

## Love and Karma

Throughout reincarnation and most of the time on most paths through involution, especially the veiled path, the soul finds itself in relation to other souls. If we include inner contacts in periods of so-called seclusion then this would be all the time in every place, for at the very least God is looking after you through the Avatar or a Perfect Master. Human culture has evolved many roles for relationships and continues to explore their interpretations. For our purposes, we can look at a resonance of relationships with the Lower Triad vehicles (mental, emotional, and vital) as well as the worldly and spiritually oriented Personality and make a matrix of it by recognizing three levels of increasing depth, intimacy and intensity. No doubt the levels/roles can flow into each other or otherwise shift around but there seem to be strong resonant attractors (karma) bringing one back to a particular role in a given relationship (and with karmic patterns, in repeated relationships). In the chart below, Vital relationship refers to the biochemical (as well as biophysical), energetic and sanskaric effect of people you are physically around, which can be extended to include mental, psychic and spiritual contacts. It is a component of all other relationships. Indeed in one sense the vehicles build on each other and then integrate into the personality, so besides Vital relationships always being a component of all relationships, Emotional resonant relationships color all that follows them and Mental resonant relationships pull on the Personality ones. We feel things physically around all people and these feelings get more complicated with (changing/increasing) emotional and mental involvement: we may make friends or become romantically involved with colleagues and (one time) teachers; and we may at least want to become an apprentice (disciple) to a guide (guru).

<b>Embodied Soul</b>	<b>Easy</b>	<b>Effortful</b>	<b>Challenging</b>
<b>Personality</b> (worldly/spiritual)	Fellowship (Brother/Sister)	Teacher (Teacher, Healer, Helper)	Guide (Guru/Disciple)*
<b>Mental</b>	Colleague	Mentor	Master/Apprentice
<b>Emotional</b>	Friend	Family	Lover/Mate
<b>Vital</b>	Proximity	Association	Exchange

\*A true Guru (Master of the planes) would be on the 5<sup>th</sup> or 6<sup>th</sup> plane.

From the need and attraction to be around people (Proximity) to the discipline, dedication and obedience of a disciple (Guru/Guide), it is all about love, and karma. The openings of the heart and the lessons in love are perhaps most challenging with the emotional Lover/Mate resonance probably because the Real Relationship with God, abstractly or through the Avatar or a Perfect Master, is one of the Lover and Beloved, and because sex energy and Divine Love are contrary.

The man then asked, "Can one express and develop love through sexual intercourse?"

Baba answered, "If you think that you are expressing love through the sex act, you are sadly mistaken. It is lust which prompts you to engage in it. It is not possible to express pure love through sexual intercourse because of the clash of impressions [sanskaras] involved therein.

[Lord Meher, revised online edition, p. 1532]

We can list some terms that resonate with the key themes of intimate personal relationships that are karmically rooted in sex attraction and the human animal's instinct to pair bond. Engaging in sexual activity is generally a key part of these relationships throughout the Lower Triad resonances (and it defines the Vital resonance) as well as the worldly oriented Personality resonance. In some ways this peaks with the spiritually oriented Personality resonance shown here, but sex per se can become less of a driver with relationship resonances in the Upper Triad and Causal sphere (except for an expected resurgence when negotiating the Spiritual Will since it is resonant with the Vital vehicle). Of course we must remember that lust "persists to the end" and:

... in truth, lust is necessary for evolution.

It starts developing in the vegetable forms. With the increase in lust, there is advancement in evolution, since lust means energy. And with the increase in energy, consciousness expands.

[Lord Meher, revised online edition, pp. 1100-1101]

Lust is not bad. Because of this lust, you have been born as human beings. It is due to this very lust that you will turn from men into God!

[Lord Meher, revised online edition, p. 1099]

<b>Level/Vehicle</b>	<b>Resonant Relationship</b>
<b>Causal</b>	Divine counterpart
Spiritual Will	Spiritual consort
Spiritual Intuition	Intimate companion
Spiritual Creativity	Creative complement
<b>Spiritual Orientation</b>	Anima/animus projection and match, soulmate, other half
<b>Worldly Orientation</b>	Imago projection and match, life partner, confidante
Mental	Spouse, business partner in marriage
Emotional	Lover, best friend with benefits
Vital	Sex partner, playmate

The attraction to opposites and the promise of completion in romantic and sex relating (including thereby same sex opposites) can be said to perpetuate illusion just as reproductive relations perpetuate the species. No real and lasting merger is possible with the mind or heart (much less body) of another non-realized human being in the illusion of Creation. That is the allure of Maya that we cause by wanting to hang onto our false separateness and pursue merger at the same time. It is the Lahar reaching out, the souls within beckoning; it is the addiction of the false self, the big lie of Love.

