



WHAT IS KARMA

Abstract

Karma is so misunderstood in this culture because they talk about bad karma, [and] they talk about good karma. Karma is the waves after you drop the pebble into the pond. Karma reaches out far beyond yourself. It affects not only the person next to you, but it affects the person several blocks away from you, and several miles away from you, across the entire world.

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Now we're going to move into the seance portion of our class. Séance is just a big fancy word for circle, but the word seance has these mysterious vibes about it. I Can feel them here. They just start coming around as soon as I start making my notes at home. I can feel them moving about. You have a question, Beth?

I want them to tell us about karma.

Karma.

I can tell you that this particular one comes from a very old time.

Yes, I [have] come from a very long time [ago]. The question was [about karma]. Karma is so misunderstood in this culture because they talk about bad karma, [and] they talk about good karma. Unless you are producing the proper reading material you will not know that karma simply is. Karma is the waves after you drop the pebble into the pond. Karma reaches out far beyond yourself. It affects not only the person next to you, but it affects the person several blocks away from you, and several miles away from you, across the entire world. This is why the teachings are that you do not own the fruit of your actions, because your actions spread out beyond your conception. The only thing that you can own up to is the act. That is the only thing you can be responsible for, is the act. Not what happens after the act? Culture here is based on violence, so I will use a violent example. When you beat upon someone, that beating is you. You are the one beating. However, What it does to them, [to the other person] is not yours. Their body will swell up. They may lose consciousness. They have a bizarre experience in this [un]consciousness [state], but that experience is not yours. It is not yours. It is theirs. The only thing you are responsible for is the beating and it comes to this...



Too many things here. (Indicating the objects on the lectern). Someone take these (He is holding out a pair of glasses.) Thank you. That very action right there, my picking that item up and handing it to someone that is my action alone. What happens to those, that item afterwards is nothing to do with me, but it has everything to do with the person that accepted them. That is karma. Does that hold true for you?

Response to the question: I'm not sure. What I thought was a karmic experience was something I felt like I had no control over, and while my brain said, 'don't do this.' My body said, 'you have no choice but to do it.' And then I learned from the consequences that followed. Does that make sense? Was that a karmic experience?

There are two types of memories that they speak of. There is the memory of mind, and then there is the memory of body. You might see them as being one and the same, but they are not. The nature of mind has one nature of its own, and the body has its own nature. What does the mind hunger for?

Response: For me more learning, more knowledge.

Yes.

What does the body hold her for?

Response: For me, nurturing, sustenance.

Sustenance. Two totally different parts of the one. Your body has its own memory. Your mind has its own memory. This is why we taught meditation, because in meditation you bring the two together as one as they should be.

When you sit in meditation, and most of you sit in meditation, do you not feel a sensation on your skin? It calls you to scratch.

Response: Yes.

Yes, that is the nature of the body. The nature of the body is movement. If the body is not moving, it is against its nature, so it does things to cause movement because that is its nature. The body hungers because that is its nature. It hungers for food, for sustenance. Have you ever become so immersed in your studies that you forgot to eat?

Yes, that is the nature of mind, to ignore the nature of the body. Are you familiar with the saying. 'When you sleep, you sleep. When you eat, you eat?' Do you know what that saying means?

Response: No, I've never heard that.

It means that the two are one. When the body sleeps, so does the mind. When the body eats, the mind eats also. When the mind eats a raisin. What is it about the raisin that entices the mind, that feeds the mind? It is the texture. It is the flavor. It is the sensation. The body and the mind are one. When you eat, you eat. You enjoy all the relative sensations that you are consuming. The texture. The flavoring. The subtleties. That is when the mind and the body are joined. Most of the time you spend [in] your lives the body is off doing its own thing and the mind is off doing its own thing and you are apart. You seek to be unified, yes? In order to unify yourselves, you must recognize mind and body. Today, if I recall, the memories of this body, they call mind, or rather this one calls mind a non-local event. We knew that from the very beginning because in our teachings, mind is either in the future or in the past. Very seldom is mind in the present. Body is the same. It's either in the past or in the future. Now you may be wondering how it is the body can be in the future. Go from one place to the next and you have no recollection of how you got there. That is how the body is in the future. Do you understand?

The higher teachings, I want to say in our culture, but you are not familiar with our culture, but the teachings that have made it into the manuscripts are very few. The reason why there are very few [is] because teaching can only occur in one way. You must experience [the teaching].

When you consume your food this evening, as you take a bite, note its texture. Note its flavors. Note the seasonings that went into enhancing the experience. Note all of this. Don't just put it in your mouth and read your paper or watch your box. Don't just do that. That is the body eating, and the mind is elsewhere.

Do you know what mindfulness is? Mindfulness is when the body and mind operate in unison. One of my future teachings often spoke of a story, and the story went [this way]. This woman, this old woman, and we didn't teach women because they were not allowed. We were still struggling. We were learning, but this old woman, this old hag, came to the

teacher and said, 'I want to learn.' The teacher said, 'Next time you wash your dishes, pay attention to what you are doing.'

The old woman said, 'What do you mean, pay attention? They're just dirty dishes. What am I going to learn from this?'

The teacher tells her, 'Note the temperature of the water. Note how the water feels against your skin. Note the texture of the rag, which you hold. Note the feeling as it moves against your skin. Note the wood of the plate as you're holding it. Note the texture.' That is filling the mind, that is mindfulness. The mind is not [in] tomorrow or yesterday. The mind is right here, right now. The body is not [in] yesterday or tomorrow. It is right there. The two must work together. They must cooperate, and as they cooperate, the mind becomes filled with the body and the body becomes filled with the mind. Do you understand?

Response: I guess.

This is very high teaching. Let me see if I can simplify it for you. Take your hands and hold them up. Everybody, hold up your hands. Note how they feel. Note the air around them, how it feels and now, bring them together. (Everyone's hands clap once.) How does feel? Do you feel the stinging? Do you feel the pressure? Do you feel the sensation as it moves through your arms? Do you feel the information as it moves through your body into your brain? Can you sense that?

Response: Yes, yeah.

That is mindfulness. That is karma. When your hands came together, and that sound emitted, that was the act. That is all you can claim, but that sound, as it echoed outward, is not yours. That sensation you felt moving up your arms into your brain here (indicating the head) is not yours. That is the karmic effect of bringing your hands together. Do you understand now?

Response: Yeah.

Does that make sense for you?

Response: Yeah.

There's no such thing as bad karma or good karma, because there is no such thing as good or bad. There is only one thing, and it simply is. [When you understand this], your understanding shall expand rapidly. There is only 'the one thing,' and there are many facets of the 'one thing.' When you meditate, focus on 'the one thing.' Anything that moves through mind is of no consequence. It is mind's karma. Anything the body does, there's no consequence. It is the body's karma. When the two act together you have surpassed the karma of mind and body. Then it is the karma of soul.

When you act with intent. I believe it's your term. When you act with intent that karma is karma of the soul, that regret that the soul may experience is not bad karma. It is awareness of the karma that took place. It is a recollection, a memory. [As] it grows and expands your awareness moves into the future and into the past, and they're both are one. The past becomes present, and the future becomes present. This will take some time for you to comprehend.

Do you understand?

Response: Yes. Thank you.

Response: Yes.

Is there another question?

Then I will bid you farewell. There is another that wishes to come through to explain something very different.