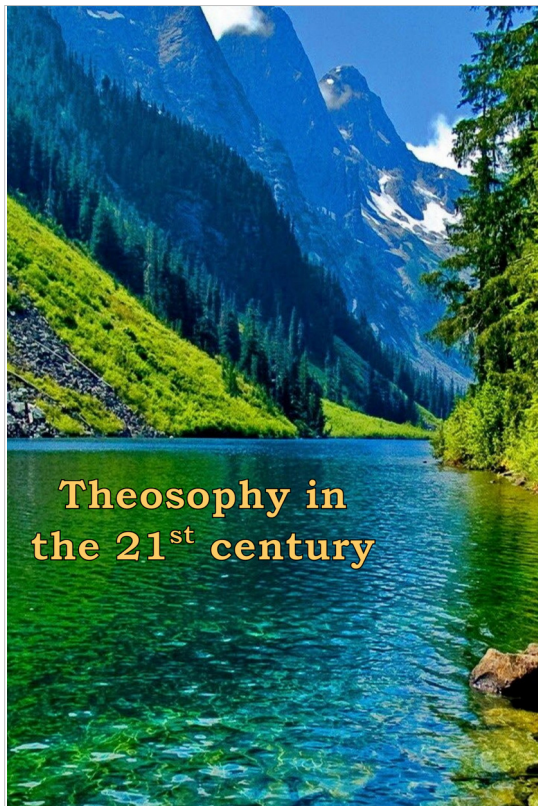




**Theosophy in
the 21st century**

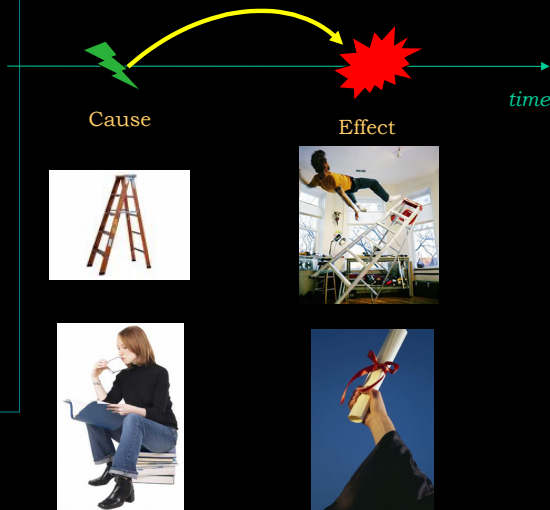
7 Karma: the universal law of cause and effect

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Cause and effect.

- It is a universal Law
- Relates two linked events but differ in time
- The cause and effect may be more or less separated in time
- They are two aspects of the same reality (the cause determines the effect)



Another universal law of great importance in the esoteric tradition is the law of cause and effect. According to it, every event has a cause that originates it and each action produces effects in the immediate or distant future. It is as universal as gravity or electromagnetism.

Cause and effect are two aspects of the same phenomenon, and they are only separated from one another by time.

The phenomena produced in the physical world can have effects that seem immediate, but they are also separated for a time even if it is very small. When we turn on the light in a room, from the moment we activate the key until the light goes on, a certain time elapses due to the speed of light and the length of the conductor cables. This time may be less than one microsecond, but it exists even though our perception seems to be immediate.

There are other phenomena that take longer to reveal their effect, as is the reaction of two chemicals to produce another.

In living organisms the effects may take much longer to occur. The ingestion of a toxic substance can take hours to take effect in a body, and a bad habit of feeding can gradually damage an organ like the liver and only after dozens of years can the symptoms appear.

In the same way, a psychological habit, a way of thinking, an attitude of resentment towards others, a prejudice, a conditioning, all these factors produce effects that can take a lifetime to manifest. Moreover, we probably never realize some of these cause-effect relationships in our psyche.

Principle of causality

- It is the support of science
- Principle of uniformity: *The same causes produce the same effects.*
- The combination of two hydrogen atoms and one oxygen atom always produces one molecule of water



We trust in causality in daily life

The law of cause and effect is known in Science as the **principle of causality**. This establishes that events do not occur capriciously but have a cause that originates them.