Any psychospiritual therapy promising to get us the love we want, and all such programmed ego efforts to get what we want and get out of what we don't want, are at their base desperate ACTs—active collusion therapies. Feeling love for anything but God is an addiction, thinking you as an individual ego of your own free will can change the world is a delusion that leads to abusive actions, and being and defending your separate self is narcissism and the root of the self-interest that feeds power games. Trying to rid oneself of these things while holding onto them (keeping a special self, a favorite love, a willful way) is foolish and futile, and fraught with unnecessary suffering. But giving it all to God and responding to the promptings of God within yourself and others solves these problems, gradually and assuredly.

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## ***Love and God***

[Chapter 8 from [Listen Humanity](#), pp. 186-191]

There can be no greater folly than that the aspirant quarrel with another over the pros and cons of this way or that, instead of concentrating on his own onward march. One road may be steep, another full of potholes, a third torn by racing rivers. Similarly, one man may walk best; another may be a good runner, a third a fine swimmer. In each case the things that should really count are the destination and the progress each individual makes. Why should one who runs like a hare come in the way of another who is more likely to succeed at the pace of a snail?

Spiritual progress is like climbing through hills, dales, thorny woods and along dangerous precipices to attain the mountaintop. On this path there can be no halting or return. Everyone must get to the top, which is the direct realization of the supreme Godhead. All hesitation, sidetracking or resting in halfway houses, or arguing about the best route, only postpones the day of final fulfillment.

The aspirant cannot be too alert about the path. The slightest lingering in the false world of shadows is inevitably an invitation to suffering that could have been avoided if the eye had been steadily fixed on the supreme goal of life.

The best of all forces, which can overcome all difficulties on the way, is the love that knows how to give without need to bargain for a return. There is nothing that love cannot achieve, and there is nothing that love cannot sacrifice. There is nothing beyond God and there is nothing without God, and yet God can always be captured by love. All other essential qualities will come to the aspirant if he follows faithfully the whisperings of the unerring voice of love that speaks from his own heart, shedding light on the path.

To lose hold of the mantle of this guide is to find only despair. The heart without love is entombed in unending darkness and suffering, but the heart that is restless with love is on its way to realization of the unfading light that shines on the unfathomable sweetness of life divine.

Pure love is matchless in majesty; it has no parallel in power, and there is no darkness it cannot dispel. It is the undying flame that has set all life aglow, yet it must be kindled and rekindled in the abysmal darkness of selfish thoughts, selfish words, and selfish deeds. As it is fired anew it bursts out in magnificent light to serve as a beacon for those who still grope in the darkness of selfishness, be that darkness deep blue or all black.

Human love, regardless of its limitations, should never be despised. It is bound eventually to break through all limitations to initiate the aspirant into eternal life in the truth. Then the lover may lose his separate, false self and become united with God, who is the one matchless and indivisible ocean of unsurpassable love.

God does not listen to the language of the tongue and its *japs*, *mantras*, devotional songs, and so on. He does not listen to the language of the mind and its routine meditations, concentrations and thoughts about God. He listens only to the language of the heart and its message of love, which needs no ceremony or show, only silent devotion for the Beloved.

This love can be expressed in various ways, all of which ultimately result in union with God. The practical way for the average man to express love is to speak lovingly, think lovingly, and act lovingly towards all mankind, feeling God to be present in everyone.

Love is dynamic in action and contagious in effect. It is only the spiritually alive and enlightened who can feel the significance of the ancient adage, so cheaply bandied about by some preachers and philosophers, that "love begets love".

The way of love is not free from sacrifices. Just as heat and light go hand in hand, so do love and sacrifice. The true spirit of sacrifice springs spontaneously, like humility, and cannot be aware of itself nor reserve itself for particular objects and special occasions.

Love means suffering and pain for oneself, and happiness for others. To the giver it is suffering without malice or hatred. To the receiver it is a blessing without obligation.

Just as it can never be too early or too late to learn to love for the sake of love, so there can be nothing too small or too big to be sacrificed or sacrificed for. The flow of life, the flow of light, and the flow of love are as much in the drop as in the ocean. The smallest thing is as big as the biggest and the biggest thing is as small as the smallest. It all depends upon the particular yardstick used.

The spirit of true love and real sacrifice is beyond all ledgers and needs no measure. A constant longing to love and be loving, and a noncalculating will to sacrifice in every walk of life—high and low, big and small, between home and office, streets and cities, countries and continents—are the best measures man can take to be really self-ful and joyful.

Love is different from lust. In lust there is dependence upon the physical object, and thus spiritual subordination of the soul to it. Love puts the soul into direct, coordinate relation with the reality which lie behind the form.

Therefore lust is experienced as being heavy, but love is experienced as being light. In lust there is a narrowing down of life, while in love there is an expansion in being. To have loved one soul is like adding its life to your own. Your life is multiplied and you live virtually in two centers. If you love the whole world, you live vicariously in the whole world. But in lust there is an ebbing of life and generation of a sense of hopeless dependence upon a form which is regarded as *another*.

