

Reincarnation & KARMA

By Edgar Cayce



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Edgar Cayce's Discourses on Karma

Reading 440-5

Well that karma be understood, and how it is to be met. For, in various thought—whether considered philosophy or religion, or whether from the more scientific manner of cause and effect—karma is all of these and more.

Rather it may be likened unto a piece of food, whether fish or bread, taken into the system; it is assimilated by the organs of digestion, and then those elements that are gathered from same are, made into the forces that flow through the body, giving the strength and vitality to an animate object, or being, or body.

So, in experiences of a soul, in a body, in an experience in the earth. Its thoughts make for that upon which the soul feeds, as do the activities that are carried on from the thought of the period make for the ability, of retaining or maintaining the active force or active principle of the thought *through* the experience.

Then, the soul re-entering into a body under a different environ either makes for the expending of that it has made through the experience in the sojourn in a form that is called in some religions as destiny of the soul, in another philosophy that which has been builded must be met in some way or manner, or in the more scientific manner that a certain cause produces a certain effect.

Hence we see that karma is *all* of these and more. What more? Ever since the entering of spirit and soul into matter there has been a way of redemption for the soul, to make an association and a connection with the Creator, *through* the love *for* the Creator that is in its experience. Hence *this*, too, must be taken into consideration; that karma may mean the development *for self*—and must be met in that way and manner, or it may mean that which has been acted upon by the cleansing influences of the way and manner through which the soul, the mind-soul, or the soul-mind is purified, or to be purified, or purifies itself, and hence those changes come about—and some people term it “Lady Luck” or “The body is born under a lucky star.” It’s what the soul-mind has done *about* the source of redemption of the soul! Or it may be yet that of cause and effect, as related to the soul, the mind, the spirit, the body.

Reading 276–7

What has karma to do with this body, then? What is the fate, or the destiny, of such a soul? Has it already been determined as to what it may do, or be, for the very best? or has it been so set that the activities and the influences, the environs and the hereditary forces, are to alter?

These indeed are worthy questions, in the light of that which has been given.

If there be any virtue or truth in those things given in the spiritual or Christian or Jehovah-God faith, His laws are immutable. What laws are immutable, if truth and God Himself is a growing thing—yet an ever changeable, and yet “ever the same, yesterday and today and forever”?

These things, these words, to many minds become contradictory, but they are in their inception *not* contradictory; for Truth, Life, Light, Immortality, are only words that give expression to or convey a concept of one and the same thing.

Hence, Destiny is: “As ye sow, so shall ye reap.” And like begets like! And the first law of nature, which is the material manifestation of spiritual law in a physical world, is self-propagation—which means that it seeks self-preservation and the activity of the same law that brought the thought of man (or the spirit of man) into existence—companionship!

What, then, is karma? And what is destiny? What has the soul done, in the spiritual, the material, the cosmic world or consciousness, respecting the knowledge or awareness of the laws being effective in his experience—whether in the earth, in the air, in heaven or in hell? These are ever one; for well has it been said, “Though I take the wings of the morning and fly unto the utmost parts of the heavens, Thou art there! Though I make my bed in hell, Thou art there! Though I go to the utmost parts of the earth, Thou art there! Truth, Life, God! Then, that which is cosmic—or destiny, or karma—depends upon what the soul has done about that it has become aware of.

What, you say, has this to do with this soul, this entity, that—as we have given—is well balanced and attuned as to that it will do; by its own activating forces of its will, its desire—that arise from its experiences in the mental, the spiritual and the material world? Because it is thus making its destiny, its karma! For, *He* will stand in the stead. For, by sin came death; by the shedding of blood came freedom—freedom from a consciousness, into a greater consciousness.

So, in His promises do we live and move and have our being. Be patient. But know much may be done.

Reading 311-7

Q: Have I much bad karma to work out in this life?

A: Karma is rarely understood, in “being worked out.” There is, has been prepared, a way in which karma—as ordinarily known—may be forgiven thee. There are constantly those necessary temptations being presented before each soul, each individual, each developing force in God’s own nature; that, are these left upon those Forces, or to those Forces rather than to self, there is little to be feared in that that would beset.

Editor’s Note: This next reading was given for a Quaker teacher, which may explain that intensely Christ-centered directive to Mrs. [2067].

Reading 2067-2

Q: Considering my ideals, purposes and karmic pattern, as well as the conditions which I face at present, in what specific direction should I seek expression for my talents and abilities in order to render the greatest possible service?

A: This is rather a compound question, for it presumes or presupposes as to ideals, as to purposes, and as to self's concept of karma.

What is karma? and what is the pattern?

He alone is each soul pattern. He *alone* is each soul pattern! *He* is thy *karma*, if ye put thy trust *wholly* in Him! See?

Not that every soul shall not give account for the deeds done in the body, and in the body meet them! but in each meeting, in *each* activity, let the pattern—(not in self, not in mind alone, but in Him)—be the guide.

As to the outlet, as to the manner of expression—to give as to this or that is merely giving opinions. For, all must be quickened—there must be the quickening of the spirit.

As we find indicated in the expression of thought, by or through writing is *one* manner, or one channel. Another is by the speaking, the becoming as a lecturer, an interpreter for groups of various sects or forms of activity—whether psychological groups, Theosophist groups, Sunday School groups of various denominations, or of whatever cult. For, the ideal is to set those aright! not by dogmatic activity but by reasoning—as He—with others.

When questioned as to political, economic or social order, what were His answers? Did He condemn the man who was born blind? Did He condemn the woman taken in adultery? Did He condemn the man that was healed of palsy or of leprosy? Did He condemn any? Rather did He point out that in *Him* each meets that karmic condition found in self, and that the pattern is in Him; doing good, being kind, being patient, being loving in *every* experience of man's activity.

Do thou likewise.

Editor's Note: In this next reading we see Cayce's biblical foundation (both Old and New Testament) coming through in a mystical vision of the early Christian concept of the blood sacrifice. Cayce equates it with the removal of karma.

Reading 2828-5

When it was given "Whosoever sheddeth man's blood, by man shall his blood be shed." That is, in this case, the blood of his will, of this

purpose, of this physical desire to carry on in his own ways of activity and by those conditions in the body itself being thwarted. The entity thwarted others and is meeting it in self. That is karma. In the blood of the Christ as was shed karma is met and then it becomes the law, not of cause and effect, but of being justified by faith in Him. Then, may we use, may we apply those things of the material earth *and* the spiritual combination to become again sons of God. Not sons of Belial or of the devil.