

The
Infinite Power
of
Compensation



Do You Believe in "Luck"?



A ROSICRUCIAN
EXPOSITION

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THE INFINITE POWER OF COMPENSATION

Karma, or the Law of Compensation



THE WORD "KARMA" seems to carry with it the impression that it is the name of some Oriental doctrine or mystic principle that is hard to understand and difficult to adopt consistently with our American ideals and religious beliefs. Why this view-point should be held by so many intelligent persons is difficult to analyze and we will not take unnecessary time to even speak of the unreasonableness of such a strange interpretation.

First of all, let us say that the term "Karma" has been adopted by the Rosicrucians and by many others, simply because it is one of the shortest and most easily remembered names given to the great law by some of the Oriental schools. We have other Oriental words in our English language, such as psychology, which do not nowadays cause any suspicion in the minds of persons regarding its Occidental or Western World application, and there is no reason for anyone to feel that Karma represents a word that fits only the Oriental mind or nature. One of the greatest writers of essays called this same doctrine "The Law of Compensation,"

which is a more descriptive term but a longer one, and we, of the Western World, like brevity and conciseness.

The law of compensation is as much a fundamental law of nature, irrespective of religion or ethics, as is the law of breathing, eating, resting, working, and sleeping. The law of compensation is not even wholly a law that deals with the activities of the soul or the mind. It has as much to do with material, mundane affairs of the physical body and of the social and business world, as has the laws of health. And you can just as successfully negate, belittle, decry, and unobserve the laws of Karma as you can the laws of health. In both cases the law continues to operate, regardless of your opinion or your attitude, and in both cases, the penalties will manifest themselves despite your belief that you are superior to doctrines of any kind.

Fundamentally, the law of compensation may be expressed in that old proverb that, "As you sow, so shall you reap." It naturally does away with the idea of fate, chance, predestination, and satanic temptation. If there ever was a devil with horns and far-reaching tail, it is the spirit in man that makes him believe that he can think and act independently of any effect resulting through the law of compensation.

That nice-horned, fiery, glib-tongued, smooth fellow of the regions below is a weak-minded infant in comparison to the superiority complex that resides in so many human beings and which tempts them to defy the laws of Karma.

All sowing for any harvest is not always done by the planting of material seeds in material soil. In fact,

there is nothing so potent as a mental seed that gets firmly lodged in a fertile consciousness or virgin mind. The largest and most costly crop is not always one that results from broadcasting seeds indiscriminately or profusely. Sometimes only a few seeds deliberately planted according to carefully considered plans and aided by the encouragement of some well-selected fertilizer will produce for the grower all that he can take care of, and sometimes more than he can take care of. The same is true of our mental and physical seeds which we sow in life.

As You Create, So You Shall Have

We all know that many things grow in the soil of the earth through the blowing of seeds by the wind, or the dropping of the seeds by birds that carry them in their flights. All seeds that produce vegetation are not seeds that are wilfully and deliberately planted through human scheming. The same is true of the seeds of Karma. Most of them we deliberately plant and fertilize and carefully exhort until they are marvelous products, overpowering us with their majesty and enslaving us by their greatness. But many of these seeds are dropped by us on the wayside, unwittingly and unknowingly. Nevertheless, the law of Karma is steadfast, dependable, fair, and just; and in all cases, we reap what we sow. It does make some difference, however, whether we deliberately sow or unwittingly sow. Every farmer and agriculturist will tell you that that is true of the sowing of any kind of seeds, and every student of Cosmic law will tell you that it is a demonstrable fact. The law of compensation takes into consideration the motive back of our sowing, as it takes into consideration the motive back of all of

our actions. A good seed sown in a selfish spirit is not nearly so productive in its Cosmic compensation for us as a good seed sown spontaneously, deliberately, and unselfishly. An evil seed sown unwittingly does not produce the same result as one sown knowingly and wilfully. There are wild oats produced by nature from seeds not planted with human conscious knowledge. They are never as profuse or as prolific in compensation as the oats resulting from seeds consciously and deliberately sown. Yet the law is the law, and where oat seeds are sown, oats will grow.

The law of compensation says to man, as you create, so you shall have. As you think, so you will materialize. As you build, so will you have to contend with. As you do, so will you come face to face with your doing. As you think, so you will set into motion. Through its manifestations, the law of Karma proves that if man creates, causes, or instigates sorrow or suffering, whether for himself or for others, so he shall have to endure suffering and sorrow. If he creates or produces happiness, joy, and goodness, he will find these things affecting his life. If he disturbs the harmony of the universe, as it affects each individual being, each group of beings, each nation, each country, he will find the disturbance, in return, affecting him. The law of compensation is simply, then, the reaction of action. It is impersonal, it is no respecter of persons, time, or place. The law is immutable and it is not the arbitrary decision or action of a Divine Being now carefully watching each of our acts, but a law which the God of creation established when he created all laws and which carries on with its Cosmic power and might, regardless of time and regardless of any supervision by an Infinite Mind.

