

Personal Responsibility and the Law of Karma

A266 Sunday Address 5th September 1954 St Mary Abbots Place, London Sunday Service

Text: a typescript, possibly top copy, carrying just the date and 'White Eagle's address'; the title, 'Personal Responsibility and the Law of Karma', has been given it for this project.

Context: reopening service after the August break. The choir evidently sang a Psalm setting, but it is not clear which. There is a communion at the end.

General Notes: this address begins with the problem of suffering. It deals too with the nature of the Saviour. But it is unusual in concentrating so strongly on one subject, namely karma and its Christian equivalent, held in the line, 'whatsoever a man soweth, that shall he also reap'. White Eagle covers national karma, too, while relating it to the karma of the individual. He is keen to show that karma can often be a blessing in disguise. There is a nice passage about each of us building our own temple of light. At the end is a beautiful communion although White Eagle appeared ready to go without delivering one, and then changed his mind. In part it is beautiful because it interprets the symbols in a new way: the bread as the body, even as the karma of a life, and the wine as the strength both to endure and to go on loving, in spite of all.

References: 'God is not mocked: for whatsoever a man soweth' is Galatians 6 : 7. 'I am the Way and the Truth and the Life' is John 14 : 6. The chosen title, 'Personal responsibility and the Law of Karma' owes more than a nod to a very powerful phrase by the spirit of Sir Arthur Conan Doyle: 'Personal responsibility and the redeeming power of love'. See ARTHUR CONAN DOYLE'S BOOK OF THE BEYOND, p. 105.

Historical note: White Eagle says, 'even now, you are all making national karma'. This may be meant generally ('at all times, you are making national karma'), or it may have to do with the developing Cold War.

White Eagle's Address:

Beloved children of the earth plane, we come with happiness to bring you a message which we trust will help and bless you in your service and in your daily life. We particularly thank the choir for the beautiful rendering of the Psalm which is a preliminary to our talk to you tonight, and we trust that every soul in this gathering will be convinced of the love and wisdom of God and the righteousness and mercy of God's Law which governs all life on earth.

It is a problem to many people at the present time why God permits pain and suffering: why God permits wars, why God permits earthquakes and volcanoes and catastrophes which cause suffering and death to so many. And the people who ask these questions cannot reconcile the pain and suffering which they witness with a God of Love or a God of Mercy. But there is an answer to these profound problems, and first of all we would draw your attention to the Divine Law which governs life – the Divine Law which is: 'Whatsoever a man soweth, he shall surely reap'. Then you say, 'But many times we witness suffering which we are quite sure is not the result of the sowing of the particular individual who suffered. Or, on the other hand, what about the thousands of innocent people who suffer during a war? The thousands of innocent children who suffer cruelty: they have not sown the seeds of cruelty. And what about the terrible cruelty to animals?'

Then comes up the next question which we know you will have in your minds. 'What about the suffering in the animal kingdom, the nature kingdom, the cruelty of nature, nature red in

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tooth and claw? How can you reconcile all these things with a God of Love?' It has been suggested that those who love God and worship God are apt to close their eyes to these unanswerable questions. They are unpleasant. You cannot do anything about it, so push them on one side. There is no answer. All we can do is to go on loving God, the God which has demonstrated to us that He is all Love. And by this method, those who disagree with us suggest that we are ostriches burying our head in the sand. We refuse to face facts, as they call it.

Well, my dear ones, there is an answer, a logical answer to every question which is put by man's intellect – and the questions which are sent forth from man's heart in sincerity and humility come back answered in the heart. The heart is the centre of truth. The heart is not only an organ of the physical body. It is a centre of intelligence. It is a centre of light. It is comprehension. It can comprehend the deep and profound answers which come to it from the Source of all Truth, from the Creator, from Divine Intelligence, and what cannot be answered to the intellect can be answered to the searching heart.

Now those of you who are not yet ready to hear the inner voice, not yet ready to comprehend the divine mysteries, we would point out that in the scriptures of all time, not only your own orthodox Christian scriptures (which are not entirely possessed by the orthodox church, we would say in passing) but all scriptures come from that Divine Intelligence and in those scriptures there are certain pointers, certain words, which will convey to you a little of the Divine Law which governs life. For instance, the words you have heard tonight; 'God is not mocked. Whatsoever a man soweth, he will surely reap'. Now on the face, on the surface, this is a very unpalatable statement – and when on earth we do not like to admit that we are to blame.

We have noticed, dear children, that no-one likes to take the blame for anything. You look round your daily life. If you are working in a large community and there is something wrong, something which has been done wrong, very seldom will an individual come forward and say, 'I did that. I am to blame'. But very often you will find excuses. 'No, I know nothing about it. Someone else did it.' There is always that eagerness to put the blame on to someone else. The human does not like even to accept the blame in his own heart. He tries to find an excuse and he tries to lame the other man. It is always so easy to put the blame on to someone else. Now, again in passing, we are going to ask you, beloved ones, when you come up against a difficulty and there is confusion, misunderstanding, be honest. Go into your innermost sanctuary and first of all seek the presence of the Gentle Christ. Try to imagine his lovely character and ask what He would do in the circumstances in which you are placed. Search; search for truth with all honesty. Do not make excuses for yourself, dear ones. Seek the presence of the gentle Christ – then you will hear the truth and you will be compelled to see where perhaps you have made a mistake or, if you have not made a mistake, you will see how best to put right the little misunderstanding or difficulty.

