

In Pursuit of The Ultimate Frontier

Karma

A discussion with
Richard Kieninger



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Table of Contents

| | |
|---|----|
| Introduction | 1 |
| The Law of Cause and Effect | 2 |
| Three Categories of Karma | 3 |
| Intent Has No Bearing—Only the End Result | 4 |
| No Such Thing as “Accidents” | 5 |
| Removing the Sins of the World | 6 |
| God Never Condemns Anybody—Ever! | 7 |
| No Karma Involved with Plants or Animals | 8 |
| Helping and Hindering Others | 9 |
| Examples of Generating Negative Karma | 11 |
| Praying for Others and Karma | 13 |
| Closing | 14 |



In Memoriam

This transcription and the accompanying CDROM is a small tribute to the late Richard Kieninger who devoted his life toward the upliftment of mankind. Calling to the world through the message in his book, *The Ultimate Frontier*, he showed those who were looking for a better way of life how to build and govern the intentional communities of Stelle, Illinois and Adelphi, Texas. The need for a more peaceful and respectful way of life is evidenced by the fact that both these towns are alive and well to this day.

Thank you!

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Introduction

CHARLEY JONES: Hello and welcome once again to “In Pursuit of the Ultimate Frontier.” I am Charley Jones, your moderator for this weekly series of discussion programs. With me in the studio is Richard Kieninger, author of the book , *The Ultimate Frontier*, written under his pen name Eklal Kueshana. Richard, welcome to the program once again.

RICHARD KIENINGER: Good to see you again, Charley.

CJ: It is good to have you back again. Our discussion today will center around the term, “karma.” It is a Sanskrit word that means carry-over. Richard, somehow in our Western

Civilization we have developed the idea that karma and fate or karma and destiny cannot be changed. Would you say that that is correct?

RK: No. There is no such thing as fate or predestination. Everything that a human being has had happen to them, he has instituted in a prior time, either in this incarnation or a former incarnation.

CJ: So, you are saying that it is a carry-over from something you did recently or some time in the past?

RK: Right. Karma, refers to a carry-over of either credits or debits from past actions from one lifetime to another lifetime. In a practical sense, we also talk about karmic accountancy: the accumulating of “treasures in heaven” which is the Christian way of speaking of karma or the things we have done which are hurtful to another person, in which case you have debits in your karmic accountancy.

The Law of Cause and Effect

CJ: Strictly speaking, we are discussing a case of cause and effect: that which you do so shall you also reap.

RK: Correct. Or, as the scientist would say: “For every action, there is an equal and opposite reaction.”

CJ: Can we infer then that karma has certain laws; certain action-reaction situations that are always the same?

RK: Yes. They are always equal. Not always precisely in the way that they are delivered, but the net effect is always equal. This accountancy is maintained automatically on the Second Plane of Existence; the Etheric Plane. It is part of, what the Christians call it as, the Book of God's Remembrances. This is an automatic system of maintaining a record of all the things that you do and think. It is self-executing. Nobody has to govern it in any way. It works whether you want it to or not, and it works for everyone equally.

Three Categories of Karma

CJ: You mentioned debits and credits. We can presume then that there is good karma and bad karma?

RK: Well, whatever you do which is hurtful to another person has to come back to you in equal hurt. When you do something which is good and beneficial to other people, then exactly the same thing is going to come back to you.

There are three different categories. One is economic karma which is when you steal something from somebody, something is going to be stolen from you which is of equal value. It may not be in this lifetime or maybe fifty years may go by before that equals out, but it will happen.

Then there is what I call physical karma which would have to do with causing a physical injury of some sort to another person. For instance, you carelessly close the door on somebody's hand, and they break a couple of bones in their fingers. That is kind of a painful process that takes weeks afterward for the mending

or the healing process. Then you have to expect that you are going to suffer an equivalent pain somewhere along the line. It might not come back exactly to the hand, but some part of your body will be used to deliver the same amount of pain back to you in inconvenience and cost, etc.

