

The Law of Causality

The law of cause and effect, which he calls the Law of Karma: every cause becomes an effect and every effect a cause; whoever sows reaps; by modifying the cause one modifies the effect; and the way out of the whole chain, in his own words, from all fifty-two books

110 passages · 26 books · 25 practices · 7 lectures · 16 sections · 5 parts

Samael Aun Weor · in his own words

Every word here is his. Nothing has been paraphrased, joined or improved. Each passage was cut out of the book it belongs to by reference, and each carries that book and the paragraph it came from (and, where he was speaking rather than writing, the name of the lecture with the place and the year the volume records for it), so anything on this page can be found again in the source.

The first part is the law itself. *"This world is sustained by the Laws of Cause and Effect, which are the Laws of Karma." "Every cause becomes an effect, and every effect is transformed into cause."*

The second part follows the chain back to its first cause: *"The world of Natural Causes is like an ocean without limits and shores." "Succession does not exist for the Self-Realised and Diamantine Spirit. Only the Eternal Present exists for Him."*

The third part is the harvest. *"He who sows thunderbolts has no choice but to reap storms. Let him who sows corn eat his corn." "The exterior is nothing more than the projection of the interior."*

The fourth part is the remedy. *"By modifying the cause, one modifies the effect." "Karma is the law of compensation, not of vengeance."*

The last part is the way out. *"We need to free ourselves precisely from the Law of Karma." "What is important for us is to escape from this world of relativity, from this world of causes and effects, from this world where pain reigns."*

What is in it

| A practice: something to do, framed and labelled

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THE MAP

Five parts: the law, the chain of causes, the harvest, the remedy, and the way out of the law

Tap a part to go to it. Below, the wheel that turns every effect into a cause, and the seed and its harvest; each caption is his own words and the title of the section it opens.

The Law of Action and Consequence
PART ONE · 11 PASSAGES · 0 PRACTICES

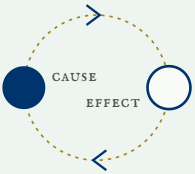
Every cause has its effect
PART TWO · 14 PASSAGES · 0 PRACTICES

Each person reaps what he sows
PART THREE · 40 PASSAGES · 7 PRACTICES

By modifying the cause, one modifies the effect
PART FOUR · 25 PASSAGES · 10 PRACTICES

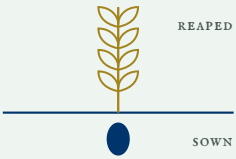
Liberate and emancipate ourselves from the Law of Causality
PART FIVE · 20 PASSAGES · 8 PRACTICES

CAUSE AND EFFECT



Every effect is transformed into a cause

THE SEED AND THE HARVEST



An effect of the cause that we ourselves sow

Part One – The Law of Action and Consequence

7 PASSAGES

1 A Law exists which is called Karma

These passages define Karma as the law of action and consequence, the law that adjusts every effect to its cause. Nobody is exempt from it: one must pay for everything one does, in this life and after death.

Inheritance is the outcome of Karma (the law of action and consequence; nemesis).

ENDOCRINOLOGY & CRIMINOLOGY, 1957

> *For with what measure ye mete, it shall be measured to you again. - Matthew 7:2 As the action is, so will the consequence be. This is the law.*

ENDOCRINOLOGY & CRIMINOLOGY, 1957

07

The Law of Karma, that wise law which adjusts effects to causes, gives each person what he deserves after death. Law is law, and the law is fulfilled.

THE BUDDHA'S NECKLACE, 1967

The Law of Karma, that wise law which adjusts effects to causes, gives each person what he deserves after death. Law is law, and the law is fulfilled.

THE BUDDHA'S NECKLACE, 1967

It is necessary for people to understand what the Sanskrit word "Karma" is.

TAROT AND KABALAH, 1978

07

My friends, a Law exists which is called Karma, and it is pertinent to assert that that word itself means: law of action and consequence. Cause obviously does not exist without effect, nor effect without cause. The Law of Balance, the terrible

Law of Karma governs all that is created. Every cause becomes an effect, and every effect is transformed into cause. You must understand what the law of compensation is. One must pay for everything that one does, because there does not exist cause without effect, nor effect without cause.

Tarot and Kabalah, 1978

07

> *H. P. Blavatsky states: "Karma is an infallible law which adjusts the effect to its cause in the physical, mental and spiritual planes of the Being. Precise as no other law, it acts in the most small of the cosmic disturbances, and even in the movements of our hands. In the same way that a simile produces a simile, likewise Karma is that invisible and unknown law which adjusts every effect wisely and equitably to its cause, thus making the effect turn back to its originator."*

Occult Medicine and Practical Magic, 1978

07

It is also spoken of that Law of Cause and Effect that the Orientals call Karma, that is, the Law of Action and Consequence, because one has to pay everything of what one does: if one has done mischief in past existences, now he must pay them! because "there is no other way". But these people have never been able to direct their own destiny, they have never been able to take in their hands the Book of the Law to read their old accounts, true? If they come to know who are the Lords of Karma, they know it because they read it in a book, but that they are going to know them personally! Nothing!

The Fifth Gospel ·Magic and Experimental Psychology ·*Public Lecture – 1976*

4 PASSAGES

11 This world is sustained by the Laws of Cause and Effect

The universe, and the Gods themselves, exist because of Karma, and the Causal Logos holds the causes that gave rise to it. All that lives is subject to the law, and a world built on cause and effect offers no lasting happiness.

I 5. This Universe exists because of the Karma, and the same Gods exist because of the Karma.

