

• CHAPTER 1 •

The Law of Cause and Effect

In discussing the subject of cause and effect, certain ideas associate themselves with points of pressure in our psyche, and we feel depressed or angry. We rebel; we are confused and sometimes feel agitated. But these are good signs because unless you are agitated, angry, and confused to a certain degree, that which is eating you from within will not come out.

First, let us define the word *karma*. When the word *karma* is mentioned, people tend to get agitated. But karma is a universal law found in all religions, philosophies, and sciences. If you take beans and plant them, you do not harvest potatoes. Science knows that beans come from beans. We can synthesize what religions have said about karma and also add a few deeper esoteric ideas.

Karma is the *Law of Cause and Effect*. There is no effect without a cause; there is no child without a parent. Whatever you sow, you reap. This law applies not only to that which we see around us, but it also applies to our emotions, thoughts, actions, and words. Whatever cause we create, we will receive effects. If there is an effect, there must be a cause; if there is a cause, there will be an effect.

If humanity really understood this law, we would all be living on Venus. But we are in the pit of the solar system, and we will stay here until we burn ourselves or learn this law and liberate ourselves from pain, suffering, agony, war, and revolution.

From birth to death a man sows and then reaps what he sows. When a person thinks, he sends “thought seeds” into space. Whatever he speaks is a seed in space. Whatever emotions and reactions he has are seeds in space. Whatever actions he performs are seeds in space. These seeds are going to grow, and someday he must face their results.

For every action, there is an equal and opposite reaction in the physical, emotional, mental, and spiritual realms. How conscious are we going to be? What actions are we going to release, and what reactions can we expect in return?

This was the greatest Teaching of Lord Buddha. He wanted us to be conscious enough to know what caused that which is happening now. If one eliminates

causes, he eliminates results — the effect or reaction. It is a wonderful law from which no one can escape.

In some remote areas of the earth, because they are more psychic and perhaps more spiritual, people do not use sophisticated names for the Law of Cause and Effect. They call it the *Law of the Echo*.

I used to go to the mountains and listen to my voice echoing back to me. Once when I was inside the Great Pyramid, I said, “OM,” and waited. A few minutes later, I heard “OM” echoing back to me in different keys. The Egyptians were super scientists.

There is the superficial meaning to the word “echo,” but there are deeper, esoteric meanings. In taking a physical action, the first echo is physical, the second echo is emotional, the third echo is mental, and the fourth echo is spiritual. This means that any action taken on any level echoes in all levels. There is no escape from this.

We come to the conclusion from this that the Universe, this life, is a conscious mechanism which works mathematically, psychologically, and scientifically.

As we develop and evolve, our echoes become clearer and purer. For example, we can do something very good physically, and pure echoes will result in the emotional, mental, intuitional, monadic, and divine levels. These echoes make up the harmony and symphony of our lives.

There is another quality of the echo in that it may repeat itself forever, until the ear can no longer hear it. You go to the mountain and shout; you may hear one

echo, but if you are clever and sensitive, you will see that the echo is hitting other mountains and repeating the echo, even though you may not be able to perceive it. It is a continuous, perpetual motion in the Universe. This means that you will forever face the consequences of any action, thought, emotion, or word in the form of its echoes.

Karma in Sanskrit, means action, activity. But even in Sanskrit there is no reference to result and cause. This is because Sanskrit clairvoyantly and intuitively knows that there is no effect, but there is always a cause. The Western mind has a hard time understanding this. An effect is a minor cause. The effect that is created becomes a cause for another effect. So in essence, everything is a cause.

For example, a man is sick. His sickness is an effect, but because he was sick, he quit his job. His sickness has become the cause of his unemployment. He drank a bottle of whiskey and created a result—drunkenness. Because he was drunk, he had an accident. Because he had an accident, he was taken to the hospital. It is a continuous process.

The Great Ones say that we must strive every minute to become conscious of what it is we are doing physically, emotionally, and mentally in order to understand what causes we are going to produce.

The different names for karma are like facets of a diamond; they are different, but they each reveal another side of the same subject.

Karma is also called the *Law of Compensation*. “Compensation” means that every human being must be careful to compensate himself and others. His physical, emotional, and mental bodies, his friends, and so on must be compensated. Because his physical body works, it must be fed, dressed, and washed — compensated. He must take care of his emotional and mental bodies as well. The same holds true for the people with whom he relates. Compensation is the sensitive understanding that whatever is given to you must be returned. You are born with nothing and you will die with nothing.