Although some physicists interpret that causality can not be applied in the field of quantum physics, but this is an interpretation of the basic fact that by observing something we are altering it in some way due to the interaction between the observer and the observed.

We must also take into account the **principle of uniformity**, according to which the same causes always produce the same effects. If we combine two hydrogen atoms with one oxygen we will always have a water molecule and it will not happen that we sometimes get ammonia for example.

That is to say that the relation between the facts of cause and effect, being both aspects of the same phenomenon, does not depend on the time in which the cause is produced or on the place of the space where it is carried out, nor on other circumstances. It is important to note that to achieve an effect we must take into account all the causes that produce it, some in the form of conditions, and not just some of them.

Unconsciously we trust in the principle of causality in our daily life. We hope that if we activate the switch the light will turn on and if it does not happen we look for the cause of it, like the light bulb or the switch could be defective.

Causes and effects chained

The reaction to an effect becomes the cause of another event



Automatic reactions make our behavior very predictable



The causes and effects are linked building a current of events or a chain of causation as it is called in Buddhism.

We perceive an event and elaborate a reaction to it, putting new causes into play.

The **reaction** is a response that involves making a decision. But this decision can be thought through or it can be almost automatic like when we jump due to a scare.

Gautama the Buddha defined the chain of causes that from ignorance lead to suffering as the twelve *nidanas*. Each *nidana* is the cause of the next, and in Buddhism the human being who wants to be liberated from Samsara, the wheel of births and deaths, must understand and break that chain of causation that leads to suffering.

If we react automatically, we do it based on the strategy of self-defense, conservation and pursuit of our interest. In this case, the new causes that we put into play are very predictable and we can say that we are chained to the circumstances. An example can be what happens sometimes when someone points out a fault. We can feel this as an aggression, we take it personally and we attack the supposed aggressor, with the strategy of "killing the messenger" that tells us something bad. Then we reaffirm our rights, our self, and we try to excuse ourselves by showing the part of the truth that suits us in that situation. The chain of actions and reactions has been very predictable in this example and perhaps another person who knows us would have predicted that we would react in that way.

But the important thing is to realize that in each moment we have the opportunity to decide and put new causes in motion, causes not conditioned to reactions, but fresh actions, the fruit of our own free decision. The problem is if we really are free of constraints to decide. The way you react can spoil a relationship or keep it healthy to be a source of learning and happiness.

Karma: action and reaction

- **Karma:** Sanskrit word = **action**
- It refers to both the process of the action and its outcome
- The actions influence the environment, but also react on ourselves (Action and Reaction)
- The result of what we do sooner or later comes back to us



"You reap what you sow"
[S. Paul]

In the philosophies of India, there is the concept of **Karma**, a Sanskrit word that literally means action, but which refers to both the process of action and its effects, especially on ourselves.

In the literature and in the popular use in the West, it is usually mentioned as karma to the effects pending to be manifested, because causes and effects are separated only in time. But karma designates both aspects of the process.

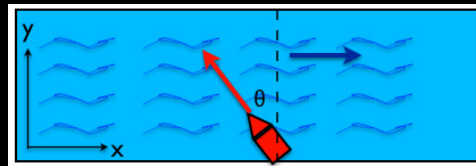
Our actions influence our surroundings, other beings, our family, our environment. This is easy to see. Today we know that the sustained mistreatment that our civilization has had with the environment, contaminating it, destroying its ecosystems, altering the balance, exhausting its natural resources, is producing a negative effect altering the climate of the planet and affecting all life negatively.

An important aspect of the law of karma is that actions also produce effects on ourselves, thus giving karma a sense of action and reaction on the originator of the action. For example, the habit of lying deceives others, but it also produces a state of confusion to the one who lies and makes him unable to distinguish the truth from the things. The liar ends up thus entangled in his own lies.

What we do sooner or later affects us. Saint Paul expressed it as "What you sow, that you will reap" and popular wisdom gathers this fact in many sayings.