CHRIST WILL, *1959*

18. The Causal Logos contains in his divine mind all the Karmic causes that gave rise to the existence of the Universe.

CHRIST WILL, *1959*

07

The totemists know the law of reincarnation profoundly, as well as the laws that govern the evolution of all the living species. They know that Karma is the law of cause and effect. They know that all that lives is subject to Karma.

THE PERFECT MATRIMONY, *1966*

07

This world, in itself, is the product of the Law of Origination. This world is sustained by the Laws of Cause and Effect, which are the Laws of Karma. These are also called the Laws of Action and Consequence. A certain action is followed by a certain consequence. This is a rather complex world; it is a world of associations, multiple combinations, incessant dualism, battle between opposites, etc. Under these circumstances it is not possible for happiness to exist in this world.

FOR THE FEW, *1980*

Part Two – Every cause has its effect

4 PASSAGES

1 Every effect is transformed into a cause

Here the law is stated as an axiom: no cause lacks its effect and no effect lacks its cause, and each turns into the other in an unceasing swell of action and consequence. The same reasoning is applied to thought, which cannot arise by spontaneous generation.

The Law of the Scale, the terrible Law of Karma, governs everything created. Every cause becomes an effect and every effect is transformed into a cause.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, 1967

The world of Natural Causes is like an ocean without limits and shores. The unceasing swell of Action and Consequence, flows and flows again, there, from instant to instant... It is evident that there is no cause without effect nor effect without cause. Every action is followed by a reaction; from every act follows always a consequence..., or better, a series of consequences...

THE THREE MOUNTAINS, 1972

07

Since it is impossible for an effect to exist without a cause, we solemnly affirm that a thought could never exist by itself, by spontaneous generation...

TREATISE OF REVOLUTIONARY PSYCHOLOGY, 1975

07

Every cause has its effect. A cause does not exist without an effect; neither does an effect exist without a cause.

PISTIS SOPHIA UNVEILED, 1983

6 PASSAGES

11 The unique, eternal and primary cause

Causality works in three cosmic orders: physical law, the longing for sentient life, and the laws of action and consequence. Behind them stands Karana, the eternal cause, within which the dissolved universe rests during the Cosmic Night.

The first cosmic order of causality has already been studied, even though in a superficial way, by the men of the official science.

My Return to Tibet, 1969

The second causal cosmic order has been very deeply investigated by oriental Sages. The third causal cosmic order has been scrutinised with the open Eye of Dangma by the Jivanmukta or Self-Realised Adepts.

My Return to Tibet, 1969

07

All the known physical laws, like: Gravitation, Cohesion, Weight, etc., are included within the first category.

My Return to Tibet, 1969

07

The desire of living in this physical world, the longing for sentient life, which is a manifested result of Nidana and Maya (illusion), are very hidden within the second causal category. The Laws of Action and Consequence are found within the third category.… An effect without a cause does not exist…

My Return to Tibet, 1969

07

Before the daybreak of the Dawn of the Mahamanvantara, the two first causal orders were destroyed.

My Return to Tibet, 1969

07

It is ostensible and any Mahatma knows that during the Mahapralaya (Cosmic Night) the whole dissolved universe lies within the unique, eternal and primary

cause, in order to be reborn again in the following dawning of the new great Cosmic Day, as is periodically done by Karana, the eternal cause.

My Return to Tibet, *1969*

4 PASSAGES

III The twelve causes of existence, or chain of causation

The Nidanas are the links of causation through which merit and demerit accumulate until Karma manifests in full. Seen through them the law is mechanical, and the Self-Realised Spirit, living in the eternal present, is described as free of all twelve.

The very Law of Karma, in a certain sense, is also mechanical. It is mechanical in the causative sense, when looked at in the light of the Twelve Nidanas.

FOR THE FEW, 1980

Great Reality: The Supreme Eternal Principle, Omnipotent, Infinite, Immutable, Inconceivable, and Ineffable. The Sole Absolute Oneness, The Sole Absolute Reality, That, the Supreme and Eternally Unmanifested, which precedes every manifested thing. Cause without cause of the Universe, Root without root of all that was, is, and shall be. Mahamanvantara: Literally; "the great interval of time between two Manus." The period of universal activity. Manvantara simply implies a period of activity, in contraposition to the Pralaya, or period of repose, without any reference to the length of time of the cycle. Nidanas: The twelve causes of existence, or chain of causation. Here is the enumeration of the twelve links: 1 – Avidya: lack of true perception, or ignorance.

FOR THE FEW, 1980

07

The Nidanas belong to that wise theory of the current of the concatenation law which produces merit and demerit and which finally manifests the Karma in the whole plenitude of its power.

MY RETURN TO TIBET, 1969

07

Succession does not exist for the Self-Realised and Diamantine Spirit. Only the Eternal Present exists for Him. He lives from moment to moment. He has liberated Himself from the Twelve Nidanas.

MY RETURN TO TIBET, 1969

Part Three – Each person reaps what he sows

12 PASSAGES · 1 PRACTICE

1 With the same rod that you measure, you shall be measured

Each life returns what was done in the last: the one who killed is killed, the one who stole is robbed, and even sickness is traced to past conduct. Free will remains, but every act must be answered for.

A PRACTICE

When the hour of death arrives, we abandon the physical body and we enter the internal worlds. After death, souls continue believing that they are in the flesh. After death, souls do not accept even the supposition that they no longer belong to the world of the flesh. It is only little by little that the consciousness of the souls of the dead awakens. After a certain time, the souls enter a new maternal womb in order to have the right to be reborn into the world of the flesh. This is the Law of Return. We all came to pay for the evil actions of our past lives. If we do good, we receive good. If we do evil, we receive evil. With the same rod that you measure, you shall be measured. He who sows winds, shall reap whirlwinds. Do good deeds in order for you to pay your debts.