When I was in a very remote area of Syria talking with some Dervishes, one of them referred to karma as the *Law of the Mirror*. Whatever a person’s life is, that is what he is because he is reflecting in his life what he really is. If his face changes, his reflection in the mirror changes.

Emotional hang-ups and ways of living are exactly the reflection of what we have done before. Our physical, emotional, and mental conditions are an exact reflection of previous actions. Our life is a mirror reflecting what we are. To understand our life, we have only to look at the reflection. We go to the mirror and say, “My make-up is not so good,” and we change it. If a person truly understands this, he can no longer complain about others because everything that happens in his life is a reflection of what he is.

We can use the mirror to change ourselves, but the problem is that we fall in love with what we see in the

mirror. When this happens, there is no hope; this is the tragedy of the modern world. It has fallen in love with the mirror. It can be beautiful, but can we improve it? The more beautiful a person is, the more difficult it is to change.

We can change our lives by changing the reality of what we are and the mirror will reflect exactly how we have changed. The Law of the Mirror is a masterpiece explanation of karma.

What applies to an individual also applies to a nation and to humanity as a whole. Whatever is happening in national or global life is a reflection of mass consciousness. To change that reflection, we must change the reality, the object which is reflected.

Do you know anyone insane enough to stand in front of a mirror with a brush in his hand attempting to change his reflection, believing that by changing the reflection he will change himself? This is what we do day and night. We try to change the reflection instead of the source, instead of changing ourselves. In ancient monasteries, this was called the science of hypocrisy. You dress differently; you change your hairstyle, walk differently, change your voice, and so on, working on your reflection. The sad thing about this is that by applying a brush to the reflection in the mirror, it will eventually become impossible for you to see your real face in the mirror.

When you stand before the mirror, try to see exactly what you are. The “mirror” is your life, the way you are living, the conditions under which you are liv-

ing, the condition of your physical, emotional, and mental health, the emotional turmoil and confusion of your life, the silliness, insanity, or sanity.

Karma is a battle between what you do and what you want to be. You want to be something, but you do exactly the opposite. You want freedom, but you try to be a slave. You want love, but you create those conditions in which everyone hates you. We all do these things unconsciously.

The battle between what you do and what you want to be is the true battle. You are in a karmic mess because both sides create karma. In doingness you create karma; in wanting to be you create karma. These two clash, and you become totally confused. In a few years, or in a lifetime, this confusion will express itself as insanity. Medical doctors, psychologists, and psychiatrists do not understand that they cannot heal an insane person because he makes himself that way. He is in conflict psychologically, inside and outside, between what he is doing and what he wants to be.

Eighty-five percent of what we do is opposed to what we want to be. We work against our own best interest, and yet we are so happy doing this. We all want happiness, health, prosperity, friendship, beauty, freedom, and so on, but we do not do what is necessary to bring these about. We must learn to take only those actions which are parallel with what we want to be. If there is conflict, there is karma.

A young man came to me and said he wanted to be healthy; then later he mentioned that he liked to take drugs. I explained to him that this was like cutting his own throat.

Another name for karma is the *Moving Scales*. A person is like a scale. Anything he puts in his nature will elevate or lower him. There are also echoes coming to him from previous actions, previous lives, like a tidal wave on its way. Five days or five hundred years later that tidal wave will hit him as he comes around the corner. We are learning these things so that in the future we can prevent the creation of the tidal wave.

We must question what it is we are putting on the scales. Is it hypocrisy, self-interest, ego, exploitation, fear, misuse, and exploitation of others? If this is what we are putting on the scales, that is what we will receive. If a person is treated in certain ways, it means that he acted in those ways in the past.

Karma is sometimes called the *Law of Self-Made Traps*. We build traps for ourselves, and the whole time we are very happy while we build them. We build physical, emotional, and mental traps with our speech, writings, and so on. We want to escape the trap, but the more we fight, the more trapped we become. Like a mouse in a trap, if we do not move, we live for a few more minutes. If we move, we immediately cut our throats.

How many traps have we built for ourselves? The person himself becomes a trap. Those who create traps

in their lives become the most dangerous traps for others. When the trap becomes trapped in the traps of others, there is little hope of release. That is what we are doing to each other, trapping each other and becoming traps. If this continues, one trap trapped within hundreds of traps, what chance is there for escape?