The fabric of Karma

- The actions are combined with each other
- The effects of a negative action could be neutralized with another positive
- Similar to how the speeds of a boat crossing a river are combined with the speed of the water to give a resulting path
- The ancient tradition says that every physical, emotional or mental action impregnates the **Akasha** (or ākāśa), the Space, the universal matter, the hologram of the Universe.



Analyzing causes and effects is not as simple as the enunciation of the law of karma. The actions are not usually isolated but combine with each other giving a different result, in the same way that forces and speeds are combined in a boat that is crossing a river. The speed of the boat in the direction of the other shore is combined with the speed with which it is dragged by the current of the river.

Each individual action produces an effect. But the events that occur on a daily basis are the result of the superposition of a huge number of causes, some of which are very old, so it is sometimes difficult to know them, and other recent causes.

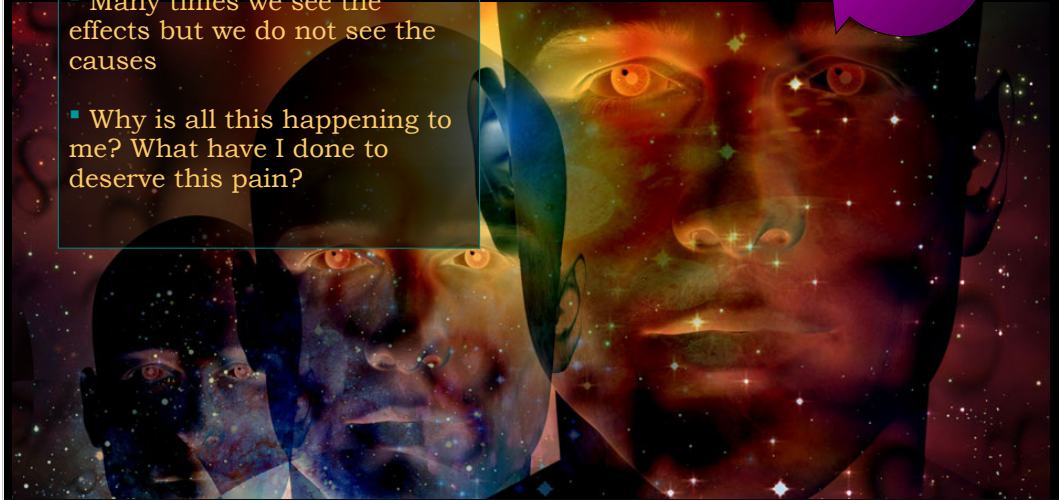
The pending effects of manifesting do not fatally imply a future event. An action that produces an inconvenient effect can be neutralized with another action that produces an opposite effect. For example, if by clumsiness we drop a crystal glass to the ground, it will break when it crashes. But if we react quickly and manage to hold it in the air before it hits the ground, we will avoid the effect of the first cause with a second cause that neutralizes it.

In the field of psychological or social, there are many causes that combine, but some of them predominate and their correct observation and understanding depends that we can learn to understand why we act in a certain way.

The oldest traditions such as the Vedas affirm that there is a primordial or universal matter that extends throughout the Universe called **Akasha** and that is Space, the hologram of the Universe as some current scientists call it. Space is not a mere mathematical entity where we measure the objects it contains, but it has properties such as Physics tells us. Electric and magnetic fields are modifications of space. Matter deforms the metric of space causing gravity. According to this tradition the Akasha connects all matter and consciousness in one unit. Then Akasha is the link between the internal world or consciousness and the external one of matter. Any physical, emotional, mental or any kind of action affects Akasha and therefore to some extent affects all beings and the entire Universe. Everything is printed in the great hologram of the Akasha. The Akasha is the network of Indra, in the analogy that we saw in an earlier chapter, where everything is reflected in everything.

Karma and reincarnation

- The results can be harvested in future incarnations
- Many times we see the effects but we do not see the causes
- Why is all this happening to me? What have I done to deserve this pain?



Cause and effect are separated by time. Ancient Wisdom and logic tells us that this association can extend beyond the period of an incarnation. This means that in a future incarnation we can reap the results of causes that we are putting into play right now and that in the present incarnation we are receiving the effects of things that we have produced in some previous incarnation.