The Greater Mysteries, 1956

We have been given freedom, free will, and we can do as we wish. It is clear however, that we must answer to God for all of our acts. Any action in our life, good or bad, has its consequences. The law of action and consequence governs the course of our various existences, and each life is the result of the previous one.

Tarot and Kabalah, 1978

07

Karma is a medicine which is given for our own good; unfortunately, instead of people bowing reverently before the eternal living God, they protest, blaspheme, justify themselves, foolishly excuse themselves and, as Pilate, wash their hands. With such protests the Karma is not modi fied; on the contrary, it

becomes harder and more severe. When one comes to this world, one brings one's own destiny; some are born on a feather bed, others in misfortune. If in our past existence we killed, now they kill us, if we wounded, now we are wounded, if we stole, now we are robbed, and "by the rod with which we measure others, so we will be measured."

Tarot and Kabalah, 1978

07

We demand fidelity of our spouse when we ourselves have been adulterous in this or in previous lives. We ask for love when we have been heartless and cruel. We seek comprehension when we have never been able to understand anyone; when we have never been able to learn to see another's point of view.

Tarot and Kabalah, 1978

07

> *"May no-one delude himself; what a man sows that shall he reap; and his deeds shall follow him."*

Tarot and Kabalah, 1978

07

The worse genre of sicknesses are those which are engendered by Karma. Variola is the result of hatred, Diphtheria is the fruit of fornication from past lives. Cancer is also the result of fornication.

Occult Medicine and Practical Magic, 1978

We demand fidelity of our spouse when we ourselves have been adulterous in this or in previous lives. We ask for love when we have been heartless and cruel.

Tarot and Kabalah, 1978

3. Could you explain to me why I have never found a love in my life, in spite of desiring it so much?

Beyond Death

07

Based on the Law of Action and Consequence, we reap that which we sow. By logical deduction, we see that you have sown tempests and harvested lightning.

Beyond Death

07

The soul is not a prisoner, however, for it can enter and leave the maternal womb and its body at will. After nine months, the soul is born with a new child's body. If in the previous reincarnation we did much evil, then in the following one it is our turn to suffer the consequences, and we are born with very bad luck.

The Mysteries of Life and Death

07

Our business deals fail, misery pursues us, and we suffer immensely. If previously we had taken away another man's wife, then ours is now taken from us. If we were bad parents, if we did not know how to treat our children well, then it is our lot to be born into a place more bitter than bile. Our parents will make us suffer the same way that we made our children suffer in the previous reincarnation. He who sows thunderbolts has no choice but to reap storms. Let him who sows corn eat his corn. Each person reaps what he sows.

The Mysteries of Life and Death

07

If God sends a soul that has done no good to be born in comfortable surroundings and souls who have done no evil to be born into misery, where would God's justice be?

The Mysteries of Life and Death

07

A genius becomes a genius because in millions of lives he has struggled to achieve perfection. We are the result of our previous reincarnations. With the

yardstick with which you measure, you will be measured. There are 42 Karma Masters.

The Mysteries of Life and Death

10 PASSAGES · 3 PRACTICES

11 Our present life is the effect of our past life

The present existence continues the former one and becomes the cause of the next, so the events of a life, down to the vital body one is born with, carry earlier debts. A meditation is given for becoming conscious of the cause behind each event, and the I is named as the origin of error and pain.

That which continues is submitted to decrepitude, degeneration, pain and passion. Our present life is the effect of our past life, it is a continuation of our past life, it is the effect of a former cause.

CHRISTMAS MESSAGES, *1952-66*

Every cause has its effect, every effect has its cause. Every cause transforms itself into an effect, every effect converts itself into a cause. Our present life is the cause of our future life. The cause of our future life will be this present life with all of its errors and miseries.

CHRISTMAS MESSAGES, *1952-66*

07

A PRACTICE

To exist means to prolong our errors and pain. Therefore, what we must do is to die from instant to instant in order for us not to exist. To be is better than to exist. The 'I' is the origin of the error and of its consequence, which is pain. Thus, as long as the 'I' exists, pain and error will continue to exist.

CHRISTMAS MESSAGES, *1952-66*

07

A PRACTICE

We need to become conscious of our own Karma and that is only possible by means of the State of Alert Novelty.

ESOTERIC TREATISE OF HERMETIC ASTROLOGY, *1967*

07

Every effect of life, every event, has its cause in a previous life, but we need to become conscious of that.

Esoteric Treatise of Hermetic Astrology, 1967

Our present life is the cause of our future life. The cause of our future life will be this present life with all of its errors and miseries.

Christmas Messages, 1952-66

A PRACTICE

Every moment of happiness or pain should be continued in Meditation with a Still mind and in profound Silence. The result comes to be the experience of the same event in a previous life. We then become conscious of the cause of the act, whether it be pleasant or unpleasant.

Esoteric Treatise of Hermetic Astrology, 1967

07

Question: Master, you tell us that the personality is not born with the ego. What can you tell us about the birth of the vital body?

Yes, There Is a Hell, a Devil and Karma, 1973

07

Answer: Friends, I want you to comprehend that the vital body, the basic seat of organic life, has been designed by the agents of life in accordance with the law of causes and effects.

Yes, There Is a Hell, a Devil and Karma, 1973

07

Those who in a past existence accumulated very serious debts can be born with a defective vital body, and, as is natural, this would served as a foundation for a defective body (physical).

Yes, There Is a Hell, a Devil and Karma, 1973

07

Allow yourself to see the other side of the story, and you will have the answer. It is obvious that all these events of your life are a repetition of your past existence, where you, instead of being the victim, were the perpetrator. Those, who today have apportioned you so much suffering, were your victims in the past, that is all. Remember that the Law of Karma is the faithful balance of all our circumstances. An effect cannot exist without a cause, or a cause without an effect. You have reaped the consequences of your own actions. If you could remember your previous life, or your previous lives, you could verify the reality of my words.