When a person is trapped in his wrong doings, wrong words, wrong thinking, and wrong emotions, he becomes trapped by his own creations. Then he sees other people exploiting and manipulating, and he eventually becomes caught in their trap. In this process he tries to exploit and manipulate and becomes trapped in his courses of action. He loses his sanity, sense of direction, simplicity. When people talk to him, he misleads them and leads them into traps.

Insanity is contagious. Karma is also contagious. It is a very good sign if you realize that you are in a trap. When complaining about your health, happiness, personal relationships, and so on, it means that you have begun to understand that you are in a trap and that you want out. Most people do not make any effort to escape, but they complain. This is human music, karmic music!

Karma is also called the *Law of Payment*. Whatever you pay to Nature, Nature gives back to you. This is why it is important to be righteous with yourself and with others. If a person helps you with fifty dollars, you must pay that fifty dollars back. If he saves your life, you must save his life.

But we think we are smart when we do just the opposite. We think that by stealing and robbing from people, making more and more money off of them, that we are on the road to happiness. But one day we will find that a flood has come and taken everything that we built, including ourselves, because the tax must also be collected. It is more intelligent to be totally righteous.

We have five jewels that reveal our karma:

The first jewel is our physical condition. Our physical condition is the balance of actions we have taken against the laws of Nature and those actions taken in harmony with the laws of Nature.

There are two kinds of actions: actions that are in harmony with the laws of Nature, or with the Will of God, and actions that are against the laws of Nature. The balance between these two is exactly what you are.

For example, you have twenty dollars and you worked hard and made ten more dollars. You now have a total of thirty dollars. If you do something stupid and lose the money or give it away, you will have nothing.

Having nothing is not the worst condition. There is also being in debt. Every time you make a little money, you must pay the past debt instead of improving your life. You are paying the debt and not accumulating money in the savings. How much are you spending? How much are you receiving? Expenditures, in this symbolic language, are those things which break the laws of Nature.

A young man came to tell me that he had gotten married. "Congratulations," I said to him. Later, he told

me that he had sex with his wife three times a day. “You will be an old man in five years,” I told him. He did not understand what I meant, but three years later he had tuberculosis; he spent too much “money,” too many resources. If you over spend the resources of the body, emotions, and mind, you act against the laws of Nature.

The second jewel is the condition of the emotional body. Our emotional body, or emotional conditions, are the result of our emotional reactions, imagination, and manipulative activities. From these the emotional body is constructed. Our emotional body is the result of our own emotional reactions, not the result of what people feel about us.

If a person reacts, he changes his emotional body. When he reacts, his emotional body is building, evaporating, agitating, and crystallizing. As soon as the emotional body changes, it crystallizes.

Let us say that I created a wave in the ocean, and that two minutes later that wave freezes, crystallizes. This is how we kill ourselves by reacting. The Tibetan Master, in speaking about these things, says that we must start developing divine indifference. When a person pities someone, he duplicates in himself the same body of emotions as the one he pities.

Reactions create certain formations in the emotional body when they crystallize in the aura. Most people’s auras are like walking glass. Emotional-level crystallization means that the swimming pool of your emotional aura has become icy and no longer melts, except under extreme

conditions. It takes a great shock to crack or melt that pool.

Imagination also builds the emotional body. We must begin to examine what kind of imagination we have. Every picture a person creates builds his emotional body, and two seconds later it crystallizes. This is how clairvoyants see what you are thinking and feeling.

The emotional body is also changed and built according to the manipulative techniques a person uses on others. No matter how much reasoning and logic a person uses to justify the manipulation of others, he is deceiving himself. In manipulating people, he is ruining his emotional nature, which will create heavy taxation and a very heavy echo which will hit him later like a wave. Manipulation is to use another for your own self-interest.

The process of crystallization is like the thickening of milk. When I was a child, I used to milk the cow. Ten minutes later, cream would form. One hour later, the cream would thicken to such an extent that it hardened. If the emotional aura hardens, it breaks or shatters at the slightest hit. One emotional shock can shatter a person to suicide.

Avoid manipulative techniques. Do not use the time, energy, position, money, knowledge, or beauty of other people for your self-interest. Also be very righteous with yourself.

