

## Criticism and study of the astrology of the Eckankar based on the teachings of Islam<sup>1</sup>

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### ABSTRACT

The subject of astrology in the School of Eckankar has two main bases of Karma and reincarnation. Karma or the very law of action and reaction can be called the moral basis of the Eckankar. The totality of this law is accepted by the reason and tradition. But yet what casts doubt and therefore a serious damage to this law would be a tight connection between Karma and Incarnation in the School of Eckankar. This is because the ECK believes that Karma is incarnated through the transmigration, and moves from a birth to another one and this long way is continued up to the constellations. Therefore, in this writing and while explaining the Karma and accepting it in its totality, various typed of incarnation are explained ,and then it will be studied and criticized based on the teachings of Islam.

### KEYWORDS

astrology, Karma, transmigration.

### ARTICLE HISTORY

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### Introduction

The Sanskrit word “Karma” means “work”. This word first appeared in the “Rig Veda” hymns, (Tulle, 2007), and was used as the religious work and especially offering, and means so to say a law which determines the outcome of man’s deeds, and (ibid, p.310) brings about the cycle of reappearing.

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The same definition is reflected in the sources of the Eckankar, and the law of Karma is considered one of the basic teachings of the Eckankar. That is why, since many sources of the Eckankar have taken to reflect the law of Karma, we point out some of the statements of this law in the sources of the Eckankar, and then will proceed to criticize and study it.

The glossary of the Eckankar defines the law of Karma in a general definition as follows:

“The law of cause and effect, action and reaction, justice, retribution and reward which applies to the lower or psychic worlds is the physical, astral, casual, mental, and ether planes; the law of universal compensation which is under the law of vibration, inflow and outflow; a matter of vibrations; one of the twelve laws by which the universes are sustained.”(Twitchell, 1983, p.78)

In other sources of the Eckankar, it defines Karma in a way as though it is a law governing and controlling all of man’s life. But yet, the possibility of escaping it is not wholly ruled out. Paul Twitchell and quoting Rebazar Tarzs, writes that: “The disinterested works include the karma-less actions,” said Rebazar Tarzs staring at me with his flashing black eyes.” I will show you how karma binds man in the first three planes of the spiritual universe. I can also show you that it is possible to escape from creating karma. “

“There is no escape from karma, for once it is created and the debt is incurred, it must be paid. But there is a way of living without creating karma. You know that all living beings in the first three planes of this universe create karma by every act of their lives. Even the Bhagavad-Gita says that inactivity itself creates karma, and no one can escape it.”

“Then you are no longer subject to this law, because you have risen above the plane of its action. You are free from the laws of all regions where karma operates, and you will never again be bound by that law.”(ibid, 1988, p.62)

### **1.2. The definition of the law of Karma and the cycle of destiny in the School of Eckankar.**

From the point of view of the Eckankar each individual creates his own special karma.

“Now the soul is put in the position to acquire experience on its own initiative. This means that he has to establish his own law, and create his own destiny. He starts to reap the results of his karma, and to pay its penalties. Thus he stars the long road of material lives to eventually turn back to God again. In all his activities, his mind is the main instrument through which he makes his karma, even though he may not appear to be active at all. It is this mind that works at all times, even under the law of cause and effect or that which always creates karma for us on any plane that we might be except in the upper worlds.” (ibid, 1972, p.51)

Twitchell and by comparing the law of karma with the physics and the important subject of action and reaction , regards karma the basic law of

personal responsibilities so that each individual must accept the responsibilities for his actions.

“Ethics are also tied in with good and bad karma, as you know. The underlying principle is that every act performed must be followed by its natural and legitimate results. This is a law so universal that it is amazing all men have not grasped its general significance and applied it in ethics, the same as in mechanics. It is recognized in physical science; any student picking up a book on physics discovers the working of the same law in every problem confronting him. The law of karma is the underlying principle of personal responsibility. It is a well-known law of physics that action and reaction are equal, but opposite in direction. This is the law that brings back upon the doer, in spite of himself, the legitimate results of his own conduct. He must gather the fruit of his own reactions. This reaction he cannot possibly escape. Hence every action performed has its double karma, based upon this law of action and reaction –it affects the recipient and it returns upon the doer. The doer is always a recipient of the same act. So action and reaction are the dual forms of karma.”(ibid, 1988, p.273)

“This is the basis of ethics, whether you understand it or not. There is no need to go into lengthy details about this universal law. It is a silent worker in the empire of man and matter, but in the higher universes where spirit governs all; there is no karma –because the higher law of wisdom, power and freedom supersedes all other laws.” (ibid, p. 274)

“Therefore this law of karma is a fixed truth, and its realization does not depend on science or the lack of it. Karma is nothing but the law of action and reaction; somewhere we begin doing something and later in life we shall see its results, whether in this life or in the transmigration; this is a law which we should obey as long as we live in the lower worlds. Karma has various names: the law of chastisement, the law of balance, good and bad, Yin Ku Yung and Yin.”(ibid , 1380 the solar year , P. 25).

“Based on the above definitions, the results of man’s actions are not lost, and whatever happens in the individual’s life is nothing but the results of his own acts.” (Chatter Jay and Data, 1383 the solar year p. 103)

“And regarding the law of karma, in the moral world there is no uncertain and whimsical affair. We reap what we plant. The good seed brings about a good plant and the bad one a bad one.” (Radha Krishnan, 1997, p. 248)

“Karma is an element which binds the planes of the lower worlds; the universality of the law of karma is the main factor connecting lives together. It not only governs man’s life but also the lives of plants, animals and mines.” (Twitchell, 1998, p. 193)

“The law of karma is applied to everything: creature, plant, protoplasm, and every higher being, including the archangels and the lords of the three worlds. It demands precise compensation from all living things for their every act within the lower worlds.”



“No act whatsoever, no matter how trivial it may be, can be performed without its related karma. The whole of mankind is linked in one mental, spiritual, and karmic bond. Whatever affects one’s state of consciousness, whether for good or bad, will also to some extent affect everyone. Therefore we must consider our karmic responsibility, regardless of our state of affairs, wherever we might be on the ladder of spiritual unfoldment. Hence, we now see that the law of karma is the underlying principle of all personal responsibility. “

“The law of physics that we know as action and reaction always works in equal, but opposite, directions. This is the very law that brings the results of a person’s actions down upon him, in spite of his attempts to prevent them. The fruit of his action is not escapable. Therefore, the action anyone creates has a double action. Its reaction affects the recipient and returns to its creator, thus making the doer always a recipient of his own action. So we find that action and reaction are the dual forms of the law of karma. “

“This law extends throughout the whole universe of the negative pole; to the keeping of the planets in orbit, to a leaf swaying in the breeze; from the philosopher giving his words of wisdom to an audience, to the ant carrying its food to a storage place. Therefore, in the worlds of mind and matter, we find that karma is universal, but in the higher worlds of spirit there is no karma at all. These worlds are governed by a different law, the law of charity, or unattached love.”

