

The equilibrating law of karma, as expounded in the Hindu scriptures, is that of action and reaction, cause and effect, sowing and reaping. In the course of natural righteousness (rita), each man, by his thoughts and actions, becomes the molder of own destiny. Whatever universal energies he himself, wisely or unwisely, has set in motion must return to him as their starting point. Like a circle inexorably completing itself.

-Yogananda

"The world looks like a mathematical equation which, turn it how you will, balance itself. Every secret is told. Every crime is punished. Every virtue rewarded. Every wrong redressed in silence and certainty."

-Emerson, "Compensation"

An understanding of karma as the law of justice underlying life's inequalities serves to free the human mind from resentment against God and man.

-Yogananda

Man does not posse a soul; man is a soul, and has a body around it. When he properly places his sense of identity, he leaves behind all compulsive patterns. So long as he remains confused in his ordinary state of spiritual amnesia, he will know the subtle fetters of environmental law.

-Sri Yukteswar

"Such as are the trend of our desires and the nature of our souls, just such each of us becomes."

-Plato

"Earnestness alone makes life eternity."

-Goethe

"Do unto others as you would have them do unto you" is *NOT* A "REQUEST." IT IS THE DESCRIPTION OF THE LAW OF KARMA.

Good people will have good luck, sooner or later. Bad people will have bad luck, sooner or later, even if it's in the next lifetime.

The identification with the psychological ego is the establishment of "instant karma."

Karma or "attachment" is what causes reincarnation.

In Taoism, karma is called the "universal law of energy response."

There is good karma and bad karma. Most people only achieve the bad karma.

We are defined and controlled by all that we have not transcended.

-Franklin Jones

KARMA IS ANY PHYSICAL, MENTAL OR EMOTIONAL ATTACHMENT WHICH PREVENTS ONE FROM RETURNING TO ONE'S ORIGINAL AND NATURAL STATE OF SPIRIT.

Karma and future karma is stored in the subconscious part of the mind.

-Franklin Jones

ILLNESS, WHY?

E.Cayce - A.R.E. State:

(The Cayce readings refer to our having lived on earth several times before, in the same matter-of-fact way that they refer to intestinal adhesions. In discussing the causes of a serious illness which an individual may suffer, the term "karma" is sometimes borrowed from the Hindu language to express the familiar Christian concept, "As ye sow, so shall ye reap." Presupposing reincarnation, such a reference to "karma" or "meeting self" in an individual's readings means that his particular experience of suffering – or of joy – is a case of actually experiencing what he dealt out to others in a previous life, a situation being reversed upon him with a justice more than poetic.)

Q-1. Is the ill health which I have been experiencing the past years the result of mistakes of a past life or is it due to something amiss in this present life?

A-1. Both. For there is the law of the material, there is the law of the mental, there is the law of the spiritual.

That (which is) brought into materiality is first conceived in spirit. Hence, as we have indicated, all illness is sin; not necessarily of the moment, as man counts time, but as a part of the whole experience.

Remember, the sources (of this body's condition), as we have indicated, are the meeting of one's own self; thus are karmic.

These can be met most in Him who, taking away the law of cause and effect by fulfilling the law, establishes the law of grace. Thus the needs for the entity to lean upon the arm of Him who is the law, and the truth and the light.

For, while these (conditions in the body) may be sought to be explained through the defects in the body, read carefully – who healeth all thy diseases, who bringeth this or that (illness or health) to pass in thy experience? That through thy experience ye may learn the more of the law of the Lord, that it is perfect. . .

As has been indicated for the entity, (use) the (ultraviolet) lights that would aid in checking – even in healing the disturbed area in the spine by the use of this high vibration. Electricity or vibration is that same energy, same power, ye call God. Not that God is an electric light or an electric machine, but that vibration that is creative is of that same energy as life itself.

. . . it was given, "Whosoever sheddeth man's blood, by man shall his blood be shed." That is, in this case, the blood of (this individual's) will, of his purpose, of his physical desire to carry on in his own ways of activity, and by those conditions in the body itself being thwarted. The entity thwarted others (in a previous lifetime) and is meeting is (now) in self. That is karma.

For here we have an individual entity meeting its own self – the conditions in regard to the movements of the body, the locomotories, the nerve ends, the muscular forces. What ye demanded of others (in another experience) ye must pay yourself! Every soul should remember not to demand of others more than ye are willing to give, for ye will pay – and, as most, through thy gills!

Q-16. Are all physical weaknesses and ailments caused primarily from breaking of spiritual laws, instead of just physical or natural laws as we know them?

A-16. Rather the combination of each. . . These (weaknesses) come from (as far back as) the first urge – which is the meeting of the union of forces that create, as the beginning of inception, and those elements then, that enter in by the feeding – when it begins (to enter the baby's experience) with the changes of same – make for certain indications; and (there is) the functioning of glands, as (their activities) are indicated, that make for the height (of a body) or that make for color, or (act so) as to make for the functioning of various (organic) conditions. Then, it's a combination of (all) these. Yet, as has been indicated, *always* will it be found (also) that the *attitude* of the mental forces of a body finds its inception (or reflection) in those things that come into growth; for what we think and what we eat – combined together – *make* what we *are*, physically and mentally.

