched for over a kilometer, from 6 am to almost midnight.*

*He had, during the first half of his life, acquired various powers. You could clearly see, as if embossed in his palms, raised formations of spiritual symbols-the Aum, the Trishul, the Shivling and Gileri, the Aum with a trishul standing in the middle of the letter Aum and the jyot or flame—these were symbols that shone from his palms, and when he put water on them, they became even more distinct-as clear as a painting on a wall. He used these powers to help, protect and cure people.*

*Naturally, people were desperate to meet him and get his 'sewa'. That was the magic word he taught us—SEWA. He believed sewa of any kind, to any life-form, was the basic mission of life; the way to balance our karmas, to evolve, to attain atomic 'shuddhi' or cleansing.*

*He believed the five stages to evolution were (1) Shraddha (faith and belief in a spiritual existence.) (2) Vishwas (Realization of the existence of a spiritual self and the need to work for its evolution and growth.) (3) Sewa (Service by the spiritual self to the same spiritual self in others). (4) Gyan(knowing that the self is a part of the Supreme Consciousness and is omnipresent) and (5) Bhakti (The ability of the individual to worship the Supreme in himself / herself and in everything else; the intense desire to become part of the whole and lose one's own identity).*

*He felt Sewa was the most important and needed the maximum focus. He lived his philosophy more than what he preached and was probably one of the most powerful men who lived on earth in the last several centuries.*

*This was his secret. SHARE IT.*

*His website : [gurujiofgurgaon-neelkanth.com](http://gurujiofgurgaon-neelkanth.com)*

*For questions on him and his life you can email us at [hingori54@gmail.com](mailto:hingori54@gmail.com)*



# Contents

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Preface I

## **Karma Sutra**

Karma Defined 2

Types of Karma 4

The Maya Circle 10

Guru 16

## **The Business of Karma**

### **What We Owe**

To Parents 26

To the Five Elements 27

To the Cow 30

To the Green Kingdom 31

To the Animal Kingdom 34

To the Teachers and Guides in Life 35

Acts of Kindness 38

Accepting Hospitality 39

### **Negative Karma**

Criticizing Others 42

Acts of Unfairness 43

Criminal Acts that Harm Others 46

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Mental Hurt and Trauma	47
Encashment of Good Deeds	50

### Positive Karma

Food	52
Greening Places	53
Benefits to Various Life Forms	56
Favours	57
Educating People	60
Helping People with Medical Aid	61
Benefits from Ancestors	64
Passiveness to Criticism	68
Spiritual Healings and Helping Others	69
Being Righteous	72
Being Empathetic	73
Being Humble	76
Theory of Balancing Karma	77

### **Karmic Worksheets**

Positive Karmic Assessments	88
Negative Karmic Assessments	90





## **After Thoughts**

### **Attitude to Deeds**

Types of Attitudes to Deeds 95

Tapasya (penance) 98

### **The Kleshas**

Types of Kleshas 99

Overcoming Kleshas 104

### **Koshas**

Types of Koshas 106

### **Gunas**

Types of Gunas 112

Circle of Life after Life 117

The Klesha Cocktail 118

Samskaras 119

Kaarna Shahir 120

The Guru Factor 123

Help us Help You 124

Recomended Do's 128



# **P R E F A C E**

**T**his document is the Author's set of beliefs, learning and experiences on the subject of Karma.

You are invited to read and agree, disagree, debate with some or all of these beliefs. You may accept some or all of them or reject a part of them.

This process will help you relook at your own definitions of the subject and may be make some additions & alterations. Hopefully, you will do a full circle and come back to a different longitude of personal beliefs and attitude.

The movement from square one becomes a life changer !

*By Hingori*

# KARMA SUTRA

Destiny is the fructification of our positive and negative karmic  
stock

# KARMA DEFINED

*All actions performed by your body, mind, senses, and intellect are called karmas.*

Avoiding to perform an action is also karma. There are voluntary karmas and involuntary karmas. Brushing your teeth every morning is a voluntary karma. Things that happen without the desire to do them are involuntary karmas. For example, a knee jerk or raising your hands to protect yourself from a falling object which falls on an ant instead and kills it. This an involuntary karma. Stepping on an ant while walking is an 'involuntary karma'. Involuntary karmas are not accounted for.

As we are witness to the karmas that happen through our bodies, mind, spirit (at various levels of consciousness i.e. conscious, subconscious, unconscious and super-conscious) we take ownership of these karmas and hence become responsible for them. Intent is another factor which makes us accountable, or not, for our karmas. A judge sending a murderer to his death has a different karma and does not pay for it, but the murderer does. Both performed a similar act - both sent someone to their deaths. The difference is that the judge is doing his duty based on the rules in force. He has no emotional connect or personal agenda against the man convicted. He cannot stake ownership for his act.