“Thus the universality of the law of karma is one of the chief forces that bind all life together. If we could understand that the law demands the balancing of the books every moment of our living existence, it is possible that the whole social structure of our civilization would be demolished and a new one set up to replace it. This is why socialism never works. Man must pay for everything that he gets; all debts, whether or not they’re financial, must be paid in full. We cannot get something for nothing.”

“Anybody who is smart will never let himself get in debt with nature, or the law of karma, because it is too exacting in its demands. Nobody will ever beat the game, for sooner or later payment must be made with heavy interest. The fact that the law gives us much time for payment, often over several lives, frequently leads to misunderstanding. Some are led into believing that they have outsmarted the law and will not have to pay. This is only self-deception, though, and they will eventually pay up many times without remembering why they have had to do so, and they will complain that justice is not in this world.”(ibid, 1972, p.81-82)

“He realizes now that it is karma that binds the world of the lower planes. The universality of the law of karma is one of the chief factors that bind life together and not only human life but animal, plant and mineral life as well. All these compose one big family, with a complicated and inseparable history and an inseparable karma. This is what mistakes for love. It is not love but actually karma that binds him to all life here and on the psychic planes. He thinks of it

as love because there is nothing within his mental capacity or vocabulary that is capable of thoughts of love. "(ibid, 1998, p.112)

## 2. The various types of karmas and their characteristics.

Twitchell points out much karma in various sources each of which has a special responsibility. In the glossary of the Eckankar four types of karmas are mentioned, but yet Twitchell and in "The Letters of the way of Light" points out other karmas. From the collection of the sources, eight types of karmas are identified.

1. Karma Bandhan. The bond of karma, or actions, is being bound to the chain of action.

2. Karma Kanda. The path of actions is the way of salvation by right actions.

3. KARMA MARG. The way of karma as a path to God; is the approach to God through selflessness and harmonious deeds.

4. KARMA YOGA. The yoga of action is the ideal of duty well done and the Vairagi, spirit of lack of attachment." (ibid, 1983, p.78)

5. Adi karma. The first karma includes the action of the creative force. It seems that this karma is the primary source of the later actions by karma.

"Once that soul steps into the first spiritual-material planes, below the Sac Khand world, he takes on the handicap of having a mind. The moment that he enters into these worlds he starts to accumulate karma; therefore he must also take on Nij-Manas, or the mental seed body, and then a Karan Sarup, or what we know as the casual body. Before soul entered into the material worlds on its journey it had no karma, except that which was not earned, but which was established by the creator in the beginning. This is known to the Orientals as Adi Karma, or the primal karma. It is consistent with the action of the creative force, the real light and sound, whose function is to help souls move to the material planes so that they might start to accumulate experience. This will eventually help in their salvation in returning to heaven as the experienced soul, who is ready to help in the administration of the universe. "(ibid, 1998, p.51)

6. Proradhd karma is in the sense of the fate of karma. This is the same karma which has been gained in the past one or two lives, and the present life is based on it.

"There are three kinds of karma which affect us in this physical life. Fate karma is that which is earned in one or more previous lives, and on which the present life is based. We have to live out this sort of karma in this life. It can be destroyed by a spiritual traveler, although he generally will not assume this responsibility."(ibid, 1972, p.82-90)

7. "Sin chit karma is reserve karma. When we have lived out the causes resulting from fate karma, then we start drawing on this bank of karma." (ibid)

8. Kyriman karma that we call the daily-news karma. It is the sort of karma that we are making from day to day in this life. We can store it up and work it out according to how much is collected. If stored up it may become the fate karma for our next life. “(ibid)

Eventually and in a general division, it regards two kinds of positive and negative karma in life.

“Briefly, there are two ways that karma may be administered in the universes of God. First is the negative, sometimes called Kal by the Orientals, which is administered by Kal Niranjan, lord of the lower worlds, and administrator of all karma to any and all individuals in the negative universe.”

“The bulk of humanity follows no religious organization, no teacher, nor any indication of feeling toward God. Therefore karma holds sway over their lives from age to age, and from this wheel of destiny there is no escape in the lives of these peoples until they turn to God. “

“The second way is that of the positive, or that of Dayal, which is self-realization, and eventually, God-realization. After the neophyte turns to God and finds a spiritual traveler who will instruct and assist him in travelling via soul body in the upper worlds, he will come under the positive means of administration of karma. The negative power will have nothing more to do with his karmic accounts and has no power or control over him. The agents of death cannot touch him, and upon death, he will go through the veils to the other side, where he belongs.” (ibid, p.82-96)

In addition, in a certain case in the School of Eckankar there is the situation of karma-less where all things are delegated to the Almighty Sugmad.

“I will point out here before finishing this discussion on the karma-less actions that there are two different administrations of karma—that of Kal and of Dayal. You and Dayal are the same, and both refer to the Supreme Being, the Lord of the infinite universe. Kal is the lord of karma for this world and all regions up to the second division which is called Tirkuti. “

“Karma is administered by him in the great bulk of humanity. In fact it is the case of all those who have no teacher on this plane. They follow the routine of society, and karma holds sway over their lives, from age to age. “

“From the wheel of karmic destiny there is no escape, except to become one who is spiritual traveler. But the very moment that you have been initiated into the secrets of the Far Country and can know and practice the ECK, all of your karmic accounts are transferred to the SUGMAD’s keeping, automatically passing from the hand of the Negative Power. “

“After that you, working under the directions of the ECK, will work in karma-less action. From that hour forward, the Kal, or negative power, has nothing to do with your karmic debts and no power or control over you. The agents of death cannot approach you, nor can you ever be called into the courts of the Dharma

Ray for judgment. Your destiny in this life and in the next will rest entirely in your own hands. “

“This all sounds strange to you, but it is one of the ancient teachings which has been handed down by word of mouth through the ages. You have received them to pass along the Gail. “

“By practicing the good works the spiritual traveler conquers, first, the lower worlds and then the higher worlds. The supreme path called the ECK Marg is that which is known as the secret path of the sound current.....”