Beyond Death

III An effect of the cause that we ourselves sow

Recurrence and Karma are presented as one law under two names. Acts and scenes repeat with their good and bad consequences, and the only escape from that wheel is the inner change that dissolves the ego.

The initiates of the Fourth Way define recurrence as the repetition of acts, scenes and events. Everything is repeated. The Law of Recurrence is a tremendous reality. In each reincarnation the same events are repeated. The repetition of acts is accompanied by its corresponding karma. This is the law that reconciles effects to the causes that gave rise to them. Every repetition of acts carries karma and sometimes dharma (recompense). Those who work with the Great Arcanum, those who tread the straight, narrow and difficult Path of the Perfect Matrimony, are freed little by little from the Law of Recurrence. This law has a limit. Beyond that limit we become Angels or Devils. With White Sexual Magic we become Angels. With Black Sexual Magic we become Devils.

The Perfect Matrimony, *1966*

The life of every human being in the physical world is a repetition of the past life, plus its good and bad consequences. Time is round and events are repeated at the correct time and day. This is the Law of RECURRENCE. Everything happens again as it happened before, but with its consequences, good as well as bad. This is the law of Karma, the law of action and consequence.

The Book of the Dead, *1965*

07

A PRACTICE

In fact, the object of the automatic repetition of events is to make us aware of our own errors; that is the law. Unfortunately we can do nothing. Everything is repeated at the correct time, just as the hands of the clock go round. To change external circumstances we have to change internally by forming Soul and Spirit, that is to say processing BEING. Only the BEING can create. Only the BEING can change all things. Whoever wants to possess BEING has to transmute his sexual, emotional, mental, passionate, motor, sentimental, etc. energies. We have to transmute the Base Metals, that is to say, our defects, into the purest Gold of the Spirit. Only in this way will we possess Soul and Spirit. The PLURALIZED EGO has to die. It is urgent that the BEING be born within us. Life in the cellular world is a tremendous repetition of events and we can only liberate ourselves from this tragic wheel of fate by dissolving the EGO on the basis of supreme Understanding and SANCTITY and by forming SOUL and SPIRIT. It is a horrible vicious circle; the Wheel of SAMSARA.

The Book of the Dead, 1965

In fact, the object of the automatic repetition of events is to make us aware of our own errors; that is the law.

The Book of the Dead, 1965

All those events proper of repeated existences are always accompanied by good and bad consequences, in accordance with the law of cause and effect.

Yes, There Is a Hell, a Devil and Karma, 1973

07

The murderer will return to see himself in the horrifying occasion of murdering, but he will be murdered; the thief will once again see himself with the same opportunity of stealing, but will be thrown in jail; the bandit will feel the same desire of running, of using his legs for crimes, but he will not have legs, he will be born invalid or will lose them in some tragedy. The blind person will want from birth to see the things of life, those that possibly led him to cruelty, etc., but he will not be able to see; the woman will love the same husband of her previous life, he whom she possibly abandoned on the sick bed to go off with any other person, but now the drama will be repeated inversely and the object of her love will leave with another woman, abandoning her; the highway robber will feel the desire to run, to flee, will possibly plead in his state of mental delirium, dressed with a new body of nature, possibly feminine, he will have strange deliriums, he will not be able to flee from himself, he will go crazy, he will be a mentally sick person, etc., etc. In this manner, friends, in this manner, the law of recurrence works incessantly. Question: Master, is it due to the law of recurrence that a country is affected by violence for so long?

Yes, There Is a Hell, a Devil and Karma, 1973

07

Question: Master, if a person has been upright, has behaved as a citizen in the fulfillment of his duties, how would the law of recurrence operate in his next return? Answer: Friends, friends, do not tell me that so and so has been a paragon of virtues, a pool of sanctity. As magnificent a citizen as he might have been, he had his very human errors, his scenes, his dramas, etc., and it is clear that in all of this there is repetition of his new existence, plus the consequences; in this manner operates the law of recurrence. Question: Venerable Master, there is certain confusion in relation to the law of karma and the law of recurrence, because I have the concept that with the termination of karma the law of recurrence also ends. Can you clarify this point?

Yes, There Is a Hell, a Devil and Karma, 1973

07

Answer: Friends, in no way can there be confusion between the laws of recurrence and karma, since both are the same with a different name.

Indubitably, karma works on firm bases; it is but an effect of the cause that we ourselves sow; therefore, the same deed has to repeat itself arid also the good or bad results.

Yes, There Is a Hell, a Devil and Karma, 1973

IV The causes of pain are not outside one, but within one

Misery is traced to drink, lust, violence and avarice, and pain to the I's each person carries, not to other people. The work this calls for is self-observation, finding one's own errors in order to remove them.

Question: Master, persons who apparently have not done evil to anyone suffer due to financial hardships. Is this related to the law of recurrence?

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

Answer: Distinguished friends, ladies and gentlemen, the Father who is in secret can be close to us or far from us. When the son is doing badly, the Father goes away and then he (the son) falls into misery, he suffers because of lack of money, he goes through terrible necessities, he cannot explain by himself the motive of his - misery. Ostensibly such persons believe that they have not done bad to anyone; if they could remember their past lives they could evince for themselves the concrete fact that they wandered in lost ways; possibly the y surrendered to alcohol, to lust, to adultery, etc.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

07

There is no doubt that misery has its causes in drinking sprees, in nauseating lust, in violence, in adulteries, in squandering and in avarice, etc., etc.

