

PRINCIPLES

And Their Accompanying Virtues

What do we mean by principle? In normal terms a principle is something that is primary and prior [before]. Hence we speak of first principles. Principles lay the foundation of institutions as well as our personal lives. Therefore we hear of founding principles. The principle is a title given to a leader and therefore also a guide. And so we refer to guiding principles.

In our ordinary thinking we imagine that principles can be created. That we can invent a set of principles and then place them in some important position in our life. But we are not creators, we are puppets of a creativity that has its own set of principles. However we are puppets with a capacity to interfere. Therefore we construct our own references and give them a value [weight] that they do not merit. Our self-created principles get adopted as universals and are temporarily allowed to stand over us as if they were the absolute commanding force.

Primary principles, that came with the creation, that are inherent in the very nature of the universe, do have that quality of governance. In other words, whatever we think or imagine principles to be does not change the fact of the final dominance of the first principles. The fundamental pre-existing principles shall always have the victory over our own interfering constructs. We are not, and shall never be, free of their directing impulse. Surprisingly, if we relax into this and voluntarily follow their guidance we shall enjoy a remarkable sense of freedom.

A principal can be considered as a concept in the sense that they conceive existence as we know it. The conception [initiating the birth] of anything requires first a principle. It is what makes all else in our manifest world possible

Principles are not:

Principles are not a collection of words of wisdom or a set of values and beliefs or an ethical code or a system of morals. Principles are also not a set of rules or even laws.

Principles can and do inform each of these. Principles are the best guides for individual action.

Principles inform virtue:

When our action is guided by principles it is recognised in qualities known as virtues.

So when you want to check if something is a principle or a virtue or... Then ask yourself what makes this possible. Is there something that could be behind this, a more basic and primary thing? This is not to be asked in terms of sequences or processes through time. Rather ask, here and now does this quality have something more basic that stands within it as an essence or backbone? For there to be any action or even vision there is a spring-board from where it is initiated, this is the principle.

Numbers and Principles

Number awareness [a central reference and practice in Karam Kriya] invites us to enquire about the principles that are already given. Principles that exist prior to and parallel with our existence.

Principles that are foundational because they simply are the foundation of our existence. Principles that are not man-made but are in fact the building blocks of all life and creation itself. It is these principles that can honestly be considered universal in their influence.

For a principle to be absolute it means that there is no part of creation that is free of its influence.

Since this is a quality that is inherent in numbers then there must be a direct relation between

numbers and principles. ***The universality of numbers can inform us about the nature of the universal principles.***

The link to number 9 and the treasures:

As a pure concept the idea of principle alone is not especially beautiful. What makes it beautiful is when it is brought into presence through their embodiment in virtues.

This takes place when we cultivate the neutral mind, an open heart, and live in service with the attitude of gratitude [4]. Or we could say when we establish our faith, live with warrior's clarity in perpetual responsiveness and grace [6].

Then the 9 treasures come running. They descend from the highest realms of abstraction. This means the 9 principles come into focus and collect themselves in the heart, spontaneously and effortlessly giving rise to the virtues.

The principles are like intelligences, basic commanding concepts. They are the essential pure ideas before they take form in ideological constructs, usually manifest in religious and political systems. Principles make possible 'guided intuition' or 'informed faith'.

The weight of principle:

Principles can be too heavy or too light. Too heavy they become tyranny, fanaticism, obsession, compulsion. Too light leaves us with lack of direction, weakness, laziness.

You may like to develop this and reflect upon each of the principles and begin to recognise examples in the world [in your own or others life] where it has been too heavy or too light.

Living by Principle

Due to the abstract and distant sense we have about principles we can be forgiven for not identifying them and living by them consciously. However there are many things that we can do that will connect us more directly to the principles and to know them in our experience and actions.

- Rules of behaviour [as in dharma] invite us to practice virtuous living in order to experience the underlying principle through the action.
- Cleansing the mind so we can apply it as an accurate instrument of measure. This means to be the witness of what really is, rather than what we want to see. In this way, through the natural order of the cosmos we will see the link to the principles that order [command] the order [structure].
- Through the internal feedback loop of our experience we learn the hard lessons of time and disappointment. In this way we discover our non-realities. It is the process of eliminate to illuminate.
- The healing conversation and the mirror of the teacher/teachings gives us a compassionate exchange that serves us to change.