‘A man wins not freedom from karma by abstaining from action, nor does he, by renunciation, rise to perfection. No one can, for an instant, remain wholly actionless. “(ibid, 1998, p.65-66)

### **3. Karma and the sensual inclinations**

One of the issues which is so much emphasized in the School of Eckankar in connection with karma, is the one related to the sensual inclinations or in a sense the sensual whims. In the point of view of Tochil, the inclinations shape the human karmas, and have a great effect on the man’s ill-fated destiny. In fact, these inclinations are all limitations and restrictions on the way of man’s karmas, and poses innumerable problems and challenges for man’s karmas.

“The end of all desires is the beginning of immortality. Desire forms karma and makes a bondage to work, pleasure, and a thousand other things of the senses. The yielding of our minds to these sense desires brings about a heavier karma, and we sink lower into the mire of sensualist.” (ibid, 1972, p.82-96)

Of course the Eckankar does not deny the existence of desire, and regards them as essential for man’s life, but yet should be controlled.

“You have the problem of desire. Buddha probably brought out more about this than any other savior who came to this earth. He taught the art of desirelessness to all his disciples. If you want to be free, have no desires. Do not put possessiveness upon anything of the material or spiritual nature. “

“The three lower worlds are fleeting worlds of temporal events. Therefore nothing is lasting in them, nor should anyone put their faith and belief in this world of materialistic nature. Here everything thing is compounded of parts, and is therefore subject to dissolution. Everything which arises is produced by some cause. “

“Desire of course is a part of karma. By desires we are bound to the objects of desire. This is a fixed law of nature on this plane. Whatever you desire begins at once to travel toward you, unless a stronger desire from a different source attracts the attention. Attention and love are the means of connecting us with objects external to ourselves. Everything in the universe is subject to Newton’s laws of motion. “(ibid, 1998, p.70)



If man can be subjected to the teachings of the Living True Master especially those of the Mahanta, he will be free from the negative karma and the absolute forces.

“Man must build upon the ECK, never on the Kal. When one is working with the Kal, he becomes paralyzed in his upward climb and is continually working on a destructive basis. Most souls in the lower worlds are living in this sort of void. This is described by the Buddhists as Nirvana, the Void that is so highly praised. The main principle of karma is based on the KAL power, on destruction.

“It is an axiom of ECK that whosoever tries to serve humanity will be a failure, but he who is willing and serves God is always a success in life. Few realize that the man, who says his great desire is to serve mankind, is speaking from the level of the Kal forces. It is one of Kal Niranjan greatest traps to make one feel he is serving his fellow man. All those who heal the physical and mental aspects of man, who bring prosperity to man, who seek after peace for mankind, are deceived by the Kal forces into believing that this is God’s design and will.”

“He who believes in social reforms for man is doomed to the lower levels of the astral world, for this is but the work of the emotional body, which is the astral body, working under the directions of the Kal forces. When the chelas spiritual eyes are opened he begins to see that the vast majority of works listed are labeled as social forces such as poetry, art and music, have been created by the mind and are the Kal works of the astral plane, not of the true spiritual worlds. “

“The Mahanta is the distributor of karma in this world and what he says is the word of the SUGMAD. All the lords of Karma are under his hand and must do as he directs.”

“Hence, ECKANKAR is the spiritual refuge for all Souls. All are under the Mahanta, although few recognize.” (ibid, 1998, p.34)

#### **4. The relationship between karma and reincarnation.**

In the School of Eckankar, astrology, karma and incarnation are completely tied together. The following statement is an evidence for this claim.

“Astrology, Reincarnation and Karma- trinity are of higher levels of the spiritual science. It definitely has its place in the teachings of ECKANKAR. Each of these three aspects of the trinity is an exacting science since Soul must serve in the lower worlds in order to gain spiritual purification. Therefore ECKANKAR is concerned with all three of these spiritual sciences.”

“It says in the Shariyat-Ki-Sugmad (the Way of the Eternal), the holy scripture for those following the path of ECK, that we are in this physical universe to gain spiritual experience. God sent us here from out of the heavenly kingdom, as untried Souls, to gain spiritual purification. We are like children who must attend school to prepare us for a place in the world. “

“The lower worlds, which are below the Soul plane, were established as a training school for Soul. It is created in the heavenly world and sent into the



lower worlds to receive its spiritual education. Eventually, after many incarnations, Soul is purified by its experiences, after ridding itself of the lower universe karma, via reincarnations on the Wheel of the Eighty-Four.”

“The Wheel of the Eighty-Four is the Zodiac, where we must spend so many incarnations in each sign, in order to overcome the influences of the Zodiac signs, when we have conquered all. “(ibid, 1968, p.65)

The School of Eckankar, regards the law of karma and reincarnation as the laws governing the lower and higher worlds; laws by the inspiration of which all philosophies can gain a rational form.

“To return to this again, we must be governed by fundamental law, and our feelings for all things must come from the heart and an all-embracing charity. Now we find that the whole plan of karma and reincarnation does clarify and rationalize philosophy. We find ourselves standing at the crossroads of life, and only ECKANKAR has any explanation which makes sense. The interpretation of the latter gives the full explanation of the fundamental moral law and upon it can be built the new spiritual life and new order in the higher worlds. And it shows that the same can be established here. It comes back to the old occult law that what is above, is below-it is as inescapable as breathing to survive. “(ibid, 1972, p.82-96)

But yet as regards the special relation between karma and reincarnation, it should be said that as can be inferred from the holy scriptures of the Divine Law of Sugmad and the other sources of Eckankar, karma finds expression through reincarnation; that is to say reincarnation is the expression and outward appearance of karma in the worlds outside, and that without reincarnation there can be found no realization and truth for the essential and unchangeable law of existence.