An amalgamation of these karmas form the Balance Sheet of our Jeevatman or individual being. This balance sheet is the basis for our future destiny, that could span several lives.

The body is called the Karma Kshetra or the incarnation where the karmas are worked out, exhausted, squared up, so that the identity can become free of karmas. It is only when an entity is free of karma can it attain mukti which is freedom from birth and death, and finally moksha, which is non-existence and becoming one with the Supreme. In order to achieve this, the individual has to ensure that fresh karmas stop being generated.

**T**his is easier said than done. Intellectually, one can read the last sentence and understand it, but practically it's almost impossible to achieve! From the time we wake up to the time we sleep, we are engaged in karmas. Several lifetimes produce as many profit and loss accounts of karma. The amalgamation of these can be called the Balance Sheet of an individual to date-his/her current state of wealth.

To the best of my knowledge, **even after our bodies die, we can perform good and bad deeds**. Many spirits harm others, whilst some elevated ones help in doing good. Many saints have been known to be spirit guides to people across centuries. They communicate with people in their dreams, through mediums and other signs. My spiritual teacher continues to guide us by meeting his disciples in their dream state. Sai Baba has appeared to many of his devotees in their dreams and rewarded them with a *darshan*.

Let us look at the theory of Karma and how it works. We will examine the segmentation of the types of Karma.

# TYPES OF KARMA

According to ancient Indian wisdom, Karmas are divided into three segments:

1. The Kriyamana Karmas
2. The Sanchita Karmas
3. The Prarabdha Karmas

## **Kriyamanas Karma (current life karmas)**

*An instantly fructifying action done in the present tense, which does not get carried forward to the balance sheet and is exhausted there and then, is a simple Kriyamana Karma.*

Where the cause and effect, action and reaction, and efforts and their fulfillment happen in the present tense and cancel each other out, where there is no carry forward. For example drinking water when you are thirsty neutralizes the cause of thirst by the quenching of the thirst, which is the effect. There is an instant reaction to the action of getting water to drink, the effort of drinking gives a result. These are self-balancing Kriyamana Karmas. Scratching where it itches, taking a medicine for a headache, going out for some entertainment, visiting a Spa, buying clothes you need, cleaning your room, driving a car, are some examples of Kriyamana Karmas.

These Karmas don't create positive or negative obligations, and as there is nothing to be squared off-they are not carried forward.

Those Karmas performed in this life which will get carried forward to either a future time or a future life are called Sanchit Karmas or Karmic Assets. A Slightly deeper explanation of this is given in the last chapter on circle of life after life.

## **Sanchit Karma ( karmas carried to stored balances)**

### ***The sum total of the karmic assets and liabilities of your personal karmic balance sheet.***

The only difference is that you cannot expect the assets and liabilities to cancel each other. The profits and losses are both carried down to the Balance Sheet and you cannot deduct one from the other. You have to suffer the negative balances and enjoy the positive ones. That is why life is such a mixture of happy moments and sad ones, and some very neutral ones. Diseases, emotional setbacks, relationship issues, losses in business, reactions to negative stimuli are a few examples of how a very lucky man or woman can be made to suffer in luxury with everything at their disposal. Their wealth, environment, status, success, etc. are the positive balances fructifying along with the negative.

The Karmic Law determines, that you need to both enjoy the profits and suffer the losses in your account. Sanchit Karmas fructify in order to exhaust themselves and reduce balances as and when they can. Their fructification is called destiny.

Destiny is the movie of your life. I have always seen life as a movie, made a long time ago, but watched and witnessed in the present. The Sanchit Karmas are the amalgamated content from which the screenplay is derived. Based on this content the script evolves. It has interactions with others where old debts need squaring off. If the lead actor has a more positive Balance Sheet, then he or she is born in a good family which is wealthy (in material, mental or spiritual wealth).

The lead actor would also have a very positive horoscope. Physically, he or she would be attractive, strong, mentally agile, intelligent. If the Balance Sheet were to be extremely strong, the lead actor would or could have a great sense of morality, be philanthropic, have spiritual inclinations and often be intuitive.