YES, THERE IS A HELL, A DEVIL AND KARMA, 1973

07

A PRACTICE

Happiness is not achieved by running away from the "Myself", from the "Self"; instead it would be interesting to confront oneself boldly, to observe the "I", to study it in order to discover the causes of suffering. When we discover the real cause of so much misery and bitterness, then obviously, we can do something about it...

THE GREAT REBELLION, 1975

07

Upon reaching these heights, one comes to realize, in truth, who was the one who was causing the pain. It was not the thief who caused the pain, but the "I" of attachment to material things and the "I" of fear. And one confirms it after he sacrifices the pain, after he disintegrates the "I's" of fear and of attachment; he comes to understand it because the pain disappears completely. So, it was not the thief who caused the pain. One carries the causes of pain within oneself; not outside oneself, but within. If one does not sacrifice pain, one will never be happy. And the causes of pain are not outside oneself, but within oneself. I have reached these reflections. [...] What is most detrimental to one is identification. If an "I", for example, says to him: "Take revenge on that one who caused you pain", and it suggests to him the idea of taking revenge and he identifies with that one who is there suggesting those ideas, well then, at the end of the day, he ends up taking revenge.

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

Yes, each one has the causes of his sufferings within himself, and as long as the causes are not dissolved, the sufferings will not dissolve either.

The Fifth Gospel

Master: And at every instant. There are many people surrounding us and supplying us with sufferings, I would say, but who supplies us the sufferings? Is it those people or what? The reality is that sufferings are supplied to us by the "I's" that one carries within. The causes of pain are not outside one, but within one; that is the reality. [...]

The Fifth Gospel ·Gnostic Consequences of the Immolation of Pain ·*Lecture – Interview – Mexico City – 1976*

07

So, others cannot cause us pain, the pain is caused by ourselves. That is the harsh reality of the facts. By disintegrating the Ego, the pain ends. The root of pain is

in the Ego, and when the Ego ends, only the beauty of the Being remains in us; that beauty is transformed into what is called “love” and “happiness”.

The Fifth Gospel · The Serious Damages of Mental Representations · *Third Chamber – Mexico City – June 1977*

07

Each case, usually, turns out to be complicated, difficult. Everyone wants their problems solved, everyone longs to live in peace, to have an extraordinary harmony amidst happiness, without problems. But those who write to me like this do not want to realize that within themselves they carry the root of all problems; that these problems are nothing more than projections from their interior; that the problems are surging from within their interior, because a man is what his life is and nothing more than that: what his life is. If he does not change his own level of the Being, if he does not change his inner life, nothing will change. The exterior is nothing more than the projection of the interior. The time has come to understand this.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

They want happiness, but where are they going to get it from? They do not want to admit that they have within themselves the causes of everything that occurs to them. Yes, each one has the causes of his sufferings within himself, and as long as the causes are not dissolved, the sufferings will not dissolve either. Every effect has its cause, every cause provokes its effect.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

A PRACTICE

So, those of us who enter and start walking on the vertical path, first of all, we resolve to self-discover, to know our own errors in order to extirpate them, in order to take them out of ourselves, because this is the only way we can fundamentally change. A man is what his life is. If a man does not work his own life, undoubtedly, he is wasting time miserably.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

07

Many promises have been made to us, each one promises wonders. Politicians promise to give the world joy, happiness, etc., and what? The world, with its bitterness, goes on and on, and the pain will continue day after day until we eliminate the causes of pain. Those causes are not outside of us, those causes are within ourselves, here and now. We need to rebel against ourselves, against Nature and against the Cosmos; we need to take up arms against everything that exists if we want emancipation, the Final Liberation.

The Fifth Gospel · The Verticality of Existence · *First Gnostic Youth Encounter – Guadalajara, Jalisco, Mexico – July 10. 1975*

Part Four — By modifying the cause, one modifies the effect

7 PASSAGES

1 When an inferior law is transcended by a superior law

A golden rule holds that a superior law washes away an inferior one, so destiny can be altered and Karma forgiven. Karma is a law of compensation, not of vengeance, and the superior laws are summed up in love.

The absolute comprehension of these two golden rules allows us to neutralize the disastrous effects of all the quadratures and oppositions of our personal horoscope. This means that through these golden rules we can destroy Karma and we can triumph in life.

Zodiacal Course, 1951

In the past lecture I promised I would give thee the clues of these two golden rules: The Lion of the Law is combated with the Scales; When an Inferior Law is transcended by a Superior Law, the Superior Law washes away the Inferior Law.

Zodiacal Course, 1951

07

The solution to these two golden rules is found in a third which says: "Do good deeds to pay your debts".

Zodiacal Course, 1951

The scenes of existence can be modified. One creates his own circumstances.

The Revolution of the Dialectic

Karma is the law of compensation, not of vengeance. There are some who confuse this cosmic law with detriment and even with fatality, believing that everything that happens to the human being in life is inexorably determined beforehand. It is true that the acts of the human being are determined by inheritance, education, and the environment. It is also true that the human being

has free will and can modify his actions to educate his character, to form superior habits, to fight against weaknesses, to fortify virtues, etc. The Masters of Karma are conscious Judges that live in Jinn state. Whosoever in front of them has funds to pay his debts, he pays and does well in his affairs. We constantly have to perform good deeds in order to have funds to pay our debts of this life and our previous lives. All the actions of the human being are controlled by laws. Some laws are superior, others are inferior. All of the superior laws are resumed within love. This is why upon speaking of love, the Master Paul stated: "Love suffereth long, and is kind; love envieth not, love vaunteth not itself is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoketh thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Corinthians 13: 4-7 The Chief Priest of the Priests of the Tribunal of Karma is the great Master Anubis. Only the terror of love and justice reign in this Tribunal. In this temple, a book of debits and expenditures exists for each human being in which is written daily, in detail, good and evil actions. The good actions are represented by rare coins that the Masters accumulate on behalf of the men and women that perform these good deeds. Also in this Tribunal, defense lawyers are found. Yet, everything must be paid. Nothing is granted as a gift. The one who has good deeds pays and does well in his affairs. The Masters of Karma also grant credits to those who request them. The granted credits are paid with unrewarded good deeds that are inspired by love towards those who suffer.