“Reincarnation and karma offer society a sound basis on which to deal with all sorts of human irregularities. It shows how society may improve itself story establishing a healthier environment for its unfortunate peoples. It also offers the best methods of education and the building of character. “

“It gives a way to return responsibility to the individual and help him find his place in society by standing on his own feet, instead of having to lean on others. All civilizations and governments on this planet have changed from age to age, and in each age we find they correspond with the inner development of their citizens. Each golden age has shown those more highly developed either running the governments or having influential positions which helped to create a high civilization. These golden ages have always fallen because these great souls, being few in number, were overcome by more barbaric states of consciousness, which either killed or drove them out of the country. “(ibid)

Karma is expressed through the reincarnation and has two parts, cause and righteousness. These two are the main factors in creating karma. In this regard, Tochil writes:

“Karma, of course, is bound up with reincarnation. It is separated into two parts; cause and righteousness, which are the basic factors that create karma. It is the disobedience of the Law of Dharma, which is rightness or righteousness, the law of life or what ought to be done, that brings about karma for the individual or groups. But nowhere does anyone tell exactly what cause or righteousness might be which causes the karmic forces to enter into the life of man. This is because all people go by a book of laws. No one except the ECKist can live by the laws of God. Nearly all commandments say “do right”, but few know what is being said here except the Living ECK Master who gets to the heart of the problem. Most religions, instead, write down their laws in a book and assign penalties for their violations. Nearly all of them sum up the matter by saying” Do the will of God.” (ibid, 1999, p.69)

In yet another statement it regards even the rule of rulers as the effect of karma, and those who order to do justice are introduced as the instruments of karma.

“Every judge who sits on a bench and renders social justice to others is often nothing more than an instrument for karma. But on the other hand, if he does not do this with detachment, then he will gather up a certain amount of karma from his own deeds and also from those with whom he comes in contact. The law works both ways – the giving and receiving must be balanced. This is why anyone who takes upon himself the right to enforce the social laws of this physical world will soon find himself reaping the karma of his own deeds or that of others. Anyone on the higher planes who is qualified can observe the workings of this law. Therefore, we must rise to the soul plane in the original form- the soul body- where we can give out love and charity instead of the old law of a tooth for a tooth. This is the way that Christ taught us, that love, or what I term charity, will dissolve all ties to this worldly life.” (ibid, 1972, p.82-96)

“A wandering Soul, making Its way from birth to birth, may possibly be required to pass Its ling and tiresome course through all these signs of the Zodiac , provided Its karma calls for it. But there is an escape, and that is to meet with the Living ECK Master and accept him. The Master will link him to the ECK stream of Life and there are no further births for him. He is now free of the Wheel of Eighty-Four.”

“He will reach that place where he is no longer desirous of the fruits of action, as all within the lower worlds are seeking action motivated by desire for results, whether good or evil. This binds them to the Wheel of Becoming by their karma. Each will stay bound to it as long as their ignorance is prevalent and as long as none meet with the living God-man. Each must come to that position or level of spiritual understanding in which he knows that,” I have come to be, and I shall cease to be” in the words of the living ECK Master, Peddar Zaskq.” (ibid, 1998, p.21-22)

## 5. The way out of the karma.

By passing to the higher worlds through the travel of the soul we can break all the karma. Once the soul enters into these higher worlds, it will change into a free agent who can travel in these worlds as long as he wants and that it is possible. All the soul travelers can break the karma of each of the chelas as far as possible, but yet it would be advisable that each individual would carry the load of his own karma alone, unless it is needed that his karma be broken by the Master. The individual should get to his karma alone so that he will be able to learn and gain experience through his daily responsibilities in life.

“So long as any person is operating under the law of karma, he is beyond escape of the coming and going of soul. One can break karma any time that he gains knowledge about it and wishes to take steps to break it. Those who learn to do souls travel with any degree of success can break this Wheel of the Eighty-Four – sometimes with the help of a spiritual traveler and often by their own efforts via out-of-the-body projection. Once one starts learning to read the Akashi records the breakup of the karmic debt will start , for he will have the knowledge of causes and effects from his past , affecting his present life. “

“Anyone who comes under the tutelage of a spiritual traveler can have his karma altered, for the traveler can do anything that he wishes with it. He will never allow transmigration of anyone who is actually headed that way. Although we do not look at transmigration, the regression of soul into lower forms occasionally does happen. This occurs when one violates the laws of the upper worlds and is transmigrated back into the lower consciousness of a form that is not as high as the human. “(ibid, 1972, p.82-90)

“No Master will take the responsibility of the karma for others, since only those who know no other better way will do such. The Master, will only add to his own karma by accepting the karma for others, and therefore must pay for the expenses himself. This is one of the ways through which we can distinguish the true Master from the false one. “

“Each soul must pay his own special karma because if the Master takes the responsibility for it, he will have denied the soul from the experience it ought to have. Therefore, no spiritual traveler has any interest in taking the responsibility for the karma of others, unless the individual has taken the right way to gain experience and the right directions.” (ibid, 1380 the solar year)

“On this way, some ways have been considered through passing of which one can get rid of karma.”

1. “If you do your actions in the name of the Sugmad, you will get rid of creating karma, and if it is possible that you create karma, it will definitely be a good karma. The good karma will rouse you.” (Ibid, 1988, p.88-89)

1.” But there is always a way of escaping it. What is that way?

It is acting always in the name of the SUGMAD.”

The SUGMAD itself is karma-less. So is the saint who has followed this principle until he has worked out his karma by living in such a way as not to create further karma. You can enter into the same plane of exalted heights through the same actions. “

“This principle once applied gives Soul freedom. It can meet and satisfy all of its own karma, by the aid of the SUGMAD, and after that rise above the action of the karmic law. As long as you remain in the three lower worlds, you are subjected to this karmic law, unless you follow out the principle of karma-less action. (ibid, p.62)

“Then you are no longer subject to this law, because you have risen above the plane of its action. You are free from the laws of all regions where karma operates, and you will never again be bound by that law. All that the spiritual traveler does is now done in the name of the SUGMAD. He seeks to return the divine spark his sacrifice to the holy altar of the Far Country. He has no desires of his own, and does nothing without the full approval of the SUGMAD; all he does is constructive. If he made any karma at all, even if such a thing were possible, it would be good karma; and good karma elevates you. (ibid) “

2. “ Now, if you wish to escape the creation of karma of any sort, then whatever you do, must be done in the name of the SUGMAD, while acting as his agent. So long as you do that, you will not create new karma, because you are acting solely as the agent of another, and always the principle is responsible for the acts of his agent.”

“You must not do this merely in a ceremonial way, but with your entire thought and Soul in it. In deep earnest, you must let yourself do all things, every detail of your life, in the name of the SUGMAD. This will, by necessity, oblige you to do only what you think the SUGMAD intends for you to do. “

“This is the psychology which is a part of the philosophy of Eckankar. Do every action in the name of the SUGMAD, and you have no responsibility toward any living creature in the lower worlds, under the plane of the SUGMAD.”

