



KARMA
versus
KRUPA

Karma Versus Krupa

Karma is the most popular principle of life accepted by all Hindus in India. It is the doctrine of cause and effect. A karmavadi (one who believes in karma) once said to a beggar, "I can predict your future and tell you what your past was like based on your present. You are a beggar because you were a beggar in your previous life. You will be a beggar in your future life because you are a beggar now." This is the way karma frequently depicts the lot of man.

What a bleak picture of life! Karma is the result of previous deeds. You cannot escape it! It is a universal law. You see, confusion arises with the word karma, so freely used in India. To some, it is fatalism: you cannot improve your lot. To others, attributing everything to karma is a way of escape.

I want you, my friend, to reason this out and come to a decision. Karma is a law of life. It originated with the first man. The first man sinned by disobeying God. Into the ocean of humanity a stone was thrown, and ripples spread from the center to all the shores. The papakarma (sin) of our first par-

ents has come down to us as a heritage. Karma is, therefore, the effect of a disobedient act which our first parents committed.

The law of karma ruled over humanity until a new Man came two thousand years ago. This man is the first species of the new human race. He is God who became man. He is Jesus Christ, the Son of God. In Him a new law came into effect. This is the law of grace (krupa). Karma says: "You are a sinner by birth." Sin demands your death. This is a God-made law. But krupa says, "Here is Jesus Christ. He paid the debt you owe to karma. Jesus nailed your karma to the cross. Through the first man the law of karma ruled in your heart. But through krupa (grace) the fetters of karma are broken." The law, before the advent of Christ, was such a dread to mankind. Grace, through Jesus Christ, makes you a karmamuktha (a soul released from karma).

Karma does not give any meaning to life as such. It only tells people to live and be carried along with the current. But there is a little bit of hope implied in this philosophy. Work out for yourself merit so that the debt

of karma will be gradually diminished.

Let me quote here the four ways Vedantha suggests for redemption from karma:

1. Because of one's unspirituality, man may degenerate into an animal in his next birth.
2. A spiritual man, after his death, will go to chandraloka (the lunar world) and when his earned merit is used up he will be born as a man on the earth.
3. A man who has acquired extraordinary and abnormal spirituality will attain brahmaloka (the supreme world) and he will then become a citizen of heaven in eternity.
4. Some people while they are on the earth, become karmamukthas (a soul released from karma). They live in heaven even while on earth. They are jivanmukthas (one who is released in this life).

Dear friend, the will of God is that you should be saved right now. Moksha (heaven) is not something people look for as a state after death. It is a practical reality to be enjoyed while you live on the earth.

Karma is merciless in its judgment: “eye for an eye and tooth for a tooth” is its principle. Karma theory is not the solution to the issue of life; grace is the only solution. God sent his only begotten Son to bear the karma of all mankind. The karma of all men is forgiven in Christ. “Your sin is blood red,” says God, “but I will make it white by the shed blood of Jesus Christ” (Isa. 1:18; 1 John 1:9).

What happens to man after his death should not be the point of discussion, because we cannot arrive at a definite truth about a thing not revealed to us. A blind man cannot find a black cat in a dark room. In Christ is the revelation. The mystery of karma which was hidden for ages is now revealed in Christ. Karma demanded the vicarious suffering of Christ. “Come unto me,” says Christ to all those who are heavy laden by karma. “I will give you rest” (Matt. 11:28-30).

Dear friend, your karma has been stamped on Christ. The cross of Christ is the answer to the problem of karma. Because of your karma, Christ has done a new thing on mount Calvary. Look at the wounded hands

and feet of Jesus Christ. Your look of faith will heal you. He has borne your death, the wages of your karma and He is ready to give you eternal life (Rom. 6:23). Don’t you want to take what He is offering you?

Karma is unchangeable. But the new law is: “There is therefore now no condemnation to those who are in Christ Jesus” (Rom.8:1). There is no need for a sinner to perish by his karma. Jesus Christ is your salvation in the present. He forgives the sins of your past and He will bring you to glory in the future. Come to Christ who is the refuge from karma. Escape from the judgment to come and enter into eternal life. Will you do that? May the Lord help you to make such a decision.