Q-17. For instance, do my weaknesses in the physical body have anything to do with the manner in which I first erred in spirit, hence making it necessary for me to correct in harmony within before attaining (to) a perfect body?

A-17. They are the result of same, of course, throughout the activities in the ages, and (the result especially of) what we do *about* them in any *one* experience or combination of all of the experiences.

For God has not purposed or willed that any soul should perish, but purgeth everyone by illness, by prosperity, by hardships, by those things, indeed, in order (for the individual) to meet self – but in Him, by faith and works, and ye made every whit whole.

Do keep sweet. Keep that attitude of expectancy. Do keep the attitude of hope. And know that there is healing in the power and might of the love of God.

INDIVIDUALITY AND PERSONALITY

E. Cayce, A.R.E. State:

With this entity, as with most individuals, the personality and the individuality are not always the same.

Personality is that ye wish others to think and see. Individuality is that your soul prays, your soul hopes for, desires.

These interpretations are chosen. . . with the desire and purpose that this may. . . enable the entity to analyze and see within the self that (which) may be helpful in meeting this, that is called by some at times, dual personality.

It is rather, though, the personality at times giving expression – influenced from sojourns in the material plane – and at other periods the individuality of the entity giving expression – as urged or ruled from the experiences during the interims between the earthly sojourns.

. . . personality and individuality should have some analysis, so as to give the entity a concept of what we mean by personality and individuality:

Personality is that which the entity, consciously or unconsciously, spreads out before others to be seen of others. As to whether you will say, "Good Morning" to Jim or John and ignore Susan or not – these are parts of the personality, because of some difference or because of some desire to be used or needed by *that* others would have to give.

While individuality in that same circumstance would be: I wish to do this or that for Susan or Jim or John, because I would like for Jim or John or Susan to do this if conditions were reversed.

One is for the universal consciousness that is part of the soul-entity's activity.

The other is the personal, or the desire for recognition, or the desire for the other individual to recognize your personal superiority.

These are variations to this individual entity.

. . . The entity finds itself – if it will stop to analyze – a body, a mind, with the hope for a soul eternal, that will constantly, eternally have recognition of those relationships to the universal consciousness or God.

Then, as the entity in this material plane has found, it is necessary physically to conform to certain moral and penal laws of society, of the state, of the nation, even to be termed a good citizen.

Thus, if there is to be preparation for the entity as the soul-entity, as a citizen of the heavenly kingdom, isn't it just as necessary that there be the conforming to the laws pertaining to that spiritual kingdom of which the entity is a part? And there has been an en-sample, a citizen of that kingdom, the Son Himself, has given the example to the entity as well as to others.

Isn't it well, then, that the entity study to show self approved unto that kingdom, rightly putting the proper emphasis upon all phases of His admonitions, His judgments, His commandments, and thus become. . . a good citizen of that individual kingdom?

These are just reasons within self, if there is the time taken to interpret what ye believe and what ye hope for.

Do not do it just mentally. Do it mentally and materially. Set it down in three distinct columns: The physical – what are the attributes of the physical body? Eyes, ears, nose, mouth – these are means or manners through which the awarenesses of the physical body may become known to others, by sight, by hearing, by speaking, by feeling, by smelling. These are consciousness. Then there are the emotions of the body. These come under the mental heading, yes – but there are also those phases where the mental and emotional body is born (of), or under the control of, the physical and sometimes under the control wholly of the mental.

What are the mental attributes, then? The ability to think, the ability to act upon thought. From whence do these arise? Do you use the faculties of the physical being for such? You do in many instances, yet you can think by sitting still – you can think yourself wherever your consciousness has made an impression upon the physical being of what exists. For you can sit in your office and see yourself at home, and know exactly what your bed looks like and what you left sit under it when you left this morning! These are physical, not material at all; yet you judge them be paralleling with that knowledge, that understanding.

The spiritual self is life, the activity of the mental and of the physical is of the soul – and thus a soul-body.

Set down the attributes of each, and as to when and how you use them, and how you change them. What is the ideal of each? Of your mental, your physical and your spiritual or soul body? And as you grow in grace, we will find that the individuality will change – until you become one, as the Father and the Son and the Holy Spirit are one. This is the manner in which you grow.

Then study to show thyself approved unto God, a workman not ashamed, rightly dividing the words of truth, keeping self unspotted from the world; not condemning, even as ye would not be condemned. For as ye pray, as He taught, "Forgive me as I forgive others." So in thy condemning, so in thy passing judgment, let it be only as ye would be judged by thy Maker.

The individuality is the sum total of what the entity has done about those things that are creative or ideal in its varied experiences in the earth.

Urges termed astrological would be very far from correct in this particular entity. For, as has been indicated, the personality and the individuality of the entity are quite at variance . . .

(Personality and individuality) need not necessarily be one, but their purpose must be one, even as the Father, the Son and the Holy Spirit are one. So must body, mind and soul be one in purpose and in aim; and as ye ask, believing, so is it done unto thee.

. . . first find self in its relationship to spiritual things.

-E. Cayce, A.R.E.