The third category is emotional karma: the kinds of things that you might do that would be hurtful to the sensitivities of another person. And also, the bringing of joy to many people means that there will be many people who will bring joy to you.

The whole object of karma is twofold: one is to maintain absolute justice throughout the Universe and time, and the other is to teach people, through example, that doing anything which is dishonest or cruel—exactly the same thing comes back to them. If you don't like things that are painful to happen to you, then you have to be sure that you do not initiate them by doing them to somebody else first.

Intent Has No Bearing — Only the End Result

CJ: Your intent when you slaughter an animal for food or your intent when you slaughter a human, for whatever reason, does intent bear on karma?

RK: Not at all. What matters is the end result of the action that you have initiated. You may have decided to really do some dirt to somebody, but the net result of what you started out to do didn't work out harmful to that person you were trying to do something to at all. In which event, there is no negative karma. Now, the kind of thinking that you went

through—this negative imaging or vengeful or hateful thoughts that you went through—those have an effect on your character. You carry that with you also, but it has nothing to do, strictly, with karma. So, it is not intent. It is the net result so far as karma is concerned.

No Such Things as “Accidents”

CJ: So, for every action, there is an equal and opposite reaction. Is the Universe simply that neutral, or is it more along the line that someone is keeping score, so that it can be returned to you?

RK: The whole Universe is totally benign. There is nothing intended to be harmful by our Creator—nothing. We have to institute everything that is harmful. Somebody might be struck by a meteorite, but if you were paranoid about that, you would be walking around with a hard-hat on for the rest of your life after just reading about something like that. But, the point is that the individual has that happen to them as payment for something he did to someone else at another time. Now, that does not mean that he struck that individual with a meteorite. Maybe he shot them with a rifle bullet, which would be pretty much equivalent. But, instead of somebody being the agency to carry out that return, the Universe did it in sort of a neutral way. That is really the way for karma best to be paid off.

CJ: Allow me to postulate for a moment. If I see Joe Blow walking down the street, and a hod of bricks falls on him, from some construction project as he is walking underneath, you are asserting that this is not an accidental death?

RK: There is no such thing as an accident when it comes to human interaction. There are no accidents, so far as human beings are concerned. There are to animals and plants and physical phenomenon, but there is no such thing as an accident. Now, you may, as an individual, decide to step in front of a speeding truck because you don't want to be around any longer. That has nothing to do with karma. That is the natural result of something that you instituted; instantaneous.

Removing the Sins of the World

CJ: So, if you have something to be returned to you, because of some action or result that you incurred or allowed to occur at a former time, whether in this life or another life, nothing, including the grace of God, can save you from your deserved fate. Is that correct?

RK: In principle, that is true. But, when you say about the grace of God, I have reservations for that one. Christ did remove the accumulated sins of the world at the time He was here just before He began His ministry. The forty days He spent in the wilderness—during that time He was doing something and not just meditating and fighting off the temptations of evil. He was working to remove the sins of the world. He didn't remove individual karma from people. That is something they had to work out by themselves, but what He did remove was the accumulation of what the Bible referred to as the “sins of the fathers, which can be visited unto seven generations.” They just didn't happen to use the term karma. If they did, it would be in current usage in the English language today.

It is an interesting thing when Christ removed the sins of the world, the Romans took credit for, what they called, the *Pax Romana*: some hundred or more years of unusual peacefulness in the world, except that it spread all over the world. It wasn't just in the Roman Empire.

God Never Condemns Anybody—Ever!