Now, there is another saying in your scriptures, in the Christian scriptures, that Jesus Christ is the Saviour of the world – and many people who are thoughtful and intellectual refuse to

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believe that by believing on a Saviour like Jesus Christ they are going to be saved when they die. Of course not. These two statements do not appear to be harmonious. One says that a man will reap what he sows. Therefore a man can eat, drink and be merry and not care a bit what happens to anyone else on this earth so long as he repents and says he believes in the power of Jesus Christ to save him. Thinking, intelligent people say, 'Well, how can we believe either of these statements because they are so contradictory?'

There is what is called in Eastern scriptures the Law of Karma, which is the Law of Cause and Effect. In the Christian scriptures it is summed up in those few words, 'Whatsoever a man soweth, he must reap'. He cannot escape an eternal law. That is an eternal law and no living soul can escape. At this moment we wish to point out to you that God is a God of love and of mercy and there is, within man's heart, that Christ spirit – and when that Christ spirit is put into operation in a life, that Christ spirit has the power to wash away sins. This is not in the orthodox sense, but it means that when the soul truly goes into the inner sanctuary of its own being and sees its fault, or sees clearly the karma connected with a particular problem, that soul kneels in humility and accepts the conditions in which it finds itself. Moreover, it is filled with love for its friend.

This sounds like a counsel of perfection, but we are only putting before you the Law of Karma. There are many ramifications to this wide subject, but the main principle is there. You cannot escape, therefore the wise man accepts, but he does not accept meekly. He does not say, 'Oh, come along trouble, I have earned it all. Come along, come along.' That is not the attitude. That is not the wise man's attitude. The wise man becomes meek and humble and he says, 'Well, I must be a man. If I have earned this, I will do my duty without recrimination, but I will see that it does not happen again. I will see that I do not inflict the pain and suffering which I am now feeling. I will not inflict it again on any living creature.' You see, he is learning a lesson.

Karma, my children, is not something you have got to suffer in agony. It is something which comes to you to teach you. It comes to help you to grow in spiritual life, in spiritual stature. In other words, it is a blessing in disguise and sometimes the disguise is very unpleasant. Do you know this? It has been known for a soul newly arrived in spirit life to encounter someone in that life, a very mysterious someone, clothed in dark raiment and hooded and masked. The newly arrived spirit may have a sensation of fear, certainly of wonder about such an encounter; but in due time, and in a very short time, that figure uncovers its face and it is seen to be a most heavenly face, behind the dark veil is the heavenly angel face. So it is with your karma.

There are some of you tonight who have problems, those who are a little unhappy and disturbed and maybe a little resentful towards God because of the circumstances in which you find yourselves. You say, 'Why, why, why does God permit this?' Now, my dear children, God is a God of love and a God of mercy and a God of justice. God does not want you to have pain. God does not want humanity to suffer. And we are going to say something here which may astonish you. It is this; that even in apparent suffering, if the soul is clear, what

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you call innocent, there is a mercy which protects one who seems to have been destroyed in terrible circumstances. Remember, man looks upon the outer shell, not upon the inner life. May this give you a certain amount of comfort.

We say again and again that man must love the Lord his God with all his heart and soul and mind. And to have love is to have trust and confidence and faith. When suffering, when an individual is guilty of inflicting suffering upon its fellow, it is inflicting it upon itself. If you cause pain, you will feel exactly the same pain as you have caused because the time will surely come, sooner or later, when you will be brought into conditions and circumstances in which you will feel just that pain which you have inflicted. It is in this way that the Law of Karma works. When that pain comes, have courage and say, 'Now I know what it feels like. Please God, may I never inflict such pain again.'

Karma does not necessarily come to you from the ages past. It is being worked out every minute of your life. Good karma comes to bless you – and be aware of your blessings, dear ones. So many do not see their blessings but they see all their bad karma.

Look for the blessings, the blessing of life and happiness. Look for the many ways in which you have been guided and in which you have been protected from falling. Look back and you will see the marvellous demonstration of a Power which has guided you in the right way, which has brought into your life happiness. Oh, dear ones, we beg you to make a daily habit of seeing the blessings, seeing your good karma and not dwelling so much on the bad karma. Keep it to yourself. Make a compact with yourself that you will pay the debt without flinching because it is teaching you a most valuable and much needed lesson.

Now comes the problem of national karma, because it seems to you that so many innocent suffer in a national calamity or in a war. Do you realise that you are responsible for your country and for the community in which you live? You all play your part, and if there comes a time when you have to endure national karma, it is something which you, in common with all your countrymen, have allowed to come. There is no injustice. God is just. God is merciful and even now you are experiencing national karma. Everyone on earth is responsible for the community in which he lives, however big or small that community is. According to the individual life, so will be the karma of the community or the nation.