An actor who is born lucky would go through good education, live in a great environment, have a wonderful family and friends, could be lucky in love, marriage and relationships. He could have a successful career, acquire material wealth, be an intellectual, become a great teacher, be a practitioner of spiritualism, do public service and be an inspiration to others. If the actor adds to this great luck, a lot of effort or *purushartha*, he could attain spiritual powers, abilities to heal and bless others. If this actor was a male, he could well be Krishna, Gautam Buddha, Raja Janak (father of Lady Sita of The Ramayan fame) or King Rama, or thousands of others who have shared a similar script. Of course, the movie would need to be released. For it to be released it would need free theatres and an available date of release.

Now here I believe, we stumble upon some interesting twists. The date of release (the birth time of the child would have a luck of its own).

A person's destiny works according to the movement of his stars. It follows a pattern of favourable periods, negative periods, a mixture of both. A person is born at a particular time. That moment is a *Muhurat*. The *Muhurat* has a particular star chart frozen for that moment. The planets are positioned at various angles, in juxtaposition to each other. The science of astrology determines how and what are the trends of the person's or that moment's future. Besides there is a constant movement of the planets during a person's lifetime. This is his or her dynamic star chart and also affects his or her life. The play of rays at different angles of the planets, their conjunction and the co-relationship with each other, create the specific vibration that helps to make an event happen, a feeling arise, a coincidence take place, a thought process get evolved, leading to a fulfillment of destiny or a fructification of the Sanchit Karmas.

Going back to the movie theme, we get very few super lucky actors, so naturally the screen play has to have a mix of good and not so good luck. Where the balance of karma is not so positive, the screenplay would be a mix of good fortune in bits and suffering in lots. The suffering could be a combination of physical, mental, emotional and spiritual in nature. Every movie would have laughs and tears.

Whatever be the script, the lead actor has the opportunity to use his or her initiative to do better deeds than what may come naturally to him or her. So the locations may remain the same and so may the sequences of events, but the actor can act less nasty, more kind, think philosophically, have a positive attitude and achieve better Profit and Loss Accounts in this life. The next movie could be a luckier one. Maybe in the last few movies, the character did not do enough.

If the actor's conditioning or role-play in most of his characterizations has been a negative type, the chances are he or she will have that as a trend, even in this role in life. He may be successful in being an effective Mafia Don, earn a lot, have great influence, pots of gold, enjoy life at a material and social level, but earn a lot of negative karmas whilst exhausting a lot of positive ones. The next role in the forthcoming movie might be a tragic one!

### **Prarabdha Karma ( Karmas to fructify in this life)**

***The karmas that will fructify during a person's lifetime, in the form of his or her luck are Prarabdha karmas.***

Unfortunately for good luck, people mostly don't notice it, are not grateful for it and often take it for granted. Others believe their good luck is a result of their hard work, clever thinking or being at the right place at the right time-a coincidence.

Though our luck is predetermined and so are our Prarabdha karmas, how we accept that luck is a game to play. **Today's fortune is yesterday's effort, so today we have an opportunity to sow the seeds for the next crop while we enjoy this one.**

Most people's Prarabdha Karma involves hard work, humungous efforts for either commercial sustenance or social existence. Everyone is not so lucky to have the luxury of doing good deeds or practicing charity. It is not easy for most people to make a concerted effort to add to their Profit & Loss Accounts.

*In* large cities individuals become consumed in operational management what with long commutes to and from work, and follow ups at home. Here is where you can use your ingenuity and attitude to do the same thing differently and sow future seeds. Whilst at work, one can be nice to others, do small good deeds, be helpful, etc. (refer to positive P&L below).

Little gestures can accrue lots of good Kriyamana Karmas. Similarly, if we are Karmically wealthy, we may be blessed with material wealth in this life. It is up to us to either use that wealth to enjoy only luxuries, spend lavishly on our homes, hold extravagant functions or to do a balancing act and give back a part of our wealth to society via philanthropy and insure ourselves for a better future. Bill Gates and Warren Buffet are two illustrious examples. At home, the Birlas, the Tatas and many other illustrious families have balanced their act. Most religions teach this theory of giving back and many people who sincerely follow those religions do that and benefit.

### **The Guilt Factor**

Whilst we do positive things, we feel a sense of satisfaction, whereas negative acts make us feel guilty and often we develop a low self opinion. Guilt is a sure-shot way of willing ourselves negative karmas by accepting the doer-ship of the action. A better way to deal with guilt is to pile on a lot more good karmas to overshadow the minus ones. It is important to have more Karmic profits and minimum losses. In the last chapter on “circle of life after life”, we will figure out how these karmas are stored in our chitta or consciousness and how they get converted into impressions in the form of a secret code called samskaras. It is amazing how this code gets triggered off into Karmas

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