Now, on an individual basis, He gave the great news of God's forgiveness. God blames us about the same way you would a one and one-half year old child for breaking a dish. You may be angry about it, but you certainly don't condemn him for his actions. A child who has been watching television and comes across with a loaded gun and shoots his brother. That would be very upsetting to the parent. But, you have to forgive the child, because the child did not know what he was doing, just as mankind, in his great ignorance, very frequently does things not knowing what it is all about. He is ignorant. Someone usually does things he has the need to do then he finds himself having to pay off the karmic indebtedness for what he has done. At least God does not condemn him. He does not hold him to be somehow blasted from acceptance in the Universe. God is not angry with him. God says, "Pay the dues. This is what you did. It was dumb, and you have to pay the dues. That is all there is to it. But, I don't hate you for it. You are going to have to work it out." You have caused a lot of mischief to other people, and they had it coming in some way, otherwise they would not have been susceptible to it. But, woe be to him who is the agency through which such revenge comes, because revenge is the Lord's. In other words, let Nature work it out. Don't you get involved in other people's karma to pay them

back, because all of a sudden you have karma then, too. So, let the automatic agency that God himself setup be the one that does these things, because it will always come out to the very last jot and tittle will be made even. It may take awhile. It may take a couple of lifetimes before you get it all sorted through. And you can't see it. You may say, "This person needs killing bad, because of all the terrible things he has done." But, it will come back to him. It's like they say, the "mills of the gods grind slowly, but exceedingly fine." So, you don't have to worry about somebody not getting what they have coming to them, because they will. There is no point in getting involved in that kind of vengeance.

No Karma Involved with Plants or Animals

CJ: Richard, when I express a preference for red meat, I have a number of vegetarian friends that very firmly maintain that I am engaging in karmic retribution or setting myself up for karmic retribution, because I am aiding and abetting the taking of life; the killing of animals. Is there any karmic connection between what you eat and what happens to you?

RK: No. None whatsoever. There is no karma relative to animals or plants. You are taking life when you eat a carrot or pluck any life-form in order to eat it. Work that has been done with attaching polygraphs has indicated the human intention toward that plant is something that the plant itself responds to. The animal would probably never have been given an opportunity to live if it had not been that there was a demand for it in the marketplace. The animal has no consciousness of the type that we have. When the animal dies, its life essence

fades back into a general pool of animal life essence. It does not have an individuality or nothing so far as that creature continues after three days after its body is killed. An animal, much as a plant, is a generator of food for many other animals as well as man. It was designed to do that.

Helping and Hindering Others

CJ: Richard, let's turn our attention, for a moment, to an area concerning positive karma. Can you outline some general ways by which one might go about improving his or her own karma?

RK: Anytime that you help mankind in some way or help some individual to be uplifted: to help to educate, to alleviate their pain, to help them come back to a better understanding of truth; these are ways in which you serve man. Whenever you serve man, you serve the purpose of God. Anytime that you are doing things which are helpful and good to others, karmic credits accrue to your account; so-called treasures in heaven. It takes a great deal of discrimination to be aware of what actually is helping and what is not. If you encounter a panhandler on the street (a person who makes his living off of begging), you may say, "Well, I hate to see a fellow member of the race starving" or "If he just wants a quarter, I will give him a quarter." Then you feel good about yourself, because you have done a little something for your fellow man. But actually, you have prevented him from taking charge of his own life and keeping himself in karmic balance, because what you have done is to have given him something for nothing. And, whenever you receive something for nothing, you receive a karmic debit to compensate for it. So, you aren't helping him

at all by doing that. Because you have entered into the transaction which has given him negative karma, you share in the negative karma. It is hard to put an exact percentage on it. Let's say that if you give him a dollar, he therefore gains a dollar's worth of negative karma and you get fifty cents worth of negative karma out of that deal. Of course, you have given a dollar and there is a dollar's worth of positive karma for you. But, inasmuch as you have fifty cents worth of negative karma coming off of that dollar's positive karma, you only have a net gain of positive karma of fifty cents.

CJ: The point that you are driving at is the ability to see what the outworkings of your actions are is the main thing that determines what you really will not do.

RK: Right. But, under those circumstances, if you really want to help this person, you get them a job. Now, he doesn't want a job, but if you provide a job for him, that then is helping him to help himself. You know the old saying about giving a man a fish: you have fed him for a day. If you teach him how to fish, you have fed him for a lifetime.

CJ: You stated earlier, and I will paraphrase you, that negative karma can be lessened in the intensity of its return or expunged through good works on your part. Is that the sense of the statement?