Christic Aztec Magic, 1973

07

We say that Karma can be forgiven. When an inferior law is transcended by a superior law, the latter has in itself, without a doubt, the extraordinary power of washing away the first one. Nevertheless, there are lost cases, as suc h of the ants and bees. Such creatures, after having normal personalities, became involuted, they became deformed and diminished themselves, until reaching their present state.

Runic Magic, *1969*

07

It is possible to alter our own destiny because: “When an inferior law is transcended by a superior law, the superior law washes away the inferior law.”

Tarot and Kabalah, 1978

07

The thinking of the mechanical man is: “Opportunities are never provided to me!” The scenes of existence can be modified. One creates his own circumstances. Everything is the result of the Law of Action and Consequence but with the possibility that a superior law transcends an inferior law.

The Revolution of the Dialectic

5 PASSAGES · 3 PRACTICES

11 Do good deeds in order for you to pay your debts

Debts are paid with good deeds as well as with pain. The scale is tipped by adding weight to the plate of good actions, and a father is told to heal others in his son's name to change the original cause.

Karma and Dharma: these two oriental terms mean punishment and reward. In a more philosophical form we would say: bad action and bad consequence, and modifying the causes, one modifies the effects, since the effects are nothing else but causes reproduced in another form. Are you going to be made a prisoner? Give freedom to another ! Is your son going to die? Heal your fellowman ! Are you in misery? Give all that you have left to the hungry and sacrifice all your efforts in favor of others. Beg, in prayer, to the Lords of Karma and you will be heard.

Zodiacal Course, 1951

A PRACTICE

By modifying the cause, one modifies the effect. Do good deeds in order for you to pay your debts. The Lion of the Law is combated with the scales. If the plate of the bad deeds weighs more, I advice you to increase the weight on the plate of the good deeds; in this manner you will incline the balance in your favor.

Esoteric Treatise of Hermetic Astrology, 1967

Perform good acts in order to pay your debts; remember that one does not only pay with pain, one may pay by doing good.

Tarot and Kabalah, 1978

A PRACTICE

In altering the cause, one alters the effect. “The lion of the law is over-come with the balance.” If on one tray of the scale we place our good deeds and on the other we place the bad, either both trays will weigh equally, or there will be some imbalance. If the tray of bad actions weighs more, we must place good deeds on the tray of good actions with the purpose of inclining the balance in our favour; thus we cancel Karma. Perform good acts in order to pay your debts; remember that one does not only pay with pain, one may pay by doing good.

Tarot and Kabalah, 1978

07

8. My son has been sick for five years. We have spent a lot on doctors and have not yet found the exact cause of his illness. Some tell us that perhaps it is a nervous shock, since he had been a rather intelligent boy in his studies; others suppose that he has been a victim of witchcraft. What is your opinion?

Beyond Death

07

A PRACTICE

Whichever way you look at it, it's crystal clear; it is a punishment, a mental karma for bad use of the mind in previous lives. If you want your son to be healed, fight to heal others who are mentally ill, with the aim of modifying the original cause; remember that only by modifying the cause does one modify the effect. Unfortunately, sick people have a marked tendency to enclose themselves within their own circle. In life it is rare to see a case in which one who is sick preoccupies himself with healing others who are ill; if someone does it, it is clear that they are healed of their own pains. I advise you, since in this case your son cannot dedicate himself to heal others, to do it yourself in his name; do not forget charitable works; preoccupy yourself with the health of all the mentally ill that you encounter on your way: do tons of good. Neither forget that in the invisible world there exist very wise Masters who can help you in this specific case of your son. Now I want to refer specifically to the glorious Angel Adonai, the Angel of Light and Happiness. This Master is very wise, and if you concentrate intensely, imploring him in the name of the Christ to heal your son, I am completely sure that in no way would he refuse to do this work of charity. And do not forget, "God helps those who help themselves." Supplicate and do a ton of good works, this is the path.

Beyond Death

6 PASSAGES · 3 PRACTICES

III Radically alter the cause of their misfortune

No effect changes until its cause has changed. Those in misery are told to judge their own conduct and become chaste, charitable and generous, working without self-interest for humanity.

People do not want to understand that there is a cause behind any effect, and that only by changing the cause do we modify the effect.

FUNDAMENTAL EDUCATION, 1970

The "I", our beloved "I", is energy that has lived in our ancestors and which has given rise to certain past causes, the present effects of which condition our existence.

FUNDAMENTAL EDUCATION, 1970

07

A PRACTICE

We need generosity in order to modify causes and transform effects.

FUNDAMENTAL EDUCATION, 1970

One must work always in a selfless manner with infinite love for humanity; thus we alter those bad causes which bring about the bad effects.

TAROT AND KABALAH, 1978

A PRACTICE

I say to those who are in misery that they examine their conduct; that they judge themselves; that they take a seat, even if only for an instant, in the dock; that after a summary analysis of themselves they change their behaviour. If they who find themselves without work were to be come chaste, infinitely charitable, peaceful, completely obliging; it is obvious that they would radically alter the cause of their misfortune, consequently altering the effect.

Tarot and Kabalah, 1978

07

It is impossible to alter an effect if we have not previously radically changed the cause which produces it; because, as we have already said, effect does not exist without cause, nor cause without effect.