This separation in time causes many times we see the effects, things that happen to us, without finding their cause in the behavior we have had in our lives. One can ask, why does all this happen to me? What have I done to deserve this misfortune? It may happen that the cause actually comes from a previous incarnation.

The pending effects of the actions performed in previous incarnations condition us in the same way as the results of actions of the present incarnation, but with the aggravating circumstance that by not easily seeing the causes, our rational mind does not understand the association between what happens to us and what we have done.

Although we may think that we are receiving the consequences of actions set in motion by another person at another time, we are really the same being. Our Being incarnated with a personality in the past and now embodies in a different one, but both are closely related and the internal Being is ultimately responsible.

Then it is seen that the same ego that sowed karma, reaps it; that the same laborer who planted the seed harvests the fruit, even if he has changed his suit between planting and harvesting.

Annie Besant, *Karma*

How do we receive the reaction?

- If we harm another being, we damage ourselves in part.
- The good that we do to another we also do to all others and to ourselves.
- We do not know how far the effects of our actions can have. What is the effect of a smile?



▪ **Theory of chaos:** complex interconnected systems. A small alteration can produce large changes in the result.



▪ **Butterfly effect:**
A butterfly beats its wings somewhere in the world and it rains on the antipodes.

A very important question to understand the law of Karma is how do we receive the reaction ?, and more precisely, how is it that we can receive the effects of actions performed by an earlier incarnation, by *another person* in the past?

In the first place, we have to see the problem from the perspective of the Unity of Life. If everything is a Unit, whatever we do to a part of the unit we are doing to ourselves as well. The idea of Akasha allows us to understand the logic that an action must have on us too. If we harm another being, we also harm ourselves because we are part of that being and because a part of that being is in us.

In modern Science, the **Chaos Theory** first developed by American mathematician and meteorologist *Edward Lorenz* (1917-2008), is used to describe systems that, although being deterministic, are extremely complex, so that a small variation in one of the variables of the system causes a great variation in the later state of the system. An example of a chaotic system (which does not mean exempt from law but difficult to predict) is the climate. The central idea of Chaos theory is usually expressed through the butterfly effect, derived from an ancient Chinese proverb: "the flutter of a butterfly can be felt on the other side of the world". See https://en.wikipedia.org/wiki/Butterfly_effect.

We can consider the whole Life system with its parts interacting with each other, creating causes that generate effects, like a great chaotic system. That is why it is difficult for us to discern the causes from the observed effects. The effect that a smile and a kind gesture can have on another person is difficult to predict. Perhaps the person who receives them will make that day better decisions that in turn positively affect many people.

The other important factor that can help us understand how we find the effects of our actions is known in Buddhism as *skandhas*, aggregates or trends accumulated in different aspects.

The Skandhas

▪ **Skandha** (Sanskrit) = aggregate, stack, trunk

▪ These are tendencies acquired in previous incarnations that characterize and condition us.

▪ They are transferred to the new embodied personality.

▪ They make us receive the effects of the causes generated in previous lives and in the present

Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the Ego re-emerges to assume a new incarnation.
HPB, [*The Key to Theosophy*]

The 5 Skandhas according to Buddhism

Form
(senses)
rūpa

Sensations
vedana

Pereptions
samjñā

Consciousness
(decisions)
vijñāna

Mental
structures
vasana

The Buddhist tradition uses the Sanskrit word **Skandhas**, which literally means aggregate or set of attributes, to designate the psychological and even physical tendencies that characterize a person. The tradition tells us that somehow they are preserved after the death of the personality (surely in the universe hologram or Akasha) and that when the Being reincarnates he meets the skandhas that he had developed in previous incarnations through his previous personalities. Buddhism talks about 5 kinds of skandhas.

It is logical to see how, if this is so, the skandhas produce constraints, limitations and irresistible forces of attraction that will guide us to the circumstances in which we are faced with the effects of causes set in motion in the past.

After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the Ego re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as it now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for it, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past personality. They will be thrown by Nemesis in the way of the new man, concealing the old, the eternal EGO, and . . .