“When you approach a task, or a proposed act, you will remember that it is to be done in the name of the SUGMAD. You will fix your mind merely on the name of the SUGMAD, and in sincerity it will be done as a genuine service.” (ibid, p.63)

“Actually, when one gives up everything to follow God, he does not release the physical aspects of his property and wealth, but he does give up his inner attachments to them. God never, under any circumstances, takes over the property of anyone. Neither does a spiritual traveler when one decides to follow him into the heavenly kingdom. The seeker’s property and money is accepted only in name, as a gift of love and trust. The traveler, under God, then holds moral title and responsibility for them, but the neophyte goes right on using them in the name of God, who is the real owner, and has always been- and they are used for good and moral purposes. If it starts to do an unworthy act with them, he will recall that they are no longer his, but God’s property, and he

cannot use them in any way but good. By doing this, he then is not creating any karma, for it is God acting through him. He is only an agent of the traveler. “

“ If we give up all to God, through the traveler, it means that he will gain such freedom as never before known, and in those high spiritual worlds. Only the soul that is free obeys the will of God, for the supreme will is that which works through the spiritual traveler to all concerned. “(ibid , p.82-96).

3.” The Soul when enters the fifth plane..... through millions of transmigrations will learn a lesson each time , while he gains karma and pays karma, the good karma is saved , while the bad karma should be paid as the price for the lessons of life . The ultimate goal of the good karma is to get the chela to the True Master, so that he learns the truth of the way which leads to the Sugmad. This is the highest reward of the good karma since it guarantees the chelas being freed from the Wheel of Eighty-Four.” (Ibid, 1998, p.108-110)

“The good karma will be kept while the negative karma will be given up as the burden of learning the lessons of life. The final goal of good karma is to bring the chela to the Living ECK Master and to learn the true path to the SUGMAD. This is the very highest reward of good karma, assuring the chela of his liberation from the Wheel of Eighty-Four.”

“The true works of ECKANKAR takes the chela into the heavenly world to become a co-worker with God. There is nothing higher than this. When the chela asks what his mission is in life, he should be told that becoming a co-worker.( ibid , p59).

4. “The light becomes stronger and the darkness vanishes in the reorganization of the inner man and his thinking processes and habits. Do not make the mistake of trying to fit the teachings of ECK into the old ways of thinking. Drop all and starts over again. It is not possible to enter into the Kingdom of Heaven except through the teachings of ECKANKAR. The path lies with the Mahanta and all who come to him will have salvation and liberation from worldly affairs. Unless Soul does this and follows the path of ECK with loving obedience, it is impossible for it to enter into the Ocean of Love and Mercy and become a co-worker with God. Each Soul that becomes a chela of the living Mahanta starts working out its karma for permanent entry into the Kingdom of Heaven. If It is initiated, this is insured for all karma will be resolved and the Lords of Karma will never again bother him at the end of his earthly existence. When he enters into the next world, should it be on one of the lower planes by the will of the Mahanta, he must work off his karma on that plane. Should it be on the astral plane, he must stay for a period until his astral karma is worked off. This is true of every plane below the Atma region. However, the ECK initiate of the Second Circle will rise above any of these lower worlds upon the disease of the physical.” (ibid, p.83)

## **6. Reincarnation and its necessity.**

Transmigration is among the basic teachings of the teleology of the Eckankar which also enjoys a tight connection with the law of karma. The contemporary

researcher Ninian Smart writes on the law of karma that:” Karma means work which is intertwined with the idea of transmigration in the Indian thought .....Karma will necessarily bind man to the cycle of transmigration. Even some scholars have interpreted the law of karma as transmigration and write that:” Karma means a series of continuous deaths and births which have been the punishments for our bad acts or the rewards for our good deeds. It is due to this intertwining and concomitance of the law of karma and transmigration that the author of the book “Religions and Philosophical Schools of India” says that:” in the Indian religion there is one truth in the world, and all the creatures of the world are the projections and aspects of this truth. This truth is called “Brahman”. And this very Brahman has a very high power of acting which are called “Leila”. “Brahman” and with this power of acting, creates a world which is called “Maya”. Man and with his present situation is the result of the past acts, and the situation of his future is based on the present acts. Due to this, man will return again to this world after death to live in a new situation which is the result of the past acts, and therefore gets rid of his karmic load.” (That is why it was said that the inevitable achievement of the law of karma is the belief in the transmigration. And this cycle of continuous reappearing will continue as far as man gets the absolute wisdom and perfect salvation, and gets rid of this cycle.” (Shaygan, 1362 the solar year, P.20-21)

Hume and in his book “The Living Religions of the World” after defining karma as “In what way man plants, he will reap,” believes in a sort of identity between this law and transmigration, and regarding the explanation of the transmigration of the soul writes:” This is the very thing that he has planted, and now he eats it, man was became afflicted with the destiny of transmigration through the will of God.” (Hume, 1372 the solar year, P.154)

The idea of transmigration is based on a special type of anthropology and psychology. That is to say a belief in an immaterial identity called the soul which is separated and distinguished from the physical body, and can fit in another body after death, which is the basis of transmigration. Pal Tochil has been inspired by this teaching of the oriental religions especially the Indian one, and has laid the foundation of the teleology of the Eckankar on it.

“It is frequently noticed that a man’s karma is not balanced at the time of his death, but he will have to pay for everything, whether his karma is good or bad, for it cannot be set aside. Nobody can defeat karma. He might have to pay for it afterward in the next life, or in the astral world during his stay there, but as long as he owes a debt, he must come back and pay for it.”

“Now what is most interesting here is that he does the same on the other planes. If he has gained the mental plane and is living there and has karma that must be worked out by reincarnation on the astral plane, he must come back to it, work out his debts and return to the mental again before he can stay there permanently.

“However, we can be the sole and absolute master of our own destiny, provided we can get into doing sole travel fairly well and take control to break any and all of our karma. This is possible, although many seldom get to this stage until they have through enough hardship to want to make the change. “

“Now this leads us into reincarnation, which means that when death takes a man, he-soul- transfers or transports all, including his karmic debts, to another field of action. This is a fact that is generally not known, or completely ignored by those who have knowledge of it. When most people die, they are plunged into total darkness, for they do not have the least idea where they are going, what is going to happen to them, and why it will happen.”

“If karma has not been paid up by death, then two things can happen: one can pay off in the astral, or whatever world he goes to upon leaving this body, or he can return here for payment. It depends upon what body the debts are created in, although they are stored in the Karan Sarup, the casual body, and the recorder there never makes a mistake. If he created the deed on the physical plane, then he must return here, or if on either the astral or mental planes, then he will be directed to serve out his time there. However, wherever he goes, he will have to serve out karma on that particular plane in the lower worlds.”