Thus in lust there is accentuation of separateness and suffering, but in love there is a feeling of unity and joy. Lust is dissipation, love is recreation. Lust is a craving of the senses, love is the expression of spirit. Lust seeks fulfillment but love experiences fulfillment. In lust there is excitement, in love there is tranquility.

Divine love is qualitatively different from human love. Human love is for the many in the One, and divine love is for the One in the many. Human love leads to innumerable complications, but divine love leads to freedom. In divine love the personal and impersonal aspects are equally balanced, but in human love the two aspects are in alternating ascendancy. Human love in its personal and impersonal aspects is limited, but divine love with its fusion of the personal and impersonal aspects is infinite in being and expression.

If, instead of seeing fault in others, we look within ourselves, we are loving God.

If, instead of robbing others to help ourselves, we rob ourselves to help others, we are loving God.

If we suffer in the sufferings of others and feel happy in the happiness of others, we are loving God.

If, instead of worrying over our own misfortunes, we think of ourselves as more fortunate than many, many others, we are loving God.

If we endure our lot with patience and contentment, accepting it as His will, we are loving God.

If we understand that the greatest act of devotion towards God is not to harm any of His beings, we are loving God.

To love God as He ought to be loved we must live for God and die for God, knowing that the goal of all life is to love God and find Him as our own self.

Therefore let us become the soldiers of God. Let us struggle for the truth. Let us live not for ourselves, but for others. Let us speak truly, think truly and act truly. Let us be honest as God is infinite honesty. Let us return love for hatred and win others over to God. Let the world know that above everything the most dear to our hearts is God—the supreme reality.

Besides keeping God before us in our daily lives and loving Him by loving our fellow men, we can love God by surrendering to the *Sadguru* or Perfect Master who is God's personal manifestation, or to the God-man, who is God descended directly into form. To surrender to any of these is to surrender to God Himself.

This is my song:

For the rich, I am the richest;  
For the poor, I am the poorest;  
For the literate, I am the most literate; For the illiterate, I am the most illiterate.

Thus I am one of you, one with you  
And one in you, and we are all one.

To have my real *darshan* is to find me.  
The way to find me is to find your abode in me.  
And the only one and sure way to find your abode in me Is to love me.

To love me as I love you, you must receive my grace.  
Only my grace can bestow the gift of divine love.  
To receive my grace you must obey me wholeheartedly  
With a firm foundation of unshakeable faith in me.

And you can only obey me spontaneously as I want  
When you completely surrender yourselves to me  
So that my wish becomes your law  
And my love sustains your being.

Age after age, many aspire for such a surrender  
But only very few  
Really attempt to surrender to me  
Completely as I want.

He who succeeds ultimately  
Not only finds me  
But becomes me  
And realizes the aim of life.

The final way to realize God is to love Him and to lose oneself in Him through intense longing for union with Him. To love God wholeheartedly is to lose oneself eventually in the Beloved and enter the eternal life of God.

Like a tree, such love has branches—branches of wholehearted devotion, perfect selfless service, self-denial, self-sacrifice, self-renunciation, self-annihilation, and truth. In this love are embodied all the yogas known to saint and seeker. The highest aspect of this love, which surpasses love itself, is that of complete surrender to the will of the Beloved. This means complete obedience to His wishes regardless of the cost.

The Perfect Masters are always immersed in the joy of this union with God and can never be snared in the mazes of the illusory universe. Therefore they do not ordinarily pay attention to the universe other than to divert the attention of humanity from the shadow to the substance.

Divine love makes the individual true to himself and to others. It makes him live honestly, comprehending that God is infinite honesty. Divine love is the solution to all difficulties and problems. It frees man from all bindings. It makes him speak truly, think truly, and act truly. It makes him feel one with the whole universe. Divine love purifies the heart and glorifies one's being.

When one truly loves God, that love is based on the desire to give up one's whole being to the Beloved. When one loves a Perfect Master, one longs to serve him, to surrender to his will, to obey him whole-heartedly. Thus pure, real love longs to give and does not ask for anything in return.

When the individual truly loves humanity he longs to give all for its happiness. When he truly loves his country he longs to sacrifice life itself, without seeking reward and without the least thought of having loved and served. When he truly loves his friends he longs to help them without making them feel under the least obligation. When he truly loves his enemies he longs to make them his friends. True love for parents or family makes him long to give them every comfort at the cost of his own.

Trust God completely and He will solve all difficulties. Faithfully leave everything to Him and He will see to everything. Love God sincerely and he will reveal Himself. And as you love, your heart must love so that even your mind is not aware of it. As you love God wholeheartedly and honestly, sacrificing everything at the altar of this supreme love, you will realize the Beloved within you.