The third jewel is the condition of the mental body. The state of the mental body, the development, expansion, and contraction of that body is the result of the thoughts we have. Nature gives us back exactly what we have given to Nature.

If a person thinks evil, evil forms in his mind. If he gives good thoughts, good is formed in his mind. Imagine how many evil thoughts we have had and what we are doing — ruining ourselves. And then we go to the doctor, psychiatrist, psychologist and complain.

We must make our thoughts pure and beautiful. They can seem sarcastic or square, very forceful, burning, or destructive, but the motive behind them must be good. Nature gives to us exactly what we give to Her. We may not receive it instantly, but the tidal wave will come.

The fourth jewel is the degree of development of the soul. The development of the soul is the result of three things:

- a) the service we have rendered to others
- b) the degree of our self-renunciation
- c) the joy that we feel for the success and beauty of others

These three things make the soul bloom.

Service means to live, talk, act, and think in ways that increase the light and joy of others. Self-renunciation is freedom from ego, freedom from imposing your will upon others, freedom from imposing your fanaticism and tra-

ditions upon others. Self-renunciation is the exact opposite of manipulation. Feeling and experiencing joy in the success and beauty of others is a condition where jealousy cannot exist. When you begin to feel this joy, your flower opens.

Service, being able to serve, is a privilege. It is a gift from God. Our field of service is the result of sacrifices we have made for the world. If you have a field of service, it means that you demonstrated sacrifice in the past. If your field of service is great, it means that you graduated from the *Law of Sacrifice* in the past.

The field of service is one in which everyone strives toward Beauty, Goodness, Righteousness, Joy, Freedom, blooming, expanding toward light, toward Christ, toward God. If you want to be a server in the future, you must graduate from the Law of Sacrifice. You must prove that sacrifice so that the Great Supervisors of the Higher Worlds see and promote you. A great server has a history of sacrifice because Life cannot promote him until it knows that he is really sacrificial.

Christ proved His ability to sacrifice during the crucifixion for the cause of humanity. The Tibetan Master says that Christ won the official title of the Hierarch and is now serving on all Seven Rays. Can we be like Christ and do what He did?

Sacrifice leads to resurrection. Christ did not resurrect before the crucifixion. Every time a person has an expansion of consciousness, he has performed a sacrificial action just before. Every time a person feels joy,

it is because he sacrificed something a few minutes before. If it is an echo, it could have been a sacrifice from days or lives before. A creative artist expands his aura and becomes more creative after an act of service and sacrifice. Progress is the result of sacrifice.

It is important to use common sense and apply the Teaching in beautiful ways instead of past life readings, channeling, mediumship, and so on. We are swimming in this sewage. A healthy man does not channel because God is already within him. Who is he going to channel? The Great Sage says, "A medium is a cave of disembodied liars." If a Master is saying this, who are we to oppose Him?

The field of service is the result of past sacrifice. If your field is increasing, you serve more people. It is a privilege, a gift given to you because of past sacrifices, because of self-renunciation, control, harmlessness, sacrificing your ego and feelings. This is a tremendous test for us.

Thanks to the treatment we are given by naughty people, we create those conditions that increase our field of service. Without them, we have no sacrifice. Because a person hurts you, you learn to control your passion. These are great opportunities for you to train yourself.

Karmic law is the Law of Justice, which nothing can deceive. Right is right; wrong is wrong. Even if what you are doing appears to be a comedy, the computer records that it is a sacrifice if it is sacrificial.

Joy is not a manifestation or an expression. It is an inner state of consciousness, of beingness. I may be crying on the outside, but my inner state of consciousness may be in tremendous joy. Joy is not an expression, manifestation, or result; it is a state of consciousness, beingness. Christ said to His disciples, “I give My joy to you,” just before His crucifixion. He was telling them not to let the appearance of what was happening shake their faith.

The fifth jewel is that you are what you want to be. What you are is what you want to be, consciously or unconsciously. Face yourself and see what you are.

How We Increase and Multiply our Karma

Karma increases and greater complications result when you obey the urges and drives of your physical, emotional, and mental bodies and act under the command of these bodies. In the New Testament this is referred to as obeying the carnal body. If you follow these urges and drives, you will eventually find yourself trapped. When you use your urges and drives to trap others, you are creating a trap within a trap.