Helena P. Blavatsky, *The Key to Theosophy*

Therefore, the spiritual soul is ultimately responsible, it is who understands the chaining of causes and their effects, the being that learns with the experiences of their successive personalities, the Observer.

Karmic ties

- The ties that we have created with other beings endure.
- In the new incarnation the Being is reunited with old loved ones (and enemies) of the past.
- He can be born in the family where he has strong ties.
- This explains the irresistible attraction of two people who meet again, "lifelong" friendships, "twin souls", falling in love, etc.



To understand Karma we must take into account that life is not only made up of facts, emotions and thoughts, but in it we establish relationships with other people and with other beings in general. Modern science is understanding the importance of relationships and many scientists from different disciplines study so-called social networks. A social network is the set of relationships between individuals and defines the influences that the individual exercises and receives through it.

Our social network is made up of our closest relatives, friends, study or work colleagues, the baker from whom we buy bread, neighbors, etc. With some of them we establish very strong bonds that are not merely circumstantial but they are an important part of our life.

Tradition and logic tell us that being these relationships between Beings, between souls, death does not break them and that thanks to Karma and reincarnation these relationships continue in successive lives, although we have different roles in them. Who in another life was our beloved son may today be our beloved wife, and our soul friend may have been our mother.

Know, therefore, that from the most immense silence I will return. [...] Do not forget that I will return with you. [...] A few moments more, a moment of rest in the wind, and another woman will conceive me.

Kahlil Gibran

The deep and sudden love can be in many cases the recognition of a loved one in another incarnation, since such deep relationships can not be explained by the attraction exerted by pheromones and hormonal chemistry.

Keep in mind that we have ties both for the relationships of love and affection as well as for those of hatred and antagonism with which we have pending karma. The esoteric tradition tells us that these relationships exert a powerful attraction for the Being when he is going to incarnate, guiding him to the bosom of a family in which he can continue with his relationships, with his karma and with his learning.

How do we sow?

- Each level of action will produce effects in its scope:
 - Physical execution → Provides the physical environment
 - Emotion-desire → Attract opportunities
 - Thought → Construye el carácter
- Act, intention and motivation are like dimensions of the action that determine the effect.

Aspirations and desires become aptitudes

Repeated thoughts become trends

The will to act becomes actions

Experiences become knowledge

Sufferings become consciousness

Annie Besant, *Karma*

We sow continuously, when thinking, feeling and acting. It seems logical to expect that each type of activity generates consequences of its own kind, in its own sphere.

A physical action generates effects in the environment and in those who execute it in the physical sphere itself. In the same way, desire and emotion generate the motivation, the impulse, the affections that move the person and those around him, guiding it through the tangle of events to expose it to the adequate opportunities to satisfy the object of desire. This guide is partly conscious and partly unconscious. Many thinkers recognize that desire undoubtedly attracts opportunities.

When a person really wants something, the entire Universe conspires so that he can realize his dream. It is enough to learn to listen to the dictates of the heart to decipher a language that is beyond words, which shows what the eyes can not see.

Paulo Coelho, *The Alchemist*

The mind, through its functions of memory and thought, elaborates plans, seeks to know its environment and itself, and builds elements of character, intellectual skills that together with emotional and physical conditions will be the special hallmark that distinguish one person from others.

Sow an action and you will reap a habit, sow a habit and you will reap a character, sow a character and reap a destiny.

William James

The act, intention and motivation of an event are dimensions of the action that contribute to determining the nature of the effect. Thus, for example, the effect produced by the damage caused by someone who does not know that he is producing it is very different from the effect produced by someone who knowingly does damage.

How do we harvest?

KARMA

As pending effects

- **Accumulated:** generated in the past
- **Mature:** ready to pick up
- **Future:** the one that is being planted now

According to the scope of the causative

- **Individual:** individual acts and decisions
- **Collective:** participation in group actions

In theosophical literature, we usually talk about the effects that we are receiving or have yet to receive and it is usually called karma, although we must bear in mind that the law of Karma is really the universal law that relates cause to effect.