These are the kind of things that serve us to find the appropriate weight of a principle in our own life. And when this is found we call it the golden mean of our personal excellence.

Virtues corresponding to principles:

we may find that we get into a discussion about which virtues belong to which number/principle.

Then we find that there seems to be more than one. Well this is simply the creativity of language being expressed. Virtues may be considered as being in clusters. It means that there will be a group of similar virtues that are diverse human qualities expressing the same principle.

Virtues are things that require conscious development. This happens parallel to an expansion of consciousness. The development of the virtues will have a direct relation to the evolution of moral consciousness, and is always guided by, and built upon the foundational reference of the principles. When we Recognise, Accept and Agree to the principle then we wish to follow its command through the sequence Obey, Serve, Love, Excel, and thereby practically manifest our radiance.

Twice lost twice found:

First there was no mountain, then there was a mountain, then there was no mountain, then there is. Meaning that In the zero state before creation there was no mountain or pillar of principles. All came from the word, the 5 in the centre of the 0. As the first verse [anahat/unstruck sound of original big bang] imploded through 4-3-2-1 and exploded through 6-7-8-9, then there was a mountain: the material ground and the spiritual ground of what we call existence or creation. The spiritual ground is the principles, the highest concepts born out of the original creative sound of God. These existed while humans were nothing more than potentialities buried in the rocks. As we arose from the ground through the organic and plant realms we knew nothing of the principles. And so there was no mountain [for us] even when there was a mountain. But hidden in the intelligence of our longing and sadness, our soul still serves us to seek and find. Therefore Moses and others climbed to the heights of consciousness, through the clouds to mountain tops, heard the principles, and returned to speak of them. But even then we got lost in the arguments of interpretation, as well as arguments about the virtues and their manifestations. All this still blinds us to the presence of the mountain. So there is no mountain for us until our soul's impulse drives us to the foot of great things. There we may be fortunate to have the clarity to recognise, accept and agree, which mean that we will rest our head there; it becomes our alter. Then the principles at the height of the mountain come down and pick us up. Then there is....

The above passage can be said more simply in personal terms. As children had direct and fluid intimacy with the treasures of the principles but did not know it. So we had to lose this direct and natural intimacy that was like purely instinctive state. The interference was and is caused by our searching as well as our sense of pride and shame. First our searching takes us away from our basic true nature. Then in meeting our teachers and teachings we begin to turn around and find our way back. Yet even in making contact with our inner light we can still fall into a new level of fascination which makes further interference. Therefore it is called twice lost and twice found. After living in the illusion of having found [including taking for granted the ingredients that made that possible] we awake one day to realise we are far away from the truth that once inspired us. So we are confronted to take full ownership and responsibility to establish the state and render it permanent.

Examples of principles and virtues:

Innocence:

this is the link of number 2 with the purity of the 8. It means absence of toxicity [nothing poison/noxious or nauseating]. Another meaning is 'can do no harm'.

Now follow this sequence of 1-2-3-4 -5

1 – 2 Our longing translates into desire.

2 – 3 Desire takes form.

3 Form carries karma.

3 – 4 Karma is a kind of poison and brings on nausea. Consciousness alerted in the form of gases.

4 – 5 Nausea teaches us to change our life. [or we put on the gas mask – persona (=MASK)]

5 Here we have taken the extension [non-separative-duality-extension from the one] as far as we can stretch it and now begins the return journey through 6-7-8-9-10.

Another sequence – 2-4-1-3 [also known as obey, serve, love and excel]

2 - the purity of the loyalty by its innocence

flows to the 4 and opens the gate of the inner-sense [as well as inner tuition, intuition, harmlessness, trust, and so on.]

But this also opens the 'I don't know' state of the 4, which can be the blessing of confusion where there seems to be no-sense.

This makes us available for the primary sense, the orientation to go home, the committed realisation that the point of life is to become a point.

We discover some kind of 1 [anchor, focus, point] in some place or another.

The longing expressed in service finds the point to serve and falls in love.

In falling you enter fully into your incarnation. The light of the soul shines through in your actions [3] and this is excellence.

Innocence cannot be a virtue since it is not something we choose to be. It is part of our original nature. We are not guilty of any crime associated with our sense of separateness. The non-separative-extension, that we feel as separation, is a given principle of the universe. So innocence is a link between this principle and its virtues of loyalty and obedience. These are the virtues that we would naturally choose when we are conscious of our non-separative-extension. In other words we would obey and stay loyal to the Hukam [command] of the primary-unit-self of the uni-verse.