“If a person finds himself filled with karmic debt concerning this physical life, then he must come back here. His assignment will be given him by a spiritual traveler where he can best pay off his karmic debt. If he has good karma, then he will be placed in one of the spiritual planes above the fifth world. When one finds himself in the position of having accumulated more good karma than bad by bringing a spiritual traveler into his orbit, then he can be lifted out of the lower worlds into the higher.”

“The spiritual traveler will take us out of these warring worlds, out of the reign of the karmic law. This is the final liberation of soul from the wheel of birth and death, and becomes a triumphal entry into the spiritual heavens, which are beyond all reach of karma. “

“The drama of life known here to us as reincarnation is simply that life goes on continually. Soul, in creating karma on the physical plane, must return again and again in order to answer the demands of the universal law of action and reaction, cause and effect. These are the rounds of births and deaths which we call reincarnation, the wheel of birth and death, or that which Buddha called the Wheel of the Eighty-Four. “

“Even though one may reside temporarily in the upper regions, it is by the same law that he must come down again to the new birth called for by his karma. The time and location and parents for this new life are all arranged by the same law, the law of his karma. But he is to finish up karma which he did not have time to do on the upper planes. It is not a double karma but a continued karma from past lives, and the new life of the child born again, including that of his parents, who are tied together by the law of cause and effect. So perfect is this law that all people concerned meet in exactly the right time and exactly the right



relationships for meeting and paying off their older debts together. The parents are paying off the debt as much as the child who is returning to life.” (ibid, 1972, p.82-83)

Paul Twitchell says that:” As a law, the residents of one planet have no knowledge of the circumstances of the other planets whether lower or higher. They are, like us, caught in the cycle of death and life, until their karma allows them to pass from this plane and enter into other worlds. “(ibid, 1379 the solar year, P.170)

He says:” There is a big difference between those who have connected with the chain of Eckankar and those who have not; which becomes apparent at the time of death. The one connected, goes to the heavenly worlds, while the one not connected will stay in the cycle of birth and death, so that he will reap the benefits whether good or bad. “(Ibid, “The Spiritual Diary.” p54)

In addition, in the book entitled “Interviews with the Master”, he writes that:” Death is not the end to man’s life, but rather is the beginning of another chapter of life on earth.” (Ibid, 1380 the solar year, P.340)

And he continues that:” With each time of experiencing death, the soul will get a little of consciousness, and will get closer to knowing the soul of God, and gradual freedom, salvation, and self-discovery in relationship with the divine origin hidden inside.” (Ibid, p43)

From the point of view of the Eckankar, we humans can determine and fix a form which we find in the state of reincarnation in this world. Being constantly with God will bring about a life free of karma for us.

“We ourselves establish the forms in which we are to reincarnate in this world. Because of this, we must work in the area of being in God constantly, but this does not say that we cannot have creative activity as long as we want. Inactivity is still karma, so we might well be active. Therefore, when bothered with problems of a long-standing nature, we must get above the physical plane and look down on them. Often we have to get above the astral and even the mental in order to get out of the area of life’s problems. Of course we know that all problems are established in the casual body, or what we know as the seed self, and until we take control of this body, we are not going to work out too many of life’s problems.”

“It takes a student of soul travel to work out what we have done in karma, for many times we have deep rooted problems and these need adjusting. Of course, as said before, when we put ourselves in the being of God, we live a karma-freed life. The spiritual travelers will help, as the instruments of the Supreme Being, to give us this state, but on the other hand, we must stay in it ourselves, or make the effort to do so. “

“When one is above and transcends to this state, he then begins to live in a consciousness that is proof that life’s problems can be placed under control.” (ibid, 1972, p.82-96)

But yet, some of the statements made by Eckankar ignore the role of man in determining the karma of destiny in a contradictory way, and has leanings to a kind of determinism.

“You must remember that nothing is your own. All belongs to the SUGMAD, because all creation belongs to the greatest deity, and you use your body, mind and Soul as the property of the SUGMAD. The main point I am making here is that if you use your mind and body and possessions in the name of the SUGMAD, you are not creating any karma. “

“Essentially it is the SUGMAD acting and not you. You are merely the agent of the SUGMAD, while at the same time the SUGAMD is your agent. So long as you are acting sincerely and whole-heatedly as the agent of the SUGMAD, it is really the SUGMAD who is acting as your agent.” (Ki....p64)

Pal Tochil offers the correct understanding of karma and reincarnation as the healing prescription for the problems of the western civilization.

“If karma and reincarnation were understood by Occidentals, there would be fewer difficulties in our Western civilization. It is only karma that explains the death of a small infant and the lingering on of old people, though of course it is connected, too, with the state of individual consciousness. This state of consciousness is what is afflicted with Karma: The liberation which it picks up becomes anagrams with a number of locks. These locks must be worked off, or lifted some way even if by a spiritual traveler, and sometimes via soul travel. “

“Karma and reincarnation also explains why some children are superior to others at birth, why some are geniuses, and others are idiots. From an exterior view, it looks as if nature is not fair with us, but there is nothing wrong except that we have to pay for the things that we have created some time before. But when one meets with a spiritual traveler it means that his long struggle with Karma and reincarnation has now begun to wind up, and he is heading for the worlds of God. It means that he begin soul traveling to his true home. “(ibid, p.84)

## **7. The critique and study of reincarnation.**

### **7-1.The history of the law of reincarnation**

The word reincarnation is driven from the word “reincarnate”, meaning “release” and “transference”. (Toreihi, 1385 the solar year, vol. 2, p444, and see, Ibn Manzoor, 1965, vol.14, p.121)

As can be seen from the statements above, “reincarnation” means “the transference of soul from one body to another in this very world.” (Sobhani,, 1381 the solar year, vol. 4, p.298).

The belief in reincarnation has a long history among peoples and schools, and few people and schools can be mentioned that have had no such belief. Qotb Ol Din Shirazi a great Islamic scholar says that:” It is said that there is no nation but who has a firm belief in reincarnation.” (Shirazi, 1380 the solar year, p.477)

John Naas believes that:” One of the ancient beliefs of Hinduism is the belief in reincarnation and the transference of the soul.....This nation has had an advanced religion and sect in which we can probably find some of the main and basic points available now in the basics of reincarnation and the transference of the soul in India, be found in that ancient root as well.” (Naas, 1377 the solar year p132, 154)

In the religions of India, the thought of reincarnation has a deep and vast influence. The idea of the cycle of continuous reappearance, births and deaths which will last forever is common among all the religions and the philosophical systems of India. It is only in the “Veda” religion, scholars believe, that there is not available the idea of the “cycle”.