When we occupy ourselves with abhorrent vices, we create very complicated karma. Christ said that if we use slander, malice, gossip, and treason, we will pay a very heavy taxation. Treason is when you say to a person, “I love you,” and then go behind his back and say, “He’s nasty.” Or you marry a nice woman and then sleep with other women.

When we disappoint or humiliate our spiritual Teacher, we create very complicated karma in our lives.

We create a tremendous amount of karma when we do not live in justice, observing the rights of others and our own rights. We must be righteous.

There were two cities in ancient Israel, Sodom and Gomorrah, where the people were living in immorality and insanity. Because the people were so degenerate, God decided to destroy the cities, so He sent His angels to burn them. Lot, who was a wise and good man, was sitting in front of his tent when the angels approached. They told him they were going to burn the cities because there were no righteous people living there. Lot pleaded with the angels and asked them to spare the cities if he could find ten righteous men. They agreed, but Lot was unable to find ten righteous men, so the cities were burned.

Righteousness was the virtue selected as a measure because it is the top principle. Because there were no righteous people in the cities, the Bible says, "Fire came from heaven and burned them into ashes." I have lived in areas on the other side of the Dead Sea in which there are mountains and mountains of ashes in which not a single thing grows.

Everyone has karma. Can anyone show me a person so holy, such a pure light, that he has no karma? We are human and make mistakes; mentally, emotionally, and physically we make mistakes. There is a point in consciousness when we stop creating karma; the five jewels which

were previously discussed assist us in decreasing and annihilating karma.

Karma multiplies as a person approaches the more subtle levels. If he does something wrong physically, his karma is equivalent to four times four, or a karma of sixteen, speaking symbolically. If he commits an emotional wrong, it is equivalent to four times four times four, or a karma of sixty-four. If he commits a mental wrong, it is equivalent to the fourth power of four, or two hundred and fifty-six. If it is a psychic wrong, it becomes the fifth power of four, or one thousand twenty-four. Psychic karma is a blend of soul and personality, egoic karma, which is the blinded soul mixed with emotions, mind, urges, and drives.

Sometimes we find ourselves in family or personal situations in which the relationships are very strenuous. There are two choices for us to take in such situations. One is to develop divine indifference; the other is to leave and go. The latter option is a drastic measure, but sometimes if we do not go, we are moved anyway. Between the two, I would choose divine indifference. Let the annoying party go to heaven or hell; I will develop divine indifference because that person is the right one to help me learn and exercise divine indifference. It is an opportunity to detach and observe what is happening, why it is happening, how it is happening, what the results will be, and so on. If the person asks my opinion or advice, I would tell him without emotion that he is headed for disaster.

Spiritual life is steady discipline and building under difficult situations. We are unfolding and building higher bodies and mechanisms, which cannot develop in good conditions. The best conditions for the growth of the higher bodies and mechanisms are adverse ones, unfortunately. If one thinks about a difficult situation that he faced ten years ago, he will see that it was exactly that situation that made him develop, awaken, and unfold. Often we are not as grateful for these circumstances as we should be.

You multiply and increase your karma when you live a life of hypocrisy. If you are ugly, it is better for you to let people know you are ugly than to hide yourself. By hiding yourself, you mislead others. Do not pretend to be “holier than thou”; be what you are, if you can.

I feel grateful and happy if people aspire to make themselves more beautiful; this is natural. But a person should not disfigure himself or use make-up to cheat himself to try to appear beautiful. It is good to exercise and make the body more beautiful. There are also other natural measures to take that keep the body from aging. One way is eating the right foods that contain the proper nutrients, as well as relaxation and good sleep. Your cheeks will shine like a mirror.

Greed, jealousy, hatred, also joy, faith, hope, charity, and love change your face. A person is the exact replica of what he is inside. Why not find natural methods instead of spending money on chemicals that are taken from the internal organs of animals and women? Lord Buddha,

Christ, and Krishna all taught us to be natural. To depart from what is natural is self-destructive.

Our karma increases and multiplies if we act under the pressure of our ego, vanity, and self-interest. When we think, speak, and act in tune with Beauty, Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial Service, we decrease and eventually dissolve our karma. Dissolution of karma is the application of these seven principles.