Karma can be classified according to time as:

- Cumulative: The pending effects of causes generated in the past, in this or in other incarnations.
- Mature: The effects that are ready to be picked up in the short term.
- Future: The effects of the causes that are currently being generated. It is said that most of the effects that we receive in our life as circumstances and events are due to causes put into play in this very incarnation. This is future karma.

Karma can also be classified according to the area of the causer:

- Individual: It is the set of effects generated by physical or psychological actions derived from own decisions.
- Collective: The set of causes and their effects generated by a collective as a whole, with responsibility for them, as in the case of a family, a people, or a civilization.

On the collective karma, we can resort to the words of the Spanish philosopher *José Ortega y Gasset* (1883-1955):

I am me and my circumstance, and if I do not save her I do not save myself.

José Ortega y Gasset, *Meditations of Quixote*

Karma and responsibility

- Responsibility means the ability to decide and face the consequences.
- Karma is a law of growth and responsibility, not of reward and punishment.
- Obeying only generates the karma of the action but does not exercise responsibility.
- Ignoring the effects of our actions on others is a cause of misery.
- Our destiny is to be responsible: decide wisely.



It has been pointed out that Karma, as a universal law, is a law that fosters responsibility and that is devoid of any personal sense of reward or punishment.

Being responsible means being able to decide, choosing among multiple available options to be able to act. If we only obey one order of another, we are responsible for the compliance or not of the order but not for the initiative of the action, so it is deduced that whoever generates the causes, and therefore will receive the consequences, is the one who has made the decision

Karma implies responsibility, and responsibility implies growth thanks to the learning of natural laws including, among other things, the cause and its effect, the operation of karma. One of the greatest sources of misery is ignoring the effects our actions have on others. We tend to be selfishly centered in ourselves and sometimes we lack sufficient empathy to measure the consequences of what we do, say, feel and think about the people who relate to us.

The destiny of the human being is to become more and more responsible, more conscious. Learning from successes and mistakes is very important to understand life and ourselves. If we are in difficulties and reflect on the possible causes, without systematically blaming others, we can understand each other better and then make better decisions.

An anguishing example in our days of ignorance is the damage that human activity causes in the climate. As it has been proven, carelessness, lack of foresight, extreme selfishness, have made it possible for our activity to cause global warming that brings about an increasingly evident change in climate. This affects all beings on the planet, some fatally, leading species to extinction. But it also directly affects all human beings and especially our future generations, making our life more miserable. The responsibility thanks to the awareness of the effects that we are generating is the only thing that can definitively remedy the situation.

Myths about Karma

- There is *good karma and bad karma*.
- Karma is a law of punishment and reward
- Karma is dispensed (*they send it to us*)
- We have to be careful not to interfere in another's karma
- *Everything* that happens to us is a consequence of our past actions



There are many myths and misunderstandings about Karma. Let's see some.

- *There is good karma and bad karma.* Karma is neither good nor bad, it is the accumulated effects of what we have done in the past that can be good or bad. Karma is a universal law of cause and effect, of action and reaction, and what is a serious difficulty for us can become a valuable experience if we know how to learn from it.

- *Karma is a law of punishment and reward.* Karma is not a moral law, but a universal law such as gravity or electricity. The notion of punishment or reward is only in our minds, in our fears fueled by the feeling of guilt and by the myths of some religions.

- *Karma is dispensed (they send it to us).* A universal law can not depend on the criteria and decision of other beings, however high their conscience may be. How many millions of beings would be necessary to maintain balance and justice? The natural laws act from within matter and consciousness, since according to Blavatsky and the esoteric tradition the Universal Mind (Mahat) is expressed as the Natural Laws of the Universe, calling Fohat to this relation or power. The law is reflected in every fragment of matter, in every consciousness. Nobody sends us difficulties or rewards as nobody moves the planets in their orbits around the Sun.