Law of Karma Always Just

It is remarkable, however, how many persons believe that the law of compensation is so unfair, so unjust, so unreasonable in its operation that it follows man's imitation of the law. Man, in attempting to imitate the law of compensation, has made laws of his own, which demand an eye for an eye, and a tooth for a tooth. Judging the law of compensation by comparison with man's law, the law of compensation would be unjust and unfair. Moreover, it would fail in its real purpose. The purpose of the law of compensation is not to punish but to teach; not to destroy but to create; not to tear down but to build up. As I have said above, it takes into consideration the motive back of the act. Man's law says a life for a life. The law of compensation says that the taking of a life for a life means the destroying of a second life because the first one was destroyed; therefore, further destruction is accomplished and nothing of a constructive nature is accomplished. The law of compensation says that if a life was taken in order to make someone suffer that suffering should be experienced by the one who caused the loss of life in order that he may know the value of life and bitterness of sorrow. The law of compensation says that if a wrong is done another, no good is accomplished by having the same wrong come to the wrongdoer, but rather some form of suffering that will reveal a lesson rather than contain mere agony. If good oats that came from the seeds where wild oats grow were as good as the best, man would never have learned how to properly plant and sow for better crops.

Cosmic Lessons

Since the law of compensation asks always to teach us a lesson and to save us from making the same error twice, it brings back to us a reaction from our actions in such circumstances and under such conditions as will most readily impress the lessons upon us and tempt us to change our ways. On the other hand, the blessings that come from our good acts through the law of Karma are of such a nature and reward us at such a time or place as make quite evident to us the Cosmic approval of what we have done in the past and its willingness to compensate us in a more abundant and useful manner. A small token of little value given spontaneously, unselfishly, and in the proper spirit, will not be rewarded by the return of a similar token at a time when such a token would be of little value, but by the return of a larger or different gift at a time when the thing given would be the most useful and beneficial. Therefore, the law of compensation sometimes waits for the crucial or critical or most timely period of our lives, when its action would be the most impressive, and always the most instructive. It may cause us to suffer long, perhaps for years or a lifetime, for a simple act that we performed in a few minutes. What we did may not have consumed much time in the doing, but may have caused a lifetime of suffering for someone else, and the reaction is suffering for us, until we learn the lessons and realize what our little act created.

It is a notable fact, also, that as rapidly as we learn the lessons of Karma, our compensation is adjusted and the rewards or reactions are brought to an end.

I have seen many, who have been suffering for years under the reaction of a Karmic debt, but who refused to acknowledge the lesson or learn the principle. Once the confession was made, and in humbleness, the law was acknowledged, the Karmic debt was brought to an end.

We see, therefore, that man's redemption lies not in the simple confession of his sins or acknowledgment of his errors, but in his learning of the lesson and his paying tribute to the superiority of the great law. Once he humbly obeys the law, pays homage to it as his guide and director in worldly affairs, and cooperates with the law in sowing only those seeds which will produce good things in harmony with the natural laws of the universe, he will find his life starting over again with every advantage, every Cosmic blessing, every godly gift at his disposal. Man reaps his Karmic reward for earthly acts here on earth, where he may associate them with the products of the seeds he has sown, and avail himself of the earthly lessons which he must learn before he can be free from Karmic debt. It is the law of laws and, deny it as we may, it continues to operate and will have its way to the end of our lives.

The Key to the Mysteries

There is a key, a principle to understand. There are details that we must read and comprehend if we would get the utmost out of the great doctrine of Karma, the law of compensation. This is offered to you by a branch of the ancient schools now operating in America as one of the oldest educational movements

of arcane knowledge, established on the American shores in 1694, and enjoying the high regard of thousands of Americans, leading thinkers, and most progressive, happy, successful men and women. This organization is known as the Rosicrucian Brotherhood with jurisdiction in both North and South America. Its complete name is the "ANCIENT AND MYSTICAL ORDER ROSAE CRUCIS," abbreviated into the initials AMORC. Most of its membership is located throughout the North American continent, from the colds of the icy north, to the equator, with branches, classes, public lectures, reading rooms, and every means and facility for the dissemination of the most interesting, profitable, and alluring knowledge available to men and women. It sells *no teachings*. It is not a commercial organization, nor a religious sect; not a scientific school of *profound theories*. It is a fraternity, a *brotherhood*, in the truest sense, extending its cordial hand of friendly greeting to every man and woman who seeks to rise above his plane in life and become masterfully successful and supremely happy and at peace.

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NOTE—There is but one international Rosicrucian Order operating throughout the world. Its complete name is "ANCIENT, MYSTICAL ORDER ROSAE CRUCIS," (abbreviated into one word by the initials, AMORC).