

December 9 & 16, 2006

PROPHETIC TOPIC

THESE LAWS CANNOT BE VIOLATED

FORMAT

OPENING REMARKS AND INTRODUCE GUEST

LOVE AND LIGHT, I'M REV. PHIL AND I'M YOUR HOST FOR "WORDS OF THE PROPHETS." LAST MONTH I DID A SHOW ON PRAYER. IT WAS THE FIRST OF, WHAT WILL BE AN ONGOING SERIES OF SHOWS, THAT ARE INTENDED FAMILIARIZE YOU, THE LISTENING AUDIENCE, WITH A VARIETY OF TOOLS THAT COULD BE UTILIZED IN YOUR DAILY LIFE TO ENHANCE YOUR SPIRITUAL PRACTICE. TODAY WE ARE GOING TO LOOK AT, WHAT IS PROBABLY, ONE OF THE LEAST UNDERSTOOD AND THEREFORE MOST CONTROVERSIAL SPIRITUAL TOOLS, KARMA. THIS AFTERNOON'S PROPHETIC TOPIC IS "THESE LAWS CANNOT BE VIOLATED". OUR TOPIC APPEARS ON PAGE 73 OF NEALE DONALD WALSCH'S "CONVERSATIONS WITH GOD; AN UNCOMMON DIALOGUE, BOOK 1". THE TOPIC IS PART OF A RESPONSE FROM GOD TO A QUESTION ASKED BY NDW. THE RESPONSE READS AS FOLLOWS: "I HAVE ESTABLISHED LAWS IN THE UNIVERSE THAT MAKE IT POSSIBLE FOR YOU TO HAVE, TO CREATE, EXACTLY WHAT YOU CHOOSE. THESE LAWS CANNOT BE VIOLATED, NOR CAN THEY BE IGNORED. YOU ARE FOLLOWING THESE LAWS RIGHT NOW, EVEN AS YOU READ THIS. YOU CANNOT NOT FOLLOW THE LAW, FOR THESE ARE THE WAYS THINGS WORK. YOU CANNOT STEP ASIDE FROM THIS; YOU CANNOT OPERATE OUTSIDE

OF IT. EVERY MINUTE OF YOUR LIFE YOU HAVE BEEN OPERATING INSIDE OF IT, AND EVERYTHING YOU HAVE EVER EXPERIENCED YOU HAVE THUSLY CREATED."

1. DEFINITION OF KARMA

- A. SANSKRIT: WORD MEANING "DEED OR ACT" MORE BROADLY DESCRIBING THE PRINCIPLE OF CAUSE AND EFFECT. ALSO, THE TOTALITY OF OUR ACTIONS AND THEIR CONCOMITANT REACTIONS IN THIS AND ALL PREVIOUS LIVES.**
- B. HINDU TEACHING: THE DOCTRINE OF KARMA STATES THAT ONE'S STATE IN THIS LIFE IS A RESULT OF ACTIONS (BOTH PHYSICAL AND MENTAL) IN PAST INCARNATIONS, AND ACTION IN THIS LIFE CAN DETERMINE ONE'S DESTINY IN FUTURE INCARNATIONS. KARMA IS A NATURAL, IMPERSONAL LAW OF MORAL CAUSE AND EFFECT AND HAS NO CONNECTION WITH THE IDEA OF A SUPREME POWER THAT DECREES PUNISHMENT OR FORGIVENESS OF SINS. KARMIC LAW IS UNIVERSALLY APPLICABLE, AND ONLY THOSE WHO HAVE ATTAINED LIBERATION FROM REBIRTH, CALLED MUKTI OR NIRVANA, CAN TRANSCEND IT. KARMA YOGA, THE SPIRITUAL DISCIPLINE OF DETACHMENT FROM THE RESULTS OF ACTION, IS A FAMOUS TEACHING OF THE BHAGAVAD-GITA. THE HINDU PRACTICE OF NONVIOLENCE AND VEGETARIANISM IS CONNECTED TO THE LAW OF KARMA WHICH IS MADE MANIFEST THROUGH REINCARNATION,**

WHICH IS THE REPEATED RE-EMBODIMENT OF SOULS IN DIFFERENT SPECIES OF LIFE.

