



PROGRAM E-23

**OM SRI SURYA VA NAMAH
OM SRI CHANDRA VA NAMAH
OM SRI BUDDHA VA NAMAH
OM SRI SHUKRA VA NAMAH
OM SRI MANGALA VA NAMAH
OM SRI BRI-HAS-PATHI VA NAMAH**

THE AWAKENING

The Mechanism of Karma

Before we enter into a discussion of pratyahara, the vital step along the pathway (which takes the seeker from the outer world into the inner world of the mystic, and into life's mysteries), we will talk about the mechanism of karma.

By understanding the mechanism of how karma manifests, you will more clearly understand how to work *with* karma, and not against your own self-interests.

A key component of karma is the environment into which you were physically born. Did you know that when I was young, the average person throughout their life did not move more than seven miles from their city of birth?

Few people leave the city of their birth, and fewer souls leave the country of their birth. Hardly anyone ever moves out of the negative environment into which they find themselves. I find this most fascinating.

Karma manifests via your environment, and your environment is a place of karma-birth.

The karma gravity that drew you to the city in which you were born and its environment -- including the people in it -- was partly due to what you do (or what you will do), and partly due to 'what you are'. (This is your individual karma pattern.)

It is also partly due to what you need to realize: in this case, your choice of the way to your maturity, or your spiritual evolution.

And, finally, in part, it is due to the race, creed, religion, and society to which you had been a member. (This is group karma.)

One of the key mechanisms of karma is that what you have (subconsciously) created, you receive. Rarely does it give one what one wishes.

It is vital to understand and to realize that it is your environment that 'drives' you to take on a specific attitude, and thus make particular decisions; and with those decisions exclusive actions.

To repeat: All this internal activity manifests mainly because of an external environment.

Two other mechanisms of karma are important to realize:

First, a person's outward affliction is a clear symbol that one's inner state of consciousness is afflicted, and has not been re-balanced.

Second, that the karmic cycle is not a repeating circle, but rather, it is a repeating spiral – that spirals up, or, can spiral down....

Modern humans have a marked proclivity to blame something or someone. Here one needs to realize a vital factor: Using 'fire' as an example, fire can cremate someone at the stake, or it can be used to cook a good dinner.

The lesson to learn here is that the 'fire' in and of itself is not 'wicked'; it is how the fire is used that is the determining factor. And this clearly depends upon a person's state of mind.

The relative who sees their beloved being cremated at the stake has one state of mind. The priest who sees this as a good action in limiting 'evil', surely has another state of mind.

The two very different states of mind are what have been brought forth from past lives.

The mechanism of karma that is often overlooked is this: The seeker often thinks that difficult karma manifests because of a given past action.

However, much of the more constrictive karma manifests because of something a person *should have done, but did not*. In western terms, this is referred to as the 'sins' of omissions, and the 'sins' of commission.

Thus, in looking back at the past sources of constrictive karma, the seeker needs to look more closely at his or her omissions. In the cycle of eternal recurrences, one should look more closely at that which *should have been carried out* or achieved, but was not, for whatever reason.

Yes, as the Gita points out, even deliberate inaction has its karmic consequences, as it includes a concealed decision ***not to act***; it *is* a type of action.

In short, we all have karmic consequences for the errors of the past, but we also have the karmic consequences for everything that we have left unfinished or incomplete.

These last few statements about karma are the key reasons for our 'place' of birth, i.e., our environment (which is a psychic, internal state). The external environment is but a symbolic reflection of the unfinished karma of the past.

Another way of saying this is that the human gene pool makes us all interdependent, which brings about the concept of what is called 'group karma'.

The collected karma arises and manifests from the people and the objects existing within your environment. Thus, the dedicated seeker needs to reflect upon the environment in which he finds himself.

Each person, each being, each object in your environment is sending out thought-forms, which set the tonus or tone of the environment to which you react via attitude, emotions, and thought-patterns.

All the thought-forms of the 'group' cause the environment to be basically 'mental', not physical, to which we all respond in one way or another.

In short, the environment is basically 'mental'. This is to say that it is 'alive' and active. It is not hostile, and neither is it friendly -- just neutral, or impartial.

The wise seeker will succor unto the impersonal, neutral life form, and make it personal.

The living environment would be meaningless, as would karma, if there were not some sort of organized continuity of the past, and the future with the present. This is to say that 'nature' does have and keeps a memory.

Yes, just as each individual has their own microcosmic soul (their own memory-bank), so likewise, 'nature' has its own soul or macrocosmic memory-bank.

In this discourse, the last key mechanism of karma to be mentioned is that of the karma of creation. The question often arises: which came first, the macrocosmic universe, or the microcosmic universe? In short, which came first, the chicken or the egg?

The mystical answer is that the macrocosmic universe and the microcosmic universe arose together, at the same time.

So, likewise, it is with the chicken and the egg.

And so, likewise, it is with all things.

Let me repeat this vital factor: The flow of karma manifests creation. It flows through the macrocosmic memory-track and the microcosmic memory-track in the same instant. And it operates under law, in exactly the same way.

OM

Shanti &Prem,

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