According to the belief of some scholars, we should be looking for the root of the origin of reincarnation among the tribes of central Australia and Africa. Some tribes in Australia believe that the soul of ancestors come along with those of babies and get to praying in the land where they live. Some scholars regard Egypt as the motherland of reincarnation. Egyptians believed that the soul of the dead and after death will change into an animal like a bird, lizard, and the like and will continue living. The ancient Greece should also be regarded as the cradle of the thought of reincarnation. The “Orpheus” religion and the thoughts of Emidokleous and Pythagoras as have come to us through Aristotle and Plato; have been the first thought sources on reincarnation. The belief in reincarnation has been common among also the Jewish Cabalists and the Manicheans. In addition, in the Manichean religion the idea of reincarnation has had a deep influence and was so intently common. (Videngren, 1387 the solar year, p.84)

## **7.2. The teaching of reincarnation from the point of view of Islam**

Islam as the seal of religions, like the other divine religions, regards reincarnation as rejected and null. The Muslim groups like the speculative theologians, interpreters, scholars of sayings by Imams, and philosophers have dealt with reincarnation. The Shiite theologian and scholar of sayings bi Imams, Sheikh Sedooq rejects reincarnation as he believes that for reincarnation it is required that the soul of the man and after death enters the body of another man in the very world , instead of going to hell or heaven , and this means the denial of reward, punishment, heaven and fire. (Sedooq, 1412 the lunar year, p43) Sheik Mofid, too, is strongly against the idea of reincarnation, and regards it as a null idea. (Mofid, 1379 the lunar year, p52) The great Islamic theologian and philosopher, Khaje Nasir Din Toosi and in the philosophical section of “The Abstraction of Ideas” rejects reincarnation. (Toosi, 1398 the lunar year, p262) The great Islamic jurist, Sheik Toosi and in his interpretation rejects reincarnation. (Toosi, 1414 the lunar year, vol.3, p.47) The famous scholar of sayings by Imams, Majlesi and in his “The Seas of Lights” has a chapter entitled “The Rejection of Reincarnation” in which he rejects reincarnation by citing traditional evidences. (Majlesi, 1404 the lunar year, vol. 4, p330) Ibn Hazm Andalusia and in the book entitled “The Part on Nations, Thoughts, and Schools” quotes Mohamed Bin Zachariah as saying that in his book entitled “The Divine Knowledge” after attributing reincarnation to a sect called “Qaramate”

confirms the license for reincarnation and the entering of the soul in the forms of animals, and animal forms . (Andalusia, 1995, p.90) Baghdadi and in the book entitled “The Sect among Sects” writes that:” Those who believe in reincarnation under the Islamic State including the Bayaniyes, Orators and the Ravandiyes are among the Rafeziye believers in reincarnation who believed in the reincarnation of the soul of God in the Imams, and the first people who mentioned this misleading idea were the Sabayies of the Rafeziye and said that:” Ali was God, when God’s soul entered into him.” Baghdadi then adds:” Those believers in reincarnation of the Quadrate are the ones who Ahmad Bin Khabet Motazeli who was attributed to the regime was from among them.” (Baghdadi, 1417 the lunar year, p.193)

But yet meanwhile most Islamic philosophers and through rational arguments have tried to reject the theory of reincarnation. Islamic philosophers except for a few ones like Qotb al- Din Shirazi who have regarded reincarnation as something possible and without rational problems, ( Shirazi, 1380 the solar year, p449), and Sohrevardi who shows a willingness to the acceptance of the truth of the descending reincarnation (Sohrevardi, 1367 the solar year, p 357-362), others have regarded as null reincarnation in the sense of the soul’s returning to the worldly life and transference to a new corporeal body , and have offered evidences in its rejection. We quote here the ideas of two great Islamic philosophers, that is to say, Avi Sina and Mola Sadra who have dealt more with the idea of reincarnation and often other philosophers have accepted their ideas.

### **7-3- The critique of reincarnation from the point of view of Islamic philosophers (Avi Sina and Mola Sadra)**

From the point of view of Avi Sina, the soul and with its essential abstraction, when being created and appearing, has a special connection with the material of its own body which is not interchangeable or exchangeable with any other material. This special relation called the necessitation essential relationship plays a vital role in nullifying the reincarnation from the point of view of Avi Sina. Avi Sina regards the soul the first of the natural body and its perfect form , and believes that through the connection of the soul and the body a natural form is created .(Avicenna, 1403 the lunar year, vol,.2, p290; Avicenna, , 1400 the lunar year, p90)

Therefore, although the soul and the body are essentially two different essences, enjoy the necessary unification to form the same kind which he calls the necessitation essential relationship. From the point of view of Avi Sina the negation of this necessitation relationship and a belief in the chance concomitance and accompanying of the soul and body is null, and this chance concomitance is something which happens in the case of believing in reincarnation. To further elaborate on this, from the point of view of Avi Sina this rule that each soul is created when its ready and specific body is prepared is true in case of all human souls and bodies. Now if it is supposed that a soul which has separated from its body through death gets attached to another new and created body through reincarnation, since that body through the necessitation has its own prepared soul, there is the problem of the unification of

two souls in one body. That is to say, one the specific soul of the created new body, and the other the soul which through the death of the individual has separated from its body, and now it is supposed that thorough reincarnation would belong to this created body. Therefore, reincarnation is null from the point of view of Avi Sina since its necessitation is that it would be that two souls to one single body a, and this is impossible and null. (Avicenna, 1375 the solar year, p319)

Mola Sadra also regards reincarnation as null, and with more details has in the beginning divided reincarnation into the celestial and the worldly, and then categorizes the worldly into three types and the celestial one into two types, and provides specific explanations for each one, and rejects the ones which are problematic.

The two types of the celestial ones are: 1-The inward metamorphosis, without the change of the form and appearance. 2- The apparent formal metamorphosis. Mola Sadra believes that this type of reincarnation is possible, which has happened to a group of atheists and evildoers in whom the evilness of the self has gained control, and the power of the mind has been weak and has had shortcomings, according to the verses of the Koran. (Mola Sadra, 1360 the solar year, P.344)

The worldly reincarnation is first divided into two types of the limited and unlimited ones, where the unlimited has also been called the absolute, and the limited reincarnation is divided into the ascending and the descending ones.