C. BUDDHIST TEACHING: THE LAW OF KARMA, SAYS ONLY THIS: FOR EVERY EVENT THAT OCCURS, THERE WILL FOLLOW ANOTHER EVENT WHOSE EXISTENCE WAS CAUSED BY THE FIRST, AND THIS SECOND EVENT WILL BE PLEASANT OR UNPLEASANT ACCORDING AS ITS CAUSE WAS SKILLFUL OR UNSKILLFUL." A SKILLFUL EVENT IS ONE THAT IS NOT ACCOMPANIED BY CRAVING, RESISTANCE OR DELUSIONS; AN UNSKILLFUL EVENT IS ONE THAT IS ACCOMPANIED BY ANY ONE OF THOSE THINGS. EVENTS ARE NOT SKILLFUL IN THEMSELVES, BUT ARE SO CALLED ONLY IN VIRTUE OF THE MENTAL EVENTS THAT OCCUR WITH THEM. THEREFORE, THE LAW OF KARMA TEACHES THAT RESPONSIBILITY FOR UNSKILLFUL ACTIONS IS BORN BY THE PERSON WHO COMMITS THEM.

D. KARMA IS CAUSE AND EFFECT. NOT REWARD AND PUNISHMENT. THE GOAL IS NO KARMIC DEBT NOT GOOD KARMIC DEBT.

2. THREE TYPES OF KARMA

A. HINDU TEACHING

01. SANCHITA KARMA - THE STORE OF KARMIC DEBTS ACCUMULATED FROM PREVIOUS BIRTHS.

02. PRARABDHA KARMA - THE PART OF ONES SANCHITA KARMA WHICH MUST BE WORKED OUT IN THE PRESENT LIFE. BECAUSE THE LAW OF KARMA IMPLIES

**DETERMINISM IN HUMAN ACTIVITIES,
PRARABDHA IS OFTEN TRANSLATED AS
DESTINY.**

- 03. AGAMI KARMA - NEW KARMA
ACCUMULATED IN THE PRESENT LIFETIME
WHICH IS CARRIED FORWARD INTO
FUTURE LIVES**

B. MY BELIEFS

01. LIFETIME

02. DAILY

03. GROUP

**TODAY'S PROPHETIC TOPIC DEALS WITH
DAILY KARMA, WHICH I BELIEVE IS THE ONLY
ONE THAT TRULY MATTERS. THIS IS BECAUSE
I BELIEVE THE ONLY RECOURSE WE HAVE
AGAINST LIFETIME KARMA IS OUR DAILY
ACTIONS. WE HAVE THE DIVINE POWER OF
CREATION WHICH ALLOWS US TO CREATE OUR
OWN REALITY. WITH THIS POWER WE HAVE
THE ABILITY TO ALTER OUR LIFE'S BLUEPRINT
FOR THE BETTER OR THE WORSE.**

3. HOW RELIGIONS EXPRESS KARMA

A. TAOISM

**01. THE TAOIST HAS NO CONCEPT SIMILAR
TO KARMA, AND NO MENTION OF THE
SOUL MIGRATING TO AN ANIMAL FORM
AS DOES HINDUISM AND BUDDHISM. THE
DETERMINING FACTOR TO ONE'S LIFE IS
CONTAINED IN THE INDIVIDUAL
BEHAVIOR FOR THE TAOIST. BY
FORSAKING PERSONAL DESIRES IN LIFE,
BY CONCENTRATING OF THE SELF, A**

**LONGER LIFE IS PROLONGED.
EVENTUALLY, BY FOLLOWING THE INNER
LIGHT, IMMORTALITY CAN BE ACHIEVED.**

B. JAINISM

01. BELIEVE IN KARMA AND REINCARNATION AS DO HINDUS BUT BELIEVE THAT ENLIGHTENMENT AND LIBERATION FROM THIS CYCLE CAN ONLY BE ACHIEVED THROUGH ASCETICISM. JAINS FOLLOW FRUITITARIANISM. THIS IS THE PRACTICE OF ONLY EATING THAT WHICH WILL NOT KILL THE PLANT OR ANIMAL FROM WHICH IT IS TAKEN. THEY ALSO PRACTICE AHIMSA, NON-VIOLENCE, BECAUSE ANY ACT OF VIOLENCE AGAINST A LIVING THING CREATES NEGATIVE KARMA WHICH WILL ADVERSELY AFFECT ONE'S NEXT LIFE.