You may feel that this is unjust, but if you are learning the brotherhood of man, the brotherhood of the spirit, you will not resent being in the company of those who have been a little more responsible than you for bringing about calamity, but you will be glad that you can take part in helping the suffering ones. Now this is real brotherhood of the spirit. This is the lesson which the Master Jesus taught. Be glad to have the opportunity to share and to help in times of pain and suffering, but you should be able to see beyond that pain and suffering, that national karma, that birth pang of something better. You should be able to see in the future the outworking of that national karma. You should be able to see that this suffering is but the birth pangs of a new era, a new life. Birth is painful at present but, as man evolves, birth will be less painful until the young will be brought forth in rather a different manner from today.

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Life is all moving forward, but the Lords of Karma who have the world and humanity in their care, they look to the enlightened ones to help them in their great work of reconstruction, reconstruction; and this is what life is doing today and your individual life is doing for you. It is helping you to reconstruct your spiritual self and helping you to build your own private temple of light in the heavens – a temple built without a blemish, built of pure white ether, beautiful spiritual substance which is your soul substance. And your soul is being built every day through your karma, and the whole of humanity is building, is reconstructing, a life good to behold.

Remember this, O my children! Remember your personal responsibility. Never blame the other man. Look within and you will see where the blame lies. It may not be very much, but if you are good and wise you will accept your fault, and you will say, 'This is where I made a mistake. It is a pity I did that or I said that, but that is where I made the mistake.' What a wonderful thing it is to be able to see clearly a mistake and to be able to put it right! And this is the work of the saint, what the world calls a saint. It takes courage and it takes humility and it takes truth to admit and to see and to put right.

We often say to you, 'No, you must make your own decision'. We dare not interfere with the Law of Karma. We may suggest. We may give a pointer, but the decision must come from you because it is only by or through paying your just karmic debts that you prepare yourself to enter into a spiritual experience which is beyond all earthly words to describe to you, or to explain to you. You cannot get it from anyone else, though your friends and your brethren may help you by their love and sympathy, by their attitude towards you – or you may help your brethren by your attitude towards them. You may help them to rise but only you, only the individual, can experience that divine happiness which is the result of well-earned good karma.

And so, beloved ones, as we have just said to you, do not sit down gloomily and say; 'It is my karma. I must put up with them.' Keep that to yourself. Do not talk about it. Just be courageous. Accept the circumstances and the conditions. Just quietly set to work as though a master put a piece of work on the table before you. Just get down to your lesson and learn it and then go off to your play and enjoy yourself. We have put that rather crudely, but it is necessary to have things put simply instead of in a complicated way. That is the simple truth. As you learn one lesson after another, as we have already told you, you are growing in the glory of the Christ Spirit. You won't see yourself but many others will see you. Many will rise up and say, 'Blessed be our brother' or 'Blessed be our sister', for both brother and sister have given us so much of their life and their help in our reconstruction of a beautiful world, both physical and spiritual.

We do not forget illness, little ailments. We assure you, my dears, that if you are honest and review the situation, you will see that it is your own – we were going to say 'fault', but do not think we are hard. We are so sorry for you when you do suffer these little physical diseases but you will always be able to trace them to something you have done yourself. You will have done something which you ought not to have done, but that can be cleansed and the karma

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transmuted by obedience to Divine Law and physical law responds equally to that divine outworking.

We do not wish to leave you feeling unhappy or thinking, 'Well, it is all very well for White Eagle. He is a spirit. He has not got a body with aches and pains. He is out of it all.' But, dear ones, every living soul has to go through the same way. We all have to tread the same path to the mountain top. It does not matter what religion we follow. It does not matter what nationality we are, what colour our skin. What matters is what is in the heart. There are many roads leading to the mountain top and all roads, in due time, arrive at the apex and into the centre of the Son, the Spiritual Son, the Creator, the Holy and Blessed Trinity. May God bless you with vision and understanding and with courage and love. Do not bemoan your fate. Be thankful, because it is serving a wise and beautiful purpose in you and in your life.

Goodnight. Goodnight.

With all our love we leave – but before doing so let us raise our thoughts to God, looking into the heart of the Son in the Heavens. Feel the closeness of His Personality. I am the Way. I am the Truth. I am the Life. He takes and breaks the bread of life. This age-old ceremony is performed in the Heavens as well as on earth. And He breaks the bread and calls upon the Creator to bless the body and to bless the wine, the symbol of the Spirit of Life. Eat the bread, My Body, My Cosmic Body. Eat the bread. Accept what comes to you in your life. This is eating the bread in humility. I offer you the wine which is the strength to endure. It is the strength given to you to love, to love God and your fellow creatures. Lo! I am with you always, always. My blessing is upon you. Go in peace. Amen.

Gently return to earthly consciousness. The Heavenly Presence is slowly withdrawing into the Heavens but the Spirit remains with you for ever.

The search matches with either words and phrases, which appear in the text, or the following 'key' words and phrases, which are similar in meaning to those in the document:

natural world, intuition, integrity, truthfulness, acceptance, flowing with life, learning lessons, path of the soul