Note: there will be other qualities that may be identified as the links between the various principles and their associated virtues.

Empathy and the organic world:

By nature of the second principle, trees and other organic life have empathetic resonance with all other life forms. This empathic resonance will be active in all life forms from organic upwards.

Animals also have it and are influenced by it. It is only in the human being that it is consciously experienced and finds expression in the virtue referred to as compassion, which is number 8.

There is a connection between empathy and number 5 because 5 is the nervous system through which all experiences are processed. In another way the 5 is found in the centre of all axis of life. So in the centre of the 2/8 axis 5 experiences the empathy, which gets expressed in the virtue of loyalty/obedience in the 2 and the virtue of compassion in the 8.

Purity also may be found in nature. But innocence is the human term for that purity.

The principle behind Balance:

There is an intimacy between 5 as the number of the centre and 10 as the number of the periphery. The inclination towards balance [homeostasis] is played out in the grand arena of the cosmos [10] through the 5 senses and the 5 elements. And can be further recognised through the extremes and

similarities between the opposite poles of each axis [pair of numbers].

The self-regulating nature of the sum totality of the cosmos is what gives a sense of the circumference [10] from where there is a bounce-back effect. In other words everything gets pulled apart to a certain extreme limit and then is turned back into a meeting with its polarity in the centre of the arena, i.e. the 5.

Karta Purkh is this dancing battle and the ultimate meeting of all polarities. It exists in our life as principle and then may become our identity as we further integrate our existence as a spiritual being having a human experience. Therefore Karta Purkh is the principle behind balance.

Karta Purkh as principle and the question of empathy:

This sound vibration of the Mul Mantra sits as the bridge between the various dimensions. It is the number 5 and is the centre of all the axis of the pairs of numbers [1/9, 2/8, 3/7, 4/6]. It is the point of inversion between the numbers in each pair. It is the meeting point between focus/diffusion, unity/diversity, empty/full, dark/light, near/far, destroying/creating, closed/open, and so on. The ultimate meeting is that between doing [Karta] and being [Purkh], and this is the direct experience of number 5, the physical body. Hence we recognise 5 as the number of paradox. [See diagrams that show the yin/yang quality of the 5.]

When the axis of 2-5-8 is coloured by the axis of 3-5-7 then we find the tendency towards sympathy or antipathy. These polarities could be linked to too much or too little weight from the 8th principle resulting in too much or too little of the virtue of compassion.

Thanks to the close influence of the neutral mind [4] and the sense of natural justice [6] number 5 brings the balance point in the middle twist of the 8. This balance of 5 is known as empathy and brings the perfect weight to Akaal Murt. Empathy is the quality involved in making oneself totally available to experience what the other experiences, while paradoxically not losing your sense of self. This is the meaning of 'I am I, You are You, We are One'. To make oneself available in such a way is a sacred act and is known as sacrifice.

So the virtue of 5 is sacrifice and it works together with the 8 to give the virtue of empathy. ***The principle of number 5 is Continuously Creative Being. A marriage between doing and being.***

Beauty:

Beauty is a quality inherent in the world thanks to the principle of number 6, fearlessness [6 is the number of the opening flower]. Natural justice is beautiful, but it takes the human [4/6] consciousness to perceive it and to manifest it.

Fearless:

We may think that fearless is a state and therefore it cannot be a concept. Well it is the concept of the state. The universe is not hesitant and withdrawing from itself in fear. Rather it abundantly opens to itself in all things. And fearlessness is the principle that informs this.

let the pure idea of 'without fear' descend into your breath and touch you. Let this happen breath by breath and discover how this principle can be a guide to your choices, your presence, and your responses to the world around you.

Nirvair as principle:

the challenge with a principle is to take it as a given fact. Nirvair implies that there is “no enemy”. That neither God is your enemy nor can you be the enemy of God, even if you tried. Nirvair also means “no history”. The essential unending nature of the God, and the primary, permanent, nature of the uni-verse, was, is and shall be the same throughout all time and space. Therefore there is no historical nature to this. In this way Nirvair is a pre-established fact, an unchanging reference through which we can be guided to a true understanding. It is a principle that the universe is not ‘against’ itself. Can you live in the realisation that nothing in the universe is fundamentally against you. Can you let this be a guiding principle in how you look at and perceive all levels of your environment.