C. SIKHISM

01. BELIEVE IN SAMARA, KARMA, AND REINCARNATION AS HINDUS DO.

D. JUDAISM

01. AND IF A MAN CAUSE A BLEMISH IN HIS NEIGHBOUR; AS HE HATH DONE, SO SHALL IT BE DONE TO HIM; BREACH FOR BREACH, EYE FOR EYE, TOOTH FOR TOOTH: AS HE HATH CAUSED A BLEMISH IN A MAN, SO SHALL IT BE DONE TO HIM AGAIN.

**KING JAMES BIBLE
THE THIRD BOOK OF MOSES, CALLED
LEVITICUS**

CHAPTER 24, VERSES 19 & 20

- 02. EVEN AS I HAVE SEEN, THEY THAT PLOW INIQUITY, AND SOW WICKEDNESS, REAP THE SAME.**

**KING JAMES BIBLE
THE BOOK OF JOB
CHAPTER 4, VERSE 8**

E. CHRISTIANITY

- 01. FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW, TILL ALL BE FULFILLED.**

**KING JAMES BIBLE
THE GOSPEL ACCORDING TO SAINT MATTHEW
CHAPTER 5, VERSE 18**

- 02. BE NOT DECEIVED; GOD IS NOT MOCKED: FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP. FOR HE THAT SOWETH TO HIS FLESH SHALL OF THE FLESH REAP CORRUPTION; BUT HE THAT SOWETH TO THE SPIRIT SHALL OF THE SPIRIT REAP LIFE EVERLASTING. AND LET US NOT BE WEARY IN WELL DOING: FOR IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT.**

**KING JAMES BIBLE
THE EPISTLE OF PAUL THE APOSTLE
TO THE GALATIANS
CHAPTER 6, VERSES 7 – 9**

F. ISLAM

- 01. ISLAM DOES NOT BELIEVE IN AN UNCHANGING LAW OF KARMA AND**

REBIRTH, WHERE MAN IS RATHER HELPLESS. ALLAH IS THE CHERISHER AND RULER OF THE WORLD. AND MERCY AS WELL AS JUSTICE ARE HIS ATTRIBUTES. IN HIS JUSTICE, EVERY DEED OR THOUGHT OF EVIL HAS ITS CONSEQUENCE FOR THE DOER OR THINKER. BUT IN THIS LIFE THERE IS ALWAYS ROOM FOR REPENTANCE AND AMENDMENT. AS SOON AS THIS IS FORTHCOMING, ALLAH'S MERCY COMES INTO ACTION.

G. NEWTON'S THIRD LAW OF MOTION

01. FOR EVERY ACTION THERE IS AN EQUAL AND OPPOSITE REACTION.

4. EDGAR CAYCE'S STORY OF KARMA, EDITED BY MARY ANN WOODWARD, PUBLISHED BY BERKLEY BOOKS, NY, NY, ©1971. OUT OF PRINT

A. READING 2528-3: HENCE, AS HAS BEEN GIVEN AGAIN AND AGAIN, DEFINITE LAWS, UNCHANGEABLE LAWS AS TO SUCH, MAY BE INDICATED. THESE DO NOT FALTER OR FAIL, WHETHER IN SPIRIT, IN MIND OR IN MATTER. WHAT YE SOW, YE REAP. APPARENTLY THERE ARE OFTEN EXPERIENCES IN WHICH INDIVIDUALS REAP THAT WHICH THEY HAVE NOT SOWN, BUT THIS IS ONLY THE SHORT SELF VISION OF THE ENTITY OR THE ONE ANALYZING OR STUDYING PURPOSES AND IDEALS IN RELATIONSHIP TO THOSE PARTICULAR INDIVIDUALS.