RK: Right.

CJ: Can I ask you about Christ for a moment? Was His rather untimely demise softened by the good works that He did, or was this just a choice thing that Him?

RK: The whole scenario was completely under His control. There were certain things that He wanted to accomplish, certain things He wanted to demonstrate, and He managed to do so excellently.

Examples of Generating Negative Karma

CJ: I presume from reading *The Ultimate Frontier* that the only place that karma can be incurred or worked off is here in the earthly sphere.

RK: That is correct: not on the Astral plane or anywhere else. It is all compensated for here.

CJ: Richard, just as a sideline, what would be the Lemurian viewpoint of a mass murderer? Were the community to apprehend this person and know for a fact that this person had done all these things, what would be the Lemurian viewpoint? Would you put him to work forever, or simply put him somewhere where he couldn't harm anyone?

RK: The way that it would be done in Lemuria is that he would be kept from doing that same sort of thing again by being isolated from society.

CJ: Would he not then be a burden on that society, because they would have to pay for his isolation because it is not free? And yet, they are subsidizing him for a debt that he incurred against them.

RK: Well, unfortunately, there are some practical considerations which are involved. One is that it is sheer

foolishness to unleash an individual who has a known propensity to kill large numbers of people unless he happens to be the ruler of a nation or a great general [he is joking]. Then there is the other question: should we respond in kind by murdering him? In many cases that is just out of spiteful revenge that we want to do that. It is best to hold him for the rest of his life if necessary unless he is completely rehabilitated in some way. The cost of his maintenance could be worked off by him doing useful work while incarcerated. Otherwise, it amounts to an even greater indebtedness on his part, because he will then be getting food and housing and clothing for nothing; without doing anything other than just sit there. Since he has not compensated for that, it makes his karmic indebtedness all the greater. If the law says that for stealing something, he has to be incarcerated for five years. After five years of doing nothing but cool his heels behind bars, he is let out. He finally gets out and gets a job and if he buys an automobile, that automobile is likely to fall apart shortly, because he has a lot of economic karma he has not compensated for.

It is like the same person who is a sloppy workman. He cranks out lemons with practically every unit that he touches. Then he wonders why all the things he buys only last for a couple of weeks or come apart at the seams or the warranties don't work and things of that sort.

Getting back to our mass murderer. If he killed ten people, you can only kill him once in this lifetime. But, he has ten times he must have his life taken from him by the outworkings of karma. Now, it may not be that he is murdered by somebody else. Say,

for instance, he murdered somebody—one of the ten people he killed—who was in the prime of life, thirty-two years old, gone through all of his professional training, has a wife and child, everything in the world to look forward to. Well, our mass murderer, in a subsequent incarnation, is going to have his life snuffed out at exactly the same level that he has developed his life to. But, it does not necessarily have to be from another murderer. He could die of a disease or something of that sort.

Praying for Others and Karma

CJ: Richard, I have seen a lot of television encouraging people in the listening audience to pray for this or pray for that or pray for this person or one thing or another. You have made the note in *The Ultimate Frontier* that one should not meddle in others' areas or influence other people in their own personal environment, as it were.

RK: Do not mess around with their lives in any way.

CJ: Well, what about praying for them? Prayer is very powerful. If it works, and is not intended, is that not meddling?

RK: Well, prayer has to be answered by higher intelligences. Your attempts at influencing somebody else's life without their knowledge can amount to sorcery. The individual who is very ill and has a whole group of people praying for him, this sending of positive energies is certainly beneficial, but to interfere in that person's life is a very dangerous kind of thing to do. Whenever you pray for somebody else, it is best to always put

in the proviso, “If it be for the greatest good of all concerned.” Then it leaves it up to those Higher Beings who would be responsible for carrying out your prayer to divert it to some other useful direction if it did not happen to be beneficial for that individual to be saved from this particular disease. Maybe he incarnated to have one specific thing he was going to work on as being an invalid. Maybe his actions toward invalids in the past was not altogether positive and this was something he now has to learn about, so he is kinder in future incarnations.