1. The unlimited (absolute) reincarnation: The soul in this world from one body to another one and then to the next one and this chain will continue forever. The second body to which the soul belongs could be the body of a man, animal, pant, or an inanimate. The reason the believers in the absolute reincarnation had is that: "It is not possible for any soul to be abstract after the separation from the body, since they are the bodily souls, and are always on the move in the bodies of animals and other objects. These are called the reincarnationists and are below the other scholars." (Shirazi, 1380 the solar year, P.476)

Mola Sadra and after regarding the theory of the believers in the absolute reincarnation as being low and weak, points out their reason and says that the reason the reincarnationists offer is that the abstraction of the human souls is impossible without the separation from the specific body because the soul has a material and mass situation, and is therefore constantly on the move in the bodies of animals and other beings. (Mola Sadra, 1378 the solar year, vol.9, p.14)

2. The ascending reincarnation: the transference of the souls which are technically or practically imperfect, to the body of another man , animal, plant or an inanimate object , after death, so that the soul becomes perfect in this cycle. This type of reincarnation only includes the imperfect souls, and in terms of time will continue to the perfection of the soul: this type of reincarnation itself has four parts.

1- Reincarnation: that is to say it will transfer from the human body to another body which has the human form.

2- Metamorphosis: This is that the soul will transfer from the human body to an animal body which has no human form.

3- Dissolution: that is to say that the soul will transfer from the human body to the plant body.

4- Transmigration: That is to say the soul will transfer from the human body to the inanimate mass.

The above type of reincarnation has been pointed out in the sources of the Eckankar.

“The soul will select a bodily form for itself, and whenever this body becomes old, the soul will leave it and will take a new form for itself. I guess that our cats have always liked to come to us because of the many mice in our farms , and it can easily be understood that they are the very previous cats, the same is true about human friends and family members , because after their death we will recognize them when we see them again in a way.”(Clump, “The Proverbs and Wisdom” p106)

“In the ECK we believe that the soul will abide in other different forms like cats, dogs and other creatures besides the human body. “ (Ibid, p273)

3-The ascending reincarnation: And which is that the plant souls will transfer to the animal body and from the body of the animal to the human one. That is to say that the transference will move from the lowest to the highest. This type of reincarnation although includes all souls, but yet is limited in terms of time.” (Mola Sadra, 1378 the solar year, vol.9, p.8)

Mola Sadra and in nullifying the reincarnation in the general sense based on the natural unification of the soul and body, writes that: “The soul and the body have a natural and unified combination, therefore enjoy the same substantial movement. “

That is to say: The body and the soul in the beginning have a potential situation in all affairs, and gradually move from the imperfect to the perfect and the potential to the actual together and through the substantial movement, and the degrees of the potential and the actual in each soul is in agreement with those of the potential and actual in the body which belongs to it during the worldly life. Therefore, each soul and during the worldly life and based on its good or bad deeds will have a type of actuality. In this case, the transference of an actualized soul to a new and potential body requires the potentiality something actualized which is the soul. And this is something impossible , and it is like saying that the body of an animal and after its puberty returns to the embryo and sperm, while the essential substantial movement cannot have a retrogression , whether compulsive, natural or volitional or by chance. “(Mola Sadra, 1378 the solar year, vol. 9, p2-3)

Mola Sadra and in the continuation of nullifying the reincarnation, has offered two evidences which have been developed based on the walking wisdom. A: “ If the soul of the dead person wants to move to the body of another one, then this body will have two souls, since with the completion of the embryo of the Giver of the forms, a soul will be added to it and the transferred soul , in fact, is the second one for this body. It is obvious that that a single body cannot have two souls since the soul is the situation of the body and there is one body; in addition, the each individual will feel only one soul in him. “(Ibid, p9-10)

B: “If the soul is transferred from one body to another one, then during the time of connection and disjunction, either it should be left useless, since it has no body for contemplation, and this is impossible, or be destroyed during the time of the transference, since the fact of the soul existing depends on its being (the situation of the body) and it is not something belonging to the category of attribution which sometimes attributes itself to it and sometimes not). (Ibid, p12)

In a nutshell, from the point of view of Mola Sadra the theories of karma and reincarnation are null, since the fact that man’s deeds have results is something obvious, but yet the transference of these results from one body to the other one is something null.

### 7.3. The critique of the unlimited (absolute) reincarnation

The believers in the unlimited reincarnation, and since regard life as being limited to the natural world, and enjoy a materialistic viewpoint, have interpreted the return to the afterlife as the transference of the souls to other bodies. Therefore all the evidences which have been offered as the possibility and the occurrence of the afterlife by the speculative theologians can also be applied against the believers in the unlimited reincarnation.

The critique of the descending reincarnation : The soul and while belonging to the body, its actuality will gradually increase , and will reach a degree in its journey and perfection where it will have no need to the body , and will turn into an abstract and separate being .

Now while passing this stage, after death occurs, if it wants to return to the previous situation which is the need to the body, it requires that while having no need to the body, and being abstract, have a need to the body and not abstract, and this requires bringing contradictions together; since it requires at the same time to be strong and weak and this is impossible.” (Mola Sadra, 1378 the solar year, vol. 1, p.16-20)

#### Conclusions:

The critique of the ascending reincarnation: Mola Sadra and regarding the rejection of this type of reincarnation writes that:” If the soul of the silent animal is mass, it transference from one body to the other is impossible, and if it is abstract, where has he got this perfection and development into the stage of humanity, while he enjoys no instruments and power, except for the first principles of material effects and worldly interests of the lust and revenge which



are two great principles for being the body and sticking to bodies, and now how can these two things be the cause for development? While if one of these two gains control over man who is the crown of creation, it will bring him back to the low stage of the animalism which suits that creation, either in this world as is the way of the believers in the tradition, or the in the other world as is the way of the believers in the truth. Therefore whenever the cause of the governing lust and anger is the wickedness of the human soul and its descending to the stage of the silent animals whose perfection is these two characteristics, cannot be the cause for the development of the animal to the stage of humanity. "(Ibid, p.29)

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### Endnote

Eckankar School was founded by Paul Twitchell in 1965 in Minnesota of America. He believes that all religions and branches of intellectualism, even divine religions have originated from Eckankar School. Issues of theology, Cosmology, anthropology, acknowledge of religion, guidology and teleology are studied in this school. Therefore we discussed to search mentioned issues during the several articles with explanatory glanced then criticism them upon the teachings of Islamic.

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