Tarot and Kabalah, 1978

07

A PRACTICE

One must work always in a selfless manner with infinite love for humanity; thus we alter those bad causes which bring about the bad effects.

Tarot and Kabalah, 1978

7 PASSAGES · 4 PRACTICES

IV By annihilating them, the effects are cancelled

The defects of the ego have causal roots, the I-causes, bound to karmic debts. Deep repentance, payment and the forgiveness of the Divine Mother disintegrate these causes, and their effects cease with them.

The multiple subjective elements which constitute the ego, have causal roots.

THE GREAT REBELLION, 1975

The causes-"I"s are linked to the laws of Cause and Effect. Obviously, a cause without effect cannot exist, nor effect without cause; this is unquestionable, undoubtedly. Elimination of the diverse inhuman elements which we carry within, would be inconceivable if we did not eliminate the intrinsic causes of our psychological defects. Obviously, the causes-"I"s are intimately associated to specific karmic debts.

THE GREAT REBELLION, 1975

07

A PRACTICE

Only most profound repentance and the respective negotiations with the Lords of Karma, can give us the joy of achieving disintegration of all those causal elements, which in one way or another can lead us to definitive elimination of the undesirable elements. The intrinsic causes of our errors, can certainly be eradicated from ourselves thanks to the Intimate Christ's efficient work.

THE GREAT REBELLION, 1975

Sometimes one has to go through great emotional crises and shed tears of blood when he truly wants the transformation.

The Fifth Gospel

As we delve more and more into ourselves, we also discover that certain inhuman psychic aggregates exist within ourselves that are very difficult to pulverize. We must not become impatient, and especially when, in reality and in truth, we have not paid the price of advancing. Sometimes disintegrating certain difficult elements, is possible when one pays. It is also absurd to want to disintegrate certain difficult sub-elements in an immediate way, without having paid. Remember that these or those inhuman aggregates, personifying errors, are found, in truth, intimately related to mistaken causes, and these in turn, to karma.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

So then, do not be surprised if in some moments you find yourself stuck on this or that element; it is obvious that the boundary is linked to this or that bad cause. Bad causes produce bad effects, and those bad causes or "I"-causes, in turn, are linked to the Law of Debit and Credit, to karma. In those cases, it is necessary to pay in order to be able to disintegrate these or those difficult elements. Not only can it be paid with pain, karma can also be paid with good deeds. Forgiveness can be achieved by means of supreme repentance, and then the "I"-causes are dissolved.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

There is something I have always been repeating to you here, and it is true: the disintegration of these or those errors in us is not merely an intellectual matter, of the intellect. Sometimes one has to go through great emotional crises and shed tears of blood when he truly wants the transformation. Then, this is how the disintegration of this or that difficult aggregate is accomplished. Usually, those difficult aggregates –I repeat– have very serious causes. Such causes –or "I"-causes, to be more exact– are directly related to the Law, to karma. It is possible to attain forgiveness of certain debts when the repentance is sincere.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

07

A PRACTICE

Thus, the Sacred Viper of the Ancient Mysteries, the Princess Kundalini, forgives. When one finds himself at the maximum degree of stagnation where he cannot go either backward or forward, when one does not go in any direction, well then, he has no other option than to implore the forgiveness of Devi Kundalini-Shakti so that she can disintegrate certain mistaken causes or "I"-causes. By annihilating them, the effects are cancelled.

The Fifth Gospel · Psychological Foundations of the False Personality · *Third Chamber – Mexico City*

Part Five – Liberate and emancipate ourselves from the Law of Causality

5 PASSAGES · 3 PRACTICES

1 We need to free ourselves precisely from the Law of Karma

Because mechanical evolution follows cause and effect, it cannot free anyone from Karma. The blind ego stays exposed to the law, and the call is to leave this machinery by the great leap into the Illuminating Void.

A PRACTICE

We need to free ourselves precisely from the Law of Karma. We need to free ourselves from this mechanical movement of Nature. We need to make ourselves free, and that will not be possible by means of mechanical evolution.

For the Few, 1980

Any mechanical evolution is processed in accordance with the Laws of Cause and Effect, the Laws of Associations, of Mutual Combinations, etc. That which is mechanical, is mechanical.

For the Few, 1980

It is time that we think about freeing ourselves from Karma, freeing ourselves from this painful world, from this so infernal machinery.

For the Few, 1980

A PRACTICE

We need to take the great leap in order to fall into the Illuminating Void.

For the Few, 1980

07

Let us remember that the ego is blind, that the ego is a book of many volumes, and that it is exposed to the Laws of Cause and Effect.

For the Few, 1980

07

A PRACTICE

It is time that we think about freeing ourselves from Karma, freeing ourselves from this painful world, from this so infernal machinery. It is time that we think about the true happiness of the Great Reality.

For the Few, 1980



11 PASSAGES · 5 PRACTICES

11 The universal machine of relativity

In a run of short aphorisms, relativity is described as a machine of duality resting on Cosmic Causality, which is the same as the Law of Karma. Only the awakened Consciousness, breaking the chain, can make the jump into the Illuminated Void.

A PRACTICE

We must liberate and emancipate ourselves from the Law of Causality.

Pistis Sophia Unveiled, 1983

A PRACTICE

We can make the great jump only by awakening and developing the Consciousness.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

It is necessary for the Boddhisitta, which means the auric embryo, the awakened Consciousness, to fall into the Illuminated Void.

Pistis Sophia Unveiled, 1983

07

Only thus can the Boddhisitta be free from the world of relativity.

Pistis Sophia Unveiled, 1983

07

The world of relativity is the world of combinations and of duality.