- B. READING 2981-21: CAUSE AND EFFECT TO MANY ARE THE SAME AS KARMA. KARMA IS THAT BROUGHT OVER, WHILE CAUSE AND EFFECT MAY EXIST IN THE ONE MATERIAL EXPERIENCE ONLY.**
- C. READING 2533-1: FOR, IT IS NOT BY CHANCE THAT EACH ENTITY ENTERS, BUT THAT THE ENTITY - AS A PART OF THE WHOLE - MAY FILL THAT PLACE WHICH NO OTHER SOUL MAY FILL SO WELL. FOR HE HATH NOT WILLED THAT ANY SOUL SHOULD PERISH. THUS WITH EACH MATERIAL MANIFESTATION THERE IS AN UNDERTAKING BY AN ENTITY TO SO MANIFEST THAT IT, AS A PART OF THE WHOLE, MAY BECOME MORE AND MORE ATTUNED TO THAT CONSCIOUSNESS, AND THUS GLORIFY HIM IN THE ENTITY'S RELATIONSHIPS TO OTHERS IN ANY AND IN EVERY EXPERIENCE.**
- D. READING 2533-1: AND NO URGE - WHETHER OF THE MATERIAL SOJOURNS OR OF THE ASTROLOGICAL ASPECTS - SURPASSES THE MENTAL AND SPIRITUAL ABILITIES OF A SOUL TO CHOOSE ITS COURSE THAT IT, THE SOUL AND MIND, MAY TAKE.**
- E. READING 2936-2: LEARN THE LESSON WELL OF THE SPIRITUAL TRUTH: CRITICIZE NOT UNLESS YE WISH TO BE CRITICIZED. FOR, WITH WHAT MEASURE YE METE IT IS MEASURED TO THEE AGAIN. IT MAY NOT BE IN THE SAME WAY, BUT YE CANNOT EVEN THINK BAD OF ANOTHER WITHOUT IT AFFECTING THEE IN A MANNER OF A DESTRUCTIVE**

NATURE. THINK WELL OF OTHERS, AND IF YE CANNOT SPEAK WELL OF THEM DON'T SPEAK! BUT DON'T THINK IT EITHER! TRY TO SEE SELF IN THE OTHER'S PLACE. AND THIS WILL BRING THE BASIC SPIRITUAL FORCES THAT MUST BE THE PROMPTING INFLUENCE IN THE EXPERIENCE OF EACH SOUL, IF IT WOULD GROW IN GRACE, IN KNOWLEDGE, IN UNDERSTANDING; NOT ONLY OF ITS RELATIONSHIP TO GOD, ITS RELATIONSHIP TO ITS FELLOW MAN, BUT ITS RELATIONSHIP IN THE HOME AND IN THE SOCIAL LIFE. FOR, KNOW - THE LORD THY GOD IS ONE. AND ALL THAT YE MAY KNOW OF GOOD MUST FIRST BE WITHIN SELF. ALL YE MAY KNOW OF GOD MUST BE MANIFESTED THROUGH THYSELF. TO HEAR OF HIM IS NOT TO KNOW. TO APPLY AND LIVE AND BE IS TO KNOW!

- F. READING 876-1: FOR EACH SOUL MUST MEET IN ITS OWN SELF THAT THE ENTITY OR BODY METES TO ITS FELLOW MAN IN ITS IDEAL RELATIONS WITH SUCH**
- G. READING 1436-3: WHAT IS KARMIC DEBT? THIS YE HAVE MADE A BUGABOO! THIS YE HAVE OVERBALANCED WITHIN THYSELF! WHAT IS THY LIFE BUT THE GIFT OF THY MAKER THAT YE MAY BE WHOLLY ONE WITH HIM? THY RELATIONSHIPS TO THY FELLOWS THROUGH THE VARIOUS EXPERIENCES IN THE EARTH COME TO BE THEN IN THE LIGHT OF WHAT CREATIVE FORCES WOULD BE IN THY RELATIONSHIPS TO THE ACT ITSELF! AND**

WHETHER IT BE AS INDIVIDUAL ACTIVITIES TO THOSE WHO HAVE INDIVIDUALIZED AS THY FATHER, THY MOTHER, THY BROTHER OR THE LIKE, OR OTHERS, IT IS MERELY SELF BEING MET, IN RELATIONSHIPS TO THAT THEY THEMSELVES ARE WORKING OUT AND NOT A KARMIC DEBT BETWEEN BUT A KARMIC DEBT OF SELF THAT MAY BE WORKED OUT BETWEEN THE ASSOCIATIONS THAT EXIST IN THE PRESENT! AND THIS IS TRUE FOR EVERY SOUL. IF YE WILL BUT TAKE THAT AS WAS GIVEN THEE! "NEITHER DO I CONDEMN THEE." WHO GAVE THAT? LIFE ITSELF! NOT A PERSONALITY, NOT AN INDIVIDUAL ALONE; THOUGH INDIVIDUALLY SPOKEN TO THE ENTITY, TO THE SOUL THAT MANIFESTS ITSELF IN THE PRESENT IN THE NAME CALLED [1436]. THIS BECOMES THEN NOT AN INCIDENT BUT AS A LESSON, THAT ALL MAY LEARN! THAT IS THE REASON, THAT IS THE PURPOSE, THAT IS WHY IN THE ACTIVITY MUCH SHOULD BE EXPECTED, WHY MUCH SHALL BE ENDURED, WHY MUCH MAY BE GIVEN, BY THE SOUL THAT HAS LEARNED THAT GOD CONDEMNS NOT THEY THAT SEEK TO KNOW HIS FACE AND BELIEVE! THEN IT IS NOT KARMA BUT IN HIM THAT THE DEBT IS PAID. FOR WHO FORGAVE THEE THY MATERIAL SHORTCOMINGS, THY MATERIAL ERRORS, AS JUDGED BY THY SUPERIORS AT THAT EXPERIENCE IN THE MATERIAL WORLD? THY LORD, THY MASTER - THYSELF! FOR HE STANDS IN THY STEAD,