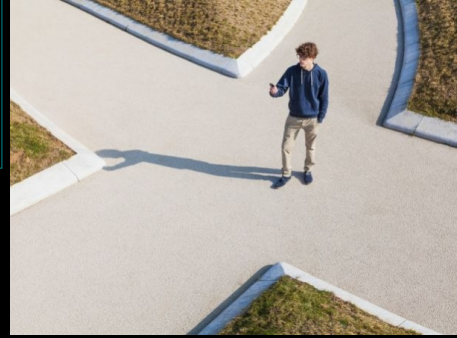
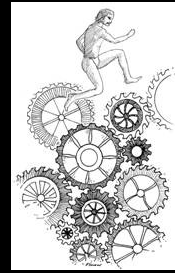
- *We have to be careful not to interfere in another's karma.* Again, we can not interfere in a universal law. Interaction is the characteristic of the manifested Universe, and we are all part of the conditions that lead someone to find the results of their actions. If we help another ourselves we can be the "agent" that gives him relief and allows him to learn from experience.

- *Everything that happens to us is a consequence of past actions.* If we take into account again the interactive nature of the Manifested Universe, we see that there must be spontaneous interaction, new causes and therefore "accidents", facts that occur without being the effect of previous ones. We must therefore be open to the unexpected. Life has a component of uncertainty.

Free will and predetermination

The Universe can be:

- **Probabilistic**
The causes only generate a probability that the effects will happen (there is no cause-effect relationship).
- **Predetermined**
The chain of causation is determined from the beginning of the Universe (fatalism).
- **Deterministic**
The events are determined by the causes, but we have free will to decide and create new causes.



The previous reflection leads us to the philosophical discussion about whether there is free will or is all predetermined. There are 3 great positions about the nature of the Universe:

- **Probabilistic** He argues that it makes no sense to talk about cause and effect but about the probability that something will happen. This view has been fostered by some interpretations of quantum physics that say that in the small things we can only know the probability of something happening. Here there is neither destiny nor free will.

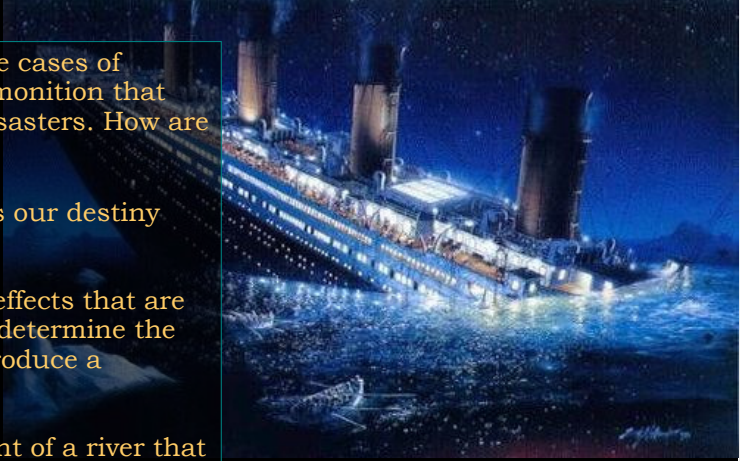
- **Predetermined.** Affirms that there is cause and effect and that all events are a consequence of a previous cause. According to this vision, destiny exists and therefore we lack free will, given that everything we do is simply another link in the chain of causation. If every event were a consequence of an earlier action, it would imply that there can be no new causes, and that the Universe is pre-determined, that is to say that its only cause was put into play at the beginning of the Manifestation and its development is mechanistic, as It happens with the pool balls when giving them the initial hit. According to this approach there is destiny and there is no free will.

- **Deterministic.** It supports the existence of the cause-effect relationship but at any moment new causes may appear that are not the result of previous actions, but of unconditioned decisions giving place to free will. But, to decide freely and exercise that free will, it is necessary to get rid of the conditioning. Most of the time we simply react to external events and rarely do we have real initiative. The deterministic model is often confused with the predetermined one.

This last model is the basis for thinking that the law is not contrary to the will, that we can evolve more consciously, and that it makes sense to try to understand Life and be happier.

Fatality and precognition

- There were notable cases of precognition or premonition that anticipated great disasters. How are they possible?
- Is there fatality? Is our destiny written?
- No, but there are effects that are so strong that they determine the circumstances to produce a significant event.
- It is like the current of a river that drags us although we swim.
- The premonitions are perceptions of the Akasha, the holographic Universe, of effects to come.