Beauty never builds karma. On the contrary, as a person works in beauty, his divinity manifests. *He* does not result in something; it is the Real Self that is expressed. Working for beauty decreases karma because karma is built by ugliness. Every ugly thing a person does creates karma; every beautiful thing he does destroys karma. The more beautiful a person becomes, the more he finishes his karma. It is a simple teaching to say, "Be more beautiful," but one must be physically beautiful, emotionally beautiful, mentally beautiful, have beautiful motives that are harmonious with divine principles. The same is true for Goodness, Righteousness, Joy, Freedom, Striving, and Sacrificial Service.

When I was seven years old, I was in my Father's pharmacy, which was built at the end of a dead-end street. At six o'clock my Father said, "It's time to close up." At this time all the shopkeepers would close and hurry home. My Father had bought a gift for my sisters, which was a bag out of which a spring-loaded goose would

pop out when the bag was opened. I tested the trick many times, making sure it would work.

Just at the stroke of six as we were closing up, a man came to our door, very tired, saying, "I am very hungry. Please may I have a little something to eat?" My Father let the man in and prepared some food for him, and then said, "Take this food and go." He said, "It is very cold outside; may I please sit in here to eat it?" My Father looked at him, and then said, "All right, sit inside."

I sat down in front of the man, and watched him eat. He did not have any teeth and was taking a long time to eat the food. "The way he is going," I said to my Father, "it will take him three hours to finish his food." My Father told me to leave him alone and go play with the trick bag. As I was playing, we heard people screaming outside. My Father sprung to the door, opened it, and then quickly closed it, saying, "Thank You, my Lord."

An angry, large bull had gotten loose, and was killing everyone in the street. All those who closed promptly at six o'clock were killed. "Look," my Father said to me, "this poor man gave a great gift to us. A little bread and food saved our lives." By being hospitable to that man, we escaped.

My Father insisted that the man come home with us that evening, but the man hesitated because my Father was a professional man, and he was just a poor person. But my Father helped him into our car and we took him home with us. We may have certain karma, but one good act can save our lives.

Another time six of us were driving from Jerusalem to Amman. I was the middle passenger in the back seat. It was dark when we came to a place where there was supposed to be a bridge, but it had been totally washed out and the driver did not have time to stop the car. We plunged thirty feet down into the mud. As the water and mud began to enter the car, I said to my fellow travelers, "Come on, the mud is coming in. Let's get out of here." But no one moved. Though there was not a single scratch on any of us, all five of the other passengers were dead. When I asked my Sufi Teacher why I was not killed, he said, "You had savings in your bank account."

A poor old woman once came to my Father's pharmacy for medicine; he did not take her money and wrote "Paid" across the prescription. Then a poor man came in, and he did the same thing again. My Mother, who was at the pharmacy visiting my Father at the time said, "Who is going to pay?" My Father replied, "Whatever I give to these people will be returned in payment to our son." I came to the United States with no money; we now have two centers and many books published. I was really paid.

The Great Sage says that by visiting asylums, hospitals, and prisons, we will see the results of bad karma. Acts of Goodness, Beauty, Righteousness, Joy, and Freedom minimize karma. Christ advised us not to do bad things to others, even if they do bad things to us. By following this advice, we do not build karma.

Increase the joy of others. Do not make people sad, angry, irritated, or crazy for your own advantage. If you take the joy of others, you will never have joy; if you give joy, your joy will increase. Do not limit the freedom of others; if you limit freedom, you will not be free.

Karma increases and creates tidal waves on the shores of our higher bodies if we take people and situations for granted and use the psychology of exploitation. Do not take people and situations for granted, as if they belonged to you. Even if you sit under a tree and enjoy its fragrance, express your gratitude to the tree before you leave, and do something to help it if you can.

Karma multiplies if we change sexual partners frequently. This practice pollutes the aura. It also cracks a person's centers. Sex is natural; we need it. But we must use our mind, our judgment, and be righteous and clean about it. We also complicate our karma when we use sex to trap people.

This applies not only to sexual intercourse but also to sexual daydreaming, visualization, and imagination. They are actually more harmful than frequent physical sex with varied partners because we are committing those acts with our minds.

To trap people and manipulate them through sex is forbidden by all religions and codes of ethics. By doing this a person

- a. lies and pretends

- b. infects himself or others with various sicknesses
- c. fails to develop his love nature
- d. involves himself with complications and crime

These create heavy karma for the person which burdens his life, exhausts his time, and prevents him from working out his own spiritual and creative goals.