BEFORE THAT WILLINGNESS OF THY INNER SELF, THY SOUL, TO DO GOOD UNTO OTHERS; THAT WILLINGNESS, THAT SEEKING IS RIGHTEOUSNESS, IF YE WILL BUT UNDERSTAND, IF YE WILL BUT SEE - AND FORGET THE LAW THAT KILLETH BUT REMEMBER THE SPIRIT OF FORGIVENESS THAT MAKES ALIVE!

- 5. BHAGAVAD-GITA TRANSLATED BY EKNATH EASWARAN, PUBLISHED BY BLUE MOUNTAIN CENTER OF MEDITATION, BERKLEY, CA, ©1985.**
- A. THE BHAGAVAD-GITA (THE SONG OF GOD) IS THE MOST IMPORTANT PART OF THE INDIAN EPIC POEM "MAHABHARATA" (TAKES PLACE 1,000 BC, WRITTEN APPROX 400 BC). THE MAHABHARATA CONSISTS OF ONE HUNDRED THOUSAND STANZAS OF VERSE DIVIDED INTO EIGHTEEN BOOKS, OR PARVAS, THE POEM IS THE LARGEST SINGLE LITERARY WORK IN EXISTENCE.**
- B. TEACHES FOUR YOGA'S:**
- 01. BHAKTI YOGA – SERVICE IN LOVE AND DEVOTION TO GOD**
 - 02. JNANA YOGA – A PATH OF KNOWLEDGE AND DISCRIMINATION IN REGARDS TO THE DIFFERENCE BETWEEN THE IMMORTAL SOUL (ATMAN) AND THE BODY.**
 - 03. RAJA YOGA – THE STILLING OF THE MIND AND BODY THROUGH MEDITATING TECHNIQUES, GEARED AT REALIZING ONE'S TRUE NATURE.**

04. KARMA YOGA IS ESSENTIALLY ACTING, OR DOING ONE'S DUTIES IN LIFE AS PER HIS/HER DHARMA, OR DUTY, WITHOUT CONCERN OF RESULTS - A SORT OF CONSTANT SACRIFICE OF ACTION TO THE SUPREME. IT IS ACTION DONE WITHOUT THOUGHT OF GAIN. IN A MORE MODERN INTERPRETATION, IT CAN BE VIEWED AS DUTY BOUND DEEDS DONE WITHOUT LETTING THE NATURE OF THE RESULT AFFECTING ONES ACTIONS. IT IS SAID THAT THE RESULTS CAN BE OF 3 TYPES:

- 1st. AS AIMED FOR**
- 2nd. OPPOSITE OF WHAT IS AIMED FOR**
- 3rd. A MIXTURE OF THESE**

IF ONE CAN PERFORM HIS DUTIES (AS PRESCRIBED IN THE VEDAS) WITHOUT ANY ANTICIPATION OF THE RESULT OF HIS ACTIONS, HE IS BOUND TO SUCCEED. IT INCLUDES, BUT IS NOT LIMITED TO:

- 1st. DEDICATION OF ONE'S CHOSEN PROFESSION AND ITS PERFECTION TO GOD**

- 2nd. IT IS ALSO VISIBLE IN COMMUNITY AND SOCIAL SERVICE, SINCE THEY ARE INHERENTLY DONE WITHOUT THOUGHT OF PERSONAL GAIN.**