So, do not interfere. Never be so cocksure that you know what is right for another person, whatever it is. You cannot really know all the lessons that a person has come to incarnate to accomplish. There is no way for you to know that.

CJ: Richard, before we conclude our discussion for this week, I would like to bring forth one more point. When one country interferes in the self-determination of another country, you made the point earlier that the sins of the fathers can be visited on the sons. This is one of the ways, I presume, that this could occur, right?

RK: Yes, if you do interfere, then you will have the same kind of interference whatever it may be.

Closing

CJ: Well, Richard, you certainly developed a cause and effect relationship between karma and living one’s life. It fascinates me that within the framework of our discussion today I can see that it is the ability to discern the outworkings of situations

that you set into motion that further down the line directly determine whether or not you really want to get involved with it.

RK: Right. You can certainly govern your life more intelligently if you know the rules with which it is governed by.

CJ: So, the Golden Rule once again holds forth: do unto your neighbors as you would have them do unto you.

RK: Yes. That wasn't just a social commandment. It was a good sense way of living one's life. Most of us stumble around just wondering why things happen the way that they do, but the Brotherhoods long ago discerned what those rules are. We get into great detail about it at Stelle and Adelphi and the things we teach about it. *The Ultimate Frontier* has a lot of very valuable clues on how to run your life in a much more delightful way so that things are not falling onto you from seemingly out of nowhere all the time.

The Universe is not a chaos. It is ordered. The whole thing is governed by intelligence. It seems wise to me that you should make your intelligence correspond with the Higher Intelligence so that your life is essentially beautiful, useful, happy, and wealthy. We are intended to have all these good things rather than just have disasters dogging at our heels all the time, or near-disasters. It is too harrowing a way to live a life, and it is hard to pursue spiritual advancement under those circumstances.

CJ: That, to me, is the salient point of these discussions that we have had as we have done these programs: the message of Stelle and Adelphi is hope, because the human situation is intended to be a good one, and practicality because you yourself can learn to the ways to completely control your environment to your liking without damaging or depriving anyone else.

RK: Exactly. Many people that have been the students of either one of these communities for just six months have turned their lives around almost completely from what they used to be. It is not an act of faith it is a matter of intelligent control. It is real nice going through life not feeling like you are a victim of all kinds of things that are beyond your understanding and beyond your control.

CJ: It is possible for you to go to cause and not be an effect through learning and expanding your mind, and that is the message of Stelle and Adelphi.

I'm sure we have stimulated some discussion and some thinking in the places where this program is being heard. Richard, I would like to thank you for being here with us today.

RK: Nice being here, again.

CJ: We would like to invite you in our listening audience to join us once again next week for, "In Pursuit of the Ultimate Frontier."

Whatever you do which is hurtful to another person has to come back to you in equal hurt. When you do something which is good and beneficial to other people, then exactly the same thing is going to come back to you.

There are three different categories. One is economic karma, which is when you steal something from somebody something is going to be stolen from you which is of equal value. It may not be in this lifetime or maybe fifty years may go by before that equals out, but it will happen.

Then there is what I call physical karma that has to do with causing a physical injury of some sort to another person. For instance, you carelessly close the door on somebody's hand, and they break a couple of bones in their fingers, which is kind of a painful process that takes weeks afterward for the mending or healing process. Then you have to expect that you are going to suffer an equivalent pain somewhere along the line. It might not come back exactly to the hand, but some part of your body will be used to deliver the same amount of pain back to you in inconvenience and cost, etc.

The third category is emotional karma: the kinds of things that you might do that would be hurtful to the sensitivities of another person. And also, the bringing of joy to many people means that there will be many people who will bring joy to you.

The whole object of karma is twofold: one is to maintain absolute justice throughout the Universe and time, and the other is to teach people, through example, that doing anything that is dishonest or cruel—exactly the same thing comes back to them. If you don't like things that are painful to happen to you, then you have to be sure that you do not initiate them by doing them to somebody else first.