Forgiveness:

If we follow the principle of no-enemy then we establish the virtue that ensures we maintain our relation to the principle. Forgiveness keeps us close to this 7th principle. When we return to the guidance of ‘no enemy’ then forgiveness is inevitably cultivated. We might ask what is there to forgive if there is no enemy. Well if someone does something that they believe was wrong, or that social rules project as wrong then that person will feel judged until forgiven. What this shows us is that forgiveness is not for self but for the other.

From another perspective it can be understood how following the quality [virtue] of responsibility that comes from the 6th principle we do not blame others for our own experience. This means we become guided by the 7th principle – there are no enemies [ultimately implying that God is not our enemy]. Even our own demons are not an enemy. They have served a purpose, though it is ok to also (lovingly) clear them out, put them to sleep, transform or even destroy them. Along with this comes transparency. It permits us to see the light of God behind all things and events. This is understanding – seeing through.

Note: smiling helps us to see through and when we see through we smile.

Note: in the intuitive state of realisation of the 6th principle of fearlessness we can see that all just-is. We directly perceive the appropriateness of all that happens and directly perceive the response that is appropriately ours to offer. This responsiveness is the simple and elegant meaning of responsibility. All other meanings are loaded with mind games that lead into guilt/shame and blame. This is why the normalised [socially agreed and enforced] meaning of responsibility is indeed a lack of attunement to the 1 source of all. Many such social normalities are also a lack of awareness of principles and numbers.

Or again, with fearlessness consciousness is maintained free of fascination. As we move towards the 7th principle we will be conscious of the 7, and associated traps, rather than the oxygen of consciousness being absorbed or consumed by the fire of knowledge that we meet with the 7.

Note: it is the transparency of the window of the mind [7] that then allows the radiant light to shine through.

Saibhang and Courage: the extra-ordinary principle and virtue.

There are 9 principles and 9 virtues that are referred to in the expression ‘9 treasures’.

So what is the 10? Self-existence is self-regulating and it is the sum of all the parts. By being the sum of the parts it can therefore be considered as an extra-ordinary principle and the associated virtue, which is courage, can be considered as the extra-ordinary virtue. Courage is a synthesis of all the previous 9 virtues, as well as the light that shines behind any virtues.

This 10th extra-ordinary principle can be considered as existing prior to all. This is the meaning of Gurprasaad; the light that was, is and shall always be before the dark [ignorance]. Yet it is only realised by us through the long and circular journey of embodying the principles; becoming the mountain.

		Principles	Virtues	Manifestations
1	Ek	Unity, Oneness, Singularity, Self	Humility	Simplicity
2	Ong	Non-Separative-Extension, Self in Time	Loyalty, Obedience	Mirroring
3	Kar	Equality of all Creation, Created equally, Self in Space	Equality, Fairness	You have the right to be happy
4	Sat Nam	The Continuous Truth Self in & as Consciousness of Self	Selfless Service (seva),	Love, Trust, Service
5	Karta Purkh	Continuous Creative Being Self in Experience of Self	Sacrifice	Balance, Harmony, Paradox
6	Nirbhau	Without Fear Self in Presence	Justice, Responsibility	Beauty, Faith.
7	Nirvair	Without Enemy, No Revenge Self in Agreement	Forgiveness, Mercy	See God in all, Understanding, Elevation, Transparency
8	Akaal Murt	Beyond Death, Beyond Time, Infinite Representation Self in Abundant Flow of Self	Compassion, Purity, Empathy	Healing
9	Ajuni	Unborn, Beyond The Womb Self at Rest in Self	Peace, Patience, Endurance, tolerance, Perseverance, Keep-Up	Slowly, steadily, calmly and persistently going on.
10	Saibhang	Self-existing, Self-sustaining, Self-illuminating, Self-regulating	Courage	Radiance,

Self in Radiance of Self

11 Gurprasaad

Note: this article has not covered the following areas which students may wish to develop as part of their own home study:

- The natural unfolding of our understanding and intimacy with one principle leading spontaneously to realisations about the next principle.
- Meditation on a specifically selected principle. How mastery of one could lead to mastery of all.
- Special relationships between the principles through sequences, harmonic resonance, etc.
- The excesses and deficiencies of the principles informing our lives and how that leads to viral effects and manifestations.
- The relation between an individual and the principles as implied by their Date of Birth.

With Blessings

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