The sinking of the Titanic in 1912 was predicted by the writer Morgan Robertson in his 1898 novel called *Futility or the wreck of the Titan*.

In the history there were notable cases of people who by means of **premonitions** (strong feeling of panic or of that something is going to go badly) or **precognitions** (dreams or glimpses of what is going to happen) could anticipate major disasters and in many cases save themselves by avoiding them.

One of these cases is that of the writer Morgan Robertson who published in 1898 a novel called "*Futility or the shipwreck of the Titan*" where he described the shipwreck of a luxury ocean liner, the SS Titan, on his maiden trip when colliding with an iceberg in the Sea from North. The SS Titanic was shipwrecked in 1912, 14 years later, about 1,500 people perished. There are a lot of coincidences between the novel and the real fact.

British businessman J. Connon Middleton saved his life and that of his family by canceling his trip to the Titanic at the last minute after dreaming two nights in a row with a shipwreck.

What does this mean? Is there fatality? Is our destiny written?

It does not seem to be the case, but what the logic indicates is that there are effects so strong that determine the circumstances for significant events to occur. The other causes put into play may contribute or mitigate the fact, but it seems that in these events there is a great force like the current of a river that drags us even though we swim.

Sometimes precognition is not exact in the details. It seems that these are defined by the decisions that are made as the events take place. This shows that Karma is not fatality but that the superposition of new causes is not enough to neutralize the current of the great effects that are in course.

Many predictions are mere coincidences or reasoned forecasts, conscious or unconscious, of what will come in the future according to what we know in the present. But leaving aside these cases it is evident that there are people who have been able to perceive in hologram of the universe or Akasha that current of a future event, most likely when it can affect them or when they have something to learn from it.

Building our destiny

- The most important teaching of the law of Karma is that each one is the architect of his own destiny.
- The limitations exist, but the reaction depends on us, and with it we build our future.
- Accept the inevitable.
- Correct the mistakes made.
- Live in the present because it is here and now where we are sowing.



The most important conclusion we reach when we examine the law of Karma is that each one is the architect of his own destiny. We will pick up what we sow with our actions, with our desires and feelings and with our thoughts and ideas.

It is true that we have limitations that bind us and condition us. We can have social, economic and family duties. We may be going through an adverse period fighting against the current. But it is clear that the reaction we offer to external conditions and limitations depends on us. And that is what we sow right now, in every moment. With this we build our miserable or beautiful future. It depends on us.

We have to learn to accept the inevitable, whether that is the consequence of our actions or that it is an accident, a new cause brought into play by others that affects us, or that is the fruit of the dynamics of the physical world. To what extent are we responsible for a flood or a fire? Many times they are the product of bad decisions or lack of foresight. To what extent are we responsible for an earthquake or a natural disaster? Probably we are not responsible except for the very fact of living on Earth that at the same time welcomes us and gives us life. It does not matter if it is a consequence or not of something we have done. We can not know it at the level of the mind. Probably the Being can know at the time. But the important thing is that whatever happens to us, whatever the challenge and the danger we have ahead, we must accept the situation because it is an experience from which we have to learn something. We must also accept our mistakes without the feeling of guilt but with the attitude of amending them and mitigating the consequences of them.

In short, we must live in the present because the past can not be modified and the future will be as we build it now. **The present, the here and now** is where we are really building our destiny. We can do it blindly and learn by trial and error or try to be aware of it and do it with intelligence.

To think



Watch, think, investigate, inquire ...
Make the following questions or thoughts suggestions
But don't stay here, ask yourself and find out.

- 1- How is a natural and universal law different from a human law?
- 2- Please present an example of how a natural law can be used to counteract the effect of another natural law.
- 3- According to your criterion, does *free will* exist or not?
- 4- If there are "accidents" or facts that are not the consequence of previous actions, is there justice? What do you mean popularly with the expression "*divine justice*"?
- 5- What is the meaning of the expression "freedom from karma" found in many books of Theosophical authors? Reason an interpretation.