Pistis Sophia Unveiled, 1983

We must break chains in order to submerge ourselves within the Illuminated Void. The illuminated Void is obviously just the antechamber of the Tality, which is the Great Reality.

Pistis Sophia Unveiled, 1983

The universal machine of relativity is based on the Law of Cosmic Causality.

Pistis Sophia Unveiled, 1983

07

The Law of Cosmic Causality is the same as the Law of Karma.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

We can submerge ourselves in the illuminated Void by means of the Great Jump.

Pistis Sophia Unveiled, 1983

07

Thus, and only thus, can we liberate ourselves from the Law of Karma.

Pistis Sophia Unveiled, 1983

07

The world of relativity is based on constant dualism and therefore, on the chain of causes and effects.

Pistis Sophia Unveiled, 1983

07

A PRACTICE

We must break chains in order to submerge ourselves within the Illuminated Void. The illuminated Void is obviously just the antechamber of the Tality, which is the Great Reality.

Pistis Sophia Unveiled, 1983

4 passages

III To escape from this world of relativity

Two aspects of the universe are set side by side, the painful machinery of relativity and the Illuminating Void, with the Great Reality beyond both. The way from one to the other is the elimination of the psychic aggregates.

It is worth clarifying the following: there is a machinery of relativity in which we all live. It is obvious that this is very painful. One can realize that in relativity there is the Law of Cause and Effect. Such cause gives rise to such an effect, there can be no effect without a cause or a cause without an effect. Orientals call this law "Karma". They say that every action has its consequence: a good action will have a good consequence and a bad action –the Orientals say– will have a bad consequence. Overall, we live in a world of causes and effects, actions and consequences.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

If we were to achieve eliminating the psychic aggregates in all seven levels of the Being, we would then attain perfect Enlightenment. Such a man would jump to immediately fall into the Illuminating Void.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

There are, then, two great aspects in the universe: one is the world of relativity; the other, the Illuminating Void. Obviously, the Illuminating Void is beyond the body, the affections and the mind; it is inexhaustible happiness, inconceivable bliss. However, beyond the appalling machinery of relativity –in which all of us are involved– and far beyond the Illuminating Void, there is the Great Reality, the TALIDAD1, the truth, that which is not of time.

The Fifth Gospel ·Analysis of the Human Psyche ·*Public Lecture – 1977*

07

Let us distinguish between the mechanics of relativity and the Illuminating Void. What is important for us is to escape from this world of relativity, from this world of causes and effects, from this world where pain reigns. And it is

only possible to take the big leap to fall into the Illuminating Void if one disintegrates the Ego, if he reduces it to ashes, if he turns it into cosmic dust, if he organizes his psyche, if he gives shape to his psyche. This is the only way to achieve it.

The Fifth Gospel · The Power of Intuition of the Psychological Man · *Third Chamber – Mexico City – June 22, 1977*

How this was made. All fifty-two books were extracted (73,105 paragraphs, 2,157,671 words) and swept on his words for it: the law of causality, of cause and effect, of action and consequence and of compensation; cause and effect named as a pair; *no effect without a cause*, every cause and every effect, the first and the superior cause; a superior law over an inferior law; modifying the cause; the cause and the root of pain; sowing and reaping; the Nidanas and the chain of causes; karmic causes; and any paragraph where cause and effect stand together. The causal body and the causal world were turned away. The paragraphs next to the strongest ones were offered too. That returned **387 candidate paragraphs in 39 books.** Every candidate was read **twice, by independent readers** working from a written brief. The two passes agreed on whether to print 96.4% of the time and on the class 90.7%, and a third reader, who saw neither verdict, settled the 14 they did not. The 4 paragraphs that open a sentence the readers had found running on were then read the same way. 122 were judged printable and **110 are printed here.** The rest are recorded with the reason each was set aside.

What was set aside. 90 stood next to a passage on the law but were about something else, 42 named cause and effect only in passing, 36 belonged to a finished work, 13 were a false friend, and 9 were stories or ceremonies told for themselves. 69 more were judged and not printed.

Some of it he spoke. 16 passages come from the two *Fifth Gospel* volumes, across 7 named lectures, each cited by the name of the lecture with the place and the year where the volumes record them.

What was corrected, silently. The line-end breaks of the *Fifth Gospel*'s two narrow columns are closed up against the corpus rather than by guess, and two words the scanner split in two are rejoined. No word of his is changed.

No sentence of his is cut in half. Each range was extended against the corpus until his sentence closed, a passage that turned out to be the second half of the one before it was absorbed into it, and 22 ranges run over more than one paragraph.

3 paragraphs were left out on purpose. Each restates, with nothing added, a passage printed here (the aphorisms on the Law of Karma are carried word for word from book to book); the earlier or the fuller copy is kept.

82 passages also stand in a finished work, and every one is marked where it stands. Most of them are in *The Law of Karma*, for he says the two laws are one. The editor ruled that this work prints in full and that shared passages print here too. An overlap is allowed wherever the teaching needs it. What is not allowed is an overlap a reader cannot see.

Checked five ways. Every reader's note was proved to sit on the passage as it is actually printed. Every printed pair was compared as sequences, and the restatements that survived

were read against both sources by eye. Every ragged edge was repaired or named. Every one of the 25 passages marked a practice was proved to carry its own instruction or was read for it by eye. And no passage stands on this page in the wrong language.

A work of The Laws, the family for the laws he says govern everything, the sleeping man included: recurrence, return, karma, the pendulum, evolution and involution, the three and the seven, entropy, the two poles, destiny, correspondence, the opposites, and now the law under all of them, that every effect has its cause. It wears the family's sage ground and thick-and-thin border, in Prussian blue.