C. KRISHNA ADVOCATES 'NISHKAM KARMA YOGA' (THE YOGA OF SELFLESS ACTION) AS THE IDEAL PATH TO REALIZE THE TRUTH. ALLOCATED WORK DONE WITHOUT EXPECTATIONS, MOTIVES, OR THINKING

ABOUT ITS OUTCOMES TENDS TO PURIFY ONE'S MIND AND GRADUALLY MAKES AN INDIVIDUAL FIT TO SEE THE VALUE OF REASON AND THE BENEFITS OF RENOUNCING THE WORK ITSELF. THESE CONCEPTS ARE VIVIDLY DESCRIBED IN THE FOLLOWING VERSES:

- 01. CHAPTER 2, VERSE 47: "YOU HAVE THE RIGHT TO WORK, BUT NEVER TO THE FRUIT OF WORK. YOU SHOULD NEVER ENGAGE IN ACTION FOR THE SAKE OF REWARD, NOR SHOULD YOU LONG FOR INACTION."**
- 02. CHAPTER 2, VERSE 48: "PERFORM WORK IN THIS WORLD, ARJUNA, AS A MAN ESTABLISHED WITHIN HIMSELF, WITHOUT SELFISH ATTACHMENTS, AND ALIKE IN SUCCESS AND DEFEAT. FOR YOGA IS PERFECT EVENNESS OF MIND."**
- 03. COMMENTARY BY C. JINARAJADASA: "WITH THE BODY, WITH THE MIND, WITH THE INTELLECT, EVEN MERELY WITH THE SENSES, THE YOGIS PERFORM ACTION TOWARD SELF-PURIFICATION, HAVING ABANDONED ATTACHMENT. HE WHO IS DISCIPLINED IN YOGA, HAVING ABANDONED THE FRUIT OF ACTION, ATTAINS STEADY PEACE."**
- 04. CHAPTER 2, VERSES 62 - 65: "WHEN YOU KEEP THINKING ABOUT SENSE OBJECTS, ATTACHMENT COMES. ATTACHMENT BREEDS DESIRE, THE LUST OF**

POSSESSION THAT BURNS TO ANGER. ANGER CLOUDS THE JUDGMENT; YOU CAN NO LONGER LEARN FROM PAST MISTAKES. LOST IS THE POWER TO CHOOSE BETWEEN WHAT IS WISE AND WHAT IS UNWISE, AND YOUR LIFE IS UTTER WASTE. BUT WHEN YOU MOVE AMIDST THE WORLD OF SENSE, FREE FROM ATTACHMENT AND AVERSION ALIKE, THERE COMES THE PEACE IN WHICH ALL SORROWS END, AND YOU LIVE IN THE WISDOM OF SELF."

- 05. CHAPTER 3, VERSES 31 - 35: "THOSE WHO LIVE IN ACCORDANCE WITH THESE DIVINE LAWS WITHOUT COMPLAINING, FIRMLY ESTABLISHED IN FAITH, ARE RELEASED FROM KARMA. THOSE WHO VIOLATE THESE LAWS, CRITIZING AND COMPLAINING, ARE UTTERLY DELUDED, AND ARE THE CAUSE OF THEIR OWN SUFFERING. EVEN A WISE MAN ACTS WITHIN THE LIMITATIONS OF HIS OWN NATURE. EVERY CREATURE IS SUBJECT TO PRAKRITI (THE BASIC ENERGY FROM WHICH THE MENTAL AND PHYSICAL WORLDS TAKE SHAPE); WHAT IS THE USE OF REPRESSION. THE SENSES HAVE BEEN CONDITIONED BY ATTRACTION TO THE PLEASANT AND AVERSION TO THE UNPLEASANT. DO NOT BE RULED BY THEM; THEY ARE OBSTACLES IN YOUR PATH. IT IS BETTER TO STRIVE ON ONE'S**

OWN DHARMA (DUTY, PATH) THAN TO SUCCEED IN THE DHARMA OF ANOTHER. NOTHING IS EVER LOST IN FOLLOWING ONE'S OWN DHARMA, BUT COMPETITION IN ANOTHER'S DHARMA BREEDS FEAR AND INSECURITY.

6. KARMIC SAYINGS

D. WHAT GOES AROUND COMES AROUND.

E. THOSE WHO LIVE BY THE SWORD, DIE BY THE SWORD.

F. HOW PEOPLE TREAT YOU IS THEIR KARMA; HOW YOU REACT IS YOURS.